
The
Living Church

The State Historical Society

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The Living Church

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WE BELIEVE THAT THOU SHALT COME TO BE OUR JUDGE.

FOR ADVENT SUNDAY.

HOW often we say and sing these words in our weekly worship, as we say and sing so much else, with scarcely a thought as to their meaning, or a care as to whether or not we believe them true. Surely, habitually to address God on matters of deepest concern with so little thought of what we are doing must weaken the inner faith and devotion of which creed and prayer and hymn are only the expression.

Once long ago the people of God grew indifferent; on the one hand they explained away the prophecies of the coming of a Saviour; on the other they smothered religion under a mass of hypercritical ceremonial rules. The old faith lost its hold; the old austere morality was weakened by the admixture of heathen customs; merely a little company of pious Israelites waited patiently for "the consolation of Israel"; but all the while the time was swelling to its fulness, till in the obscure manger of Bethlehem—only God and the heavenly hosts and a few simple shepherds there to watch—of the maid of Nazareth the Christ was born. Covenants had been made; sacrifices had portrayed; prophets had predicted; preachers had warned; but the faithless nation had turned away. The ancient covenants were despised, the sacrifices were treated as mere dramatic pieces of ritual, prophecies were laughed at, preachers of faith and righteousness were unpopular; but even then the King was come, though the sceptre had departed from Israel.

So again later, when the pagan world despised the little Christian community of brethren—but we know the magic story! On the ruins of paganism was reared the Catholic Church. The contemned Galilean had conquered and changed forever the course of human history. Such instances suggest that the majesty of God has much more to accomplish for us. "Let us hold fast the profession of our faith. . . . For we know Him that said: 'The Lord shall judge His people.'"

1. We must look for Christ coming to judgment every day of our lives: in answer to our prayers, in response to our aspirations, in all our efforts after righteousness—to strengthen and to bless; as well He comes the sad witness of our indifference, of our unworthy desires, of our neglect of duty.

2. Again, Christ comes to be our judge at the hour of death; at that tremendous moment, so near, so far, yet so certain for each of us; when faith has wrought its good work in our soul, and love, by however great an effort, has conformed our will to God; or, when faithlessness has weakened all the fibre of our inner being and selfishness has had its evil way till God's image in our souls is hopelessly marred. Then surely Christ appears to be our judge; and for us must remain either the beginning of a gladder, fuller life, or else no more for us forever the glad light of the sun and the dear familiar things of life, but a deepening alienation from God and peace and happiness.

3. And finally, just as surely as on that far-off day, when His people had turned away from their hope of a Messiah to come and redeem them, but when all the while the time was full, and in Bethlehem of Judea, of the Virgin Mary, Christ was born, so doth our faith hold, when the times again are ripe, the present order of things shall be dissolved and Space and Time give way before the Infinite and the Eternal. And in the clouds of heaven, Jesus shall again appear, with power and great glory, accompanied by the choirs of the redeemed and the angelic hosts, to establish forever the Kingdom of God and His righteousness.

"King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us!"

WE MAY be sure of this: that he will ever trust most, hope most, love most, who believes most firmly.—*Bishop Westcott.*

L. G.

AN ADVENT CALL.

CHURCHMEN, awake!

The responsibilities of a Churchman are so manifold that one might well hesitate to assume them, were life but a toboggan-slide, all down hill, with no purpose attached to it but pleasure.

Of course to most of us the serious side of life comes with sufficient force through the mere struggle for existence. To provide one's family with the things that make for reasonable comfort is uphill work. Not many of us were born with silver spoons in our mouths. Not many of us are able to lead lives of mere pleasure, however much we might like to, simply because we cannot escape real work if we would. There are Becky Sharps in real life; but the pursuit of pleasure with most of us is a quest that is quite out-distanced by the pursuit of means of livelihood. *Mere* society belles, who live in and for "society" alone, may be left outside this consideration, together with gentleman-loafers; especially as our words are not likely to come to their attention.

But the busiest of us may well answer an Advent challenge: What is the perspective of your life?

It is doubtful whether God ever made a superfluous man. He must, then, have conceived each one of us capable of performing a serious part in His plan. Now His plan is something that covers many ages, and lands, and peoples, and worlds, and planets, and solar systems, and countless spiritual beings. His purposes may be said to be as diversified as the stars that stud the firmament; but yet His particular purpose in the creation of one of us must have been a very definite one. Obviously, it concerns us to discover that purpose if we can. God is not likely to have had a purpose for any of us and then kept that purpose so completely to Himself that we cannot find it out.

THE PURPOSE of God for the individual is made known through the *efficient* rendering of the duties that are common to large numbers of us. Thus—

As sons of God we are charged with being the very best citizens of our state and nation that we can become. As such it devolves upon us to take our man's part in the affairs of the state. To leave to a few professional "politicians"—a word that ought to stand for the most splendid citizenship, but somehow does not—the determination of grave questions of state is cowardly abdication of one's duty. To realize the fullest measure of one's responsibility for the welfare of the whole people is to be interested in every form of social betterment. That implies especially two things: sympathy with every man, as man, and an intelligent knowledge of the conditions that limit and surround our fellow men. That sympathy and that knowledge placed into activity will point the way to individual opportunities. Thus, the fuller be the measure of fulfilment of those duties which devolve upon him in common with many others, the more certain will be the indication of the particular duties that, clearly, are laid upon him as a single individual. The call of God to particular political or social service is apt to be heard only when one is, in good faith, fulfilling his general duties in these spheres.

Again, as sons of God we are charged with the duty of making known the gospel to every creature, and of bringing the blessings of the sacraments to men and women who know them not. Here again, the first step in the fulfilment of the missionary duty is a general one, which is shared with many others. We must preach the gospel by being good parents, dutiful children, good neighbors; by visiting the fatherless and widows in their affliction and keeping ourselves unspotted from the world; by showing our respect for the worship of Almighty God by regular and reverent attendance thereupon, and by taking our part in providing for the maintenance of that worship and of the accompanying service of mankind which is a part of every well-managed parish; by supporting liberally, according to our means, the whole, world-wide work of the Church; by studying its problems, understanding its difficulties, reverencing its heroes in the field; by finding out what our workers are trying to do, why they want to do it, what they need in order to do it efficiently, how to supply those needs and cooperate with them. Now the fulfilment of this general duty will point the way unerringly to an individual duty. Some specific man, woman, or child can be influenced by *me*; an individual duty is thus pointed out. Some opportunity arises for particular service to particular persons or fields. These general duties, well performed, point to individual vocations; vocations to be priests,

to be missionaries, to be teachers, to be physicians, to be sisters, to pursue some specific line of work into which one's general duty is gradually shown to be a particularized duty that devolves upon the individual. But as in political or social service, God calls to special work in the more spiritual side of His vineyard, those who first fulfil their general duties to the Church.

And so it may be taken to be a universal rule. One finds his particular vocation by fulfilling general duties to the utmost of his ability; and thus vindicates the wisdom of Almighty God in making him a *man*, possessed of a personal nature, a personal will, and a personal heart and soul, and not merely the inanimate spoke in some wheel that revolves because it must, and that has no mark of differentiation from every other spoke in every other wheel of similar workmanship.

ONE CANNOT perform all the services to mankind that continually are pressed upon him. What, then, is one's duty with respect to calls for personal work in public and semi-public bodies?

Of course no general reply can be given, because herein lies the question of what was the particular reason why any one individual was called into being. But there are certain broad lines which indicate the answer.

Every normal man, leading an average existence in which he is bound to work for his living and for the living and the comfort of his family, and thus has only a very limited time that he can call his own, and who would be a Christian citizen, is bound to fulfil the public duties that devolve upon men in the mass. As a citizen he is bound not only to cast his vote on election day but to do it intelligently. He is bound to throw his influence on the side of good government in his community, and he must do this positively and not only negatively. He must pay his taxes, but he must also know what disposition is made of money thus raised. He must stand rigidly for ideals that are *higher than the average ideals of his party* or of many of his political associates. How far the fulfilment of these duties will lead him into special service, political or social, will vary with the individual.

As a Churchman he is bound to be regular in his attendance at public worship and to support every form of the Church's work, beginning at his own parish and encircling the world. He cannot give to every good cause, but he can and must give (a) to the support of his parish, (b) the support of his diocese and its missionary activities, and (c) the support of general missions. How his gifts shall be divided among these, and what other beneficiaries there shall be, will depend upon local and individual contingencies; and here, again, his fulfilment of the general duty will merge itself into particular duties, as we have seen.

And the normal citizen who is a normal Churchman ought to go one step beyond this. He ought, in our judgment, to be regularly performing one specific civic or social duty and one specific phase of Church work. He is not required to join every civic organization that is formed, nor every society in the Church whose ends are good. He ought, however, as a broad-minded man, desiring to do his duty, not to permit himself to drift into the selfish habit of doing nothing for the public welfare. His efforts for that welfare ought not to be confined merely to money contributions. A man of a well-rounded mind will be satisfied with no less public service, in Church and in State, than we have indicated here.

Advent is a serious time for looking over one's life. *Am I living a broad or a narrow existence?* Do I view the wealth of my possibilities from the eternal point of view? Are my interests confined to smaller or fewer things than they ought to be? Is my perspective big enough to do justice to the wisdom of God in making me? Am I fulfilling my purpose in life?

If not, *now* is the accepted time.

Churchmen, awake!

THE new diocese of Erie has been launched upon its course and the Church will wish it God-speed! By electing Dr. Rogers Israel to be its first Bishop the diocese has honored itself and there is every reason to believe that a successful administration is assured.

Division of the diocese of Pittsburgh, which was finally accomplished when the new diocese of Erie was set apart at the diocesan convention of last spring, ratified by the recent General Convention, was almost a necessary step in the advance of the Church in western Pennsylvania. It is due in large

part to Bishop Whitehead's initiative, and preparations have been under way for some ten or twelve years past. It had been hoped that division might be accomplished at the General Convention of 1907, but the endowment fund was not sufficient at that time to enable the diocese to ask for the necessary permission and the further delay till the present time was thus required.

Pennsylvania now includes five dioceses, and is therefore equal to the neighboring state of New York in its ecclesiastical organization.

CONGRATULATIONS on the fortieth anniversary of his consecration, to the Bishop of New Hampshire! The occasion was celebrated by his diocese last week, and a joyful occasion it was. Bishop Niles has been so completely abreast of the advance and the thought of the day that it seems difficult to think of him as a contemporary, in the episcopate, of Clarkson and Robertson and Armitage and Edward Randolph Welles—names respected and honored, but suggesting days and issues long gone by. Like few men of advanced age, he has been able to advance with his age; and no small factor in the place he has won in the regard of Churchmen not only in New Hampshire but far beyond, is the fact that he continues an intellectual and spiritual leader, quite in touch with the thought and the needs of the present day.

A NEW series of Devotional Introductions is commenced in the issue for the present week, beginning a new Christian Year. The recurring seasons will, of course, be the subjects of many of these papers, but primarily they will be devoted to the saints' days, and particularly to the black letter days of the English kalendar, which are noted in our almanacs and are frequently referred to, but of which our people generally know so little. As heretofore, they will partake of a devotional character.

It is a pleasure to know that these Devotional Introductions which, from several different pens, have covered a considerable number of years, are among the best appreciated features of THE LIVING CHURCH. Whatever may be the extent of controversial matter within, the keynote of the week is always struck here in a devotional frame. We trust this new series may be found of as much value and benefit to our readers as those that have preceded it.

THE annual meeting of the National Municipal League in Buffalo last week was one of the events of the year. No longer does the call for civic and municipal advance fall upon deaf ears. It has been a long and a hard fight, but public opinion has at last been aroused, and evil at least no longer reigns uncontested in our city halls. In many cities administrations for the real good of the community have been placed in operation. Here, as in all else connected with our liberties, "eternal vigilance" is the price we must pay if we would pass an heritage of municipal efficiency and honor to our children. All honor to that group of splendid men who, through the National Municipal League, have made such an heritage possible in many of our American cities.

COUNT TOLSTOI is dead; and the world will try to account for his devotion and inward religion by his unorthodoxy. A greater fallacy could not be conjured up. Distressed by the frightful errors among religious men which have marred Russian civilization in our own day, he thought true religion must be found in the denial of their teachings. God rest his poor, storm-tossed soul! It is unnecessary for us, in any post-mortem words, to test his philosophy.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—Bishops of dioceses are elected by the clergy and lay deputies in diocesan convention, afterward ratified by the Standing Committees of a majority of dioceses and by a majority of the Bishops. Suffragan Bishops are consecrated as assistants to the Bishop of any diocese, without right of succeeding to the diocesan bishopric unless specially elected, and with seats but not votes in the House of Bishops. Their manner of election and confirmation is the same as in the case of diocesan Bishops. Missionary Bishops are chosen by the House of Bishops subject to confirmation by the House of Deputies when General Convention is in session, or by a majority of Standing Committees otherwise.

BLUE MONDAY MUSINGS.

SOME one writes to me: "You publish many poems of childhood, in life and death, but always by other pens than your own. Don't you ever 'drop into poetry in a friendly way,' like Mr. Silas Wegg, yourself? If so, why not show us some of your verses inspired by the sweetest of themes?"

Peccavi: I plead guilt to the accusation, though my lyre is feeble. And since the demand is made, I must comply, in a sort of timid vanity such as befits the *Minimus* of minor poets. If you but knew that lovely country which lies opposite Plymouth, or could have seen the dear, tiny maiden that dwells there beneath the protection of Captain Myles Standish on his monument, you might like the rhymes:

A BALLAD OF DUXBURY FLOWERS.

"What are the flowers that gladden the ground,
All along Duxbury Bay?
You that have wandered there, tell what you found,
Name them and praise them, pray."

Duxbury, sure, is enchanted ground,
Washed by the tides of the Bay;
Flowers past counting or naming abound,
Lovely and wild and gay.

Springtime brings arbutus, exquisite, sweet,
Blooming in haunts obscure;
Star-flowers scatter their wreaths at our feet,
Snow-drops shine stainlessly pure.

Then come forget-me-nots, heavenly blue,
Daisies, all ivory-gold,
Speedwells and bluets and Mary-buds, too,
Pinkster-blooms, blushingly bold.

Buttercups race over bank-side and field,
Violets, purple and white,
Hide in a mantle of grass half concealed,
Ah, how their breath is delight!

Under the pine trees pipsissewa grows,
Harebells are blue as the sky,
Never was incense like that the wild-rose
Offers incessantly.

Over the pasture sabbatia flames,
Cardinal-flowers glow,
While Queen Anne's lace, in its finery, shames
All that the milliners show.

Trumpet-flowers' garland resplendently falls,
Asters smile back at the sky;
Sunflowers bend over garden walls,
Hollyhocks nod in reply.

Chicory shimmers like sapphires rare,
Jewel-weed hangs by the stream;
Goldenrod, spendthrift of treasure, is there,
Michaelmas daisies gleam.

These are the flowers round Duxbury Bay,
Springtime and summer and fall,
Rich in their colors and perfume; but stay,
Here is one worth them all.

Down where the waters, that never are still,
Ripple on Standish Shore,
Under the shelter of Captain's Hill,
Blossoms my Eleanore.

Coming with summer, she blooms until frost
Reddens the ivy leaves;
Then she's transplanted; the joyance is lost;
Duxbury, desolate, grieves.

If she were older I'd sing of her eyes,
Clearer than morning dew,
Or, how the roses, with jealous surprise,
Envy her cheeks their hue.

But Floretta is only a child,
Innocent, frank, sincere,
Careless of homage, by praise not beguiled,
All unselfconsciously dear.

Eight-year-old sweetheart by Duxbury Bay,
Would you might ever abide
Just as I found you one August day,
Watching the turn of the tide!

But you will grow, with the passing of years,
Stately, Bostonian, gray;
So here's a posy, you dearest of dears,
Press it and put it away.

Then you will find it and wonder, sometime,
And, just remembering, say,
"When I was little, a maker of rhyme
Loved me, by Duxbury Bay."

ALL SORTS of things intervened to delay my promised impressions of Prince Edward Island and New Brunswick; but they are none the less vivid for the weeks that are passed; only I despair of being able to paint before you the real charm of

those regions. It is something that must be felt rather than perceived through words.

I really haven't finished with Nova Scotia yet; because I ought to tell something about that dear, quaint old King's College at Windsor, the oldest of the Colonial universities, where the traditions of tory days and the good Bishop Inglis are still fondly cherished, and where the standards of scholarship are so high as to make its affiliation with Oxford seem no unreal thing. I must find room, at any rate, for this story, so characteristic, it seems to me, of the present Archbishop of Canterbury and of the English attitude in general toward things on this side of the Atlantic.

It was some years ago, when the present Primate was Bishop of Winchester. Among the thirty or forty candidates for Ordination one year the highest standing was made by a graduate of King's College. The Bishop's chaplain came to him to give him the pleasant news, but added:

"The Bishop says that this distinction has never been awarded before except to a graduate of Oxford or Cambridge; and he cannot change the custom, so you must not expect to be asked to read the Gospel at your Ordination."

I suppose, like Mr. Podsnap, of ever glorious memory, the Bishop would not consent to recognize the fact, because it was a disagreeable one, that a graduate of a Colonial university could surpass Oxford and Cambridge men: it must be ignored at any price!

The Canadian bore that personal slight with typical good humor; but when, just before his Ordination, he was required to describe himself without any recognition of his academic status, he protested:

"My Lord," he said: "I am a master of arts of the oldest Colonial university in the British Empire. I am informed by your Lordship's chaplain that I led the candidates in the examination. It is of no great importance; and I do not mind being slighted or deprived of the honor due because of that fact. But when it comes to ignoring my *Alma Mater* and being denied the right which she has given me, that is another question; and unless you are willing to describe me properly as M.A., I shall be obliged to seek holy orders elsewhere."

The Bishop declared indignantly that there was no precedent for such action; that only Oxford and Cambridge degrees were recognized in the diocese, and that it was a most unreasonable request; but finally, a little daunted by the serene perseverance of the Colonial, he yielded. Well that he did so; for the young deacon of that day is now a dignitary of the brightest promise with a mitre hovering above his head.

So, too, I wish there were time to describe at length that lovely, dreamy old town of Annapolis Royal, built and fortified by the French more than three centuries ago under the name of Port Royal, but captured by the English two hundred years ago; the centre of much fighting between the English and French, and afterwards between the English and Americans; and now resting peacefully in an atmosphere of sunshine and the fragrance of the orchards that stretch everywhere. What could be lovelier than the long street of Granville, across the river, winding by the water front with a great green hill at the back of it? What more cordial than the welcome of the good Nova Scotians on all sides? When I said to the best of them, "It seems here as if you had preserved those old eighteenth century traditions of hospitality and kindness, which, in America, with our hurry and bustle and crowd, we are in danger of losing," he answered, with a smile: "You must not forget that we *are* the eighteenth century Americans. You, with your revolution and your republic and your millions of immigrants, have submerged what here we preserve so reverently." I wonder if he was right!

BUT I MUST set my face away from Nova Scotia, across Northumberland Strait to that enchanted island which seems almost as dear in its way as ever Walcheren was. It is a morning's journey from Halifax to Pictou, across a country rich, fertile, beautiful, and almost deserted. Where are the people? one questions; and learns that they have flocked either to the Canadian Northwest or to New England. A few still cultivate the farms that would support a population twenty times as great; but everywhere one feels that the need of all those regions is people, and people, and yet more people. Oh, if only London could turn loose in those green fields some millions of those who herd together in the misery and hopelessness of the East End, what a gain it would be for the Empire! Pictou straggles up a hill overlooking a magnificent harbor

and Northumberland Strait. It was like Jerusalem in one particular: the streets were full of boys and girls playing—most of them rather dirty, alas! I catechized a group as to their religious connections: three (the cleanest) went to "the Kirk Church," they said, viz., the Scotch Presbyterian; the others were Anglican and Roman in equal numbers.

The steamers run daily across to "the Garden of the Gulf," except during those months when ice makes it uncertain whether the voyage will take a day or a week; and as we steamed out into the rosy, golden glory of an autumnal sunset, it seemed as if fairyland itself must lie floating out there.

"Singing his song of sunrise,
Kelt launched his island boat;
Singing his song of sunrise
He soon was far afloat."

There is magic in that opening stanza of William Sharp's ballad; and though it was of sunset that we sang on our Island boat, the magic was there too. As the splendor faded a little, I set myself to learn more of where we were going from the Islanders on board, who were all friendly and kindly and helpful, as it is the fashion there to be, one soon discovers. Some of the things that I learned and the things that I saw and heard shall be described next week.

WHO WROTE this exquisite "Invocation"? I have known it for years, and have distributed thousands of copies; but so far it remains anonymous. Certainly it may claim a place here, where so much fugitive verse has fluttered.

AN INVOCATION.

"The Lord preserve thy going out,
The Lord preserve thy coming in.
God send His angels round about
To keep thy soul from every sin;
And when thy going out is done,
And when thy coming in is o'er,
When in death's darkness all alone,
Thy feet can come and go no more,
The Lord preserve thy going out
From this dark world of grief and sin,
While angels standing round about,
Sing, 'God preserve thy coming in.'"

PRESBYTER IGNOTUS.

WEEDS.

BY MARIE J. BOIS.

NATURE, beautiful nature: who could tell all the lessons we might learn from her, had we but the seeing eye and the hearing ear! But these can be opened, even after years of blindness to the daily wonders which surround us. Above, below, around us, Nature is forever showing the hand of our God, who has made heaven and earth. Volumes have been written, might still be written, without the subject being exhausted. Will I, then, be forgiven, if I take one thought out of the myriad which might be suggested, and speak of one weed only, one against which I have been crusading lately, a crusade which seems to me to typify our warfare against self?

Pretty and bright enough in itself, that weed does not, at first, disfigure the lawn, much like the naughtiness of a child, which often seems amusing to those who forget the source of it; but let the little weed grow and soon a cluster is formed, and it is not long ere a group of ugly stems seem to proclaim that their work is done: they have held up the seed to the wind, it has been scattered all around, and unless you take the warning and set out to work to uproot the new growth, what becomes of your pretty lawn? The intruders intrude still further, and soon the once smooth, velvety lawn becomes a ragged, untidy field of weeds.

Does not the comparison naturally suggests itself? Self, in its divers manifestations, is the weed which we must faithfully, perseveringly fight against and try to eliminate from our Christian life. In children the weed is sometimes so attractive that we do not, even while we recognize it as such, try to uproot it. As we grow older, it develops rapidly, stifling the plants which should grow in our Master's garden (for we are not our own). In old age the bare stems alone remain, having lost all semblance of beauty, as witnesses against us, telling of the harm they have done not only in our own life, but in the lives of those around us.

BLUNDERS and sins may be equally deplorable for their physical effects, but they are vastly different in quality. Christ did not come to call blunderers, but sinners, to repentance.—*Selected.*

"PAUL'S CROSS" DEDICATED IN ST. PAUL'S CHURCHYARD, LONDON

Unique Bequest of H. C. Richards is Unveiled

BISHOP GORE CONTINUES HIS PAPERS ON MARRIAGE ON DIVORCE

*The Living Church News Bureau
London, Nov. 8, 1910*

THE dedication of the new "Paul's Cross" in St. Paul's churchyard by the Bishop of London took place on the eve of All Saints' Day, and was attended by large crowds within and without the iron paling which encloses the Cathedral gardens on the north side. This memorial of the famous old "Paul's Cross," which was destroyed by order of the Puritan Long Parliament, has been erected under the alternative provision of the will of the late Mr. H. C. Richards, K.C., M.P., treasurer of Gray's Inn, who bequeathed to the Dean and Chapter of St. Paul's £5,000 for the rebuilding of the ancient "Preaching Cross," or, if this was considered impossible or undesirable, for the erection of a suitable monument on its site. The memorial stands a little to the west of the site of the original cross, in an angle formed by the choir and north transept of the Cathedral. The actual site of the old St. Paul's Cross is still marked by the stone foundation of the octagonal base, which may be seen level with the ground at the extreme northeast corner of the garden enclosure in the churchyard.

The new cross is in the form of a majestic Doric column, designed by Mr. Reginald Bloomfield, A.R.A., surmounted by a figure of the blessed Apostle St. Paul, which, together with the ornaments on the base, has been executed by Mr. Bertram Mackennal, A.R.A. The base of the column is placed upon a raised platform, and from this preaching may still take place, as in olden days from the Gothic cross.

The platform is approached by three steps, and is enclosed by a baluster wall of stone and black marble. There are bronze commemoration panels on three sides of the enclosure, while on the fourth side is a bronze gate giving access to the "pulpit." In the center is a lofty pedestal with escutcheons in the panels and moulded trusses at the angles. It supports the column, at the base of which are four cherubs. The base of the column is 17 feet 6 inches above the pavement, and its height is 23 feet. The column supports a short pedestal, on which is the bronze figure of the saint. The figure is 9 feet high, and the total height of the monument from the pavement to the top of the bronze figure is 54 feet. The diameter of the enclosure is 24 feet. With the exception of the black marble in the wall and the bronze figure, panels, and gate, the material of the monument is of Portland stone. The statue of St. Paul shows the right arm extended, as the apostle probably stood on Mars Hill in Athens, while the left hand grasps the sacred sign of our redemption. One of the two inscriptions composed for the memorial of more public interest is as follows:

"ON THIS PLOT OF GROUND
STOOD OF OLD 'PAUL'S CROSS,' WHEREAT, AMID SUCH
SCENES OF GOOD AND EVIL AS MAKE UP HUMAN AFFAIRS,
THE CONSCIENCE OF CHURCH AND NATION THROUGH
FIVE CENTURIES FOUND PUBLIC UTTERANCE.
THE FIRST RECORD OF IT IS IN 1191 A. D. IT WAS REBUILT

BY BISHOP KEMP IN 1449, AND WAS FINALLY REMOVED
BY ORDER OF THE LONG PARLIAMENT IN 1643.
THIS CROSS WAS RE-ERECTED IN ITS PRESENT FORM
UNDER THE WILL OF H. C. RICHARDS
TO RECALL AND TO RENEW
THE ANCIENT MEMORIES."

At the unveiling and dedication of the new St. Paul's Cross the Bishop of London was accompanied by members of the Cathedral Chapter, the choristers, and the lord mayor and sheriffs of the city.

The Bishop, in the course of his address, said that in former times the "venerable and ever precious rood," the symbol of salvation, stood in every churchyard. Every event in the history of this country for centuries was more or less connected with old "Paul's Cross." When the Long Parliament in 1643 did away with this cross, it did away with one of the most interesting memorials in England.

The late Mr. Richards, a keen Londoner and Churchman, desired from both points of view that the cross should be reërected. Knowing Mr. Richards well, he was certain that he would be even keener that the "venerable and ever precious rood" should stand in St. Paul's churchyard to preach a sermon to London. He hoped, the Bishop continued, that the Dean and Chapter would from time

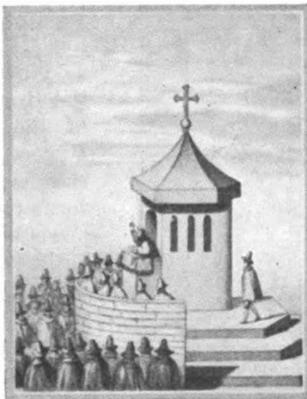
to time hold outdoor services at the new cross. At any rate, the cross in the hand of St. Paul—whom they might imagine saying, "God forbid that I should glory save in the cross"—would be constantly preaching a silent sermon to London. As the multitude passed by, it would give a message of forgiveness to the sinful. As the weary man out of work passed, he would think of One who had borne a

much worse burden and on whose sympathy he could rely. The cross would be a standing reproach to the selfish. As the rich city merchant passed, it would remind him of One who, though rich, for our sakes became poor; and if anything could make him an unselfish steward of his riches, it would be this. It would give a message of comfort to those in pain. Lastly, it would give a great message of victory in the fight against the evil and crime of London. He hoped that London would more and more glory in the cross of Christ.

The Bishop of Birmingham publishes the third of his series of articles on "Holy Matrimony and Divorce" in the current number of the

Birmingham Diocesan Magazine.

In answer to the question, Has the Catholic Church consistently or generally held that Christian marriage is an indissoluble bond which even adultery does not abolish," he submits that this was certainly the mind of the primitive Church—the Church of the first three centuries. The Church came out into a world which gave the largest possible license for divorce, especially by "mutual consent without any cause assigned." Our attention is called to the recent discovery in Egypt of a number of deeds of divorce as evidence of this "atmosphere of facile divorce." He proceeds to cite the earliest and most explicit statement (apart from Holy Scripture) of the principle of indissoluble marriage from the *Shepherd of Hermas*, about 140 A. D. This plain statement by Hermas is corroborated from Athenagoras, Clement of Alexandria, Origen, Tertullian, the Council of Eliberis, the Apostolical canons, and other sources within the period before the Conversion of Constantine. After the Edict of Milan (313) the world passed into the Church, and "totally refused to make the moral effort needed to rise out of the system of easy divorce . . . to the severe law of Christ."



THE ORIGINAL "PAUL'S CROSS"



"PAUL'S CROSS," ERECTED 1449



DEDICATION OF THE NEW "PAUL'S CROSS" IN ST. PAUL'S CATHEDRAL CHURCHYARD, LONDON.
[From "The Sphere," London.]

In the Eastern region, where the Church was perilously implicated with the Empire, the world had, on the whole, "its own way with the marriage law." Great Christian writers, indeed, like Chrysostom and Basil, affirm the indissolubility of marriage, but there are "signs of weakening." The Church in the West was in a free position. It could more easily maintain its own ground, and, in fact, "it did so consistently and courageously." Ambrose, Jerome, and after some hesitation, Augustine—with the greatest distinctness and precision—and all the later Westerns (with one or two exceptions) "maintained the indissolubility of the marriage tie, and refused to admit remarriage in any case." When the barbarian invaders who flooded the Empire were brought into the Church, it was hard indeed to maintain any standard of discipline over their strenuous lusts, and concessions were sometimes made. But the Western Church "recovered itself quickly from such momentary lapses." In our own country, Theodore of Tarsus, in the seventh century, brought with him to Canterbury "the late ideas of the Eastern Church." But his ideas, as expressed in his *Penitential*, "did not take effect, any more than Cranmer's in the sixteenth century." He himself, at the Council of Hertford (873), "consented to establish the Western standard of indissoluble marriage in England." And the Western standard prevailed all the way down to the sixteenth century, "and in spite of opinions to the contrary down to 1857, when the laws of state and Church diverged." In his final summing up, the Bishop says: "When the Christian Church has not manifestly deserted the guidance of our Lord under the pressure of human passion, it has, on the whole, maintained the law of Christ to be, as St. Mark, St. Luke, and St. Paul state it, the law of indissoluble marriage."

In the next and last of this series of papers, in the January number of his diocesan magazine, the Bishop of Birmingham will apply these conclusions to the present situation.

Father Puller begins his course of four lectures on "Marriage with a Deceased Wife's Sister" on Friday next, and will give the other three lectures on the three subsequent Fridays. The lectures are given under the auspices of the St. Paul's Lecture Society at 6:15 p. m., in the Crypt chapel at St. Paul's.

A correspondent of the *Church Times* writes that the greatest satisfaction is felt in Brighton over the appointment of the Rev. W. H. Carey to the vacant vicarage of the Church of the Annunciation. In the course of a letter to the congregation, the vicar designate says:

"I long to be of true service to you and to the Church, and I am sure you will do all you can to help me. I count on this. *I am a Catholic* [The italics his own.] *I have never pretended to be anything else. And I come to you determined to teach and practise the Catholic Faith in its fulness, in its definiteness, in its loveliness.*"

This priest, by the bye, is the brother of the Rev. W. J. Carey of the Pusey House, Oxford. As to St. Bartholomew's, the vicarage has been offered to the Rev. H. E. Ross, vicar of St. Michael's, Shoreditch, and formerly on the staff of assistant priests at St. Bartholomew's. He was the preacher there at Evensong on Sunday week, when the great church was crowded to its utmost capacity. At a meeting afterwards of the men of the congregation, Rev. Mr. Ross explained the difficulty of coming to a right decision, and said he must have more time for consideration.

J. G. HALL.

ADVENT.

Again the call in trumpet tones is sent,
The Advent call that every soul should heed,
Or rich or poor, amid the flowery mead,
Far in the wild, or in the city pent.
With flaming word and piercing argument,
That point to faith and her companion deed,
Sin-laden man, in all his mortal need,
The last great prophet summons to repent!

From vain ambitions, misdirected powers,
From all the follies buoy'd on human breath,
From all the gains that only win to lose,
Turn to the One who cometh to infuse
A life beyond the enmity of death;
A share in whose perfection may be ours!

RICHARD OSBORNE.

DO NOT LOOK forward to the changes and chances of this life in fear, rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them. He has kept you hitherto—do you but hold fast to His dear hand, and He will lead you safely through all things; and when you cannot stand, He will bear you in His arms. Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow, and every day. Either He will shield you from suffering, or He will give you unflinching strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—*St. Francis de Sales.*

VENERABLE ST. ANN'S, MORRISANIA

Aggressive Work in a Colonial Parish, Now in the Bronx

DIFFICULT CONDITIONS AT ST. GEORGE'S, STUYVESANT SQUARE

Memorial Tablet Unveiled, Preceded by Church Services

OTHER RECENT CHURCH NEWS OF NEW YORK

Branch Office of The Living Church }
418 Lafayette St. }
New York, Nov. 23, 1910 }

THE diocese of New York possesses many notable churches in point of historic interest and value. Not the least among these is "St. Ann's Church of Morrisania," St. Ann's Avenue and 140th Street in the Bronx. In a beautifully illustrated issue of *The Messenger*, the rector of the parish, the Rev.



REV. CHAS. C. HARRIMAN,
Rector of St. Ann's Church,
Morrisania.

Charles C. Harriman, publishes an interesting historical sketch of the church, buildings, and grounds, prepared by the Hon. James L. Wells. The needs of the Church in the Bronx, or rather the needs of the many people in this Upper East Side, are amply shown and much detailed information is given of the numerous parochial agencies and activities of the rector and his staff of clergy, guilds, and voluntary workers, now numbering nearly three-score people. In the summary of statistics (October 1st to September 1st) there are reported: baptisms, 60; marriages, 17; funeral services, 54; communicants, 698 (a net

increase of 58); religious services, 351; total attendance at the early celebrations of the Holy Communion, 1,007. In addition to Sunday, work-day, and occasional religious services, the clergy have the care of eleven church organizations. The Rev. Charles F. Edwards and the Rev. Roscoe C. Hatch have recently joined the clergy staff of St. Ann's, Trinity Church, New York, having recently made a gift of \$500 towards the stipend of a curate in priests' orders. In the year ending June 1, 1910, the receipts were \$7,487.92, the balance on hand \$1,954.20. In the same period \$3,532.24 was received from the Morris Fund, and the balance was \$805.54. By real self-sacrifice the large balance in the treasury provided for the current expenses during the summer months.

The great increase in population in the Bronx (1889, census, 74,085; 1910 census, 430,981) has made a congested district in the parish. The present day needs are enlargement of the parish house, built in 1889, and now inadequate to the needs of parochial work, especially for the Sunday school; an endowment fund of \$100,000 for the support of the services and the care of very extensive grounds about the church, which cannot be sold or alienated as they were received in trust many years ago as a memorial gift.

In the year book of St. George's Church, Stuyvesant Square, allusion is made to the centennial of the parish a year hence. No plans have been made for the celebration next November, but "certain tangible memorials of our thanksgiving at the end of this century for the uplift which this church has meant to so many," are suggested. The restoration of the towers, the building of a memorial chapel, and the building of a model tenement, are already in mind.

During the year the collections for missions have amounted to \$13,889.21; a distinct increase. In the same period the expenditures in the parish aggregated about \$150,000. Current expenses of the church were \$35,127: Memorial House, nearly \$13,000; parish missions, \$5,155; outside mission work, \$1,264. The collections for the support of the church and parish missions increased during the year, the envelope system alone yielding an increase of more than \$1,000. After paying tribute to the loyal and painstaking work of Mr. Norris, the organist and choir-master, and the efficiency of the choir, mention is made of conditions about St. George's which are

equally true of many of our churches, down-town and up-town, east side and west side:

"For many years the Sunday evening service has formed one of the most discouraging situations which the rector and staff have had to face. Here we are set down in the midst of this crowded district and yet we were able to draw inside of the church doors a mere handful of people. While the blame for such a condition was largely ours, yet there were several contributing causes which in some measure explain it, and now render our present problem difficult indeed. Chief among these I might mention three: (1) The population of our neighborhood is changing with astonishing rapidity. Our people have been moving uptown in large numbers, and their homes are being filled with a new generation which knows not St. George's. And so far we have found it extremely difficult to get at these newcomers. (2) The competition in New York is becoming keener every year. Churches no longer have things their own way.

"We do not have the advantage here of the quiet sabbaths of London, or of some of our own cities. The wide-open Sundays of New York, the running of places of amusement, form a most decided counter attraction. People no longer come to church 'because there is nothing else to do' on a Sunday evening. There is plenty to do. There are a multitude of interests with which they can be occupied. The churches are facing keen competition, especially in a neighborhood such as this. And the churches, in order to meet this situation, are forced to find some way of making their services so interesting, so vital, so compelling, so ready with an answer to the deepest needs and problems of the people, that they would rather go to church than do anything else. Needless to say, this is not an easy thing to do. And, needless to say, mere forms do not help much. The people to-day know bread when they see it; and stones are no longer serviceable. (3) Again—and so much has been written on this theme during the past few years as almost to realize by the pure force of suggestion its own proposition—I might mention the steady decline in the habit of church-going. Many people find themselves out of sympathy with the Church, and with that for which they imagine the Church stands. And they do not give us an opportunity to show them that it is their understanding which is often at fault."

Memorial Tablet Unveiled

On Wednesday afternoon a religious service was held in the chapel of the Intercession, Trinity parish, preceding the unveiling of a memorial tablet in Fort Washington Park. Just 134 years ago on November 16th, the American forces were overwhelmed by a superior force of British and Hessians, and 3,000 of the best trained troops of the Continental army were sent to crowd the prisons of New York. At the present celebration the Rev. Dr. Milo H. Gates, Jas. P. Davenport, Edward Hagaman, Mrs. Emily L. B. Fay (Regent of the Fort Washington Chapter, D. A. R.), Park Commissioner Stover, and Hugh Gordon Miller took part in the exercises at the park. The parade was formed of 500 men of the Coast Artillery of the Regular army; the Cadet Corps of the New York Institution for the Education of the Deaf and Dumb; and a detachment of cadets from the Hebrew Orphan Asylum. At a reception later in the day at Arrowhead Inn, speeches were made by General James Grant Wilson, Edward Hagaman Hall, Mrs. Florence Livingston Stegman, and others.

A little paper, *La Croce*, has made its appearance in New York City. It is described as the "organ of the Episcopal Italian Missions in the United States of America." In the leading editorial regret is expressed that at the General Convention in Cincinnati,

Church Paper for Italians

"not a word was spoken concerning the two millions of Italians in this country, while missionary fields of much smaller importance were duly considered."

Concerning New York, the statement is made that this city has already half a million Italians and that the number increases at the rate of 50,000 a year.

There are already six centers in New York where work among Italians has been carried on with some success. They are San Salvatore, Broome street; Grace Chapel, East Fourteenth street; St. Ambrose, East 111th street; Calvary parish, Fourth avenue and Twenty-second street; St. Augustine's Chapel, East Houston street; and Port Richmond Mission, Staten Island. *The Cross* prints commendatory letters from Bishop Greer, Bishop Courtney, Bishop Grafton, Rev. Dr. Manning, Archdeacons Nelson and Burch, Rev. Carl Reiland, Bishop Burgess, and Rev. Dr. Clendenin.

Recent speakers and special preachers at St. Stephen's College,

Annandale, have been: Bishop Griswold on "The Church's Work in the West"; the Rev. Dr. J. Nevett Steele on

News of St. Stephen's College "All Saints"; and the Rt. Rev. the Bishop of Eastern Oregon.

The Brotherhood of St. Andrew chapter is in a flourishing condition and is doing excellent work. For the best set of Latin verses on Charles I, the Rev. Dr. van Allen, rector of the Church of the Advent, Boston, offers a prize. The Rev. John M. Gilbert offers another new prize for the best English essay.

In the interests of the college, President Rodgers preached twice in Binghamton, N. Y., on Sunday, November 6th; in the morning at Christ Church; evening, Trinity Church.

The memorial tablet and bell given by August Belmont in memory of Matthew C. Perry were unveiled at evensong in St.

In Memory of Matthew C. Perry Mary's Church, Scarborough, on Sunday, November 13th. The Rev. B. Oakley Baldwin, rector of the parish, officiated and preached a sermon memorial of the services of Commodore Perry to the U. S. Navy, to his country, and to the world, in consummating the treaty with Japan. The bell referred to was taken by Commodore Perry at Taasco, Mexico, in the Mexican War. A large congregation of parishioners and G. A. R. veterans was present.

Two events at St. Bartholomew's have lately been chronicled in the daily papers. One was a sermon by the rector, Dr. Leighton Parks, on the subject of Protestantism, in the nature of a wail at the impending change of name. The other was a double wedding at

Events at St. Bartholomew's which, in spite of the explicit prohibition against officiating by ministers not of this church, the officiant was a Presbyterian minister, the Rev. Anson P. Atterbury, pastor of the Park Presbyterian Church. "The young people," says the account in the *Times*, "thought that St. Bartholomew's, with its wide, sweeping aisles, would be an ideal church for the large wedding they had planned." Friends of the Rev. Dr. George R. Van De Water will learn with regret that he is suffering from serious eye-trouble, which, it is confidently believed, will yield to treatment a year hence.

Other Metropolitan Happenings

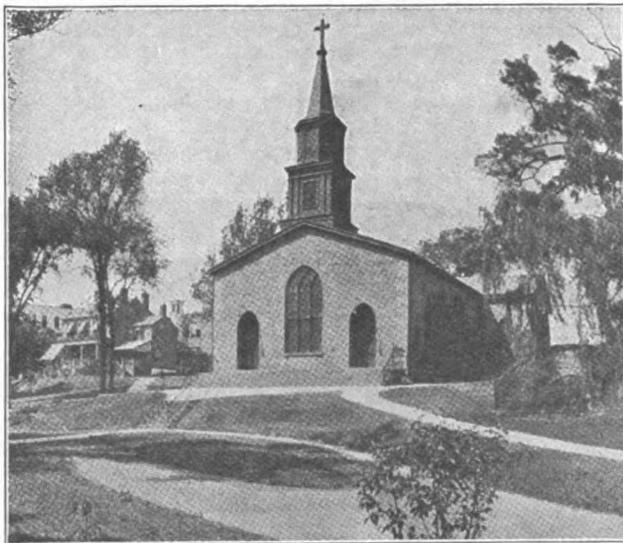
Although somewhat embarrassed, Dr. Van De Water, senior grand chaplain of the Masons of the state of New York, addressed Naphthali Lodge and Constantine Commandery in St. Augustine's Church, last Sunday evening. His theme was: "What must I believe to be a Free Mason?" The subject was timely, being in reference to the recently adopted preamble to the constitution of the grand lodge.

The grand master, Robert Judson Kenworthy, and members of his staff were present. There was a large attendance of members of the fraternity and seats were reserved for ladies.

The friends and parishioners of the Rev. Dr. William M. Grosvenor will have an unusual interest in the morning service at the Church of the Incarnation, Madison avenue and Thirty-fifth street, on Sunday, November 27th. On that occasion the rector will celebrate the fifteenth anniversary of his connection with the parish.

Bishop Greer has arranged for the Advent ordinations in the diocese by appointing the place, Grace Church, Broadway and Tenth street; and the date, Sunday, December 18th.

IN THE MATTER of sponsors at Baptism it ought to be more clearly understood that this is a responsibility which rests in a great measure on the Church as a whole. Sponsors are in reality only a delegation from the congregation. The whole body of the Church is responsible for the well-being and training of its members, but for the sake of convenience and definiteness that duty is delegated to a few. As a matter of practice it should be made plain to parents that the rule of the Church must be followed, and if the rubric is obeyed and notice given beforehand to the clergy, they would then have an opportunity of making inquiries and arranging, if necessary, for the presence of sponsors. As no doubt in many cases, especially in towns, there is a difficulty in providing suitable persons to act, it might be desirable for each parish to have a guild of sponsors whose duty it should be not only to make the necessary provision at the time of Baptism, but whose members would also consent, if required, to take the office of sponsors upon themselves, and subsequently visit the homes of the children to try and keep in touch with the parents. Much really valuable work could be done in this way, and the solemnity, effectiveness, and importance of the sacrament would thereby be greatly enhanced.—*Tasmania Church News*.



ST. ANN'S CHURCH, MORRISANIA, NEW YORK CITY.

UNIQUE SERVICE ON GOVERNOR'S ISLAND.

THE first of what are intended to be annual commemorative services of the Veteran Corps of Artillery of the State of New York and the Military Society of the War of 1812, was held in the chapel of St. Cornelius the Centurion on Governor's Island, New York Harbor, on Sunday afternoon, November 13th, under authority of the secretary of war and was a memorable occasion. The ceremonies were carried out with full military and ecclesiastical dignity, and were participated in by a large and reverent congregation.

The service was in memory of departed comrades who served with honor in the Army and Navy of the United States and in the militia of the state of New York in the war of the Revolution and in later national wars, and also in special memory of their late beloved commandment, the Rev. Morgan Dix, D.D. (*Oxon*), LL.D., D.C.L., rector of Trinity parish; and was planned by the Veteran Artillery Corps to emphasize the

a processional march. The music for the service was under the direction of Captain A. F. Nalpin, organist and choir-master, organ and band accompanying the hymns, which were sung with fine effect by the congregation of 600 men. After the anthem, "What are these," by Sir John Stainer, the color guard advanced to the choir and took station, flanked by the Mexican war cannon which are set there, and the assembly rose and saluted the colors, six regimental buglers sounding "To the Colors," after which they were deposited at the altar. The sermon was by the Rev. Dr. Manning, rector of Trinity Church, in which he inculcated the lesson of patriotism and religion as the great need of this age, and referred feelingly to the character of the Rev. Dr. Dix as a model for all to follow.

A number of clergy of Trinity parish were present, and also of the vestry with their families. Mrs. Morgan Dix was accompanied by Mr. and Mrs. John Adams Dix.

A striking feature of the service was the Bidding Prayer,



VETERAN ARTILLERY CORPS, BEARING THE COLORS. ENTERING ST. CORNELIUS' CHAPEL, GOVERNOR'S ISLAND, NEW YORK HARBOR.

services to the country of their ancestors in the Revolutionary and 1812 wars, as a link with the historic past, and also for this year in special memory of the late Dr. Dix, for eighteen years the commandment of the Corps.

The Corps in full dress uniform of the period of 1812 arrived at Governor's Island at half-past two and were met by Major General Frederick D. Grant and his staff, and were escorted to the chapel between a double line of soldiers of the Third Battalion, Twenty-ninth Infantry, the band preceding the column, each soldier presenting arms as the head of the column reached him. Colonel H. K. Bailey, commanding the post of Fort Jay, with his staff, was present as the "General Hancock" arrived at Governor's Island. Among the invited guests of the Corps were Rear Admiral John White Moore, U. S. N., Major-General William Verbeck, Adjutant General, New York State N. G., a large number of the officers of the National Guard of various regiments, and distinguished representatives of the military and historical societies of New York, also officers of the regular service from several posts.

The column entered the chapel at the tower door and was escorted by the clergy and choir, the regimental band playing

according to the old Oxford use, *mutatis mutandis*, which was read at the time of the salute to the colors, and was followed by a special collect for the Corps, and by prayers for the departed, from the Prayer Book. The officiants at the service were the Rev. William Thomas Manning, D.D., rector of Trinity parish; the Rev. Edmund Banks Smith, chaplain of Governors' Island; Frank Landon Humphreys, D.D., chaplain Veteran Corps of Artillery, S. N. Y.; and the Rev. Alexander Hamilton, chaplain Society of the Cincinnati, late chaplain Veteran Artillery Corps.

After close of the service, the uniformed detachment marched out and after dismissal the Corps and their military guests were entertained at General Grant's residence, being received by Mrs. Grant, her daughter, the Princess Cantacuzene, and Mrs. Ulysses S. Grant, 3d.

This service is to be an annual one and is considered an important feature in the Church and military life of New York, and especially valuable in keeping before people's minds true ideals of patriotism and the memory of those who, having served God and country and finished their course in faith, do now rest from their labors.

PHILADELPHIA CHURCH CONSECRATED

Reconstructed Edifice of St. Jude's and Nativity Parish

MISSIONARY ACTIVITIES IN THE CITY

Various Societies Hard at Work

OTHER HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau, Philadelphia, Nov. 26, 1910

ON the morning of the Sunday next before Advent, the Bishop Coadjutor of the diocese consecrated the reconstructed building of the united parishes of St. Jude and the Nativity, at Eleventh and Mount Vernon Streets. The Church of the Nativity was founded sixty-six years ago, in what was then a straggling village community on the outskirts of the city. It stands now in one of the most densely populated sections of Philadelphia, and one which presents many of the problems of urban work, in an intensified form. Under the rectorship of the Rev. Llewellyn N. Caley it has had for the past seventeen years a history of progressive and aggressive expansion, especially through its large and vigorous Sunday school. About two years ago the parish joined forces with St. Jude's, whose building on Franklin Street was sold to become the Cathedral of the Roman Catholics of the Ruthenian rite. Since then about \$35,000 has been expended in enlarging and renewing the old Church of the Nativity. The entire edifice has been refaced with Point Deposit granite and Indiana limestone, a new chancel and new baptistery have been built, and memorials costing about \$3,500 have been installed, including mosaic chancel floor, clergy and choir stalls, and choir screen.

The annual meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew is to be held in the Church of St. Jude and the Nativity on the afternoon and evening of St. Andrew's day. The Juniors will hold their meeting at 4:30, and Evening Prayer will be said at 5:30. After supper the business session will be held, followed by a general conference on "The Practical Side of the Brotherhood." President E. B. McCarthy announces that he has information of thirty-two chapters that are to have a Men's Communion, with an effort to include all the men in the parish, on the morning of the First Sunday in Advent.

The bannered host of Juniors who marched into Holy Trinity Church on Saturday, November 12th, for their annual service, hoped to hear Bishop Rowe tell again the story of his Alaska work, but the Bishop had failed, as Dr. Tomkins announced, in an attempt to be in two places at one time, so that instead, the Rev. Gouverneur F. Mosher talked to them about the Church's mission in China.

Missionary Work and Plans

Mrs. J. Nicholas Mitchell, who has again been appointed educational secretary of the diocese for missions, has issued a circular letter to the parishes about plans for the winter. The effort will be made to increase the number of parochial mission study classes, and wherever it is wished, a delegation of the Auxiliary's committee will be sent to hold a sample class, so that people may learn the methods that have been followed with success elsewhere. A normal class on missions in Japan is also to be conducted under Mrs. Mitchell's direction, and help is offered, either by correspondence or personal interview, to all who are interested in pushing this work.

The Clerical Brotherhood listened on Monday, November 14th, to a paper on "The Parables of Judgment," by the Rev. Fleming James, Ph.D., priest in charge of St. Ann's mission. The interest in the subject among the clergy was betokened by the largest attendance seen thus far this fall, and it was amply justified by the paper. Dr. James reviewed with scholarly acumen and illuminating clearness of statement the parables of our Lord which touch upon the subject of judgment, and brought out their large number, their varied yet always homely metaphors and analogies, and the insistence in them all upon the inevitableness of the accounting which man must render. This is, he showed, in close accord with the human experience. The Rev. Carl E. Grammer, D.D., is to follow, next month, with a paper on "The Parables of the Kingdom."

The Clerical Brotherhood

The Hon. L. Irving Handy of Wilmington, Del., delivered a lecture at the Divinity School, November 15th, on the subject, "Did Jesus Die and Live Again?" applying the methods of a jury lawyer to the evidence available to show that the Resurrection is a fact. A considerable number of visitors attended the lecture, which was of novel interest, and made a deep impression. Bishop Cheshire of

North Carolina was to have addressed the school on the history of the Church in the Confederate States, on Monday and Tuesday, the 14th and 15th, but was unfortunately recalled to his diocese by an unexpected summons, and the lecture had to be deferred. It is expected that Dean Groton will return to duty on the first of December. The Rev. James A. Montgomery, D.D., professor of Hebrew in the Divinity School, lectured recently on "Recent Excavations in Palestine," in the course given at Gratz College, a Jewish institution, under the auspices of the Mikve Israel Association.

A World's Christian Citizenship Conference is meeting in Philadelphia this week, under the auspices of the National Reform Association, which numbers among its vice-presidents the Bishop and Bishop Coadjutor of Pennsylvania, the Bishops of Harrisburg and Ohio, and the Rev. Floyd W. Tomkins, D.D., of Philadelphia. The local committee of arrangements includes Bishop Whitaker and the Rev. Drs. Grammer, Caley, and Tomkins, and Messrs. E. H. Bonsall, Franklin S. Edmonds, and S. F. Houston; but beyond this, the influence of the Church seems not to have gone, for the list of speakers does not include one Churchman. The purpose of the conference is defined as the discussion of the fundamental Christian principles of civil government, and the application of them to such matters as the liquor traffic, public education, the observance of the Lord's Day, the attitude of Christian toward non-Christian nations, and the like.

Two interesting parochial anniversaries are to be held in the near future. The Church of the Holy Trinity, West Chester (the Rev. Arthur Rogers, D.D., rector), is to have a service in commemoration of the seventy-fifth anniversary of the parish on the evening of Tuesday, November 22d. The preacher is to be the Rev. Louis C. Washburn, D.D., rector of Christ Church, Philadelphia. The Church of the Messiah, Port Richmond, Philadelphia, will hold its twentieth anniversary, with benediction of the new chancel, on St. Andrew's Day. The rector, the Rev. Charles L. Fulforth, is also assistant secretary of the diocese.

Future Parish Anniversaries

The fiftieth meeting of the diocesan Local Assembly of the Daughters of the King was held in the afternoon and evening of November 15th at St. Simeon's Church, Ninth and Lehigh avenues. The afternoon was devoted to the reading of chapter reports, to an account of the twelfth convention of the order recently held in Cincinnati, and to the election of officers. There were over a hundred members present, representing seventeen chapters. The chapter reports were most encouraging; showing that the members were doing good work along the lines laid down by the principles of the order. The following officers were elected to serve for the ensuing year: President, Mrs. Charles Henry Arndt; Vice-President, Mrs. Seaver M. Holden; Secretary, Mrs. Joseph Wood, Jr.; Treasurer, Mrs. Caroline S. Berger. In the evening a most helpful sermon was preached by the Rev. Henry M. Medary, rector of the South Memorial Church of the Advocate.

Daughters of the King Meet

The Philadelphia Chapter of the American Red Cross held a memorial service to M. Henri Dunant, founder of the International Red Cross Society, who died at Heiden, Switzerland, on October 20th, in Holy Trinity Church, on Sunday, November 20th, at 4 o'clock. The rector, Rev. Floyd W. Tomkins, D.D., was the preacher.

Service in Memory of M. Henri Dunant

UNFAIRNESS toward others is disastrous evidence of the weakness of one's own position. The man who is wholly in the right is the most likely to recognize and give credit to all that is right in another. For when we are right we have nothing to fear from any one; but when we are wrong we are almost irresistibly impelled to try to conceal something of our wrong by accusing others of wrong where it does not exist. That is unfairness. Therefore to be really fair to all our fellow-men is a challenge to everything that is best in us. As Bishop Brent said in a recent sermon on "Fairness," preached in Westminster Abbey: "I have urged upon you something that only strong men can venture to do." The most subtle danger of unfairness is that we seldom admit to ourselves at the time that we are unfair. Our only hope against it lies in the strength of love, which is the strength of God. When self has died, and we have Christ-directed love for another, we shall not be unfair.—*Sunday School Times.*

THE NAME of Father is indeed the sum of the Christian revelation; into that name we are all baptized: the hallowing of that name is the subject of our first prayer. For ages men had longed to call God Father, but the aspiration appeared to be a vague and visionary hope. . . . They knew that God only could know God. They knew that man only could be touched with the feeling for man's infirmities. In the face of this final contradiction they hoped still; and the hope was not vain. Christ, the Son of God, the Son of Man, reconciled what had been held to be irreconcilable. As Son of God, He knew the Father perfectly; as Son of man, He revealed the Father perfectly.—*Bishop Westcott.*

CLERICAL VACANCIES FILLED IN CHICAGO

Rectors Called for Epiphany and Calvary; Professor for the Seminary

CHOIR ANNIVERSARY KEPT AT ST. JAMES'

New Church Home for Aged Persons to be Erected

OTHER CHURCH NEWS OF THE CITY AND DIOCESE

*The Living Church News Bureau,
Chicago, Nov. 22, 1910*

CHE Rev. Franklyn Cole Sherman has accepted the call to the rectorship of Epiphany Church, Chicago, and will enter upon his duties at once. Mr. Sherman has been rector of Trinity Church, Aurora, since 1905. He is a graduate of the University of Chicago with degree of A.B., class of 1895, and the Divinity School of the same, class of 1898. He was a minister in the Methodist body until received into communion with the Church in 1903, when he took up work at St. Peter's Church, Chicago, and attended the Western Theological Seminary. He was made deacon and priest in 1904 by Bishop Ankers, serving as assistant to Dr. Du Moulin, then rector of St. Peter's, until his call to Aurora. He comes excellently equipped for the large work at the Epiphany and his past record promises great success in a difficult field.

The Rev. George Morrill Babcock, lately of Cairo, Ill., and formerly priest in charge of St. George's, Grand Crossing, has accepted the call to Calvary Church. His work in the diocese of Fond du Lac attracted much attention and likewise his efforts at Grand Crossing were crowned with notable results. Calvary is to be congratulated in securing so strong a man.

At a special meeting of the trustees of the Western Theological Seminary the Rev. Samuel A. B. Mercer, Ph.D., was elected to the chair of Old Testament. Dr. Mercer has spent many years abroad in preparation for this particular branch of theological training and is a graduate of the University of Heidelberg. The Hibbard Memorial Library, devoted to Old Testament literature, is one of the finest collections of valuable books in this country. Dr. Mercer is adding to it and completing the many sets of modern books on the subject as they are being issued on the Continent.

On Sunday afternoon, November 27th, at 3:45 will be held the memorial service to the late James L. Houghteling in St. James' Church. After evensong addresses will be delivered by the Bishop, the Rev. H. W. Starr. Mr. Houghteling's rector, of Winnetka, Mr. William R. Stirling, and the Rev. Dr. Stone, rector of St. James' Church. The offering will be for the "James L. Houghteling Memorial Fund," of the Brotherhood of St. Andrew.

St. James' Church was crowded last Sunday afternoon for the festival service rendered in commemoration of the twenty-fifth anniversary of the founding of the choir. The programme was under the direction of the western chapter of the American Guild of Organists. Walter Keller was at the organ and the choir was assisted by members of the Thomas orchestra. Special numbers were rendered by Dr. Francis Hemington, Elias A. Bredin, and William E. Zeuch. At the conclusion of the programme a reception was given for the organists in the parish house.

The trustees and board of managers are about to launch out in plans for a new building for the Church Home for Aged Persons.

New Home for Aged Persons
The present buildings are old and inadequate, crowded in on an unattractive street; and it is intended to abandon them and start anew in a more desirable location. Before a start can be made \$25,000 must be in hand. Looking to the securing of at least a portion of this sum, a bazaar is to be held December 1st from 10:30 to 5:00 at the home of Mrs. Francis W. Walker, 5222 Lexington avenue. No need in Chicago is so pressing as homes for aged persons. The Chicago papers have been publishing much on the subject within the past few days. The time therefore seems ripe to start on an enlargement of the Church's work along these lines.

On November 16th, the handsome reredos and altar presented to Waterman Hall chapel, Sycamore, by Mr. and Mrs. Robert B. Gregory, in memory of their daughter, Miss Grace Elizabeth, was installed. It is a beautiful work of art, made of oak, stained to the same color as the wainscoting of the chapel, and beautifully and appropriately carved. Three panel pictures, the center one of St. Elisabeth, are being painted by Mr. Frederick Bartlett, who is in Munich, but promises to have them ready for their places within the year. This gift completes the chapel, making it one of the most attractive of school chapels in the Middle West. The service of dedication will be held on December 12th, Bishop Anderson officiating.

The Bishop of Chicago has issued his annual appeal for a large

offering on Thanksgiving Day for the Aged and Infirm Clergy Society of the Diocese of Chicago. The invested funds of the society are about \$28,000. There are at present seven beneficiaries.

Miscellaneous News Notes
Mrs. Lydia B. Hibbard is the treasurer of the society.
At the session of the Round Table in the Church Club rooms November 7th, the subject for discussion was "Report on the General Convention," the speakers being the Rev. G. C. Stewart and the Rev. Dr. DeWitt. The Rev. Canon H. G. Moore presided.

The Bishop spent several days last week at the farm of the Chicago Homes for Boys known as Camp Hardy. The director of the Homes, the Rev. H. E. Edenborg, and Mr. H. J. Ullmann of the trustees, accompanied him. As the result of the recent tag day the Home received nearly \$2,200. RENUMS.

DR. ISRAEL ELECTED BISHOP OF ERIE.

CHE Rev. Rogers Israel, D.D., rector of St. Luke's Church, Scranton, Pa., was last week elected Bishop of the newly created diocese in northwestern Pennsylvania, to which the name of Erie was given. Eight ballots were required on the part of the clergy, after which the election was made unanimous and was ratified by the laity on their first ballot.

The primary convention of what is now in fact the diocese of Erie was held in St. Paul's Church, Erie, Pa. (the Rev. W. Strother Jones, D.D., rector), on Wednesday, November 16th, pursuant to the call of the Bishop of Pittsburgh, in which diocese the thirteen counties to be set apart have heretofore been situated. The Rev. Frank T. Cady of Port Allegheny was elected temporary secretary and read the roll of clergy and lay delegates after the Rev. R. S. Radcliffe had read the call of the convention.

In accordance with the arrangements made at the conference of the preceding evening, Bishop Whitehead was asked to preside at the opening. The first step towards permanent organization was the choice of a name for the new diocese. Archdeacon Radcliffe proposed the name of "Erie" and his motion was seconded. The name "Northwestern Pennsylvania" was proposed by the Rev. W. H. Jones of Warren and was also seconded. Each made a speech for the name of his choice, and the vote proved a strong majority for the name "Erie." Bishop Whitehead then retired from the chair, making a feeling address, in which he dwelt upon the attachment of twenty-eight years of service in the territory over which he should no longer preside or be a centre of unity. Then the Rev. Martin Aigner, who was elected chairman, read a feeling testimonial in the name of the clergy and people of the new diocese at the necessary severance of relations. After the Bishop had retired from the church, the Rev. W. H. Van Dyke offered a resolution placing the new diocese under the episcopal care of the Bishop of Pittsburgh until the consecration of the Bishop-elect, which was carried. The Bishop was escorted back to his chair and presided during the remainder of the convention.

The Rev. W. S. Jones, D.D., then read the report of the committee on Endowment, showing that over \$36,000 had been subscribed, within the territory set off, of which the parish of Ridgway had given \$7,000, Bradford and Erie taking second and third places, respectively.

The Rev. J. E. Reilly, D.D., offered a resolution fixing the Bishop's salary at \$3,500 and expenses. It was accepted after some discussion as to whether the expenses would cover travelling outside the diocesan boundary lines; it was decided that it would.

Officers were elected as follows: Treasurer of the convention and of the Episcopal fund, the Board of Missions, and the Christmas fund, Mr. Turner W. Shacklett of Erie. Mr. Shacklett will receive a salary of \$500 per annum. The Christmas fund amounts to \$20,000, being one-half of the fund controlled by the diocese of Pittsburgh, and its object is the relief of aged and infirm clergy.

The Standing Committee election resulted in the choice of the following: Rev. Martin Aigner, Rev. E. E. Madeira, Rev. J. E. Reilly, D.D., and Rev. W. S. Jones, D.D.; Messrs. E. V. Selden, John W. Reynolds, Joseph Kaye, and H. K. Gregory. At the first meeting of the Standing Committee Dr. Jones was chosen as president and Mr. Madeira as secretary.

The Rev. Frank T. Cady was elected secretary of the diocese with a salary of \$200 per annum and Mr. A. B. Osborn of Erie was elected chancellor.

The most vital interest centered in the election of a Bishop. At the conference of clergy and lay delegates on Tuesday evening the names of twenty-eight candidates were read, their careers eulogized, and their attainments emphasized. But the result was a great confusion of mind, so it was said. Work in the committee of the whole, which sat with closed doors between two and four in the afternoon, began to clear up this confusion, but only partially.

When the convention resumed its session at 4 o'clock the following names were placed in nomination: the Rev. Rogers Israel, D.D., of Scranton; the Rev. William Strother Jones, D.D., of Erie; the Rev. Martin Aigner of Franklin; the Rev. John Dows Hills, D.D., of Pittsburgh; the Rev. J. E. Reilly, D.D., of Oil City; the Rev. D. E. S. Perry of New Castle, Pa.; the Rev. Floyd W. Tomkins, D.D., of Philadelphia; and the Rev. D. F. Davies, D.D., professor at

Kenyon College, Gambier, Ohio. There were eight ballots cast by the clergy, from 17 to 19 votes being cast in each, as follows:

	1	2	3	4	5	6	7	8
Rev. Rogers Israel, D.D.....	5	5	6	7	8	8	9	10
Rev. W. S. Jones, D.D.....	6	6	6	7	7	8	8	8
Rev. Martin Algner	2	1	1	1	2	2	1	1
Rev. John Dows Hills, D.D.....	1	1	1	..	..	..	..	..
Rev. J. E. Reilly, D.D.....	2	1	1	2	1	2	1	..
Rev. D. F. Davies, D.D.....	1	1	1	1	1	..	..	..
Rev. Floyd W. Tomkins, D.D.....	1	1	1	1	..	..	..	..
Rev. D. E. S. Perry, D.D.....	1	1	1	..	..	..	..	..

Upon the election of Dr. Israel on motion of Dr. Jones the election was made unanimous. The laity then came to their vote, after a fruitless resolution to retire for conference. Their vote resulted in 35 to approve over 18 not to approve. Dr. Israel was accordingly elected by both orders at 5:15 P. M.

The following were appointed a committee to wait on the Bishop-elect: Rev. W. S. Jones, D.D., Rev. R. S. Radcliffe, Rev. L. M. A. Haughwout.

An evening session finished all business of a routine character and the clergy and lay delegates left for their homes the next morning.

Upon the election of Dr. Israel, Bishop Whitehead paid a very glowing tribute to his personal disposition and official efficiency, saying that he was one of the very best parish priests he had ever known.

At the luncheon in the St. Paul's parish house on convention day Bishop Whitehead made a very felicitous speech, diverting, by the gaiety of his humor, the minds of all from the gloom which had fallen upon the spirit of the convention members, at thought of his official separation from this portion of his old field. Bishop Spalding of Utah followed him. He is a former rector of St. Paul's and gave earnest counsel to all lay delegates not to let their parishes, especially if the smaller ones, be stingy in the matter of missionary giving.

THE BISHOP-ELECT.

The Rev. Rogers Israel, D.D., was born in Baltimore and was educated at private schools and by tutors and graduated at Dickinson College, Carlisle, Pa., from which he received the degrees of B.A. in 1881, M.A. in 1884, and D.D. in 1900. He was ordained deacon in 1885 by Bishop Bedell, and began his diaconate as assistant at Trinity Church, Cleveland. Shortly afterward he became rector of Christ Church, Meadville, Pa., where in 1886 he was advanced to the priesthood by the Bishop of Pittsburgh. Since 1892 he has been rector of his present parish, St. Luke's, Scranton, Pa., and has been a deputy to a number of General Conventions, including that recently held in Cincinnati. He is a member of the Joint Commissions on the General Theological Seminary, Clergy Pension Fund, Work Among Jews, Church Work Among the Deaf, and was a member of the committee on a form of Unction, which reported and was discharged at Cincinnati. He is also an overseer of the Philadelphia Divinity School and for many years has been an active member of the Brotherhood of St. Andrew and of the Church Temperance Society. He was reported in *Who's Who in General Convention* as opposed to the Preamble, to the Open Pulpit, and to Suffragan Bishops. Dr. Israel is about 51 years of age.

ALBANY DIOCESAN CONVENTION.

THE forty-second annual convention of the diocese of Albany was held on November 15th and 16th. At the opening service in All Saints' Cathedral on Tuesday morning, after Matins, there was a second celebration. The Bishop read his annual address and celebrated the Holy Communion, assisted by the Bishop Coadjutor and the Archdeacons. The service was fully choral. A large number of the clergy were in vestments and a large congregation filled the nave. The Bishop was able to take his place throughout this long service; to preside at all the sessions of the convention and all the preliminary meetings on Monday. It was a pleasure to the clergy to have the Bishop take the lead in the diocesan affairs as usual.

THE BISHOP'S ADDRESS.

Referring to matters of legislation, accomplished or proposed, in the late General Convention, the Bishop commended the new missionary canon and the provision for Suffragan Bishops; criticised the proposed change of name, though he admitted that "the defeat must distinctly encourage all who favor the change by its extraordinary closeness"; and felt that the authorization of two revised versions of the Bible for daily lessons was "confusing." He treated at greater length the reply of the Bishops concerning Canon 19, saying that his "object in dealing with the matter in this way"—he was chairman of the committee that framed the answer—was to prevent "a great waste of time and temper if the matter had come into discussion in the Houses, and it seemed as if the agitation had been really quieted." He narrated the steps that led up to the passage in the House of Bishops of the strong amendment to the canon on

marriage and divorce, generally saying that "the Bishops of New York and Chicago had the courage, not of their convictions perhaps, but of their youth more strongly than I had; and on their motion the House of Bishops passed the amendment to Canon 38 striking out all of section 3rd after the first sentence thereof."

Of one incident connected with the discussion of that subject in the House of Bishops, which has not appeared in the published reports, the Bishop spoke as follows:

"Later the Bishop of California moved to have upon the records of the House the following statement, which was adopted, I believe, unanimously by a rising vote. Described and depicted, as I have been in some of the accounts and pictures of this Convention, as in the last stages of physical decrepitude, I thank God that after years and years I was permitted to see and to have a share in this result.

"The following resolution was adopted by a rising vote:

"THE GENERAL CONVENTION—HOUSE OF BISHOPS.

"THIRTEENTH DAY OF THE SESSION.

"OCTOBER 19TH, 1910.

"The Bishop of California offered the following resolution:

"Resolved, That this House of Bishops would place on record its sense of loving appreciation of the noble championship for the sanctity of marriage by the Bishop of Albany throughout what may fairly be called a generation of storm and stress in the whole subject. By his stalwart leadership in this House, his alert participation in the discussion of the matter in periodicals and conferences, his personal force and suaveness ever in evidence, we believe under God he has furnished a large factorship in lifting the legislation of the Church to a higher and higher plane. Though still it may be left at a stage which he feels has something to be desired, we venture to think that the skilled and ardent advocacy he has exhibited has been signal and cogent. And in recognizing his almost half century of leadership in this House, in this as in other measures of the first magnitude, we may adapt a line from one of his own stirring hymns: "Praise we the goodness that doth crown his days."

"(Which was adopted.)

"Attest, SAMUEL HART, Secretary."

THE BUSINESS SESSION.

The first session was given up largely to reports and to the nomination and election of officers. Among others, Governor-elect John A. Dix was elected a member of the Standing Committee and also a lay deputy to the General Convention. He is already a member of the Chapter of All Saints' Cathedral. The Rev. Roelif H. Brooks, rector of St. Paul's Church, Albany, Mr. Theodore V. Boynton of Saratoga, and Mr. G. Hyde Clark of East Springfield were elected to fill vacancies in the provisional deputation. The Rev. E. T. Carroll, D.D., of Amsterdam, and Mayor Elias P. Mann of Troy were elected to fill other vacancies on the Standing Committee.

One of the important changes in the sessions of the convention was in the order of the missionary service held on the first evening of the convention. Formerly, reports of the Board of Missions, the treasurer of the Board, and the diocesan missionary have been read. This year the documents were delivered to the president and the whole evening was given, first, to a short address by the Rev. John R. Harding, D.D., secretary of the Second Missionary Department, and second, to an intensely interesting address by Bishop Rowe of Alaska.

Wednesday morning was taken up with various matters pertaining to the diocese. There were several changes made in the canons. Delegates were appointed to the Missionary Council and members of the Board of Missions elected. Mr. George P. Wilson of St. Paul's Church, Albany, was elected a trustee of the diocese.

At the close of the convention the Bishop paid a strong and beautiful tribute to Bishop Nelson, and to his work in the diocese as his Coadjutor. This was appreciated by the convention, which is, to a man, devoted to Bishop Nelson. Many expressions of thankfulness for the continued guidance of our beloved Bishop were freely offered. The Bishop responded to the congratulations by referring to the vigor of the older men and his thankfulness for the spirit of the young men who are doing the work of the diocese so energetically. Faces were missed of many who have passed away during the last year, while there were welcomed to the council men of large affairs who are realizing their duty and coming forth to meet the demands. Among others of the new men present who have taken their places in the work of the diocese was General Dudley (retired) of the Army and Mr. Theodore Boynton.

A meeting of the new Board of Missions was held at the Bishop's house in the afternoon, when the Rev. J. N. Marvin was elected secretary and assistant treasurer, and Col. William G. Rice treasurer. The appointments for the year were made and on motion of the Bishop Coadjutor, the vice-president of the Board, an executive committee was appointed to take in hand the detailed missionary work during the current year. This committee consisted of the president, the vice-president, secretary, and treasurer, together with the Rev. Dr. Nickerson and Dr. Robert Selden.

NEIGHBOR is the near-by man. Brotherhood is the science of near-by-ness. To its law Jesus gave eternal interpretation in the Samaritan parable.—Selected.

BISHOP NILES' FORTIETH ANNIVERSARY

Happy Event Celebrated at the Diocesan Convention of New Hampshire

TANGIBLE FORM OF PERMANENT MEMORIALS MADE

It was a notable occasion which brought the clergy and lay deputies of New Hampshire to Concord last week, for the diocesan convention was to celebrate the fortieth anniversary of the consecration of their beloved Bishop, the Rt. Rev. William Woodruff Niles, D.D., D.C.L., LL.D., and right heartily did they do so, the Woman's Auxiliary taking its part. There was a great missionary service on Monday evening, Auxiliary meetings on Tuesday, when, also, the convention met for its organization, and a banquet and reception in the evening, when everybody outdid everybody else in telling, what everybody knew, how firm a place in the hearts of his people and in the history of his state Bishop Niles had secured. Wednesday was convention day, closing with tea served at St. Mary's School and a stereopticon exhibit of diocesan work in the evening.

It would be hard to select features of this remarkable celebration, but certain things are preëminent and need to be noticed. The meeting of the Woman's Auxiliary was far larger than those of other years. Bishop Kinsolving of Brazil and the Rev. Dr. Drury were both helpful and inspiring. Miss Emery was at her best and gave an animated review of great missionary happenings of the past three years in which she had a part, the Pan Anglican Conference, her own tour of inspection of the mission stations of the Church in distant lands, the Students' Volunteer Movement Convention at Rochester, the Edinburgh Conference, and the Triennial Meeting of the Woman's Auxiliary in Cincinnati. She was followed by Rev. W. E. Gardner, Department Secretary for New England, who gave three practical suggestions in regard to the United Offering as a Thank Offering, not a stint of work, Mission Study along uniform lines and coöperation of various parish agencies for missionary work.

A pleasant diversion was furnished the women in the afternoon, seventy-five of them being taken in carriages three miles out to the diocesan Orphans' Home, and having the chance to see at close range an institution which depends largely upon the Auxiliary for clothing, bedding, and linen. A stop was made at St. Paul's School on the way back to Concord, where tea was served and an opportunity given to visit the chapel and the library.

The banquet to the Bishop was attended by two hundred and was a great success. After the banquet the evening was given over

to addresses of felicitation and historical and reminiscent papers and speeches. All the addresses, on progress in general, in Church music, on Church education, were excellent. The principal papers were one by Judge Peaslee of the Supreme Court and of the Standing Committee, who noted the elements of Bishop Niles' strength with the laity, especially in dignity and sincerity, and one reminiscent of the past by the Rev. Dr. Ferguson, rector of St. Paul's School, formerly a student under Bishop Niles at Trinity in the sixties.

The early Celebration Wednesday morning was a corporate Communion for the members of the Convention and the Woman's Auxiliary and was very largely attended. The Bishop Coadjutor was the Celebrant.

At 9 o'clock the Convention re-assembled to listen to the Bishop's addresses, which were very short and dealt largely with administrative matters.

The chief service of the anniversary came at 10, the Bishop himself being the celebrant, assisted by his son, the Rev. William

Porter Niles, and by the Rev. J. B. Goodrich, who read the Epistle and the Gospel. The sermon was preached by the Rev. Dr.

Waterman. President of the Standing Committee, who had performed the same office at the Bishop's twenty-fifth anniversary. At that time, preaching on the text "I will assemble her that halteth," he set forth four leading characteristics of Bishop Niles and his administration, "fixity and change and truth and love." His texts upon the present occasion form a very striking contrast and present two radically different ideals, one to be avoided and one to be followed. The texts were Judges 5: 31, "And the land had rest forty years," and Acts 20: 18, 19, 20, "And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind and with tears, and with trials which befel me by the plots of the Jews; how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly and from house to house, testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ." These texts, he said, present two ideals of the prosperity of the people of God, "the ideal of selfish ease, which is bound to perish, and the ideal of self-sacrificing achievement, which lays hold of a covenanted success."

Speaking on the words "And the land had rest forty years," Dr. Waterman said: "Thank God, that land was not New Hampshire, and the Church in New Hampshire has not had the sad fate of that people of God which thought 'rest' such a Godsend in Palestine something over thirty centuries ago!" "So often as any people of God has been delivered into ineffective ease and mere taking care of its own prosperity, so often has that people of God fallen back into slavery to the foes of God." But, Dr. Waterman adds: "Certainly the general habit of mind of our Church people, when I was a boy, was a habit of holding on to what they had, rather than a habit of pressing forward to conquest." On the contrary, "courage and self-sacrifice and personal power were in evidence in our Church in New Hampshire in 1870." "In 1870 a new sense of calling was in the air. The men of our Church generally had begun to have a vision of a new day, a vision of a call to conquest, a vision of a great advance." The missionary activity of the Church from 1865 in the new West was a sign of this awakening. "It was a new note. In 1870 the Convention of this diocese struck the same new note, when they elected a clergyman to be their Bishop and promised him \$2,500 a year instead of the \$900 which they had been paying, so that he might be free from parish cares and be a pioneer. The new Bishop came to the diocese and struck that same note, the note of advance and of conquest, again and yet again."

Dr. Waterman emphasized certain elements in the process of building up the Church in New Hampshire. The first referred to the Bishop's love of the state and its people. "Our Bishop has loved New Hampshire. He has loved its very framework of material elements, its mountains and fields, and lakes and streams, and he has loved its people with a full and yearning heart. And the people, as they have come to know him in the slow and cautious New England way, have largely responded to his love and care, and loved him in return." As a consequence of his love was Bishop Niles' fatherly care of clergy and people, which has shown itself in his exceptional care in bringing good men into the diocese and keeping them there. The comparatively few changes, as dioceses go, in the clergy list year after year are testimonies to this carefulness and thoughtfulness.

At considerable length and with much interest the Bishop's relation, and as a consequence that of the diocese, to the great religious movements of the past decades was portrayed by Dr. Waterman. The rise of "ritualism" or the appreciation of the value of form in worship was met with reasonableness and consideration for clergy and people alike, and ritual controversy is practically unknown in New Hampshire. The movement for Church Unity has had from early days a staunch advocate in Bishop Niles, who has advanced the cause by constantly teaching that the Church is a Body, that all baptized persons are members of the one Body and therefore are His people, and by a genuine brotherliness to men of varied ways of thinking and various ecclesiastical affiliations. The third movement, a movement away from creeds, has made Bishop Niles use the utmost care in admitting men to holy orders, to make sure that a man's "I believe" is good for its face value.

The sermon held the attention of the large congregation from beginning to end.

Among things of special interest at the convention was the report of the new commission on Social Service, Rev. W. S. Emery,

chairman, and Rev. J. A. Chafin, secretary. It was a most searching report and was received with enthusiasm. The convention was unanimous in its dissent from the sentiments in favor of the saloon expressed in public utterances throughout New Hampshire by two priests from outside the diocese during the last campaign for license. The impression had been given that the Episcopal Church favored license. The Bishop took pains to deny this implication by publishing a signed letter repudiating the statements of the invading priests, and the convention eagerly adopted the following resolutions:

"WHEREAS, Previous to the recent state election certain persons from without the diocese made statements in various places as to the position of the Episcopal Church on the licensing of the sale of liquor:

"Resolved, That this convention denies all right on the part of these persons to speak for the Episcopal Church in New Hampshire;

"Resolved, That while the Church leaves the discussion of all matters of public policy to the conscience and judgment of her people in their individual capacity, we desire to put on record our abhorrence of the manifold evils of intemperance and our hearty sympathy with all influences which tend to diminish those evils.

"Resolved, That the convention express its thanks to the Bishop and Coadjutor of this diocese for their recent public declaration on this subject."

A pleasant feature of the celebration was the raising of about \$6,000 for three objects dear to Bishop Niles—Episcopal endowment, now brought to \$50,000; endowment of St. Mary's School, and payment for additional land for the school. By this gift \$5,000 additional endowment, the gift of Miss Susan Perkins, becomes available for St. Mary's, making a new fund of \$10,000.

LET THE first act on waking be to place yourself, your heart, mind, faculties, your whole being, in God's hands. Ask Him to take entire possession of you, to be the guide of your soul, your life your wisdom, your strength.—Mrs. H. L. S. Lear.

ALTERNATE TABLES OF LESSONS AUTHORIZED BY THE GENERAL CONVENTION OF 1910.

HERE was presented to the General Convention of 1910 a Report from the Joint Commission on the Revision of the Tables of Lessons, which incorporated an entirely new Lectionary, although based on that at present in use, and not changing the general underlying principles of the latter. The changes are chiefly in the interest of shortening the lessons, especially in the evenings of the Sundays after Trinity. "Comparatively few changes," says the report, "have been made in the present Table of Lessons for Holy Days, and these do not affect the principal Festivals." There are also a new Table of Lessons for the Eves of Holy Days and a Table for Special Occasions. Both these are entirely new and will be valued additions to our Lectionary. The Special Occasions thus recognized are: Morning or Evening Prayer when Confirmation is to be administered; Morning Prayer when an Ordination to the Diaconate, also to the Priesthood, also Consecration of a Bishop, is to follow; for services for setting apart a Lay Reader, a Deaconess, a Chorister; Meetings of Diocesan Conventions; Laying of Corner Stone; Opening of a Church on an occasion other than its Canonical Consecration; at Burial of a Child; Missionary Meetings; National and State Festivals; National and State Fasts; For the Close and the Beginning of the Year; Meetings in the interest of Young Men; Children's Services; Meetings in the interest of Christian Education, Temperance, Charitable Societies, Social Welfare.

These Tables were authorized by General Convention as an alternative use, permissive until the General Convention of 1913. Permission was granted also to use the Lessons appointed on any Day for Morning and Evening Prayer interchangeably at the discretion of the Minister. The Joint Commission on the Revision of the Tables of Lessons was continued and was authorized to prepare a supplementary Table of Old Testament Lessons, following the Hebrew Division of the Law, the Prophets, and the Writings, and giving extracts from the books not otherwise appointed for Sundays or Holy Days.

The complete Tables will be printed in the forthcoming *Living Church Annual* for 1911, which is announced to be ready December 19th, in addition to the standard Lectionary from the Book of Common Prayer. In order that any desiring to do so may begin the use of these tables at Advent, as they are permitted to do, we are printing herewith the tables for the Sundays, Holy Days, and Eves of Holy Days from the First Sunday in Advent till the eve of Circumcision inclusive and also the table of daily lessons for December. It is noted in the official tables that there are no eves to St. Stephen's, St. John's, or Holy Innocents' days.

The tables mentioned are printed in the next column.

IT MUST be evident to every intelligent observer that, grave as is the question of preserving the purity of the ballot, the question of securing obedience to the law is graver. We are far from saying that it is better to have no law at all than to have it badly kept, but we do say with emphasis that the evils resulting from a defiance and violation of enacted laws are greater and more numerous than the evils resulting from a corrupt ballot. In the latter case only the inalienable rights of man are attacked; in the latter case, enacted law, which is our final refuge, is dishonored and devitalized. The black shadow of anarchy is stealing over this country. The most prominent figures in that shadow are not the blatant criminals who have midnight meetings in retired streets, but men, boasting of Christian civilization, who practically repudiate the law on the statute books. Surely this is a question which is to be seriously considered by our Christian leaders.—*Christian Advocate*.

"WHATSOEVER thou takest in hand, remember the end." Remember the great end of all things: remember death and judgment: remember eternity: remember that what you now do will make a difference to you forever. Have these been your sayings to yourself to-day? or yesterday? or the day before that? Have you ever made it a rule to have such thoughts?—*Keble*.

	MORNING		EVENING	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1st Sun. in Advent	Isalah 1, 1-28	Luke 1, 1-26	Isalah 2, 1-18	Revelation 1
2d Sun. in Advent	Isalah 5, 1-26	Luke 1, v. 26-57	Isalah 24	Revelation 2
3d Sun. in Advent	Isalah 25	Luke 1, v. 57-9-23	Isalah 28, v. 9-23	Revelation 3
4th Sun. in Advent	Isalah 30, v. 8-22	Luke 3, 1-23	Isalah 35	Revelation 22
HOLY DAYS.				
St. Andrew	Zech. 6	John 1, v. 29-43	Isalah 55	John 12, v. 20-42
St. Thomas'	2 Kings 6, v. 8-24	Mark 16, v. 9	Isalah 49, 1-12	John 14, 1-15
Nativity	Isalah 9, 1-8	Luke 2, 1-15	Isalah 7, v. 10-17	Titus 2, v. 11, & 3, 1-9
St. Stephen	Genesis 4, 1-17	Acts 6 & 7, 1-17	2 Chr. 24, v. 15-26	Acts 7, v. 37
St. John	Exodus 33, v. 7	John 13, v. 21-36	Isalah 6	II. John
Holy Innocents	Jre. 31, 1-18	Matt. 18, 1-15	Zech. 8, 1-9	Mark 10, v. 13-28
EVES OF HOLY DAYS.				
St. Andrew			Gen. 12, 1-10	I Cor. 4, 1-16
St. Thomas'			1 Esdras 4, v. 33-47	John 11, 1-18
Nativity			Isalah 60	Matt. 1, 1-18
Circumcision			Joshua 5, v. 2-10	Philippians 3

A Table of Lessons for December

CALENDAR	EVENING PRAYER		EVENING PRAYER	
	FIRST LESSON	SECOND LESSON	FIRST LESSON	SECOND LESSON
1	Isalah 18	1 Peter 4 v. 7	Isalah 19 to v. 16	John 11 v. 17 to v. 47
2	19 v. 16 & 20	5	21 to v. 13	11 v. 47 & 12 to v. 20
3	22 to v. 15	2 Peter 1	22 v. 15	12 v. 20
4	23	2	24	13 to v. 21
5	25	3	26 to v. 20	13 v. 21
6	26 v. 20 & 27	1 John 1 & 2 to v. 7	28 to v. 23	14
7	29	2 v. 7 to v. 18	30 to v. 18	15
8	30 v. 18	2 v. 18	31	16
9	32	3 to v. 16	33	17
10	34	3 v. 16 & 4 to v. 7	35	18 to v. 28
11	40 to v. 12	4 v. 7	40 v. 12	18 v. 28
12	41 to v. 17	5	41 v. 17	19 to v. 25
13	42 to v. 18	2 John	42 v. 18 & 43 to v. 8	19 v. 25
14	43 v. 8	3 John	44 to v. 21	20 to v. 19
15	44 v. 21 & 45 to v. 8	Jude	45 v. 8	20 v. 19
16	46	Revelation 1	47	21
17	48	2 to v. 18	49 to v. 13	Revelation 2 v. 18 & 3 to v. 7
18	49 v. 13	3 v. 7	50	4
19	51	5	52 to v. 13	6
20	52 v. 13 & 53	7	54	8
21	St. Thomas			
22	55	10	56	11
23	57	12	58	14
24	59	15	60	18
25	Christmas-day			
26	St. Stephen			
27	St. John Evangelist			
28	Innocents			
29	61	19 to v. 11	62	19 v. 11
30	63	20	64 & 65 to v. 8	21 to v. 15
31	65 v. 8	21 v. 15 & 22	66	22 v. 6

CENTENNIAL HYMN.*

MUSIC: DUNDEE.

God of our fathers, on this day
Our grateful hymns we raise;
For all the blessings of the years
We give Thee thanks and praise.

Here doth Thy Presence aye abide;
Here may the way be found
That leads to life eternal; here
Do rest and joy abound.

We praise Thee for those holy men,
True servants of their Lord,
Who at this altar ministered;
Who here have preached Thy Word.

We praise Thee for those blessed saints,
The men and women dear
To memory, who through the years
Have knelt and worshipped here.

We praise Thee that this house has stood,
A holy place; a home
For weary souls; a place of prayer,
Where all who will may come.

Grant us, O Lord, Thy faith to keep;
And may we follow Thee
As did Thy saints, until, with them
Thy Blessed Face we see.

KATE WOODWARD NOBLE.

*Sung at the centennial of the consecration of Christ Church, Bethany, Conn., September 19, 1910.

THINE INMOST THOUGHT.

BY LILLA B. N. WESTON.

BROTHER, what is thine inmost thought to-day? Keep it sweet—keep it passing sweet! To give happiness to yesterday, to make the present pure, to flavor to-morrow, you need it; to enliven them with generous courage and brave endeavor and noble purpose, your friends need it; to add beauty everywhere, to build up monuments of love and faith and unswerving truth, the world needs it; and that we may return in some small measure the love which He hath bestowed upon us, God needs it. Can we afford to let such an opportunity pass by unheeded?

As we are masters of our own personalities, so are we masters of our thoughts; and *vice versa*, our thoughts are masters of us. They are our representatives, our ambassadors, the go-betweens in our transactions with the outer world.

We may lack food and raiment and shelter and friends, but our thoughts we have always with us. They are our burdens, our helpers, our accusers, our companions, our constant Other Selves. Upon the clarity of the inmost thought depends the perfect equilibrium of the future. And equilibrium is a very necessary article.

It is not difficult to be sweet of thought, yet it makes for sunshine within and without. Good thoughts shine out about one like a golden aureole about the head of an ancient saint; only they are fruitful and useful things and more precious than light. They make for us our winters and our summers—and how fortunate is he of whom it can be said, "In his heart it is always summer!"

There is no limit to the power of thought. Strength may move mountains, but thought can sway a universe. God loveth a good thought better than a rich offering. There is no thought too small to please Him, if it be sweet and unsullied. The thought is father to the deed; those whose thoughts are habitually lofty seldom stoop to commit a despicable act.

Thought is a ladder to heaven; also it may be a highway to hell, but that is our own fault. God gave us the power to think, not that we might commune with the powers of evil and hatch vile schemes for the overthrow of individuals and of nations, but as a priceless privilege, that we might commune with Him and His holy angels and see the light streaming through the windows of heaven. Our thoughts should rise to God like incense, carefully compounded and used to His glory.

Christmas time is the great Feast of Thoughts—the time of all times when good will and peace flow over the land in a warming flood, like the waters of the Nile over its thirsty banks. It is the time when those far away and forgotten stand illumined against the curtain of the past; it is the season of great remembering, the occasion of the sure healing of old hurts and misunderstandings, the pledging of vows of firmer fellowship

and broader kindness. Christmas carries many messages to the hearts of the faithful, but perhaps no more forcible one than this of remembrance. Have we allowed our thoughts to grow hard and bitter and sullen and degraded, or have we kept them fine and delicate and sincere and beautiful and fit for Him to see?

When God sent His Blessed Son to this troubled sphere, did He not gaze long and deeply into the minds of men and feel a great pity for the Holy Child? Was it not a very sullen and treacherous sea into which to cast so precious a Pearl? Doubt has ever been the menace of the world, and doubt is usually a mass of thoughts engendered by Satan. How many times did the Master rebuke the doubting ones?

Our thoughts are the best there is in us; we are as good as our basest thought. We should think a great deal before expressing ourselves in words. It is like an army placing artillery in position for battle; each piece is perfectly adjusted and located to the best advantage, and faultless aim is taken before a shot is fired. There are too many useless words spoken, and too many hurtful ones and too many idle ones. The world would be better to-day if its inhabitants thought twice as much and spoke half as often. Words lose in weight when they are too great in number. They run on like water, when they should be conserved like wine; they should be less abundant, but more sparkling and effectual.

Ever our thoughts accompany us as we toil or play. Inventions and all books are the products of thought, as are pictures and music and sculpture and plots and murders and revolutions and vice. What a noble material it is which we frequently utilize so poorly! God's most precious gift to mankind was the power to think and reason. Do we appreciate it very truly, dear friends?

Do we appreciate it so deeply that we take more care of our thoughts than we do of our bodies? Do we pay more attention to our thoughts than we do to our appetites or our pleasures? Do we buy good and fine books that we may elevate our thoughts, or do we read hurriedly and ineffectually anything that comes to our hand? Do we embellish our conversation with tales of scandal and crime and sensational atrocities, or are our thoughts busy with something better and kinder? Do we strive to purify our thoughts by earnest prayer and brave denial and great sympathy for all unhappy ones? Our houses are cleaned and dusted and put in order daily, but can we say as much of our thoughts? Are we not very careless and indifferent as to the manner in which we treat God's best gift? Do we never have a grand sorting-out and make a timely resolve to keep only sweetness and a smiling heart in this great store-room of the soul? It is entirely worth it.

We pray for blessings upon our families and ourselves and our enemies, but do we often pray, "Father, give me clean thoughts"? And yet we read, "O Lord, thou hast searched me, and known me . . . thou understandest my thought afar off."

Do we never stop to think what an inestimable blessing good thoughts are? They make the home a thing of beauty, they make men and women loved and imitated and sought; they make children to retain their joyous childhood throughout life; and they impart to everyone possessing or cultivating them a great and unmistakable patience. It is a remarkably excellent rule to think good thoughts or none at all—happy thoughts, contented thoughts, charitable and lovely thoughts; thoughts that will tend to render the world better to-day than it was yesterday.

There is little room in the world for gloom and fault-finding and sour visages. Let us start afresh every day until we can meet the evening dusk saying, "To-day I have thought nothing but that which is good and fair." Good thoughts are the golden arrows of which a righteous man's quiver is full. They are the court of the soul, over which every man presides according to his wont.

Let our thoughts this blessed Christmas time be fairer and more unselfish and far-reaching than ever before; and may the Christmas thoughts stretch straight and true across the coming years—our hearts' best gift to the Christmas Child!

It is NOT the rare gifts, the possessions of the few; it is not great wealth, great learning, great genius, or great powers; it is not these things that make the possessors happy. It is health, it is friendship, it is love at home; it is the voices of children; it is sunshine. It is the blessings that are commonest, not those that are rarest; it is the gifts that God has scattered everywhere.—G. H. Morrison.

"A LITTLE CHILD SHALL LEAD THEM."

Being the Sermon Preached at the Laying of the Cornerstone of the Bethlehem Chapel of the Holy Nativity, Washington Cathedral, on All Saints' Day.*

BY THE RT. REV. CHARLES H. BRENT, D.D.,
Bishop of the Philippine Islands.

HERE are occasions when the preacher does not choose his text, but rather does the text fix itself in the mind of the preacher and demand that it be used. And this is one of those occasions. What text could be taken except the words of the Prophet Isaiah, who said: "A little child shall lead them," to-day when we lay the cornerstone of the Bethlehem chapel of the Holy Nativity with memories of one who was your chief pastor—a man virile and strong, but yet, in spirit, a little child?

"As the hills stand about Jerusalem, so standeth the Lord round about His people."

On this towering eminence which has kept its sentinel watch over our capital city since its infancy, the walls of a worthy temple of God, national in aim, national in name, are about to be reared. It will typify that in which we all believe—that the God of nations is with us. As He has watched over us in the past, so will He guide and shape our destiny in the days to come.

Already has He set His name upon this place, and where God sets His name, there abides His presence. "This is none other but the house of God, and this is the gate of heaven."

There will be no mistaking of the meaning of this house. Its one use will be worship. It will be a constant invitation in stone to all men to come to God, as revealed in Jesus Christ, and in Him to find illumination and strength and contentment. It will be a constant reminder to our legislators and statesmen and all who dwell in this capital city, that all human law must find for a sure foundation, divine law—the law of God.

The conception of a national Cathedral was the vision of a man whose sympathies were as broad as mankind, whose patriotism was as intelligent as it was deep, and whose insight was that of the pure in heart.

A little more than three years ago we stood about him as he rejoiced over a small beginning, just as though it had been the consummation of his vision, and in his power of sight we who were by him also gained ability to see. As he laid the foundation stone, the present melted into the future and he saw with clear eye that which is yet to be. Such men rob the present and the actual of their poverty, by clothing that which is with that which is to be. We need the seer and the prophet in every age. Without their vision and promise there can be no progress.

There have been more intellectual men than Henry Yates Satterlee; there have been abler men; there have been greater administrators; but never has there been a purer-hearted man, a man who was able to use his faith in such wise as to see God and God's purposes, and to interpret them to his people.

He saw far. The interests of the world were his interests. Is it not an encouragement to find an increasing number of men who can truthfully say, I am man, naught that touches humanity is alien to me? There was no new responsibility of State or Church into which he did not enter, with that eagerness which is characteristic of youth but not always found in men of maturer years.

But his venturesomeness was not rashness. He weighed risks and opportunities with a steady hand. Conservative as he was, he did not believe that to conserve is to embalm. Progressive as he was, he distinguished between the fickleness of the novelty-seeker and the stable advance of the truth-seeker.

He saw deep. There were in his eye at times some of the unfathomable depths of the child's eyes. He lived in his ideals. They, with God as their center, were the real things of his life. The opposition, the indifference, the disapproval of men could not obscure them for him. Like all big souls, he lived in advance of his contemporaries; like all big souls, when they looked behind he refused to be discouraged or embittered. He knew the truth and the truth made him splendidly free.

Isn't it fitting that a little child's hand should have laid yonder stone, should have laid the cornerstone of the Bethlehem chapel of the Holy Nativity? For had the hand of the first Bishop of Washington laid that stone, it would have been laid by the hand of a little child. It is doubly fitting that the boy who acts in his absence should be his own flesh and blood, as well as his own namesake.

It will always be so, that the child spirit will lead men. The child spirit alone can control the disintegrating and disrupting forces of human society. As long as the cradle is rocked, as long as the mother's lullaby is sung, just so long will there be a future for humanity.

The little child and the child-like spirit are the greatest forces in human society. There is nothing greater on earth than the little child, and there is nothing greater in God's heaven than the little child. When you and I, my friends of riper years, regain our child

spirit, we will be strong once more and be admitted into the inner recesses of the kingdom of heaven.

The child has power to see and power to unify. Its power to see is the only thing that can save man from the tyranny of prosperity and the prison of things that are temporal.

At this moment it will not be amiss to consider, just as though it were completed, this "castle in the air," under which we are slowly placing foundations, and endeavor to discern what it stands for, both locally and in its broader relationships. Indeed, I think it is necessary so to do in order that the national Cathedral, both in spirit and in fact, shall come into being. Idea always precedes embodiment. Indeed, had the people of our communion caught the vision of the first Bishop of Washington, to-day we would have been worshipping in a completed temple instead of laying its cornerstone. It is not because of any lack of means that we are at the beginning rather than at the consummation, but because of the lack of vision and the lack of will.

The national Cathedral, if it is to be anything at all, must be the organ of a national Church. What is the function of a Church that claims to be national in character?

Well, it seems to me that a national Church must aim to spiritualize and unify all the interests of the nation. Nothing is beyond her reach; nothing so unimportant as not to excite her sympathy. Government, society, education, religion, are all her concern. We are in a country where there is a free Christianity and a free state. The separation between Church and State is not a separation of antagonism but of friendliness. Both Church and State are organs of distinct functions in the same body corporate. Just as when administration and commerce are controlled by the same hand mischief ensues, so when Church and State are formally related and intertwin'd, each is hampered in the operation of its powers. Analysis distinguishes function and prepares the way for a higher degree of organic life. Neither Church nor State can stand alone; each must aid and support the other. A free Church and a free State does not mean that each holds aloof from the other, that each is shy of the other, but rather that there should be mutual respect and impartial coöperation. There can be a clash of interests only where there is a usurpation of powers not within the province of the Church or State, as the case may be.

Now religion always was and always will be as the soul of nationalism. I speak as an ardent nationalist, and yet I speak as a member of the Catholic Church of Christ. Those Churches have best fulfilled their duty in this respect when they have adapted their policy to fit the framework of the nation. This was conspicuously the case in the days of imperial Rome and afterward, when modern nations were formed, in the various countries of Europe.

The communion which we represent indicates her sense of responsibility to the State by her system of government. Among other ways, it is constructed on the laws of the nation, and for this reason she feels that without arrogance or without desire to depreciate the national character of other communions, she has a marked national character.

One of the chief tasks of any Church that recognizes its obligation to the nation is to aid in the unification of the diverse elements of our nation. There are four great unifying forces among men—race, religion, government, and language. But without the unification that comes through race and religion, government and language can do but little.

Racial unity is for the present strong in this republic, but listen to the tramp of the millions of men and women coming from afar!—men and women of alien blood and thought. We call them immigrants and assign them lowly place, bidding them make their way. They are laboring; they are bringing with them industrious hands; they are creating manhood, and all the while too many of the old Anglo-Saxon and Dutch stock are withering under the blight of misused prosperity and selfish success.

Two duties ring out to the Church their call to arms. First, unless religion is given its proper place by the prosperous and the aristocracy of wealth and wealth-seekers, America of to-day will decay and a new America of imported blood will supplant it. Luxury always goes down before industry. Unless, I say, prosperity clings to religion with an earnestness that surpasses that of those who are in adversity, then the republic will wither and die, and God will raise up a new race to take the place of those who fear the doctrine of His discipline and wise austerity.

I do not say that prosperity in itself is bad, but I do say, without fear of contradiction, that prosperity without real religion is self-destructive. The gospel of the national Church to-day must be a gospel of inspiring austerity and loyal service. Culture brings peculiar temptations, and those temptations are mowing down their thousands in our country, under our very eyes.

Then, in the second place, any Church which is to be a part of the national life of to-morrow must busy herself with those folk of foreign blood who are to have a large share in the government of to-morrow. Poles, Swedes, Italians, Slavs, coming as they do from lands of lesser liberties to a land where freedom borders on license, easily drift from their religious moorings; and we would show no disrespect to other Christian communities, but would rather give

[See THE LIVING CHURCH for November 12th for account of the function.]

them the aid that they need, if we threw our best energies and thoughts into how they may be kept pious and made religious.

And, may I say it in this city of Washington, never may we forget what is at once the gravest in fact and richest in possibilities of all our problems—the problem of the colored race. Forever will it be the problem of the nation and not the problem of the South. When this fact is properly accepted, then solution will be in sight.

Nor can the national Church be heedless of the duty of education, which is no less the concern of religion than of the State. It has its important part to play. The education of mind and morals is the duty of the State, but without religious training, which is the foundation of righteousness, intellectual and ethical culture are a menace. An ignorant nation—I say this with deliberateness—an ignorant nation, with piety and righteousness, is better than a learned nation without a belief in God and God's righteousness. To give the best of religion to the child is the Church's responsibility—the responsibility first of all of the fathers and mothers who care a great deal for the intellectual and the social development of their children, but who, alas, are giving but small heed to that training of the conscience which is essential to manhood and womanhood.

This Cathedral foundation has already expressed its sense of responsibility in effective terms, and, ardent supporter as I am of the public school system in our country, inasmuch as to-day the training of the conscience and religious teaching among children are so neglected, I rejoice whenever I hear of the foundation of a new school whose basis is Jesus Christ and loyalty to Him and His Church.

Now I come to my last thought. A national Church, in the present shattered state of Christendom, cannot arrogate to itself the title of *the* national Church. It is with the vision of unity that we lay this cornerstone, a vision which the first Bishop of Washington, whose remains lie hard by, always held; held with deep loyalty to the Catholicity of this Church, and yet with a breadth of sympathy that saw Catholic elements wherever the Spirit dwelt and wherever the Name of Christ was preached.

It were better far to risk the loss of this Church's distinctive character in a lowly effort to bring about the fulfilment of our Lord's prayer for unity, than to sit in idle contemplation of a shattered Christendom. It is what we expect other communions to do. It is what we must do ourselves. It is what we have done. But of this we may be well assured, that whatever we lose will be that which is of men, our eccentricities—because we have got lots of them in this so-called Episcopal Church—our insularity, our pride, our obtuseness, and we shall be the richer, not the poorer, for our loss.

True men can never lose the truth, though sometimes they happily lose their limited conception of it in a larger vision of faith. With hopeful eyes we look for the day when, not in the imperfect patchwork of federation, but in organic perfection, all the churches will lose themselves in the grandeur and unity of the one holy Catholic Church wherein will be found contributions of high value from every community which worships the Lord Jesus in sincerity and truth.

It is with this vision that we lay this cornerstone, filled with hope triumphant in the knowledge that God is with us, certain and secure in our adherence to the Catholic Faith. Our eyes are searching for those far things which can be seen only by the child and the child love—a glorious Church without spot or wrinkle or any such thing; a unified nation made up of many interests bound together by the spirit of Christ; a wise people whose knowledge is ruled by an enlightened conscience; and until these things may be, we must go to Bethlehem, and kneeling at the cradle of the Nativity, worship as you who were under his pastoral care know and know so well, as your first Bishop of Washington taught you to worship—worship so that out of piety will rise righteousness. Be sure, be sure that you get your perspective and proportion right, the knowledge of God that leads unto righteousness.

So, to-day, thinking of the child-like spirit that is now worshipping in the presence of the child-like King of the children of men, with his vision before our eyes, let us pray God that we too may be child-like, and so, true leaders of God's people.

"Except ye turn and become as little children (except we get guilelessness, except we have that gentleness and faith and innocence of the little child), ye cannot enter the kingdom of heaven"; but gaining that, we shall become living stones in God's great temple of redeemed mankind.

DUTY AND DISCIPLINE are two of the most serviceable words in our language. No Churchman who remembers his Catechism can forget so long as he lives those clear, straight, and splendid lessons taught by our Mother Church to all her children: their duty towards God and towards their neighbor. And it may be fairly said there can be no more wholesome or beneficial discipline for boy or man, girl or woman, than that of earnestly striving each day of their lives to put in practice those golden rules of life. The great British admiral, Lord St. Vincent, said: "Discipline is summed up in the one word 'Obedience.'" The Church has given to her children their marching orders. It rests with them to prove their discipline by their obedience.—*Canadian Churchman.*

A NOTABLE INTERNATIONAL GATHERING

BY EDWARD LOWE TEMPLE.

SURELY no more Christ-like work has been undertaken in our time outside of the sanctified labors of the clergy (and possibly not second even to theirs), than the rapidly growing organized humanitarian efforts in behalf of unhappy prisoners, for which the sessions of the International Prison Congress have been held, the latest of which has recently come to a close in Washington.

In the wonderful discourse of our Lord concerning the Last Judgment, among the good deeds of those who are to be accorded seats at His right hand there stands out prominently these words, "I was in prison, and ye came unto Me." At the time these memorable words were uttered, they must have seemed indeed a paradox, even greater than attached to the visitation of the sick, the relief of the hungry and thirsty, or the clothing of the naked. For a convict in those fierce and merciless Roman days of the quarries and the galleys stood scarcely higher in the social scale than the brutes that perish. And, strange though it may seem, the religion of the compassionate Master, long afterward shut up in the cloister, expended on nebulous and sometimes profitless discussions of abstruse distinctions in theology, and later on, the implacable strife for preferment and aggrandizement among those vainly calling themselves followers of the lowly Nazarene, had, even up to the beginning of the last century, at least as regards convicts, scarcely reached a higher level.

The human body, which, debased though it might have become, was so supremely honored as to be tabernacled in by the Lord of Glory, was so contemned that the unhappy suicide was not only denied Christian sepulture, but was ignominiously buried in the common highway at four cross-roads, with a stake driven through its vitals. Burning at the stake and even living burial were by no means uncommon among Christian nations for the greater offences; and within less than two centuries the hideous dismemberment of the living body by its attachment to two horses urged in opposite directions, only supplemented the thumb-screw and the rack; and this, too often, in the sacred name of religion. Even in New England, under Puritanical government, the aged and innocent Giles Corey was slowly pressed to death beneath heavy weights merely for his theological convictions, the freedom of which, denied to them in Great Britain, the refugees had come to America to enjoy—in its way a fair rival to the horrors of the Spanish Inquisition.

In his powerful novel, *Never Too Late to Mend*, Charles Reade draws truthful and haunting pictures of the horrible evils of solitary confinement in England in his day, which often led to insanity. And, to revert to New England, it is only three-quarters of a century ago that at Granby, in the staid old state of Connecticut, a large cave was utilized for the confinement of offenders, in which their feet were held in stocks and their hands stretched painfully upward to similar detaining devices, and thus left for long periods to their agonies. And, so inveterate is the power of prejudice, no less a personage than the enlightened and otherwise Christian Timothy Dwight, the venerable president of Yale College, on visiting these poor sufferers, expressed his unqualified approval of this cruel mode of treatment. So much for "Man's inhumanity to Man"!

Let us turn from this gloomy picture to the steadily advancing light of modern philanthropy, and consider the leading ideas advocated for the treatment of criminals with substantial unanimity by the representatives of thirty-nine governments at the recent International Prison Congress. Stated briefly, they are these:

1. *Segregation* of juvenile offenders from the more hardened criminals, on the obviously humane ground that they be not needlessly exposed to their debasing influence. This recommendation is based on precisely the same line of argument that would keep a burned child from the fire, than which nothing can stronger appeal to the common sense of mankind.

2. *Probationary methods* for first offenders, that they be by no means condemned as hopeless of reformation, but permitted and encouraged to work out their own salvation through their fruits, which should, in case of sustained efforts, win for them the confidence and reward of their keepers. This also scarcely admits of argument to right-thinking people.

3. The *Indeterminate Sentence* of the convicting court, now comparatively well-known, which assigns no absolutely rigid period of confinement, but limits it, of course within proper bounds, to the good behavior of the prisoner as to its

duration, encouraging him in this manner to limit his own punishment. This method was first introduced in one of the prisons in the state of New York, and has thus far approved itself by its results; and the excellent example has had a substantial and increasing following in other penal institutions.

4. Yet, while humane provision is thoroughly and sensibly advocated for the lighter offenses in the first three resolutions, the Congress was by no means oblivious of the fact that hardened and obstinate criminals still remain to be considered; and for them *Continued Severity* was strongly advocated. For strict legal punishment has been vitally necessary, from the ancient day of the *Lex Talionis* under the Mosaic Law, when "an eye for an eye and a tooth for a tooth" was the recognized standard of retaliation, and this at the hands of the aggrieved party, and without the intervention of the judiciary. No less a person than Thomas Carlyle said that it was absolutely essential to *hate* the criminal (I presume judicially); and Sir James Stephen, the eminent British judge and publicist, spoke practically to the same purport. For the law must act in the first instance with rigor toward the offender *because he committed the crime*, and thus vindicate the rights of society, because any other course would inevitably lead to anarchy. It was only when the very foundations of the civil order were on the verge of being engulfed by the unbridled ruffians in California among the famous "Forty-niners," who went there from all quarters of the civilized and uncivilized globe, that the community was forced to be its own executioner, and "Judge Lynch" took the place of the regular tribunals of the law. But, again, punishment must be employed as a *deterrent* to evil-doers; and this, not merely to avenge the wrong already done, but even more, to keep society thereafter more pure and safe. The eminent Italian criminologist, Caesar Lombroso, has proved to a demonstration that confirmed moral offenders bear with them their own evil character "writ large" on their very faces and in the bestial development of their skulls, which is as easily deciphered as are the minute personal measurements of the French Bertillon, and the imprint of the thumbs, incapable of counterfeit, that have brought many a criminal to condign punishment. These lineaments, however, need not and should not be placed before the eyes of the criminals themselves or of those susceptible to evil influences; and it is believed that such a revolting sight as a so-called "Rogues' Gallery" is now more largely confined than formerly to the eyes of the police. Since the strict Law of Moses, designed for the guidance and control of the nation of slaves just emancipated from the bondage of Egyptian tyranny, was forever superseded by the Christian Law of One greater than he, it is becoming more and more compellingly evident to the universal conscience of even semi-civilized peoples (some of whom participated in and contributed to the recent Congress), that not only the very worst use to which a human being can be put is to hang or electrocute him; but that the very best punishment of all is—

5. The *Remedial* one, *i.e.*, to employ every possible effort to reclaim him for society, and once more to make a man of him. It has long been the custom, as undoubtedly it should be, to exact forced labor from convicts; for enforced or permitted idleness would be a far more unbearable punishment, as well as being far less profitable, than labor. But heretofore the well-nigh universal practice has been, either to oblige him to work directly in the service of the state, on its highways or otherwise, or else to sell the product of his labor in the open market, entirely for the state's benefit, and in absolute disregard of any right of the producer himself. Yet surely he has some right to be fairly compensated, even though he be a convict; and what stronger incentive can be adduced for his continued good behavior than that such a right should be recognized by a just valuation thereof and compensation therefor? And, should his personal rights be ignored, yet surely those of his afflicted and probably destitute family, suffering through no fault of theirs, need not and should not be. And a thoughtful sympathizer with the cause has suggested to good purpose that at least two-thirds of the net avails should be appropriated for his family, and the remaining one-third be reserved for his own needs on his final release.

Such a rational view of punishment under the law, if and when adopted, would strongly resemble the treatment of Victor Hugo's famous convict, Jean Valjean, by the sagacious and consecrated Bishop who saved him from the cruel minister of the inexorable law, the police officer Javert, and for all future time, by the appeal to his higher nature in openly presenting him with the silver candlesticks that he had stolen under the

irrepressible influence of a former life of evil, after serving a term of suffering at the galleys. It would also strongly tend to place the criminal, when he stands at last outside the prison gates and faces the unfeeling world, in a far better position than at present to meet it on its own terms, and thus to win for himself and those dear to him a better future, in the teeth of an adverse fate. That the assembled members of the Prison Congress awarded to our own land the palm for the largest advance hitherto made on the lines of their humane recommendations, should surely awaken the pride of every loyal American.

And to the promoter in any land of a true and abiding justice, that in some measure partakes of that divine quality by which we shall all one day be judged, is due the Master's commendation of the merciful, that they shall obtain mercy. And the great "Master of all verse," who, second only to the Divine One, knew best what was in man, said, in the mouth of his fair Portia, the gentle judge of the rapacious Shylock:

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest:
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest: it becomes
The thronèd monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute to awe and majesty
Wherein doth sit the dread and fear of kings:
But mercy is above his sceptred sway;
It is enthronèd in the hearts of kings;
It is an attribute of God Himself;
And earthly power doth then show likest God's
When mercy seasons justice."

AS OTHERS SEE US.

FOR a considerable time past, says the (London) *Church Times*, there has been growing a feeling of discontent with the unfortunate title which the Church of America styles itself—the "Protestant Episcopal" Church. Neither of those epithets is needed, and one of them is egregiously absurd and disastrous to the claims of the American to be considered Catholic. For, apart from the past history and meaning of the word, it has come to be used as the exact opposite to Catholic, and does not even imply any profession of Christian belief on the part of those who use it as the description of themselves, seeing that Unitarians maintain not only that they too are Protestants, but also that they are the true exponents of Protestant principles. The epithet "Episcopal," though comparatively harmless, is superfluous—jejune, as old classical commentators used to say of things they disapproved. A Church is necessarily episcopal, and it is more effective to treat that fact as one that is implied in the simple use of the word "Church." Besides, when the Church of America calls itself the Episcopal Church, the natural inference to be drawn is that there are also non-episcopal churches, from which the Church of America is distinguished merely in name and not in its essential principles.

In the account which will be found in another column it will be seen that the Convention came within an ace of getting rid of the title "Protestant." In fact, if the grouping of the votes had been more fortunately distributed, it would have got rid of it altogether, while it was content to retain "Episcopal" for the present, at any rate. We need not say that we regret the rejection of the motion for dropping "Protestant" from the Church's title, but we are encouraged to hope that, when the Convention reassembles three years hence, the motion will be carried by a strong majority. For there are clear signs that American Churchmen are coming round to the conviction that its retention is a stumbling-block to many who would be led to join their ranks, if by doing so they would not be called upon to be labelled Protestants. We might add that it is a grievous trial to English Churchmen to have to speak of a Church with which they are in communion as Protestant. They cannot do so without a serious twinge and a very wry mouth. It may be that it is used in America in some peculiar and inoffensive sense, but to an English ear it has a most offensive sound, and we could wish that, for the sake of Catholic unity, our fellow-Churchmen across the Atlantic would make haste and change their title.

"FRIENDSHIP is a much larger, much finer, much deeper thing than mere relish of good company."

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

NATIONAL MUNICIPAL LEAGUE.

THE Buffalo meeting of the National Municipal League was preëminently a practical one, and in the judgment of those familiar with the preceding ones, the most important of the series. It was affirmative and constructive; it represented in its personnel, to a larger degree than any other, the new group of men who are making civic work their life work. While a strong undercurrent of spiritual idealism was at all times manifest, the papers and speeches were designed to aid in the solution of the problems now pressing for attention.

In discussing "The New Municipal Idea" the secretary of the League called attention to the remarkable record of the present fusion administration in Greater New York. After detailing some of its more important achievements, he declared that the significance of this remarkable record lies not only in the fact that it represents a decrease in expenditures and an increase in efficiency, but over and above that it is a concrete example of an advocate of the new municipal idea making good. President McAneny's record in office was cited, not only because of its definite accomplishments, but because it had been done so quietly that little or no public attention has been called to it. "It deserves a place alongside of the splendid work of the Board of Estimate and Apportionment, of which President McAneny is the vital force, and of the splendid work which Mayor Gaynor has done in his larger office as chief executive of the city of Greater New York." "It is interesting to note," the secretary declared, "how generally Mayor Gaynor's work has been appreciated not only in his own state and city, but throughout the country. In fact, his administration is generally regarded as one of the important events and achievements of the year. He has proved an effective factor in raising municipal government to a high plane of consideration. He has lent the influence and dignity of his high office to a series of articles, letters, and published statements which have put the municipal problem effectively before great masses, not only of New Yorkers, but of his fellow countrymen at large."

President Bonaparte's last annual address (he having retired this year, the Hon. William Dudley Foulke of Richmond, Ind., succeeding him), dealt with

"PATRIOTISM IN MUNICIPAL AFFAIRS."

It was an address of great power and concluded with these stirring words, which received long continued applause: "The conception of a nation as a vast endless chain of humanity, coiled over the ages, with unnumbered links in heaven and other myriads among those yet to live, implies of necessity that public office is a trust in a wider, a more imperative, a more sacred sense than the word usually bears. The magistrate is a trustee, not merely for his countrymen of to-day—they are but a small fraction of his *cetteux que trustent*. Authority is placed in his hands that he make fruitful the merits and sacrifices of the dead; that he safeguard the virtue and happiness of the unborn; nay, the whole people, in a free country, make up one great corporate trustee, holding for the moment all the vast heritage of the future from the past, a trustee with those powers and those duties which the Bismarck of 1849 ascribed to the king and, like his king, a trustee chosen and commissioned of God. For one who thus looks upon the dignity and duty of the people and of their officers, the maxim 'To the victors belong the spoils' is monstrous to the verge of blasphemy. An abuse of public authority to promote paltry, selfish interests of the moment is a crime against mankind approaching to a sacrifice. He who would drug the people's conscience by inflaming partisan prejudices and awakening popular passions, to the end that he and his like may profit from the people—a breach of sacred trust and forgetfulness of divinely imposed duty—is an enemy to humanity a thousand fold worse than a poisoner.

"If we suffer such as he to guide and rule us, it is nothing to the purpose that we may have free institutions. A government, like every other contrivance of man or production of nature, must be judged by its fruits. However we may talk about it, the worth of American democracy will be gauged, in the irreversible judgment of history, by a true answer to one question, namely: To what manner of men does it entrust political power? The one thing essential to good government is good men to govern. Where, as here, every citizen forms part of the government, if the government be bad, the citizens are unworthy. Let us study then the government of our city and state and country. Let us recognize the shameful abuses that too often infest almost every branch of administration. Let us make ourselves feel the degradation of our politics and the mean-

ness and selfishness of our public men; and then let us see to it that all these wrongs are righted, by making sure that those who shall deal with them know and love the right."

Mr. Foulke, in his splendid address on

"CONSERVATION IN MUNICIPALITIES,"

which shared with Mr. Bonaparte the hearty applause and close attention of a large audience, treated of the necessity for conserving municipal enterprises in the interest of the whole country. In concluding his truly eloquent speech he discussed a phase of the subject of deep interest to the readers of this department in THE LIVING CHURCH.

"There is another form of municipal conservation more important than any of the foregoing, though the sums saved by it may not be paid directly into the city treasury. The life of every normal and healthy human being between the ages of twenty and sixty-five has, besides its higher importance, a distinct economic value to the community. The earlier years of life, devoted to education and preparation for the future, are the investment, the returns from which are to be made during the years of activity, and the most valuable kind of conservation is that of human resources, intellectual and physical, which will enable the man and woman to make full returns upon this investment. Every accident which results from the imperfections of our industrial and municipal system and cuts short these days of activity or paralyzes them with sickness or mutilation, is inexcusable waste. Every epidemic which negligence suffers to spread in a community, every imperfection or neglect of sanitary laws which destroys or interrupts this wholesome human activity, is an unnecessary loss to the community. Bad food, bad air, bad housing, bad drainage, inadequate hospitals, the spread of intemperance, the use of injurious drugs, the neglect and abuse of children—all these are the causes of infinitely greater loss than improvident franchises or extravagant administration. These problems are essentially as much a part of municipal conservation as the cultivation of trees, the care of parks, the profitable management of municipal utilities, and the efficient administration of the police and fire departments of the city. Indeed in this sense the whole problem of municipal welfare properly belongs to the domain of municipal conservation. Some of these things come indeed within the jurisdiction of state and even of national legislation, but most of them can be distinctly affected by appropriate municipal regulations. The careful control of markets and abattoirs and the sale of food generally; provisions for adequate ventilation, for cleanliness and sufficient air space in public buildings and private houses, effective disposition of garbage and sewerage, careful supervision of the liquor traffic by the police and of the distribution of poisons by apothecaries and physicians, adequate supervision of the milk and water supply—all these are agencies of conservation as well as agencies in the working out of that higher problem, the full development of humanity itself. More and more the functions of the nation, state, and municipality are growing and spreading. It is realized more fully than ever before that each of us is, to a greater extent than we have heretofore dreamed, our brother's keeper, and that the commonalty must assume more and more intimate direction over individual conduct and all human activities. Whatever man may think of the dangers real or fancied of the 'new nationalism', there is growing a common and universal opinion of the wider functions of the new municipalism in controlling the activities of our smaller political units. We need not become socialists to recognize the necessity and utility of this wider sphere of social and industrial influence, and to realize that as civilization develops, it is not so much the unrestrained independence of the individual as the interdependence of the whole body and each of its members, which is to be the basic principle of the future in the development of our municipal life."

MARRIAGE AND DIVORCE.

Sunday, November 13th, was the day upon which the California clergy were asked by the California Commission on Marriage and Divorce to preach a sermon on "The Need of a Higher Ideal of Family Life in America." This commission, which had its origin in the southern part of the state, where the Bishop of Los Angeles is president, has been extended to include central and northern California. According to the *Pacific Churchman* it is the only state commission dealing with this subject at the present time, but the ultimate aim is to have a commission in every state working towards uniformity in state laws on marriage and divorce reinforced by federal authority. The immediate objective of the California commission is to secure the passage of laws in the next legislature. Mr. Alfred C. Skaife of the Church Social Service Commission is chairman of the Legal Committee of the Commission on Marriage and Divorce.

CONFERENCE ON INDUSTRIAL DISEASES.

The proceedings of the First National Conference on Industrial Diseases have been published by the American Association for Labor Legislation. It is the most suggestive discus-

sion of the topic that has thus far appeared. Copies of the report can be had of the Association at its New York address, No. 1 Madison Avenue. The conference is preparing to call upon the president of the United States emphasizing the urgent necessity and practical expediency of a national expert inquiry into the whole subject of industrial or occupational diseases, their relative degree of frequency in various trades and occupations, causes responsible for their occurrence, the methods desirable and practicable for their prevention or diminution.

THE PROCEEDINGS of the Third National Conference on the subject of Workmen's Compensation for Industrial Accidents held in Chicago last June have been published in an interesting volume of 135 pages. Copies may be had for 50 cents each of John B. Andrews, Jr., assistant secretary of the conference. In an appendix there is a brief report of the Washington conference held earlier in the year. It is interesting to note that seven states—Minnesota, Wisconsin, New York, Illinois, New Jersey, Massachusetts, and Ohio—have state commissions dealing with the subject of industrial accidents and workmen's compensation. Brief reports from these several commissions constitute a part of the proceedings. Among other things contained in the report are: the outline of a worker's compensation code and a discussion of the question of the significance of hazardous employment, the appeal of common law and statutory remedies, limited compensation versus the pension plan, court administration versus the board of arbitration.

THROUGH THE Social Service Commission the Church in San Francisco will undertake to do her part in an intelligent effort to solve the problem of the relief and employment of homeless single men through an Industrial Relief Agency which will be equipped to handle all classes of single men. The clergy and others interested will be supplied with tickets to be given to the man who asks for employment or for relief. If he asks for a bed and a meal he can prove his worthiness in the wood-yard. The employment department will undertake to secure permanent positions for those who prove themselves reliable.

The idea of the agency originated in the Social Service Commission of the diocese of California, which has been represented in the preliminary work by Mr. J. C. Astredo and the Rev. D. O. Kelley. Dr. Langley Porter, president of the County Medical Association, will represent the Church on the permanent board of directors.

THE COMMISSION on Church and Social Service of the Federal Council of Churches in America has adopted the Gospel of the Kingdom lessons for 1911. During the first quarter the subject considered will be the Church and Social Purity; in the second quarter, Immigration; in the third quarter, The Church and the Working Man; in the fourth quarter, Dangerous and Unsanitary Occupations and Conditions. Further particulars may be had by addressing the Secretary, Studies Committee, 85 Bible House, New York City.

JOHN MITCHELL has entered a strong defense against the prejudice that higher pay and shorter hours would lead to increased drunkenness. He says: "When a man comes home mentally and physically exhausted, he is more likely to seek a stimulant in the saloon. Money spent in the saloon is not surplus money. It is true that every scandal, few as they have been in organized labor, can be traced back to some connection with the saloon."

TULSA, OKLA., has established an interesting precedent. The city government has commissioned as a city patrolman an officer of the Civic League, a law enforcement organization of that city. When a member of the society now has a case which he wishes investigated, and if a place is held under suspicion by him, all he has to do is to make a demand and the officer is to be at his service until he finishes the inspection.

THE AMERICAN CIVIC ASSOCIATION will meet in Washington, December 15th and 16th, and the National Civil Service Reform League in Baltimore, December 14th and 15th.

"THE DEMOCRACY OF THE KINGDOM," by the Bishop of Michigan, is the latest leaflet issued by the Unitarian Department of Social and Public Service.

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 RELIGIOUS EXPERIENCE OF DISSENTERS.

To the Editor of *The Living Church*:

THE highest experience that can be attained by those living in separation from the Church is that of Cornelius the Centurion before he received the gift of the Holy Ghost," so writes the Rev. George B. Johnson in a review of a book written by a Presbyterian minister on *Ideals and Principles of Church Reform*. His review, as would be expected from one of his ripe scholarship, is clear and illuminating, but in the last paragraph he makes the above statement, which is unwarranted when applied, as he does, to those who are Christians but have not the Historic Episcopate.

The comparison with Cornelius before his conversion is hardly analogous. As unbaptized he was not a member of the Body of Christ, which is the organism of the Holy Spirit. If Baptism incorporates us into that Body, how can any one baptized fail of vital union with the Holy Spirit, unless Baptism is an incomplete act, a partial birth? But such is not the teaching I have received. When it comes to comparison of the spiritual experience between devout Presbyterians and ourselves, it can only be adequately drawn by those who know both. I am reminded of the letters written to Cardinal Manning by the Rev. Mr. Ffoulkes, who lapsed to Rome with Manning but later returned to the Church of England. These letters were written while he was yet under the Roman obedience, and in defense of the genuineness of the spiritual experiences of an Anglican. In them he emphatically states that his Communions at Anglican altars were not one whit behind those at Roman altars. It would be interesting to hear on this matter from those who have come to us from other communions. I mean those who attained to a mature spiritual development before coming over to us, like, for instance, the late Rev. Dr. Shields. Some of the best Eucharistic hymns were written by the Presbyterian Dr. Bonar, expressing a conception of the privilege, joy, and blessing derived from the Holy Communion equal to that of any Anglican.

The General Convention has shown its earnest desire for unity amongst Christians of whatsoever name. This end will hardly be furthered if at the outset the depth and fulness of the spiritual life enjoyed by those with whom we desire closer fellowship is questioned or minimized, especially as it is a matter of which we cannot speak according to knowledge. I write this with all apology due from a tyro to one who is a master.

Respectfully,

UPTON H. GIBBS.

La Grande, Ore., November 14, 1910.

THE REORGANIZED BOARD OF MISSIONS.

To the Editor of *The Living Church*:

LOOKING over a belated number of one of the Church papers I find the following record of my part in the debate upon the adoption of the new Missionary Canon:

"Dr. McKim urged that the old organization had shown too good a record to be displaced. . . . He criticised the new Canon sharply in details, saying he would not serve on the proposed Board, were he elected."

It is evident that my attitude in this matter was quite misunderstood, and I would like, with your permission, to explain myself. Some sharp criticism of the old Board had appeared in some of the Church papers, and it therefore seemed to me that attention should be called to the really remarkable results achieved by the Board in the last ten years; and also to the absolute impartiality with which it had made its appropriations. I showed that though it was chiefly an Eastern Board, it was not open in the smallest degree to the charge of sectionalism in its disposition of the missionary funds entrusted to it. I made no objection to the wider geographical distribution of the membership of the Board, nor to the election of half its members by the Missionary Departments. On the contrary, as an earnest of my sincerity in that regard, I said that I would decline election to the Board if I should be nominated; not, as might appear, because I did not wish to serve on the new Board, but because I wished to give way to some one from the South or West, who could take the place I vacated. Accordingly my place was taken by the Rev. Mr. Meade Clarke, editor of the *Southern Churchman*, whose support is a distinct gain to the Board. My parish contributed last year three times the amount of its apportionment. I hope it may do the same this year.

RANDOLPH H. MCKIM.

BIBLE STUDY IN THE SUNDAY SCHOOL.

To the Editor of *The Living Church*:

WOULD it be considered a criticism of the work of able men in our Sunday schools if a humble priest should again raise the question of more connected study of the scriptures in our schools?

There is a demand at the present time for expository teaching of the scriptures, as is evidenced by the general interest in Sunday school work outside our communion. Why should the Church not meet that demand? Surely it is a legitimate demand, and one to be encouraged, yet we are doing our best to stifle it by insisting that other subjects shall receive the greater part of the attention of our scholars. In the opinion of the writer we are making a sad mistake from the point of view of good pedagogy, in trying to teach three or four unrelated subjects in one short period; but we are making as great an error in not recognizing the eminent value of the International system as the basis of Sunday school instruction.

Canton, Ohio, has two very big Sunday schools, which rank among the large schools of the United States: the Christian Church has an enrollment of 2,500, and the United Brethren about 1,500. The Episcopal Church sat still while each of those was built up within a block on either side. But had the Church made effort it could have made little difference, for I venture the opinion that the same set of workers who built up those two schools could not have succeeded if they had been obliged to use a system of lessons which crowded three or four unrelated subjects into one short period. Some of our leaders are talking splendidly about pedagogy, but Mr. Editor, let them submit any of our systems of lesson leaves to a half dozen professors in our State Normal schools, and I for one will be glad to abide by the decision of those impartial judges. And let it be remembered that they are the men who are supplying the pedagogic systems of our public schools. Whether we wish to do so or not, we must admit that the generally accepted pedagogy of to-day is that which obtains in our public schools. For one I think we are making a mistake in not following the judgment of those who are making a specialty of pedagogy. And I think it needs no demonstration that they nearly all prefer the International system.

Let me anticipate the objector who is sure to remind me that we have a Church year; let it be assumed that I have discovered that. Would the International system of lessons be a real hindrance to our inculcating some knowledge of the Church year?

Having now obtained the permissive use of the revised version of the scriptures at the lectern, is not the greatest objection to the popular study of the scriptures removed by act of General Convention? And would it not be a worthy step towards unity if we should in some official way recognize what many people think is the best system of Sunday school instruction in the scriptures yet devised, as good enough to be used in our schools?

Sincerely,

ARTHUR W. HIGBY.

Canton, Ohio, November 19, 1910.

MRS. NOBLE'S "REFORMED CLERGYMAN."

To the Editor of *The Living Church*:

I READ with interest the story of the "Reformed Clergyman." I have found several clergymen who receive a salary above the average and who receive it regularly, who are slack about meeting their bills. If the clergy would make it a rule to pay their bills on the first of every month and cash their checks as soon as possible after receiving them the clergy would have more influence over the business men.

Yours,

GEORGE E. WHARTON.

St. Barnabas' Church, New Haven, Conn., Nov. 18.

MAN is often tempted to complain that he is the "creature of circumstance." It is nearer the truth to say that man is the "architect of circumstances." Character constructs castles out of circumstances. From the same material one man may construct a palace while another may build a hovel. The same stones may make a Cathedral or a cattle barn. Stones and lumber are merely stones and lumber until the architect honors them with a place in the execution of his purpose and plan. We should not supinely submit to be "creatures of circumstances" when by God's help we can be constructors of castles out of circumstances.—*Christian Observer*.

BE THANKFUL for a safer world in which to live. Both the physical and moral life are becoming better protected and are given more favorable fields for growth and unfolding. Every added year of grace makes humanity more gracious. All relationships which affect the social order carry with them spiritual forces. All events, whether political or religious, find adjustment in bettering and ennobling life. What seems to be under the ordering of human wisdom and administration we are finding to be a part of a providential order, the programme of a superhuman intelligence. The God of the nation must order its events and our nation's history must fit in with the record of the divine purpose. This world is a safe world to pass through since Christ came and linked it on to the eternal world.—*Standard*.

Literary

POETRY AND THE DRAMA.

IN A PORTLY and handsome volume of nearly two hundred pages, entitled *The Science of Poetry and the Philosophy of Language*, Hudson Maxim sets forth his views of poetry as a science, and of the philosophy of language.

This is his keynote: "Poetry is the expression of insensuous thought in sensuous terms by artistic trope." The foundation principles concerning the values of the senses and their relation to the imagination are stated without definite reference to the thesis of the author, who says that most readers "will see their force and accept them on reading the rest of the book." A chapter is devoted to the demonstration of the fact that the first step separating man from the brute was speech, based upon metaphor or imitation. Our author maintains that early verse was founded on repetition and rhythm, while "Onomatopoeia" was largely employed. In his answer to the inquiry, which makes the title of another chapter, "What is Poetry?" Mr. Maxim says: "Poetry is the expression of imaginative thought by means only of the essentials to the thought, conserving energy for thought perception, to which end all animate, inanimate, and intangible things may assume the proportion and attributes of tangible, living, thinking, and speaking things, possessing the power of becoming what they seem or of transfiguration into what they suggest." He decides that poetry is not mere verse and that it cannot be written by merely aspiring and yearning after expression, but that it has its principles and rules. The book contains also some two hundred extracts called "Great Poetic Lines." These unfortunately have no reference to the works of the authors, though there is an index of authors' names. Of the "Great Lines" from the works of the Immortals about eleven per cent are the composition of Mr. Maxim, showing his own confidence in his laws for poetical construction! Besides them, the book contains a great many happy and interesting quotations.

The illustrations by Mr. William Oberhardt are very remarkable and some of them extremely weird, while their appropriateness to the text might perhaps be called in question. Two represent Mr. Maxim on his winged steed Pegasus; there is an Apache; a ghastly picture of an old volcano; and one of the flight of Satan. There are a few excellent likenesses of "The Toilers." [Funk & Wagnalls Co., New York.]

IN *The Tragedy of Hamlet, a Psychological Study*, Dr. Henry Frank has produced a study of Hamlet which deserves respectful consideration among the innumerable disquisitions upon the melancholy Dane, for, with the exception perhaps of some of the productions of German criticism, it is unequalled in refinement, ingenuity, and scholarly research. Successive chapters treat of the meaning of the Ghost, the temptation to suicide, the fate of Ophelia, the insanity of Hamlet, the interpretation of the subordinate characters, and the art and morale of the play. The final chapter, "The Study of Shakespeare as a Liberal Education," might have been appropriately made the introduction to the work instead of its epilogue. There is a well chosen collection of "Pearls from Hamlet" arranged under subjects, but unfortunately having no reference to the text. There are twelve portraits of eminent actors in the rôle of Hamlet, from the well-known and magnificent figure of Charles Kemble to reproductions of the quaint likenesses of Edmund Kean and Macready.

It must be said with an author like this, since he himself acknowledges that Shakespeare probably "never knew his own character or personality," we must surrender our hold upon facts and allow ourselves to be led in the pathway of pure fancy. The author would have us make, of the creations which Shakespeare has left us, real figures whose lives are profoundly psychological, furnishing the text for the deepest philosophical thinking and often an example for noble living. It is a delightful faith, even though we leave Shakespeare far behind, and, of course, it enriches our enjoyment of the poet in reading or in theatrical interpretation. All this leads to an inevitable reaction. Who can estimate the increasing value with which Shakespeare's plays are enriched through a process which has been going on for more than a century? Dr. Frank thinks that Hamlet was possessed by an "impulsive insanity" or "automatic emotionalism" (this is somewhat suggestive of a recent American *cause célèbre!*). It seems scarcely just that Dr. Frank should pride himself on the discovery which he claims to have made, that Hamlet's irresolution in executing the revenge for his father's taking off was caused by regard for his mother. Few readers can have failed so to interpret it, if only because of the injunction laid upon Hamlet by his father's ghost, where he requires of him, "Nor let thy soul contrive against thy mother aught."

This is the kind of rhapsody which may appear exaggerated in an extract but which seems a fitting part of the author's glowing pages: "On the mirroring surface of the vast ocean of

thought which the genius of Shakespeare created, all humanity finds its perfect reflection. No thought has ever been uttered which he has not forestalled; no emotion experienced that he has not felt, and vividly expressed. All history, all life, all human action, all philosophy, science, and poetry flow to him intuitively and as freely as a cataract rushing down a mountain steep." [Boston: Sherman, French & Co. 1910.]

A NEW and cheerful sign that the day of the minor erotic and esoteric poet is over is given in the *Poems* of Frederick George Scott, a valued priest of the Church in Canada, whose contributions have frequently adorned the pages of THE LIVING CHURCH. The Victorian era, perhaps as a protest against its prim precision, developed a school in which the artistic temperament was supposed to justify any departure from moral standards in literature and even in life. The baleful marsh-lights have died out and disappeared, and we are reading to-day Francis Thompson, William Watson, and Alfred Noyes, minstrels who touch the tuneful harp to ennobling strains.

Very high commendation must be given to the poems of Mr. Scott. In form they range from the ode to the sonnet. He has a keen sense of melody, and true thought, sincere, profound, and genuinely poetical, underlies and inspires the expression of it. The reader cannot but feel that these words of grace and truth flow spontaneously from a lofty soul, and that the author is incapable of sitting down deliberately and of set purpose "to make a poem." The evidence everywhere of the strongest Catholicity is acceptable to a faithful Churchman, appearing, as it does, simply and without cant or pretension. Quite a number of Mr. Scott's poems, in fact, are grouped as "Religious and Devotional Verses" and these are certainly among the sweetest in the volume. One of these is in memory of Father Mackonochie, the circumstances of whose pathetic death will be recalled. A mystery play, "The Key of Life," inscribed to Edmund Wood, concludes the volume. It has no archaic pretense but is full of reverence and dignity and would be eminently suited for actual use in Christmas festivities. [London: Constable & Co.]

IF JULIA WARD HOWE had not pre-empted the title of *Passion Flowers*, certainly Leolyn Louise Everett might have fairly appropriated it for the tropical luxuriance of her poetical Muse, which is portrayed in her recent volume, *The Closed Book and Other Poems*.

"Kiss me on the lips, dear;
They were made to kiss.
Let me keep forever
Rapture such as this!"

This is the prologue, succeeding the invocation, and gives the note which is fully sustained through more than two hundred pages by innumerable kisses and embraces, interspersed with longings, hopes and fears, reproaches and despairs. For this is a melancholy poet (although often a very genuine one), especially in a department of her work called "The Closed Book," which occurs in the middle of the volume and contains eighty-seven short poems in various forms, mostly in blank verse, apparently describing an episode in the heart's experience, beginning when—

"There were bright stars, beloved, thou and I—
And thou wert glad and peaceful, in thine eyes
Wide love, and I could hold thee, 'gainst the world—
Would let no sorrow touch thee."

and ending:

"'Tis best.
I was a slave and I am free; I was
A sentimental victim and I am
A reasonable human being, thus,
By good luck, one advances. Close the book."

Yet in the very next part the sentimental one (our fair author writes as a man) is once more the victim of a captivating lady who is thus addressed:

"My heart can never break
Again, it is so shattered, yet I give
The broken pieces to thee!"

At the close of the volume there is a little poem called "The Lover" which the reader may wish had found first place in these pages, and in the author's mode of thought, to give a less morbid tone than that which predominates in her effusions:

"I am in love with laughter, I have wooed
Pain but too long, she is a solemn jade."

The sentiment certainly does not apply to the book before us. Miss Everett has a poetical and a spiritual nature. Although there is a suggestion in the octette called "Rest" of well-known lines, it is only through that unconscious plagiarism which is inevitable nowadays. It is characteristic of the author.

"Kiss her very gently lest she wake,
Kiss her very gently, dear, and make
Not a sound to stir her where she lies
In such calm contentment. Close her eyes;
She was very tired. Let her rest.
Fold her weary hands—so—on her breast;
Nothing more can touch her. She can stay
Evermore in slumber. Come away."

[New York: Wessels & Bissell Co.] IRVING WINSLOW.

THE SUMMONS.

Men of the Church, awake! awake!
There's work to do for the Master's sake.
Shake off your sloth, your selfish ease,
And learn how best yourselves to please.
The gift of Life is meant for all,
And many a soul awaits your call.
Freely ye have it, freely give!
God's will it is that all should live.

Men of the Church, arise! arise!
The path of duty before you lies.
Turn your steps where the Saviour trod;
Spend and be spent in work for God.
Up and be at it while ye may,
Wait not for to-morrow, begin to-day!
Excuses there cannot be; work you must!
Can you, as Churchmen, ignore your trust?

Men of the Church, the Master pleads
His love sufficient for all your needs.
Can you, who know, withhold from brothers
The joy that grows when shared with others?
Nay, be honest with God and man,
Offer yourselves; that's the least you can!
Willing service, gladly given,
Will bring you now the joys of Heaven.

J. B. W.

THE GIFT.

BY HELEN VAN VALKENBURGH.

IS it much farther?" I asked the driver as we rounded another curve and the hills beckoned blue in the distance. "No," he replied, answering the call of the road by a flick of his whip, "Delton's on the other side of that woods, yonder."

I leaned back, satisfied, and smiled expectantly at Isabel. She has been my companion on many trips of discovery, for, like myself, she feels the witchery of the road, and longs to take the grassiest turn, hoping that she may find a treasure hidden in the beyond. We had been spending our holiday at a summer resort where one paid for the privilege of changing one's gown and listening to the gossip of the day, and it was our *wanderlust* which had led us to set out in the early morning for the "sleepy-hollow" of the state. Purely by chance we had heard of the the hours away by intermittent dozings, we had seen fairy-webs little Moravian hamlet, and now we had nearly reached it. Ours was the joy of the curious! While the driver had wiled on the grass, and noticed birds and flowers, new to our fancy-loving eyes. As we rounded the last curve we held our breath and wondered, for surely no human hand had touched the woodland lying below us! Ahead Lake Michigan gleamed blue in the sunlight, above domed the sky, dotted with vapor puffs of exceeding whiteness, and between the lake and the road nodded a mass of oaks and maples.

"But where is Delton?" Isabel gasped.

"There," our guide said, pointing to the trees, and turning the horses into a side road.

Then we saw it. Thirty houses, we counted them, were huddled among the trees; cottages they were, with green blinds, and painted white. Two had stiff geranium beds, but for the most part they were surrounded by a tangle of bloom. In the midst of the cottages, which reminded me of a flock of birds resting a moment before flying away, a little church raised its spire awesomely to the heavens, and the sweet sound of its bell broke the peace of the place on a Sunday. Beside the church stood store, post-office, and stage-depot, all in one, and here we drove up, leaving our driver to renew an old-time friendship, while we went forth upon our quest. No railroad had as yet wakened the sleeping echoes of the hills; except for the freight boats, which occasionally stopped at its wharf, the little village was untroubled by the outside world, for the coming and goings of the stage, as old as the place itself, were unnoticed. Neither street nor sidewalk could Delton boast, and Isabel and I followed the lane which tempted us, aimlessly. As we wandered along we stumbled now and again upon a rose-bush in full bloom, and once a turn of the way brought us to a flaunting poppy-bed, by which tokens we knew the people of Delton to be a flower-loving folk. The peace of the hills descended upon us, and we longed to stay.

Isabel put our thought into words when she turned to me, saying: "How good it would be if we could convince someone that she ought to take us in!" As if in answer to her wish the path turned abruptly, and we found ourselves before a cottage, the door of which stood hospitably open. On the steps a child

was playing with an old-fashioned wooden doll, and the sunshine rioted in her hair. She looked up wistfully at our approach, her blue eyes big with unasked questions, and she would have run into the house but for the reassuring smile of Isabel, who has a way with children.

"Is your mother at home?" she inquired, before I grasped the situation.

"Yes, I'll get her," the little girl answered, disappearing into the cottage as she spoke.

"What are you going to do?" I asked.

"Board," Isabel replied, laconically.

"But suppose she won't take us?"

"Then someone else will." And knowing Isabel's powers from of old, I trusted.

A moment later an old woman stood in the doorway, the child peeping out elfishly from behind her. The eyes of the woman were as young as the child's, in spite of the fact that her hair was white and her pink cheeks wrinkled. She was short and fat, and her mouth smiled reassuringly. Her dress of blue calico and her white apron were spotless, and something told me that here was the very person we were hunting.

"Could you take us to board for a month?" Isabel went straight to the point, as is her way.

For a moment the woman seemed nonplussed, then nodded. "Yes," she said, "if you will both sleep in one room. Come, I will show you," and she led us into the cottage.

The front door opened on to a square best-room, where the floor, shining from much scrubbing, was covered with rag rugs, which slipped treacherously under the footsteps of the unwary. At one side of the room was a fireplace, and on the mantel gleamed a candlestick of brass, this and a geranium blooming in the window gave the only touches of color to the room. A door opened from the best room into the kitchen, which also played the part of dining-room, and another opened into the room we were to look at.

"This," she said, glancing proudly about the latter, "is the room you can have." It was very small, and very primitive, but we decided to take it, for we felt that a month at Delton would be worth the inconvenience of the crowding.

"You can stay here for five dollars a week," our hostess told us, and her face lighted up when she was sure of her bargain. Before we went she confided to us that her name was Bjornson, and that the little girl's name was Elsie. We, in turn, told her our names, and saying that we would return on the following day we started back to the store, for the call of the inner man was strong upon us.

The next afternoon found us in our new surroundings, and in less than a week we had grown into the life of the place. We were great friends with Elsie from the first, but not so with our quiet hostess. She was slow at confidences, and stolid when we attempted to make an opening. It was this stolidity which piqued us most, and we determined that we would know more about her before we left Delton. The child seemed to be the only person who could take her out of herself, and we wondered not a little at this, for Mrs. Bjornson had told us that Elsie was her daughter by adoption. Everything about the house showed that they were very poor, and we were amazed that this hard-working woman should have added the responsibility of a little girl to her burden of making ends meet.

The days passed quickly in the quiet place. It was nearly time for us to say good-bye to Delton, and we were no wiser in regard to our hostess. Whenever the personal entered our conversation she would wrap herself in her mantle of stolidity, and our efforts were crowned by failure. One day, however, she came to me voluntarily, and after a moment's embarrassment, asked me if I had anything that would help her back, which ached badly.

"I have some liniment," I told her, and hurried into my room for the bottle.

The next morning I asked her how her pain was.

"It is better," she replied, "the medicine helped it. How much shall I pay you for it?"

"Pay me!" I was surprised. "Why nothing, of course, you are welcome to it."

"But I must pay you," she insisted. "I never take anything for nothing. I don't give you anything for nothing."

I remembered my surprise when she had asked ten cents for the little cakes she baked for us when we went picnicking, and smiled to myself. "But I wanted you to use it," I said, "you mustn't pay me for it."

She was still puzzled. "I never got anything for nothing in

my life," she repeated.

"Did no one ever give you a present?"

"No," she said, coldly, "I have always paid for what I got."

"Well," I laughed, "I will give you the medicine, and then you can't say that no one has ever made you a gift, though this is rather a doleful sort of one."

"And I won't have to pay?" she questioned, still mystified.

"No; it's strange you have never had a gift before."

"Would you call the money the elders give me that?" she questioned, doubtfully. "They give it to me because my man died when he was with the missionaries, and left me without anything."

"I should hardly call it that, but tell me all about it."

"He was a carpenter," she said, all the stolidity gone and her love for her husband shining in her eyes. "He went up north with the missionaries when they went to convert the Indians, for they needed a carpenter along. He had to build a cabin, and one day while he was working an Indian came up behind him and killed him. Since then the elders have given me money. They sent me \$500 a year, but I did not need so much, and I sent back \$300. Two hundred dollars is plenty for an old woman like me. They have educated my sons and made them teachers in their schools, and I am content."

"But Elsie?" I asked, my curiosity giving me courage.

"I had no right to the money unless I was doing someone else good"; she answered, gravely, "so I adopted her."

The simplicity of the woman astonished me. She saw nothing out of the ordinary in what she had done, and would not have understood if I had told her. Right and wrong were to her very clearly defined, and she had evolved her creed of life through living and sacrifice. Little by little I grew to know her, for having told me her story, I had become her friend.

The time to say good-bye came all too soon, and one sunshiny day Isabel and I stood on the cottage steps waiting for the stage which was to take us back to the noisy world. The roses and the poppies had dropped their petals now, and the maples were tinged with crimson, but these were the only changes which the month, that had miraculously lengthened into two, had brought to Delton. We said farewell to the alluring memories held in the heart of the little hamlet, and turned to our hostess for those last words which are always so hard, even though we had eased them with promises to return the coming summer. Just before the stage drove up she slipped a card into my hand, and gave a similar one to Isabel. I looked at mine, and was about to put it into my bag, when she touched my hand. "Read it," she said, "and give it back."

Remembering the cakes and the medicine, I read the card and handed it to her; and Isabel, taking the hint, did likewise.

"They are good to think of on your trip," Mrs. Bjornson said, and when we thanked her, she smiled happily. Then the stage came, and we said good-bye in earnest.

At Christmas we sent Elsie and her mother a box of trifles, and we gloated together as we thought of their pleasure and surprise. A week later Isabel received a stiff note of acknowledgment, and we were vaguely disappointed.

"Do you suppose she thinks she will have to pay?" Isabel asked, wickedly.

It was not until the next summer that we realized what our efforts had meant to the woman and child. True to our promise we descended upon the little hamlet, and many surprises awaited us. Mrs. Bjornson was heartily glad to see us, and kissed us loudly on each cheek, which was a trifle overpowering. Then Elsie begged for kisses, hugging all the while the doll which had come to her in the Christmas box. When we went into our old room we found a geranium blooming on our window-sill, and when we went picnicking we no longer paid for the little cakes which Mrs. Bjornson baked for us.

But it was at the end of the summer that the greatest surprise came. We had wondered if the little cards would again be in evidence, and we were not to be disappointed. As before Mrs. Bjornson pressed them into our hands when we stood waiting for the stage, and we, remembering the former occasion, read them through and handed them back to her.

"No," she said, refusing to take them, "they are good to read on the cars."

A moment later the stage drove up, and she kissed us each good-bye. We watched her until a turn of the road hid her from sight, and her smile still lingers in my memory. So Mrs. Bjornson came to know the joy of giving! When I feel at odds with the world I look at my little card, and am always better for it.

Church Calendar



- Nov. 27—First Sunday in Advent.
- “ 30—Wednesday. St. Andrew, Apostle.
- Dec. 4—Second Sunday in Advent.
- “ 11—Third Sunday in Advent.
- “ 16—Friday. Ember Day.
- “ 17—Saturday. Ember Day.
- “ 18—Fourth Sunday in Advent.
- “ 21—Wednesday. St. Thomas, Apostle.
- “ 25—Christmas Day.
- “ 26—Monday. St. Stephen, Martyr.
- “ 27—Tuesday. St. John, Evangelist.
- “ 28—Wednesday. Holy Innocents.

CALENDAR OF COMING EVENTS.

- Nov. 30—Consecration of Very Rev. G. A. Beecher as Bishop of Kearney.
- Dec. 7—Diocesan Convention of Atlanta, 1911.
- Jan. 6—Consecration of Rev. J. DeW. Perry, Jr., as Bishop of Rhode Island.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

ALASKA:

- Rt. Rev. P. T. ROWE, D.D.
- Rev. C. E. BETTICHER, JR.

EASTERN OREGON:

- Rt. Rev. R. L. PADDOCK.

SOUTH DAKOTA:

- Rt. Rev. F. F. JOHNSON, D.D.

THE PHILIPPINE ISLANDS:

- Rev. J. A. STAUNTON, JR.

WESTERN COLORADO:

- Rt. Rev. BENJAMIN BREWSTER, D.D.

BRAZIL:

- Rt. Rev. L. L. KINSOLVING, D.D.
- CHINA.

SHANGHAI:

- Rev. G. F. MOSHER of Wush

HANKOW:

- Dr. MARY V. GLENTON of Wuchang.
- Rev. AMOS GODDARD of Shasi.
- Rev. PAUL MASLIN of Wuhu.
- DEACONESS KATHERINE PHELPS of Wuchang.
- JAPAN.

TOKYO:

- Rt. Rev. JOHN MCKIM, D.D.
- Rev. C. H. EVANS of Mayebashi.
- Rev. J. S. MOTODA of Tokyo.

Personal Mention

THE REV. ROBERT W. BAGNALL has resigned the rectorship of St. Andrew's (colored) mission, Cleveland, and on January 1st will enter upon that of St. Matthew's, Detroit, Mich.

THE REV. CHARLES A. BRAGDON, D.D., has resigned the rectorship of St. Matthew's Church, Homestead, Pa., to take effect on March 1, 1911, after which date he will take up his residence on his fruit farm near Grandview, in the Yakima valley, state of Washington.

THE REV. C. S. CHAMPLIN, late rector of St. John's Church, Elkhart, Ind., has accepted the charge of Holy Trinity mission, Southbridge, and Grace Church, Oxford, Mass.

THE address of the Rev. WILLIAM J. CLEVELAND is changed from Bostonia, Cal., to Trinity mission, Escondido, Cal.

THE REV. THOMAS L. CREVASSE has been appointed to Waynesboro and Shippensburg, Pa. (diocese of Harrisburg), and he will also render services in White Pine Sanatorium and at Mount Alto.

THE REV. WILLIAM WHITING DAVIS has closed his work at the Church of the Redeemer, New York, and has entered upon his duties as vicar of the chapel of St. Mary the Virgin, Chappaqua, N. Y. (diocese of New York). His postoffice address is now at this place.

THE REV. E. L. GOODWIN, secretary of the diocese of Virginia, will take charge of the Church of St. James the Less, Ashland, Va., on December 1st.

THE REV. H. C. GOODWIN has resigned St. Jude's Church, Monroe City, diocese of Missouri, and has accepted charge of Emmanuel Church, Champaign, Ill.

THE REV. C. W. G. LYON, priest in charge of St. Luke's, Delta, Colo., has accepted the rectorship of the parish of the Ascension, Salida, in the diocese of Colorado, and will take up his residence in his new field early in December.

THE REV. FRANK J. MALLETT has resigned St. John's Church, Sharon, Pa., and has accepted the rectorship of St. Luke's Church, Salisbury, N. C.

THE REV. GEORGE W. PALMER, M.D., has resigned the charge of Emmanuel Church, Denver, Colo., and the Bishop has appointed the Rev. H. H. CLEMENT priest in charge. The new incumbent is at present in charge of St. Paul's Church, Fort Morgan, Colorado, and does not enter on his new duties until January 1, 1911.

THE address of the Rev. W. M. REILLY has been changed from West Clay Street to 179 Twenty-seventh Avenue, San Francisco.

DR. A. MADELEY RICHARDSON has accepted the appointment of organist and choirmaster of old Trinity Church, Newport, R. I.

THE REV. J. TOWNSEND RUSSELL of the diocese of Long Island is at the Highlands, Washington, D. C., for the winter.

THE REV. L. D. VAUGHAN has resigned the churches in Charles City county, Va., and has taken charge of Upper Truro parish, Fairfax county (P. O., Herndon, Va.).

THE address of the Rev. GEORGE J. WALENTA is permanently changed to 2650 North Ninth Street, Philadelphia, Pa.

THE REV. GUY L. WALLIS has resigned the rectorship of St. James' Church, Cleveland, Ohio, effective November 30th, at which time he will enter upon the rectorship of St. Paul's Memorial Church, Tompkinsville, Staten Island, N. Y.

THE REV. GEORGE E. WHARTON, formerly of Glenwood Springs, Colo., has accepted the position as minister in charge of Grace Church, Hamden, Conn., where he should be addressed till further notice.

ORDINATIONS.

DEACONS.

HARRISBURG.—On November 17th, in St. John's Church, York, by the Bishop of the diocese, ERNEST WALTER FOULKES. The candidate was presented by the Rev. Arthur R. Taylor, rector of St. John's, York, and the sermon was preached by a brother of the candidate, the Rev. Llewellyn Foulkes of the diocese of Pittsburgh.

NEWARK.—On Sunday, November 13th, in the Church of the Holy Communion, Paterson, N. J., by the Bishop of the diocese, WILLIAM B. MAWHINNEY. The candidate was presented by the Rev. George M. Dorwart, rector of the parish. Preacher, the Rev. Jesse C. Joralemon, rector of Grace Church, Greenville, Jersey City. Mr. Mawhinney will continue at St. Clement's mission, Hawthorne, where he has worked for some time under the direction of the founder of this chapel, the Rev. Mr. Dorwart of Paterson.

RETREATS.

ST. MARGARET'S CONVENT, BOSTON.

A day of retreat for ladies will be held in the Chapel of St. Margaret's Convent, 17 Louisburg Square, Boston, Mass., on Monday, December 12th. Conductor, the Rev. Dr. Barry. Ladies wishing to attend will please apply to the ASSISTANT SUPERIOR at the above address.

ADVENT RETREAT.

A day's retreat for women will be given Tuesday, November 29th, at the Mission House of St. Mary the Virgin, 133 West Forty-sixth Street, New York. Conductor, the Rev. J. G. H. Barry, D.D. Apply to the SISTERS OF THE HOLY NATIVITY at the Mission House.

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 employes; 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, to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address G. P. HANCE, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

CATHOLIC PRIEST WANTED for suburban parish. Must be a faithful priest and successful catechist. One who realizes the power of his office both by reason of Apostolic ordination and devotion to the Sacrament of the Altar. He must realize that "the Cross must be preached from the Cross," and that "the real strength of the Catholic movement lies in the individual care of individual souls." By reason of increasing revenue from endowment and with undeveloped resources, this parish has exceptional opportunities. The salary will probably be \$1,500 and rectory, but this depends upon the applicant. Address, "WARDENS AND VESTRYMEN," Room 600, Tribune Building, New York.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

MATRONS WANTED for a Church Home (Middle West) for old ladies. Must be a communicant of the Church. Experience and reference required. Address Y. H., LIVING CHURCH, Milwaukee.

WANTED, at St. Luke's Church, Evanston, Ill., a Solo Boy Soprano. Salary. Apply to the Rector, Rev. GEORGE CRAIG STEWART, St. Luke's Church Offices, Evanston, Ill.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, experienced with boy and mixed choirs, desires a change. Young man, single, a Churchman, and ambitious. Good organ essential. Correspondence invited with parishes in need of the services of a competent organist. Address CHURCHMAN, care LIVING CHURCH, Milwaukee.

A COLLEGE-BRED MAN, twenty-four years old, of good family, desires to communicate with Bishop or priest who is in need of lay curate in parish or mission work. Object, the priesthood. LAY CURATE, care LIVING CHURCH, Milwaukee.

YOUNG ENGLISHWOMAN desires position as useful companion, or the care of aged lady or gentleman. Cheerful disposition; energetic; willing; interested in Church work. Had short training in English Deaconess Home. Address O. M., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, capable to train boys and mixed choirs, desires change. Churchman; single; ambitious; choral director. Good salary, three manual organ, and field for teaching essential; references. E. J., care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER seeks position in good church. Experienced trainer of boys and mixed choirs. Communicant. Best of references. Address ANGLICAN, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, expert trainer of boys' voices and mixed choirs, desires position. Communicant; ambitious. Excellent references. Good salary required. M., LIVING CHURCH, Milwaukee.

PRIEST, Catholic, under forty, experienced, considered good preacher, desires city parish. Salary secondary to growing parish. PARISH, care LIVING CHURCH, 416 Lafayette Street, New York.

CHURCHWOMAN, experienced in institutional work, desires position as Superintendent or House-mother in Children's home. No objection to West or South. Address, "FAITHFUL," LIVING CHURCH, Milwaukee.

PRIEST, young, married, recently assistant in large city parish, desires post as rector of city or town parish. Eastern states or Midwest preferred. A. B., care LIVING CHURCH, Milwaukee.

YOUNG English Lady as resident governess in private family. French, German, Drawing and Music, besides English subjects. Address Miss WISE, 1208 North State Street, Chicago.

CALENDARS.

GOLD CROSS CHURCH CALENDAR for 1911 now ready. Gives all Festivals and Fasts of the Church Year, with colors for same and hymns appropriate to Church Seasons. Artistically printed with purple cover marked with gold cross. Price, dozen \$2; hundred \$15. Single copy 25c. Send 27c. for sample. CHURCH CALENDAR CO., 409 Forest Avenue, Oak Park, Ill.

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CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILLE, Chevy Chase, Md. N. B.—Miss Mackrille has returned from Europe, and the workroom was reopened October 10th.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. **THE SISTERS OF ST. MARY**, St. Mary's Convent, Peekskill, N. Y.

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THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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

RAYMOND V. NOLD, Choirmaster and Conductor, Church of St. Mary the Virgin, New York. **PIANO INSTRUCTION.** Studio address: 224 West End Avenue.

POST CARDS of Episcopal churches for sale, two for five cents, or will exchange. Send for list. **WILFRID CRANE**, Roselle Park, New Jersey.

SECOND-HAND Pipe Organ wanted, two manuals, in good condition. Mrs. GEO. P. HEWES, Gulfport, Miss.

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CHRISTMAS CARDS, beautifully lithographed in Germany and Belgium; several varieties, 2½ and 5 cents each, or 25 and 50 cents a dozen. Also in black and white, 15 cents a dozen. Postage prepaid if money accompanies order. Address, **MISS HAYWARD**, 238 Strong Avenue, Syracuse, N. Y.

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ONTARIO, CALIFORNIA.—Thirty-eight miles inland from Los Angeles. Rich fruit country. Best climate in Southern California. Altitude from one to two thousand feet. Catholic parish; daily Mass; sung Mass and Evensong Sundays. For information address the Rev. **RICHARD H. GUSHEE**.

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APPEALS.

URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fort, Idaho. Also the church, which was wrenched by storm, had to be fixed and a heating plant put in the school. I need at least \$2,500 to meet this necessary demand. Who will help me in this work for a needy and pitiful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at \$5,000. Who will help me in this good work for the sick? Send contributions to **BISHOP FUNSTEN**, Boise, Idaho.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

Thanksgiving is the time set apart by many churches and individuals for an offering for the above purpose.

The society is the only means of pension and relief for sixty-six dioceses and missionary districts. Bishops, clergy, widows, and individuals are constantly appealing to the fund for the young man disabled by sickness, the old man disabled by age and infirmity, and the widows and orphans. The needs are constant and great.

Offerings can be designated for present need, for the permanent fund, or for automatic pensions at 64. Undesignated sums will be used for present need.

About 550 souls depend upon the fund. From 25 to 30,000 dollars are required quarterly to keep many on this large list from suffering. We therefore earnestly desire the continued offerings of all Church people in order that pressing needs may be met.

Those making wills should carefully use the legal title of the Church's National Incorporated Society, viz., "General Clergy Relief Fund," in order to avoid legal complications.

THE GENERAL CLERGY RELIEF FUND.

Rev. **ALFRED J. P. McCLEURE, Treasurer**, The Church House, Twelfth and Walnut Sts., Philadelphia, Pa.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia. Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer, Abingdon, Virginia.

CHURCH LEAGUE OF THE BAPTIZED.

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

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A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size 8x10½ inches, cloth bound, 100 double pages. \$1.25; by express, prepaid, \$1.37. A clergyman having ordered one writes:

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- BROOKLYN:**
Church of the Ascension.
- BOSTON:**
Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

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BOOKS RECEIVED.

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

LONGMANS, GREEN & CO. New York.

Memoir of George Howard Wilkinson, Bishop of St. Andrew's, Dunkeld and Dunblane, and Primus of the Scottish Church, Formerly Bishop of Truro. By Arthur James Mason, D.D., One of His Chaplains. Shorter Edition (one volume) with two Portraits.

St. Augustine and African Church Divisions. By the Rev. W. J. Sparrow Simpson, B.D., Chaplain of St. Mary's Hospital, Ilford.

The Church, Her Books, and Her Sacraments. By E. E. Holmes, Hon. Canon of Christ Church, and of the Royal Chapel of St. Katharine. A Course of Instructions Given at All Saints', Margaret Street, London, in Lent, 1910.

The Morality of Social Pleasures. By Montague Fowler, M.A., Rector of All Hallows', London Wall.

Handbooks for the Clergy. Edited by Arthur W. Robinson, D.D., Vicar of All Hallows', Barking by the Tower. *Church Defence*. Price 90 cents net.

The Book of Books: A Story of the Bible. By Lonsdale Ragg, B.D., Christ Church, Oxford. Prebendary of Buckden in Lincoln Cathedral. Sometime Warden of the Bishop's Hostel, Lincoln.

Preachers and Teachers. By J. G. Simpson, D.D., Canon of Manchester.

At Home with God: Prie dieu Papers on Spiritual Subjects. By the Rev. Matthew Rissell, S.J., Author of *Moments Before the Tabernacle*, *Idyls of Killowen*, etc.

A. B. MOWBRAY & CO. London. (The Young Churchman Co., Milwaukee.)

The Arts of the Church. Symbolism of the Saints. By the Rev. P. H. Ditchfield, M.A., F.S.A. With Forty Illustrations. Price 60 cents. Postage 7 cents additional.

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Porcelain and How to Collect It. By Edward Dollon, M.A. With 36 Illustrations. Price \$2.00 net.

HOUGHTON, MIFFLIN & CO. Boston.

The Corsican: A Diary of Napoleon's Life in His Own Words. Price \$1.90.

The Essence of Religion. By Borden Parker Bowne. Price \$1.50 net.

THE MACMILLAN CO. New York.

Twenty Years at Hull House. With Autobiographical Notes. By Jane Addams, Hull House, Chicago, Author of *Democracy and Social Ethics, The Spirit of Youth and the City*, etc. With Illustrations by Norah Hamilton, Hull House, Chicago. Price \$2.50 net.

GEORGE H. DORAN CO. New York.

The Golden Gallcon. By Lucas Malet (Mrs. Mary St. Leger Harrison), Author of *Sir Richard Calmady*. Illustrated in Color by C. E. Brock. Price \$1.20.

The Secret of the Lord. By the Rev. W. M. Clow, B.D., Glasgow. Author of *The Cross in Christian Experience, The Day of the Cross*, etc. Price \$1.50 net.

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One Night in Bethlehem: a Christmas Story. By W. J. Dawson. Price 50 cents.

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PAPER COVERED BOOKS.

The Fundamentals: a Testimony to the Truth. Volume II. Compliments of Two Christian Laymen. [Testimony Publishing Co., 808 La Salle St., Chicago, Ill.]

MUSIC.

Novello's Quarterly, a Book of Anthems and Services. No. 12. Issue for November, 1910. Advent, Christmas, and General. [The H. W. Gray Company, New York.]

PAMPHLETS,

Linguistic Evidences for the Lucan Source L. By the Rev. Burton Scott Easton, Ph.D., of Nashotah House. Reprinted from the *Journal of Biblical Literature*. Vol. XXIX, Part II, 1910.

Service Series. No. 1. *The Purpose of a Life Work*. By Admiral A. T. Mahan. No. 2. *What Is the Call to the Ministry?* By Very Rev. George Hodges, D.D. No. 3. *The Ministry a Sphere for the Whole Man*. By Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina. No. 4. *The Ministry as a Field for Service*. By Charles Lewis Slatery. No. 7. *The Call of the West*. By Rt. Rev. Franklin S. Spalding, D.D., Bishop of Utah. No. 9. *Opportunities for Lay Teachers in the Foreign Field*. By Rev. F. L. H. Pott, D.D., President of St. John's University, Shanghai, China. No. 10. *The Opportunities for the Medical Man in the Foreign Mission Field*. By W. H. Jefferys, A.M., M.D., Medical Missionary in China. No. 11. *The Deaconess and Her Ministry*. By Henrietta Rue Goodwin. [Published by the Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York, N. Y.]

Chronicles of Christ Church Parish, Williamsport, Pa., 1840-1896. By the Rev. Edward Henry Eckel, B.D., rector 1896-1905. Published by Direction of The Vestry of Christ Church and Brought Down to April, 1910. The Seventieth Anniversary of the First Episcopal Church Service held in Williamsport. [Press of *Gazette and Bulletin*, Williamsport, Pa.]

Fifty-fourth Annual Report of the Society for the Increase of the Ministry, Hartford, Conn., November 1, 1910.

MANLINESS.

Christianity emasculates no man, makes no man effeminate, depreciates no manly virtue. There is nothing that puts so much iron into the blood, nothing that tones and builds up the manly nature, nothing that inspires and sustains the virtues of manliness, nothing that emphasizes and exalts manliness, as does Christianity. The purpose, the incarnate idea of Christianity, is to make magnificent manhood—to make men like Christ, the manliest of all men.

The denial of one's self is a cardinal teaching of Christianity. This impresses him who studies the life and words of its Author, Christ Jesus; and the denying of one's self demands greater manliness, more heroism and bravery, than ever was displayed in coliseum contests, hippodrome race, or battlefield struggle. To keep your body under, its appetites and desires in subjection, to deny yourself gratifications to which avenues of access are open to you, to face the cutting sarcasm of an enemy and utter not revile, to be injured and not retaliate, to toil, suffer, and sacrifice to uplift and bless those who recompense you not infrequently with a curse and a kick—in other words, to be and live a Christian life—insures a field for the development of manliness such as is to be found nowhere else in the world.

If a man is seeking a means by which manliness may be developed and sustained; if he wants an arena in which to display bravery, heroism, loyalty to truth, to right, to duty—there is none such as Christianity offers.—REV. I. W. GRIMES, in the *Lutheran*.

A ZEALOUS Methodist preacher in one part of the Rose City has been trying to persuade the children of one of our Sunday schools to leave and attend his. When he was told that the children were Episcopalians he hit upon a remarkably clever ruse and replied that his Sunday school was "Episcopal," too, Methodist Episcopal. This is not related as an argument for a change of name at this time, but merely as an instance of interdenominationalism.—*St. Stephen's Leaflet* (Portland, Ore.).

THE INTERRUPTION of our plans of work or of advance is doubtless very uncomfortable. But it is a good thing to recognize and remember that people who cannot stand interruption are never very useful people. The ability to let others interrupt us, and take it pleasantly, and profit by it whenever possible, is a very valuable and Christian quality.—*New Guide*.

The Church at Work

ANNIVERSARY OF ST. JAMES', MILWAUKEE.

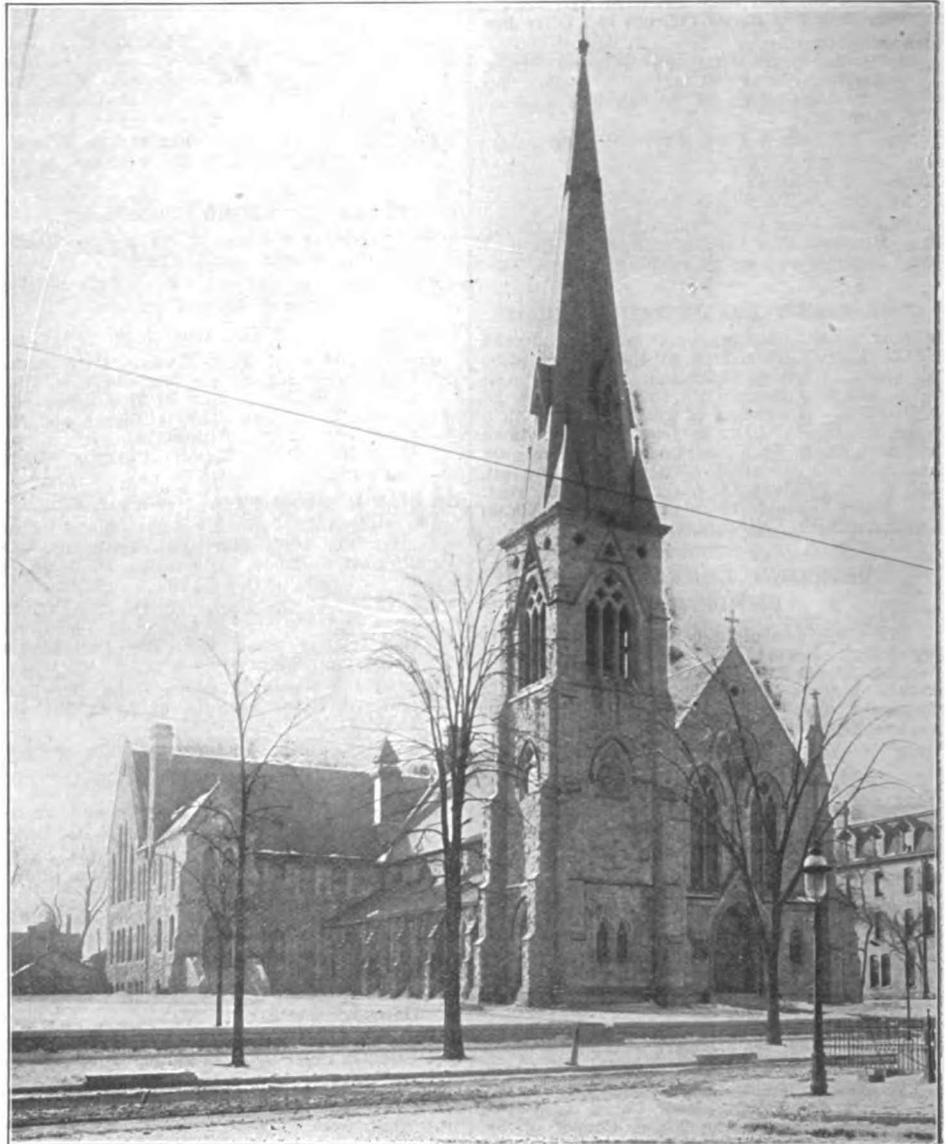
ST. JAMES' CHURCH, Milwaukee, has been celebrating its sixtieth anniversary with a full week of services and festivities, commencing Sunday, November 13th, at 7:30 A. M., and continuing through every waking hour of the entire intervening seven days.

The history of St. James' parish is contemporaneous with the history of the city of Milwaukee, the city having been incorporated in 1844 and St. James' in 1850. Old members came from far and near to the homecomings and reunions; \$40,000 was given by a thankful people in a Golden Offering, and \$1,400 more was taken in at the bazaar. All services were thronged with people eager to join in the celebration. A Church pageant was enacted in a most elaborate and satisfactory manner during three successive afternoons and evenings, and the entire community must have been favorably impressed with the importance of the Church in this city.

St. James' Church is located well downtown in the center of a great many apartment houses and flats. Its congregation is large and draws from every part of the city. In order to insure its permanence in its present commanding location an Endowment Fund was started at this sixtieth anniversary and the \$40,000 in the Golden Offering will be set aside as the beginning of this fund. An Endowment Association was formed legally to receive the amount and to keep it well invested, the whole to increase by compound interest and such other bequests as shall be given, until \$100,000 is raised.

The first step towards the organization of St. James' parish was taken June 14, 1850, so that properly the anniversary celebration should have been held during the summer. The Anniversary committee decided, however, to postpone the matter to November, hoping thereby to arouse more interest and to hold the annual bazaar at the same time. St. James' church was the first stone church building in the city. The parish has had a very successful career and has figured in the development of the civic life of the city more than any other of the city churches.

The scheme of decoration in the interior of the church building was unique. Mammoth flags of all nations were suspended from the arches, while shields showed the seals of the different early dioceses in this country. A white flag with a red cross—the flag of Constantine—was hung over the



ST. JAMES' CHURCH, MILWAUKEE.

chancel and also floated from the tower of the church throughout the week.

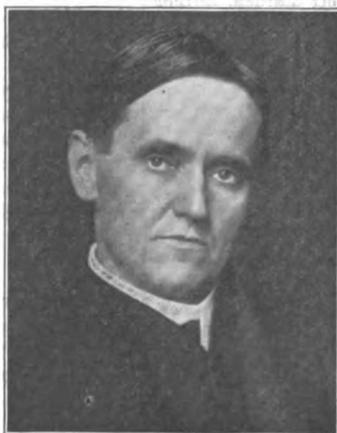
The plan of raising money for the Endowment Fund included a system of endowing specific pews, bronze tablets being placed on each. The duties of the newly formed Endowment Association will be to keep alive

this plan until all the pews are endowed and properly marked.

The programme of the week's festivities has already been printed in these columns. The daily celebrations were well attended, the Pageant a grand success, the spirit throughout all that could be desired. From the Na-



HON. W. J. TURNER,
Senior Warden.



REV. FREDERICK EDWARDS,
Rector.

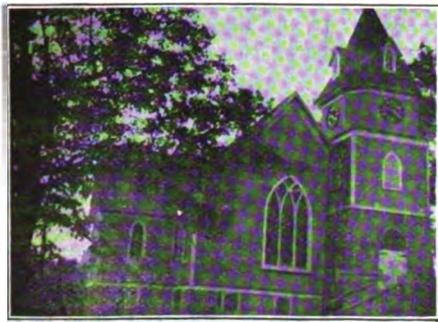


REV. A. L. PRESCOTT,
Curate.



A. H. VOGEL,
Junior Warden.

CLERGY AND WARDENS OF ST. JAMES' CHURCH, MILWAUKEE



CHRIST CHURCH, SOUTH BARRE, MASS.
[For description see LIVING CHURCH, November 19, page 101.]

tivity Play to the tableaux representing the Church in our own land everything was done with splendid precision and historical accuracy. On Thursday evening a crowning banquet was given under the direction of the St. James' Men's Club to 200 invited guests. Mayor Emil Seidel on behalf of the city of Milwaukee brought greetings and congratulations; Frederic C. Morehouse, editor of THE LIVING CHURCH, Dean Birge of University of Wisconsin, Rev. Holmes Whitmore, rector of St. Paul's Church, and others, spoke in a congratulatory vein. A toast to Mrs. W. A. Holbrook, "the Mother of St. James' Endowment Fund," was proposed by the rector and was heartily given. Friday evening a requiem Eucharist in behalf of the departed of the parish was offered. The bell was tolled sixty times, old members of the early choir, prior to the vested choir, furnished the music, and the curate, Rev. A. L. Prescott, preached. The Endowment Book was formally opened and every one who had furnished any part of the Golden offering was asked to come up and sign the book. This service was very impressive. Saturday afternoon a party was given to children and Saturday evening a cotillon by the Norman L. Burdick Society of Young People was largely attended.

An interesting feature of the anniversary was the playing together of the first and the present organists at the 10 o'clock service on Tuesday, November 15th. Mr. George Stevens of Chicago, the first organist of St. James', from 1856 to 1858, played on the violin the *Berceuse* by Godard and the famous *Largo* by Handel. These two compositions were played with much feeling. Mrs. C. E. McLenegan, the present organist, added very much to the violin playing by her judicious organ effects. These compositions were played during the offertory.

Much credit for all the festivities of the week is due the rector of St. James', the Rev. Frederick Edwards, and the efficient hand of men and women, who cooperated with him. St. James' is a recognized power for good in the city of Milwaukee, and the people of other city parishes, with many of no religious connection, were glad to participate in the happy occasion.

PAROCHIAL MISSIONS.

THE MISSION recently conducted at Trinity and Good Shepherd Churches, Columbia, S. C., for three weeks by Archdeacon P. C. Webber and his nephew, the Rev. I. H. W. Thompson, was remarkably successful. One of the features was the Archdeacon's sermon-lecture on the Passion Play. This was considered so remarkable that he was prevailed upon to repeat it on Saturday night of the following week. Another notable feature was the service given to men at Craven Hall every afternoon and at the theatre on Sunday afternoons. The Ministerial Union, after hearing one address, selected him to take charge of these special services to men, which he did to large congregations at every service. During the last week of the mission he gave

a brief talk every morning on Prayer, to splendid congregations, and two lectures on Womanhood at Trinity Church. The interest was so manifest that at every service there was an increase in attendance.

UNDER the auspices of the Rev. W. P. Witsel, rector of St. Paul's Church, Meridian, Miss., a ten days' mission was conducted by Archdeacon Webber from November 4th to 13th. It was brought to a successful end on the last named day with a united service held at the courthouse. Over 2,000 people were present, all the Protestant ministers having cancelled their regular services for the occasion. The Archdeacon was assisted by the Rev. I. H. W. Thompson, and through the services at the church—three each day—through the noon-day services in the Elite Theatre and the railroad shops, through the addresses made at the public schools and colleges, these two servants of God reached the hearts of the whole people and gave them a splendid spiritual uplift that will, it is believed, continue as a benediction and source of inspiration for a long time to come.

THE Rev. RAYMOND H. EDWARDS, rector of St. Andrew's Church, Jacksonville, Fla., conducted a four days' mission at St. Mary's Church, Madison, Fla., commencing November 9th, assisted by the rector, the Ven. Curtis Grubb. Mr. Edwards confined his subjects while there mostly to the Church and Church Unity. A feature of the mission was the question box, and many people took advantage of the opportunity to inform themselves as to the history of the Church and her teachings.

THE MISSION conducted by the Rev. John Rigg at St. Barnabas' Church, Marshallton, Del., closed with encouraging results. A large number accepted pledge cards containing promises of better Christian living, and a larger number pledged themselves again to keep their baptismal vows. The Bishop confirmed a class there on the Sunday next before Advent.

AN EIGHT day mission will be preached by the Rev. H. Page Dyer of Ascension Church, Philadelphia, at Palmyra, N. J., beginning on the evening of the First Sunday in Advent. The rector, the Rev. Henry W. Armstrong, and his people hope for large spiritual results.

THE Rev. FRANK J. MALLETT has just concluded a successful mission at the Church of the Incarnation, Brooklyn, N. Y.

BAPTIST MINISTER PREACHES IN TEXAS CHURCH.

THE BAPTISTS of Texas have just held their convention in Houston, and one of their ministers preached in Trinity church (Rev. R. E. Lee Craig, rector), on Sunday morning, November 13th.

FIFTY YEARS A PRIEST.

THE FIFTIETH anniversary of the ordination of the Rev. B. F. Brown, rector of the Church of the Holy Cross, Sanford, Fla., was recently celebrated by an appropriate religious observance. A reception was also given by the women of the Church, at which the men of the congregation presented to Mr. Brown a purse of gold, and the Bishop and other members of the Cathedral staff gave him a handsome pectoral cross, suitably inscribed. Mr. Brown was for over nine years in the Methodist ministry, but on Trinity Sunday, 1860, he was ordained to the priesthood in Grace Church, Baltimore, by Bishop Whittingham of Maryland. He ministered to congregations in Maryland for twelve years, in Pennsylvania for fourteen, and for the last twenty-four years in Florida, for



ST. ELIZABETH'S CHAPEL FOR DEAF-MUTES, WHEELING, W. VA.
[See LIVING CHURCH of November 19, page 98.]

many years being Archdeacon of the East Coast, during which time he has endeared himself to the many he has served.

THE NEW DEAN OF SEWANEE.

THURSDAY, November 24th, the new dean of the Theological Department of the University of the South, the Rev. Cleveland Keith Benedict, goes, with his family, to Sewanee to assume the duties of his office. The Rev. William Haskell DuBose has been the acting dean of the department since the retirement of his distinguished father, Dr. William Porcher DuBose, two years ago, to become *dean emeritus*. The new dean, in addition to the duties of his office, will teach Homiletics and Pastoral Theology. It was with reluctance that his parishioners in Christ Church parish, Glendale, Ohio, accepted his resignation as their rector and relinquished him to this wider field of usefulness. He will take up residence in the historic "Fulford Hall," which has been the home of Bishop Quintard, the practical founder of the University, and after the Bishop's death, of the last vice-chancellor, Dr. Benjamin Lawton Wiggins. Dean Benedict is well-known as a man of ability, and every one feels that his call to the Church's Southern University is a wise one.

CLERGYMEN'S RETIRING FUND SOCIETY.

THE DIRECTORS of the Clergymen's Retiring Fund Society held their annual meeting November 11th, in the Church Missions House, New York, the Bishop of Long Island presiding. The report of the treasurer showed the cash receipts of the year to have been \$29,579.95. In addition to this a legacy of \$10,811.36 has been received under the will of a late member of the society, the Rev. Thomas E. Pattison of Baltimore. There has been paid out in annuities \$18,878.41, but during the year there has been added to the permanent fund \$18,111.36, so that the invested capital of the society is now \$303,513.46. The present membership is 815 (including 55 Bishops), of whom 321 are now on the annuitant list.

The financial secretary's report shows that while the fund and the society's income are growing, so also are the demands upon it. The society's appeal is to those in the Church who approve of its fundamental principle of encouraging self-help among the clergy, of giving them the opportunity to secure an annuity as a right rather than a gratuity by making a small payment of \$12 a year to entitle them to it. If any prefer that their

gifts should go directly to the present annuitants rather than to the permanent fund, the statement of that wish will secure such application of the gift.

The Bishop of Long Island was reelected president; Hon. J. Van Vechten Olcott, secretary; and Mr. Elihu Chauncey, treasurer. The Rev. Dr. Henry Anstice continues as financial secretary, to whom all correspondence should be addressed.

MINISTERS CONFORM.

THE Rev. L. G. FOURIER, for many years a Methodist minister, and the Rev. Wörger Slade, a former minister of the Reformed Episcopal denomination, will shortly be ordained deacons in the diocese of Kansas, where they have been doing efficient work as postulants.

HAPPY OCCASION AT SHEBOYGAN FALLS, WIS.

THE CELEBRATION of the twenty-fifth anniversary of Rev. Newell D. Stanley as vicar of St. Peter's, Sheboygan Falls, Wis., was held on Monday and Tuesday, November 14th and 15th. Evensong was said by the vicar and Rev. H. B. Sanderson of Oakfield on Monday evening, and a sermon was preached by Bishop Grafton. On Tuesday morning the vicar celebrated Holy Communion, assisted by Rev. H. B. Sanderson, and a general Communion of the parish was made. After the service a breakfast was served to about seventy-five in Woodman Hall. At 10:15 there was a choral Eucharist with Bishop Weller as celebrant, who also preached the sermon. Archdeacon Thompson of Stevens Point assisted. Fourteen of the clergy were present. At noon a banquet was served to about 150. Bishops Grafton and Weller and Congressman Weisse made addresses, which were responded to by Mr. Stanley. Evensong was said at 4:15, followed by a treat for the children, and in the evening there was a general reception. The vicar received a generous purse from his people and friends, and also various personal gifts. The clergymen present gave him an altar book and brass book rest. A chalice and paten, adorned with jewels, were presented in memory of two deceased parishioners. Mr. Stanley has never had any other parish, and he is loved and respected by the whole town. The diocese has honored him by sending him to General Convention, and by electing him on the Standing Committee and on the Board of Missions.

CORNERSTONE LAID AT GUTHRIE, OKLA.

THE CORNERSTONE of the handsome new Trinity church, Guthrie, Okla., was laid on November 9th by the Bishop of Oklahoma. The fact of the Western Deanery being in session at the same time added interest to the occasion. After the actual laying of the stone the Bishop extended congratulations to the parishioners. Addresses followed by the Archdeacon, the Rev. Dr. Scott (Presbyterian), the Rev. Dr. Ramsey (Methodist), and the Rev. Dr. Cameron (Baptist). Mr. Lillie told of the financial condition of Trinity Church, and Judge Huston, ex-Governor Barnes, and F. H. Greer, junior warden, also made congratulatory remarks.

MEDICAL MISSIONARY CONFERENCE.

THE THIRD annual meeting of the Medical Missionary Conference will be held at the sanitarium in Battle Creek, Mich., January 5 to 8, 1911. The conference will open at noon of the 5th with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected

that a large number of missionaries, both medical and evangelical, will be present, including men and women of prominence. We are asked to extend to all missionaries, on furlough or retired, a cordial invitation to attend this gathering, which promises to be a season of inspiration and spiritual power. The conference is interdenominational; all Christian bodies meet on the same footing. Information will be cheerfully given by the secretary, George C. Tenney, Sanitarium, Battle Creek, Mich.

NEW CHURCH DEDICATED AT BRIDGEPORT, CONN.

THE NEW church for St. George's parish, Bridgeport, Conn., was recently dedicated by Bishop Brewster, and the mortgage of \$5,700 which rested upon the lot, was burned at the altar. This mortgage was cancelled through the generosity of Mrs. Henry M. Sherman. At night there was a special service of thanksgiving with addresses by the Rev. W. H. Lewis and the Rev. A. E. Beeman.

But five months ago there was nothing but a basement as a place of worship and the prospects were poor. Renewed hopes, however, were aroused by the encouraging words of the rector, the Rev. Ellis Bishop, which were fired into enthusiasm when Mrs. Sherman made the gift. The church itself cost \$5,000 and of this \$4,000 is represented in money and the rest in the work of the men of the parish, who at night after their day's work did most of the decorating of the interior. The church is of the old Mission style, both inside and out, will seat 400 people, is heated by steam, and is lighted by stained glass windows and electricity. The altar was given by Christ Church, Ansonia.

FIRE AT ST. LUKE'S HALL, SEWANEE, TENNESSEE.

EARLY ON Monday morning, November 14th, St. Luke's Hall, the building in which the Theological Department of the University of the South is housed, caught on fire and for an hour or more was the scene of a desperately fought effort by the students to extinguish it. It started on the third and top floor of the south end of the hall in the study of the secretary of the University Extension department, Mr. George Townsend. Mr. Townsend was awakened by smoke in his bedroom, and when he entered his study it was a blazing furnace. He rushed to the door communicating with the hallway, his feet and hands being painfully burned in doing so, and spread the alarm. With the aid of students from Hoffman Hall, near-by, and the seminarians the blaze was soon conquered. The walls of the room are of stone and the floor underlaid with cement. This fact, with the effective work of the students, saved this oldest of the University buildings from total destruction. The damages done were not considerable. The cause is conjectured to be falling coals from the open fire-place or a mass of burning soot from the chimney.

The Theological Department opened this year with the largest entry class for some years, eleven men.

CONVOCATIONS AND OTHER CLERICAL GATHERINGS.

THE MEETING of the Convocation of New Brunswick, N. J., which was held in St. Peter's Church, Spottswood, on November 15th, was notable for a large attendance of clergy and laity, the former including the Bishop and the Dean, and for important business transacted, this being action upon the report of the committee appointed to confer with a committee of the Burlington Convocation with reference to reorganizing the missionary methods of the diocese. This report was presented by Rev. R. W. Trenchard, and all its recommendations were

approved. If the other convocation subsequently concurs, there will be submitted to the next diocesan convention a plan that will supersede the present convocation system, and inaugurate a new era in the missionary work of the diocese. The plan provides for six departments, each with its Archdeacon and other officers; and all under the direction of a general missionary and a general board. It will convert the Associate Mission House in Trenton into a diocesan house. Unification of the diocese and concentration of responsibility and effort in the several departments are the advantages it is believed will be accomplished through the scheme which has been so carefully elaborated by the committee. Two deputies of the diocese, Rev. Drs. Glazebrook and Oberly, made addresses upon the work of the General Convention. Convocation closed with an enthusiastic missionary service, addresses being made by Rev. E. B. Joyce and the Rev. H. L. Burleson.

THE ARCHDEACONRY of Cumberland, which comprises in its limits one-seventh of the population of Maryland, met at All Saints' Church, Frederick, on November 8th and 9th, with an excellent attendance of the clergy and laity. After the usual devotions, which were preceded by a preparatory service on the previous evening, the business meeting was held, the Bishop Coadjutor presiding. At 2 P. M. there was a conference on women's work, conducted by the Rev. C. L. Atwater, the speakers being Mrs. A. L. Sioussat and Deaconess Payne of Hagerstown. Miss May Ingle read a paper on the Girls' Friendly Society, and Miss Mary Maulsby one on the Junior Auxiliary. Miss Bertha Trail gave an account of the kindergarten work. Mr. B. F. Finney, secretary of the B. S. A. for the South, made a strong appeal for support of Brotherhood. At 4 P. M. a meeting of the Sunday School Institute of the Archdeaconry was held, with addresses by Archdeacon Tyler, the Rev. Douglas Hooff, Judge Worthington, and F. R. Sappington. In the evening a largely attended meeting was held in the interest of Church Extension, with addresses by Bishop Murray, Rev. C. E. Shaw, and Rev. R. F. Humphries.

AN ENCOURAGING feature of the meeting of the Harrisburg (Pa.) Archdeaconry, which met in St. John's Church, York, November 16th and 17th, were the reports of the missionaries in the diocese, especially of the work at Middletown, where a stone church is rapidly nearing completion, in Harrisburg, where a lot has been bought and paid for, St. Augustine's work among colored people, and Quarryville, where a lot has been purchased and where, it is hoped, a church will soon be built. The Ven. Alex McMillan was reelected Archdeacon. Stated addresses were made by Rev. R. F. Gibson of Williamsport on "How the Church and Sunday school may Help the Board of Missions," Rev. John Hewitt of Bellefonte on "The Five Pennsylvania Dioceses and the Pennsylvania State College," Rev. Frederic Gardiner on "The Christian Education of Boys," Rev. E. H. Oxley on "The Church's Responsibility to the Colored People in the Diocese," Rev. A. J. P. McClure on "Clergy Relief." Rev. E. M. Frear read an exegesis and Mr. Gardiner presented an essay on "The Psychology and Sociology of Missions."

THE SOUTHERN Convocation of the diocese of Easton was held in St. Andrew's Church, Princess Anne, Md., November 9th and 10th. The Rev. T. P. Maslin of Wu Hu, China, gave an account of the conditions of affairs in that country. The dean, Rev. Thomas B. Barlow of Cambridge, closed the service. At the business meeting the Rev. Walter B. Stehl, after extending the greetings of the Middle Convocation, proposed that steps be taken towards securing an Archdeacon for the diocese. The Rev. Dr. C. H. Weaver read a paper on

"Art and Religion." After Evening Prayer the Rev. W. H. Darbie spoke on the subject of "Prayer," the Rev. W. B. Stehl on "Obedience to Command," and the venerable Rev. W. W. Greene, who is nearly ninety years of age, gave some pleasant reminiscences. Convocation closed with the celebration of Holy Communion on Friday morning.

CHARLESTON (S. C.) CONVOCATION was held in Grace chapel, Rockville, November 15-17th. At 10 A. M. there was a celebration of the Holy Communion, and at the afternoon service a paper was read by the Rev. Percival Whaley, D.D., on "The Anglican Communion as Mediator Between Protestantism and Catholicism." At 8 P. M. there was a missionary service, at which the Rev. M. Walker

stimulating missionary address. Besides two business sessions, and personal reports of the missionaries of the convocation, papers were read on "Young People's Societies," by the Rev. James C. Ferrier; "Religious Education of Our Children," by the Rev. Thomas J. Bensley; "Organ Recitals," by the Rev. Louis E. Daniels; and "Music in the Sunday Schools," by Canon H. E. Cooke. A committee was appointed to correspond with the Board of Christian Education, created at the late General Convention, relative to laying out a course of instruction for children preparing for confirmation. The Rev. J. M. Hunter was elected dean for two years, effective from the spring meeting of 1911, which will be held at St. Mark's, Sidney.

the afternoon session the day before 816 pupils were actually present. At the election the following officers were chosen: Rev. Robert J. Thomson, president; Rev. Henry M. Ladd, vice-president; William H. Beck, secretary; Charles Crane, treasurer; James Wilson, Jr., librarian. The Rev. D. Stuart Hamilton and Monell Sayre were elected delegates to the diocesan Sunday School Union. Measures were taken toward the beginnings of a district Sunday School Normal Training Institute in Paterson.

A largely attended service was held in the church after supper, a choir of forty young girls from St. Paul's Church School, becomingly habited, leading the singing. A practical address on "The Use and Abuse of the



ST. PAUL'S CHURCH SCHOOL, PATERSON, N. J.

of Connecticut spoke. The next morning the dean, Rev. Dr. J. Kershaw, read a paper on "The Recent General Convention," and at 4 P. M. there was a meeting for the Woman's Auxiliary, Junior Auxiliary, and the children, with specially chosen speakers. A devotional service at night closed the session of the convocation, the speakers being Mr. J. L. Strohecker and the Rev. L. G. Wood.

THE SPRINGFIELD CONVOCATION (diocese of Western Massachusetts) met at All Saints' Church, Springfield, Wednesday, November 9th. At the business meeting the Rev. J. Franklin Carter of Williamstown was reelected dean and the Rev. Robert K. Smith of Westfield, secretary and treasurer. The Rev. Dr. F. C. H. Wendel read a paper on "The Period of Queen Anne and the American Colonies." At the afternoon session the subject was "The Work of Men in the Church," and able addresses were made by the Rev. John N. Lewis, rector of St. John's Church, Waterbury, Conn., and Mr. Burton Mansfield of New Haven, Conn. The meeting was a most successful one; and, as is usual, the missionary tone was strongly emphasized.

THE TOLEDO CONVOCATION closed a two days' session at Calvary Church, Toledo, Ohio, on November 16th. At the evening service on the 15th the Bishop of Oregon made a

SUNDAY SCHOOL WORKERS MEET AT PATERSON, N. J.

FOR THE purpose of stimulating additional interest in Sunday school and religious instruction the diocese of Newark has been divided into seven sections. Local chairmen have been appointed by the Bishop to organize the work by calling meetings of the Sunday school workers in each district.

Appropriately, the first of these district meetings was held in Paterson, N. J., because the first Sunday school in New Jersey was held in that city in 1794, two years after its founding. About twenty schools were represented by their clergy and lay delegates at the afternoon and evening sessions at St. Paul's Church, on Monday, November 14th. The Rev. Robert J. Thomson presided. Addresses were made during the conference by Bishop Lines, the Rev. Edmund J. Cleveland on "The Why and Wherefore of a Diocesan Sunday School Union"; by the Rev. Dr. William Walter Smith on "Problems and Methods"; Mr. Monell Sayre on "Some Practical Defects of Secular Higher Education." A Question Box was opened and conducted by the rector of St. Paul's, the Rev. D. S. Hamilton. On request he gave an interesting account of the large Sunday school in his parish which is called a "Church School." At

Church Catechism" was made by the Rev. Richard T. Henshaw, rector of Christ's Church, Rye, N. Y.

The picture herewith shows the Church School of St. Paul's, Paterson, N. J., as gathered on a recent Sunday afternoon.

THE BISHOP M'VICKAR HOUSE PROVIDENCE.

ANNOUNCEMENT has been made of the transfer of the property at 66 Benefit street, Providence, R. I., to Miss E. E. McVickar, sister of the late Bishop, to be given by her to the diocese of Rhode Island as a headquarters for all diocesan work. The house has been known as the Slater House and has been used as a dormitory by students of the Women's College of Brown University, but hereafter will be known as the Bishop McVickar House. The back of the house adjoins St. John's church-yard, where the body of the Bishop will be laid.

The house is one of the finest types of old Colonial architecture in New England and its interior will not be greatly changed. In it there will be offices for the Bishop, the Standing Committee, the diocesan missionary, the Girls' Friendly Society, and the diocesan deaconess, and space will be found there for

the Woman's Auxiliary to do its work and hold its weekly meetings. The gift will help greatly the work of the Church and supply a need which has been felt more and more keenly of late. The property will probably be formally turned over to the diocese and dedicated either in connection with the consecration of Bishop-elect Perry or shortly after that event, which will take place on January 6th.

DEAN CHOSEN FOR ALBANY CATHEDRAL.

AT THE meeting of the chapter of the Cathedral of Albany during the late diocesan convention the Rev. Donald M. Brookman was elected Dean of the Cathedral. The Rev. Mr. Brookman has been a canon of the Cathedral for nearly a year. He was graduated from the Episcopal Theological School at Cambridge in 1900. After his ordination he became curate at St. George's Church, New York, under Dr. Rainsford, leaving there to become rector of Christ Church, Dayton, Ohio. He spent some years in different parts of the West, and came East upon his appointment to the Cathedral.

SEMI-CENTENNIAL OF GRACE CHURCH, BALDWINVILLE, N. Y.

THE FIFTIETH anniversary of the consecration of Grace Church, Baldwinville, N. Y., was fittingly observed on November 13th. The sermon was delivered by the rector, the Rev. J. Malcolm-Smith, and the offering amounted to over \$300. Four members of the choir of fifty years ago assisted in the singing. In the evening the Rev. W. M. Beauchamp, D.D., who was rector of the church for thirty-five years, made an appropriate address.

DIOCESAN AND OTHER AUXILIARY NEWS.

THE EXECUTIVE Board of the Kentucky diocesan Auxiliary held the first of its fall meetings on Monday afternoon, November 7th, at St. Andrew's Church, Louisville, at which plans for the coming year's work were discussed. Plans for the united Lenten work were considered, and in compliance with the request of the Missions House, it was decided to work for a hospital in Oklahoma, and probably one of the foreign fields in addition. Immediate after the board meeting was held a united meeting of all the city branches, at which Mrs. Charles E. Woodcock presided. Mrs. Woodcock gave an interesting account of the recent triennial held in Cincinnati and brief talks on various features of it were given by four of the diocesan officers who attended.

THE DELAWARE diocesan Auxiliary held its autumnal meeting in St. Anne's, Middletown, with a particularly large and interested attendance of the members. The Bishop celebrated the Holy Communion and made a special appeal for domestic and foreign missions and the diocesan apportionment for the next year. Rev. Mr. Betticher, who took the place of the Bishop of Tokyo, absent on account of the death of a relative, spoke of his work in Alaska, and in the afternoon made another address, illustrated with a stereopticon. The Rev. A. S. Cooper of Hankow, China, also spoke of his field of labor. Mrs. William Bradford of Middleton was elected domestic directress, and resolutions were passed with a rising vote on the death of Miss Annie E. Hunter, a vice-president and member of the Executive committee.

THE MARYLAND branch of the Auxiliary met in Baltimore on Wednesday, November 16th, at Grace Church. In the absence of the Bishop of the diocese on account of the critical illness of Mrs. Paret, his address to the Auxiliary was read by Bishop Murray. The

meeting then adjourned to a hall, where luncheon was served. At 2 p. m. there was a missionary meeting in the hall, Mrs. A. L. Sioussat, president of the Maryland branch, presiding. A large number of delegates were present. Inspiring addresses were delivered by the Bishop Coadjutor of Maryland, Bishop Rowe of Alaska, Dr. Motoda of St. Paul's College, Tokyo, Japan, and Rev. Joseph P. McComas, rector of St. Anne's, Annapolis, who spoke on some "Notes on the Halifax Bicentenary."

THERE WAS a district meeting of the Auxiliary at the Cathedral in Fond du Lac on Wednesday, November 16th. The district includes Fond du Lac, Oshkosh, Omro, Berlin, Ripon, Oakfield, and Waupun. There was a celebration of the Holy Communion, the sermon being preached by Bishop Weller. Bishop Grafton presided. Mrs. Mann of Marinette gave a report of the women's meetings at Cincinnati. Mrs. Stewart of Grafton Hall made an address on Hawaii, where her late husband was missionary at Hilo. Addresses were also made by Sister Anna Hobart, O.S.M., widow of Bishop Brown, Mrs. Cregoe of Oakfield, Mrs. Graf of Ripon, Mrs. Field of Ripon, Mrs. Sanborn of Fond du Lac, Canon Sanborn, and Rev. H. B. Sanderson.

THERE WAS held a session of the Woman's Auxiliary in connection with the meeting of the Cedar Rapids deanery at Newton, Iowa, November 10th, when addresses were made as follows: "The Value of the Woman's Auxiliary to the Parish," Rev. T. W. Jones, D.D., Lyons; "What Does the Woman's Auxiliary Expect of the Rector or Priest in Charge?" Mrs. John Arthur, Cedar Rapids; "What is the Relation of the Parish Branch of the Auxiliary to the Parish, What Should be its Influence?"

MEMORIALS, GIFTS, AND BEQUESTS.

THE ALTAR and reredos given to the Church of the Redeemer, Biloxi, Miss., by the United Daughters of the Confederacy, as a memorial of Margaret Howell Jefferson Davis Hayes, mention of which was recently made in these columns, were formally dedicated by Bishop Bratton on November 17th. A white superfrontal, the work of Cox Sons & Vining, was presented to the Church by the Margaret Hayes Chapter, U. D. C., and used on the altar at the dedication service.

A WINDOW representing Moses as the Law Giver was unveiled in St. Mary's Church, Dorchester, Boston, at the morning service of Sunday, November 13th. The window is in memory of Robert Treat Paine and the dedicatory service was conducted by his son, the Rev. George Lyman Paine, who is rector of the parish.

A BRASS altar cross has been presented to All Saints' Church, Richmond, Va., as a memorial to Captain Marion F. Dimmock, a vestryman of that Church, who died in December, 1908. It is the gift of Mrs. Dimmock and her son, M. S. Dimmock.

IN CHRIST CHURCH, Corning, N. Y., on November 13th first use was made of a Cambridge imperial octavo great primer Bible and Altar Service; and also of two pica 12mo, red rubric Prayer Books, all in best and most durable bindings.

THE MEMORIAL window erected over the altar in Christ Church, Hamilton avenue, Trenton, N. J., to the memory of Mrs. John Scarborough, was dedicated on November 13th with appropriate services by the rector, the Rev. Robert W. Trenbath.

A WINDOW was unveiled on November 13th in St. Paul's Church, Richmond, Va., to the memory of Richard L. and Matthew F. Maury, husband and son of the donor, Mrs. Maury. The subject is "On the Way to Emmaus."

BY THE will of Miss Katharine Goodrich, daughter of the Rev. Dr. Charles Goodrich, rector of St. Paul's Church, New Orleans, from 1838 to 1868, St. Paul's parish has received \$1,000.

THE CHILDREN'S Home of the diocese of Louisiana has received a bequest of \$1,000 by the will of the late Thomas Day.

RECENT PAROCHIAL IMPROVEMENTS.

WHENEVER the new memorial guild hall of St. Alban's parish, Washington, D. C., is built—and its erection and completion are expected at no distant day—the rector, the Rev. Dr. Bratenahl, has been given a promise of all the chairs which may be needed and a piano besides. This proposed guild hall is to be a very handsome one. It will be built of Potomac and Indiana limestone, and will cost, furnished and completely equipped, \$20,000. The main hall will be 80 feet long by 35 feet wide, giving ample space for the Sunday school, for lectures, and for social gatherings for the people of the neighborhood. In addition, provision is made for the choir, for the various societies, an office for the administration work of the parish, and a kitchen. The edifice will be in memory of several parishioners who have entered into rest, chief among them being Miss Mary Nourse and Miss Rosa Nourse, whose legacies to St. Alban's parish enabled the work to be begun.

ST. JOHN'S CHURCH, Mason City, Iowa, has undergone extensive improvements recently. The chancel has been extended, the old choir room added to the choir and a new front built to the church. To the right of the entrance is the vesting room of the clergy and to the left the vesting room for the choir. The exterior of the church has been remodeled and stuccoed, so that now the building presents a thoroughly artistic and attractive appearance. A new hardwood floor has been placed in the church and chancel, the interior thoroughly renovated and decorated, and new chancel furniture added. The total cost of these improvements has amounted to nearly \$3,000, and is an evidence of the active interest of the people of that growing parish. The property owned by this congregation has rapidly increased in value, being located in the central part of the city, which is growing very fast. With a handsome and commodious rectory the parish is in excellent physical as well as spiritual condition.

EXCAVATION for the new parish house for St. George's, Maplewood, N. J., was begun October 24th and it is expected that the new building will be completed by early spring. The plans call for a two-story structure of stucco. The upper floor will contain an assembly room having a seating capacity of about 300, and a large rostrum, on either side of which is a kitchen and dressing room. The ground floor will consist of five rooms: a men's club room and four other rooms which are so arranged that they may be thrown together should the need require. The expense of erection will be slightly in excess of \$10,000, and the supervision of the work will be done by Mr. George Edward Krug, the architect, who is a member of the parish and has generously given the plans and his services to the Building committee.

MANY IMPROVEMENTS under way for several months at the Church of the Messiah in the Back Bay section of Boston have just been completed at a cost of some \$3,000. The entire roof has been made waterproof with new copper sheathing, the masonry of the coping has been repointed, and the window frames embedded in cement. The interior of the nave has been much improved. The walls have been completely done over and painted a soft green in harmony with the rest of the

interior. The Church of the Messiah was built in 1892 from designs by the late Arthur Rotch, and the edifice is regarded by competent judges as having one of the most impressive interiors, not only in Boston, but in this country.

THE NEW DEANERY of St. Mary's Cathedral, Memphis, Tenn., has been finished and is now occupied by Dean Morris and his family. The house is of Tudor Gothic design and is built of St. Louis gray brick. It is immediately opposite the Cathedral, which is flanked on the west by the Bishop's residence and on the east by St. Mary's School, the four buildings forming a handsome group on one of the principal avenues of the city.

THE CONTRACT has just been let for the building of a brick church in Ruston, an important strategic point in Louisiana, being the seat of the State Agricultural and Industrial Institute with about 800 students in attendance. The work is being well done by one eminently fitted for such an educational center, the Rev. Reginald Raymond, a B.A. of Tulane University and B.D. of the University of the South, who for some time was an instructor in Tulane.

HANDSOME and substantial improvements have recently been made to Calvary Church, Toledo, Ohio. The building was entirely renovated, chancel enlarged, pipe organ and choir seats installed, a rector's study, altar, chancel rail, and pulpit added, the last three new and memorials.

A NEW parish hall is to be built for Christ Church, Sag Harbor, Long Island, at an estimated cost of \$5,000. The old parish house adjoining the church has been sold and will be removed.

CONNECTICUT ARCHDEACONRY JOINS A. & E.-O. C. UNION.

AT A RECENT meeting of the clergy of the Archdeaconry of New London it was unanimously voted to unite with the "Anglican and Eastern-Orthodox Churches Union." This action was taken owing to the increasing importance of the subject in Eastern Connecticut, where many Greeks and Syrians are moving in and because it was deemed wiser to cooperate with an existing society, than to proceed individually. The Union hopes that this example may be followed in other centers where Orthodox Christians are settling.

DIOCESAN CHURCH CLUB FOR CENTRAL NEW YORK.

THE FIRST annual meeting and banquet of the Church Club of the diocese was held in the parish house of Calvary Church, Utica, N. Y., on the evening of November 16th. Covers were laid for eighty men, who represented every part of the diocese. The principal speakers were the president, Frank L. Lyman of St. Mark's Church, Syracuse; Bishop Olmsted, Bishop Brewer, and John W. Wood of the Church Missions House. All the addresses were of the true ring, exhorting to increased zeal in both parochial and Church extension. The club is the outcome of a simple suggestion of the Bishop of the diocese in his last annual address, and promises to become a strong factor in the Church's life. Among the special work to be undertaken by the club is a Church House at Ithaca for students at Cornell University, to be called the Huntington House in memory of the late Bishop Huntington, who has no memorial in the diocese save that of his grand work of over thirty years. At the close of the banquet the following officers were elected: President, Frank L. Lyman of St. Mark's Church, Syracuse; first vice-president, George T. Jack of Grace Church, Syra-

cus; second vice-president, J. Van Lear of St. Paul's Church, Owego; secretary, A. D. Crocker of Trinity Church, Utica; treasurer, A. D. Hamblin of St. John's Church, Oneida.

CONGREGATIONAL MINISTER CON- FORMS IN MILWAUKEE.

THE PASTOR of the Hanover Street Congregational church, Milwaukee, the Rev. W. Ernst Mann, read a statement to his congregation last Sunday morning resigning his pastorate, to take effect December 30th, and stating that after long and careful thought he felt he could only continue his ministry as "a clergyman of the Anglican Catholic Church." After recalling the necessities that frequently arise to change one's position in many phases of human life and thought, he continued: "And now, my friends, this may be a needless preliminary to the declaration of my own change in religious beliefs and consequent attitude toward the denomination I have humbly tried to serve for the last seventeen years. In my case the change has not been sudden. For several years I have questioned the validity of my claims and vainly labored to justify my position. I have studied the history and doctrines of the Church attracting me with ever increasing power to its portals, and am convinced that if I am to continue in the Christian ministry and realize a degree of success in preaching, teaching, and personal ministry, to which I have ever aspired, and for which I ever pray, I must continue it as a clergyman of the Anglican Catholic Church."

Mr. Mann has been in the Congregational ministry for seventeen years, and the church which he resigns in Milwaukee is one of the leading congregations of that body in the city. He states that he will make application for holy orders in the diocese of Quincy and will accept work under the Bishop of that diocese pending his ordination.

ANOTHER CANADIAN BISHOP INSURED.

BY THE recent decision of Chancellor Boyd in construing the will of the late Canon Mountain of Cornwall the way is opened for the election of an assistant Bishop as Coadjutor to the Archbishop of Ottawa. The will provided funds for a salary of \$2,000 a year for the creation of a bishopric of Cornwall, which is in the diocese of Ottawa. The diocesan synod of Ottawa provided by by-law two years ago for the creation of the office of Coadjutor Bishop, but so far the diocese has lacked funds to carry out the intention. The will provides that if a Bishop of Cornwall is not elected within twenty-five years of the testator's death, the money is to revert to Bishop's College, Lennoxville, to endow a professorship of Natural Science.

THE "WHITE CRUSADE."

A MOVEMENT known as the White Crusade was launched in Charleston, S. C., at a special service held in St. John's chapel by the Rev. R. Maynard Marshall, minister in charge, on Sunday night, November 13th. This service was largely attended by men from all parts of the city. As outlined on the card issued by the Rev. Mr. Marshall, the movement is for purity of life. The White Crusade bases the challenge for purity upon the revealed will of God, but the lower motive is also recognized, that of fear, both physical and moral. It is hoped by the leader in this movement that Christians of every name will volunteer for service, and that by so doing the weakness of Christian discipline may be overcome and a change of sentiment on this vital subject be accomplished. There is no organization and no officers. The crusade is simply a movement against sexual impurity which is to be extended through each

volunteer crusader who will accept and assent to the seven propositions on the card issued by the crusade and possessed by each member who will wear the button of the movement, which bears the words, "God wills it."

At the service three stirring addresses were made, one by the Rev. Mr. Marshall explaining the movement along the lines suggested on the card. He declared sexual impurity to be the fundamental crime of modern society, and that it is the cause of more suffering and more real sorrow than any other crime in the world. It is worse than stealing or murder, said the speaker, and the greatest conducive forces in modern times to the propagation of the great evil are the books and plays which are being produced for the young and old of the nation and the world. Dr. A. J. Buist made a strong address, speaking from the practical and medical point of view, and Mr. J. L. Strohecker then spoke of the crusade from the layman's standpoint. The earnestness of the speakers so impressed the congregation that at the close of the service when volunteers were called for to become crusaders over one hundred men, young and old stood up, and during the singing of the hymn, "Onward, Christian Soldiers," marched to the chancel steps and received a card and button. In the last five days since the movement started several hundred have become crusaders and it is believed that the movement will not stop with Charleston but become widespread, if not national.

A MUSEUM OF CHURCH HISTORY.

THE NUCLEUS of a museum of Church history, with special reference to the Church in Virginia, has been established in the parish house of St. Paul's Church, Norfolk, Va. The museum will be open daily, except Sunday, and access to it may be had at all times by those interested in the history of the Church in Virginia.

It is meant to combine the features of a museum and a library, and Churchmen throughout the country are invited to contribute articles of historic interest associated with the Church or Churchmen, together with books, papers, pamphlets, or historic manuscripts. All communications should be addressed to the Rev. James M. Owens, rector, or to Mr. Thomas Bilsborough (curator).

DINNER OF THE DELAWARE CHURCH CLUB.

THE CHURCH CLUB of Delaware held its forty-sixth semi-annual dinner in Wilmington on the evening of November 17th. Mr. William N. Bannard presided, and the Bishop, eight of the diocesan clergymen, Mr. William F. Cochran of Baltimore, and about seventy members of the club were present. The General Convention was the theme of the after-dinner speeches. The Bishop spoke of the unanimity of thought and action in the House of Bishops; the spiritual power felt in the convention; and the move for unity in the appointment of a special commission. He also called attention to the fact that the 125th anniversary of the diocese would occur at the next meeting of the diocesan convention in May, and suggested the convenient opportunity it would bring to the club to have its next meeting at the same time. A resolution to that effect was carried immediately after. Mr. Cochran spoke of the convention's recognition of the L. M. M.; of the need for immediate efforts in the field and for contributions from every one at home; also for men informing themselves so as to answer objections about missions; and of the advantages spiritually to the individual of taking an interest in missions. The Rev. Mr. Kirkus told of the layman's place in the convention, illustrated by Mr. Pepper

on the spiritual side, Mr. Lewis on the practical, and Mr. Morgan on the business side. The Rev. K. J. Hammond described some of the business of the convention: what it did not and what it did do, and the definiteness with which it seemed to know its own mind as expressed in the votes, usually by good majorities. The Rev. Mr. Wells spoke of the Christian Social Union, and the meetings in its behalf at the convention. Mr. George Elliott described the "Third House" and meetings of the Woman's Auxiliary, and discussed the vote on the title page of the Book of Common Prayer. The meeting adjourned after accepting a hearty invitation to hold its next meeting in the new parish house of Trinity Church, Wilmington.

TWO CLERICAL ANNIVERSARIES.

BY INVITATION of Bishop Lines the clergy of the diocese assembled in Trinity church, Hoboken, N. J., on Friday, November 18th, to observe the seventh anniversary of his consecration. A service and the reading of a paper on "The New Conditions of Church Life and Work," by the Bishop, and a discussion comprised the programme of the day. About ninety clergy were the guests of the rector, the Rev. William Bernard Gilpin, and his people, at luncheon in the parish hall.

TO CELEBRATE the fortieth anniversary of the rectorship of the Rev. William Welles Holley, D.D., and to welcome the rector-elect, the Rev. Aika Peter Tulp, the wardens and vestrymen of Christ Church, Hackensack, gave a reception in the Guild House on Monday evening, November 21st, to which the clergy of the diocese, prominent laymen, the leading citizens of the town, and the parishioners were invited. A very large and representative company was present to offer congratulations to Dr. Holley and express good wishes to Mr. Tulp.

PATRONAL FESTIVAL AT NEW BEDFORD, MASS.

ST. MARTIN'S CHURCH, New Bedford, Mass. (the Rev. Francis B. Boyer, rector), celebrated its patronal festival on Sunday, November 13th. At 8 A. M. there was a choral celebration for the Sunday school, together with an admission service for choristers. At 10:30 there was a procession of the organizations of the parish into the church. Morning Prayer was first sung, followed by the blessing of the various gifts received during the year. These gifts included a silver ciborium, a brass processional cross, a brass window vase, a red morocco Litany Book, two brass altar vases, a brass altar book-rest, and an altar book, the latter being presented by the local union of American Flint Glass Workers. St. Martin's has had a very successful year, spiritual and financially. Early Communion have increased from an average of four or five to an average of fifty. The parish has paid off an indebtedness of \$4,000 and cleared itself entirely of any liabilities. The rector presented one of the largest classes in the diocese for confirmation. The Rev. Maxwell Ganter has recently come to assist Mr. Boyer, and the future seems to hold promise of still greater work being done.

SUNDAY SCHOOL UNION MEETS AT BOSTON.

THE SIXTH annual convention of the Sunday School Union of the diocese of Massachusetts held morning and afternoon sessions in Boston on November 16th. Bishop Lawrence celebrated Holy Communion at Trinity Church, after which there was a business session at Jacob Sleeper Hall. The principal feature was the reading of the report of the Board of Education by Mr. J. J. Greenough in which it was shown that commendable progress is being made toward getting better

prepared Sunday school teachers. The old officers were elected, viz: President, the Bishop; vice-president, the Rev. Dr. Alexander Mann; secretary, the Rev. Frederick W. Fitts; treasurer, Mr. Henry Vaughan. At the afternoon session there were addresses by the Rev. Dr. Sherrard Billings on "The Spiritual Preparation of the Teacher"; the Rev. Dr. E. S. Rousmaniere on "A Charge to the Teacher"; the Rev. Mr. Fitts on "Preparation to Teach the Lesson"; the Rev. Malcolm Taylor on "Relating the Sunday School to the Life of the Child." Some discussion ensued as to whether it would be advisable to hold next year's convention at Fall River, but it was finally decided that Boston was the most central place to hold it.

CONSECRATION OF REV. J. DE W. PERRY, JR.

THE PRESIDING BISHOP has taken order for the consecration of the Rev. James DeWolf Perry, Jr., Bishop-elect of the diocese of Rhode Island, as follows: Place, St. John's Church, Providence, R. I.; time, Epiphany, Friday, January 6, 1911; consecrators, the Presiding Bishop, the Bishop of Atlanta, and the Bishop of Newark; presenters, the Bishop of Connecticut and the Bishop of New York; preacher, the Bishop of Massachusetts; attending presbyters, Rev. J. DeW. Perry, D.D., and Rev. E. S. Rousmaniere, D.D.

MEMORIAL TO MOTHER RUTH, S. H. N.

A MEMORIAL shaft of white Kentucky marble, representing our Lord upon the Cross, has been erected at Fond du Lac, Wis., by the Sisters of the Holy Nativity to the memory of Mother Ruth, founder of that community, who died in that city May 28th last, and whose remains rest in a sepulcher at Rienzi cemetery. The shaft is the work of Robert Powrie, sculptor, whose busts and medallions of Bishop Grafton and Gen. Edward S. Bragg have won him considerable renown. The figure of the crucified Christ is slightly under life size. The cross stands twelve feet high.

Mother Ruth, whose secular name was Miss Ruth Vose, came from a Boston family of prominence socially and intellectually. She, with others, formed the Sisterhood of the Holy Nativity in 1882. Seven years ago the mother house was removed from Providence, R. I., to Fond du Lac, where, through the instrumentality of Bishop Grafton, a handsome convent, costing \$75,000, was erected.

LAY READERS' LEAGUE ORGANIZED BY B. S. A.

THE QUARTERLY meeting of the Wheeling (W. V.) Local Assembly, B. S. A., was held in St. Matthew's Church on Thursday, November 10th. Evening Prayer was said in the church at 8 P. M. by the rector, the Rev. L. W. S. Stryker, and addresses were delivered by the Rev. Robert N. Meade of Pittsburgh on "The Need and Cost of Consecration" and the Rev. James Davis Gibson of Wellsburg on "The Call to Laymen from the New Centers About Us." After this service the assembly adjourned to the Sunday school room, where the business meeting was held. After the routine business of the evening, the president, Mr. Robert Lee Boyd, presented a plan for the organization of a Lay Readers' League, to work under the direction and auspices of the Assembly. The Rev. Messrs. Stryker and Gibson spoke of the method of work, and the help to the clergy of the proposed league, and the Rev. Mr. Meade spoke of the successful operation of a similar league in the diocese of Pittsburgh.

Ten lay readers organized and for the present will supply services to St. Andrew's (Church, Wheeling (now vacant), and the missions at New Cumberland and Weston.

ATLANTA.

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

Brotherhood Work Revived in the See City.

RENEWED vigor and strength are manifest in the Brotherhood of St. Andrew in Atlanta. For some time the work has been dormant, but a new interest has been aroused and activity is apparent on all sides. A meeting for the Churchmen of Atlanta is to be held in the Cathedral on the evening of St. Andrew's Day under the auspices of the Brotherhood.

COLORADO.

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

Deaconess Set Apart—Gifts to St. Thomas', Park Hill, Denver—Notes.

ON NOVEMBER 13TH Bishop Olmsted set apart Miss Copeland as a deaconess, in St. Stephen's Church, Colorado Springs, in the morning and in the evening visited Grace Church, where he appointed the Rev. G. M. Davidson to be priest in charge of the mission of the Epiphany.

THE MISSION of St. Thomas, Park Hill, Denver, reports the gift of a handsome altar desk, the donor being Mr. A. D. Annis, and also of an alms basin presented in memory of Mrs. Duncan of Salida, by her husband. This mission in the suburbs of Denver, having been in existence only a year and a half, has been recently put under the care of the Rev. J. Wallis Ohl and the number of communicants is now sixty. The work is progressing fast and a new Chapter of the Brotherhood of St. Andrew has just been instituted.

A CONFERENCE of clergy and others will be held at Wolfe Hall, the Diocesan School for girls, on Thursday, December 1st, when the subjects to be discussed, namely "The Church and the World," and "The Church's Outlook To-Day" will be introduced by Mr. Walter Fairbanks of St. John's Cathedral and the Rev. H. S. Foster of St. Mark's Church, Denver. There will be a reception by the Bishop and Mrs. Olmsted in the evening and the next day the Bishop will conduct a quiet day for the clergy, also at Wolfe Hall.

EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Ep.

New Work at Nyssa.

AT NYSSA a guild of fourteen members has been organized which recently raised \$80 toward the church lot, for which \$200 is now in hand. A Sunday school with four teachers and sixteen scholars has also been organized.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

News Notes from Jacksonville and Pensacola.

THE ALTAR GUILD of St. John's Church, Jacksonville, under the able leadership of Mrs. J. F. Young, has in addition to its many regular duties in the service of the altar, recently presented a linen surplice to Rev. Dr. V. W. Shields, the rector, made and embroidered by two of its members. St. John's Guild is striving to lift a debt of \$1,000 from the church, so that it may be consecrated during the year that marks the twenty-fifth anniversary of Bishop Weed's elevation to the episcopate.

THE REV. JOHN W. BROWN, recently of New Bern, N. C., now rector of Christ Church, Pensacola, is making a strong effort for an aggressive work in his parish during the coming winter. Mr. Brown was a delegate to the Convention of the Brotherhood of St. Andrew in Nashville, Tenn., the latter part of September, and also a delegate and attended the General Convention in Cincinnati, Ohio. The Rev. William Bradshaw had charge of

Christ Church during the absence of its rector, in addition to his regular work at Warrenton and Century.

FOND DU LAC.

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

Death of Mrs. F. E. Devendorf.

THE DEATH occurred on November 10th, after a long illness, at Berlin, of Mrs. F. E. Devendorf, aged 75 years. She is survived by three children. The funeral was conducted by the Rev. A. Q. Davis, rector of Trinity Church, of which she was a devout member, the interment being in Forest Hill cemetery, Madison.

IOWA.

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

Meetings of the Cedar Rapids and Waverly Deaneries.

THE AUTUMN meeting of the Cedar Rapids Deanery was held in St. Stephen's church, Newton, November 9th and 10th. Beside the "quiet hour" conducted by the Bishop for the clergy and a conference of the clergy a number of services for the public were held and important topics were discussed by the Rev. John Arthur, Ven. W. D. Williams, D.D., Very Rev. Marmaduke Hare, M.D., Rev. Felix Pickworth, and Mrs. John Arthur, Bishop Morrison making the closing remarks.

THE WAVERLY DEANERY held its fall meeting in St. John's parish, Dubuque, November 14th and 15th. On the opening evening a dinner was given to the men of the parish in the new men's club house by the Fellowship Club. It was largely attended, the guests of honor being the Bishop and members of the Deanery. At this time addresses were made by Dean McVettie, the Bishop of the diocese, and the rector, Rev. John C. Sage, Messrs. C. D. Jones of Independence, and J. K. Deming of Dubuque. On the second day a "quiet hour" was held by the Bishop after a celebration of the Holy Eucharist. There was also a conference of the clergy and papers were read by Rev. Henry L. A. Fick on "An Old Prophet and His Message for To-day" and by the Rev. A. Cato Kaye on "The Difficulty of Getting Men to Listen to Preaching."

KENTUCKY.

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

Laymen's Meetings in Louisville—Clericus Resumes.

ON SATURDAY evening, November 5th, a special meeting for men and boys only was held at St. Andrew's Church, Louisville, under the auspices of the Brotherhood of St. Andrew, at which the principal speaker was the Rev. J. J. D. Hall, superintendent of Galilee Rescue Mission, Philadelphia.

THE NOVEMBER meeting of the Laymen's League was held on Thursday evening, November 10th, in the Cathedral Sunday school room. After the usual reports and routine business, an address was delivered by the Rev. Richard L. McCready, rector of St. Mark's Church, who gave an account of the recent General Convention.

OWING TO the fact that so many of the Louisville clergy were absent from home attending the General Convention, the first of the fall meetings of the Clericus was the November one, which was held at St. James' rectory, Pewee Valley, the Rev. Clinton S. Quin being host at luncheon. The essayist on this occasion was the Rev. John S. Lightbourne, curate of Christ Church Cathedral, whose subject was "Mission Sunday Schools." The Rev. Richard L. McCready having resigned as secretary of the Clericus, Mr. Lightbourne was chosen in his place.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Appointments by the Bishop—Other News.

BISHOP BURTON has appointed the Rev. James H. Fielding of Maysville one of the examining chaplains of the diocese.

MISS CAROLINE SELBERT of Frankfort has been appointed by the Bishop diocesan treasurer for the triennial fund of the Woman's Auxiliary.

THE VESTRY and parishioners of St. John's Church, Covington, gave a delightful reception to Rev. Henry G. Raps, the new rector, and his wife. The reception was held at the residence of Miss Alice Thorpe.

AT TRINITY CHURCH, Covington, a union service of all the parishes and missions in the vicinity was held. The address of the occasion was delivered by the Bishop of Idaho.

BISHOP BURTON presided at St. John's, Covington, over a meeting in the interest of the Church Laymen's Union. The Bishop of Bethlehem made the chief address and was followed by Archdeacon Cole of Pittsburgh and Mr. E. M. Camp of New York.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Mr. S. S. Townsend.

SOLOMON SAMUEL TOWNSEND, a member of one of the oldest families on Long Island and a prominent citizen of Oyster Bay, died on Friday, November 18th, in Nassau Hospital, near Garden City. He was 61 years of age. The funeral was held in Christ Church, Oyster Bay, on Sunday afternoon.

MARYLAND.

WM. PABET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

Activities of St. Paul's, Baltimore—B. S. A. and Other Organizations Meet.

DURING the past year there have been at St. Paul's chapel, Baltimore, 60 baptisms, 36 confirmations, 20 marriages, 23 burials, and there are now 525 communicants. There are twenty organizations meeting in the Guild House, which is a beehive of Christian activity and beneficent influence. During the year a bequest of \$5,000 by Mrs. Daniel Coit Gilman to St. Paul's Church liquidated the last indebtedness remaining on the guild house. The Rev. Frank H. Staples, priest in charge, is just entering upon his eighth year of service.

THE JUNIOR local assemblies, B. S. A., of the dioceses of Maryland and Washington held a joint meeting in Emmanuel Church parish house, Baltimore, on Friday evening, November 11th. Supper was served at 6:30, followed by the meeting, at which most helpful addresses were delivered by Mr. B. F. Finney, travelling secretary for the South; Mr. H. W. Atkinson, National Council member of Baltimore, and Mr. O. R. Singleton of Washington, D. C.

A MEETING in the interest of the L. M. M. was held on the evening of November 11th at the parish house of the Church of the Ascension, Baltimore. The rector, Rev. Robert S. Coupland, presided. A dinner was served, after which addresses were delivered by Rev. W. H. H. Powers, Mr. William F. Cochran, and Mr. Hobart Smock. The rector and his assistant, Rev. Z. S. Farland, also spoke.

THE ELEVENTH conference of the International Order of the King's Daughters and Sons was held in Baltimore for five days, commencing Friday, November 11th. The session that afternoon was held at the Church of the Ascension, with a special service and address by the rector.

THE SIXTH annual meeting of the Sunday School Union of the diocese was held at

Jacob Sleeper Hall, Boston, on November 16th. The Holy Communion was celebrated earlier in the forenoon at Trinity Church with Bishop Lawrence officiating. In the afternoon there was a conference on Sunday school work.

MASSACHUSETTS.

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

Rectory Dedicated at Brockton—Catholic Club Meets.

ARCHDEACON BABCOCK dedicated the new rectory at St. Paul's Church, Brockton, a few days ago. The rector, the Rev. Mr. Matthews, will move into the new rectory before December 1st. Following the dedicatory exercises there was a reception, and there was sufficient enthusiasm during the evening to warrant the belief that ere long the parish will take active steps toward having a larger church.

THE REV. HENRY A. METCALF was the celebrant of the Eucharist at the meeting of the Catholic Club, which assembled at the Church of the Advent, Boston, on the morning of November 16th. Following the service there was a brief business session.

MILWAUKEE.

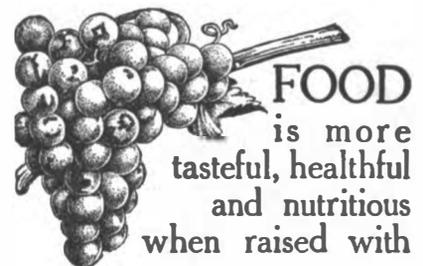
W. W. WEBB, D.D., Bishop.

Rectory of St. Luke's, Racine, Robbed—Successful Advertising at Kenosha.

LAST WEEK the rector of St. Luke's Church, Racine, the Rev. Walter G. Blossom, found that \$40 in cash had been abstracted from a bureau drawer and that clothing and jewelry valued at several hundred dollars belonging to his wife had been taken from the rectory, while simultaneously a house servant had disappeared.

This, following only a few days after the robbery of one of the Milwaukee clergy, suggests that Wisconsin clergymen should patronize the banks in their several localities; and it is further suggested that Wisconsin banks should advertise in THE LIVING CHURCH and seek in that manner to call into circulation the hoarded wealth of the clergy which now seems to be deposited in unlocked bureau drawers. Who can wonder that we have hard times, when the clergy in this manner keep the money of the country out of circulation?

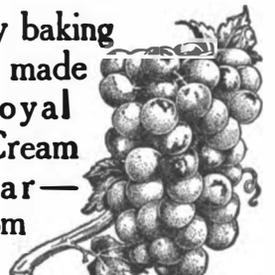
THE PLAN of advertising the Sunday night services is again being tried in connection



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with St. Matthew's Church, Kenosha. The service is informal in character, following the outline of a Church service, and the music is made especially attractive. The congregations at these services are composed largely of non-church goers and number from 200 to 300 each Sunday night.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Men of Ascension Parish, Atlantic City, Organize.

AN ENTHUSIASTIC meeting was recently held in Ascension parish, Atlantic City, for the purpose of organizing a men's guild whose object will be to help in the upbuilding of the parish. The attendance was large, and the interest manifested especially significant on account of the heavy burden of debt upon this parish, which will require the coöperation of laymen for its management and ultimate removal. The guild was organized by the election of the rector of the parish, the Rev. C. M. Niles, D.D., as president; General Lewis T. Bryant, vice-president; Rev. W. H. Brooks, second vice-president; W. E. Cochran, secretary; F. H. Larkin, assistant secretary; W. D. Corcoran, treasurer; Messrs. Wild, Rich, Deason, Moore, Smiley, and Monroe Executive committee. The rector has issued an earnest appeal for help in the present financial crisis.

OHIO.

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

Bishop Brent Addresses Cleveland Church Club—Personal and Other Notes.

BISHOP BRENT visited Cleveland Wednesday, November 16th, and made two notable addresses, the first in St. Paul's to more than 300 women, and the second in the evening to the Church Club of Cleveland at a banquet given in honor of the Bishop, at which there was an attendance of a hundred or more men. At the conclusion of the Bishop's address, the Rev. Leslie E. Sunderland, chaplain of the club and city missionary, whose stipend as such is paid by the club, made his first annual report, which is to be printed for distribution. Mr. Sunderland has under his charge nine institutions, hospitals, work houses, homes for the aged, and reformatories, occupied at any given time by fourteen hundred people. The Bishop of the diocese closed the evening with a felicitous address.

THE Rev. W. S. L. ROMILLY, rector of Grace Church (South), Cleveland, has been appointed by the Bishop registrar of the diocese. He will have charge of the chapter room at the Cathedral, where are housed the archives and the documents of the diocese.

A CHOIR GUILD, consisting of all the vested choirs and organists in the city, has been organized in Toledo. At the November service, which was choral throughout, sung by more than a hundred voices, the Rev. W. F. Faber, D.D., of Detroit was the preacher.

AT THE November meeting of the Cleveland Clericus three of the clerical deputies, the Rev. H. W. Jones, D.D., the Rev. Abner L. Frazer, and the Rev. George P. Atwater, made addresses on the work of the late General Convention. The fourth deputy, Archdeacon Abbott, was out of the diocese at the time.

RHODE ISLAND.

Work for Boys.

THE Rev. MR. ESSEX, curate at Trinity Church, Newport, is taking up the work with the boys with great enthusiasm. The Galahad Club of about 55 boys is under his direction and on Thursday, November 3d, held its first meeting of the season, at which the work for the winter was outlined and the rector, Rev. Stanley C. Hughes, and Captain Erwin of Fort Adams made addresses.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

A Well-Earned Vacation—The Work at East Sioux Falls—Personal and Other News.

THE Rev. H. BURT, after thirty-eight years of uninterrupted service at his post in the Indian field, has been induced by the Bishop to take a vacation of a few months.

DEAN BILLER has built up quite a strong mission in East Sioux Falls and a chapel is now being erected for the congregation. Several classes have been presented for confirmation.

A MEMORIAL to the House of Bishops asking that Bishop Johnson be chosen as Bishop Hare's successor was unanimously adopted at the triennial convocation which met in Mitchell in August, and resolutions pledging him loyal support have been adopted at different meetings of the clergy since Bishop Hare's death. The press of the state with one consent had declared him a worthy successor of the beloved Bishop since his election.

THE Rev. THOMAS L. FISHER, who several months ago accepted the appointment of general missionary, entered upon his duties early in October, and is now giving regular services to the vacant missions as well as looking up and ministering to the scattered members of the Church.

THE Rev. C. C. ROLLIT, secretary of the Sixth Missionary Department, has been visiting the parishes and missions of the Eastern Deanery since his return from the General Convention.

THE Rev. W. BLAIR ROBERTS, after a visit to the East for his marriage and a few weeks' vacation, has returned to his post at Dallas. His congregation had a comfortable rectory ready for him when he arrived with his bride. A rectory and a church erected in less than three years in a new town is the record of Mr. Roberts and his people.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Dedication of the Church Hospital at Cincinnati—St. Barnabas' Guild and General Convention.

DONATION DAY (November 17th) at the Episcopal Hospital for Children of the diocese.

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cese, Cincinnati, was marked by the dedication of two beds, one endowed by Miss Fidelia Coffey of St. Paul's Cathedral in memory of her sister, Mrs. Anna Hickcox, and her husband, Mr. William C. Hickcox, the other endowed by Mr. and Mrs. George R. Balch in the name of their son, DeWitt Woodford Balch. Five nurses, graduates of the Training School, were awarded diplomas. A memorial to the late Dr. Nathaniel Pendleton Dandridge, for twenty-seven years on the medical staff, was presented. The hospital is absolutely free and has worked wonders in its successful treatment of children's diseases.

THE CINCINNATI branch of the Guild of St. Barnabas, which conducted an emergency hospital during the General Convention, had a pleasant meeting with service and address by Canon Reade at St. Paul's Cathedral, followed by business meeting and a social hour. It was reported that a nurse was on duty every day during the convention and medical assistance at hand and that 146 cases were treated.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Washington S. S. Institute Meets—Thanksgiving Offerings Asked for the Clergy.

THE FIRST regular meeting of the Sunday School Institute for this season was held November 15th at Epiphany parish hall, Washington, with Rev. H. Scott Smith, D.D., first vice-president, in the chair. The meeting was fairly well attended, and the address given aroused much interest and drew forth some spirited discussion. Mr. Kramer's subject, "The Interest of the Child: Securing and Retaining Attention," came on first. He defined interest as "mental attraction," and pointed out that one of the most difficult but essential things in teaching a Sunday school class was to get all the scholars' attention at one and the same time. Rev. G. Freeland Peter made a comparison of Sunday school attendance to-day with that of the past. The Rev. C. E. Buck, Rev. C. Whitmore, Rev. E. M. Mott, and Rev. H. G. England all took part in the discussion.

ON THANKSGIVING DAY liberal offerings are asked from the faithful of the Churches for the superannuated and disabled clergy of Washington. This will probably be the last occasion on which offerings will be asked in this form, the local fund being about to be merged in the general fund, which cares for the indigent clergy of the whole Church.

WESTERN MASSACHUSETTS.

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

Lectures for Sunday School Teachers—Men's Club Banquet at Northampton—St. Luke's Church, Worcester, Opened.

A COURSE of lectures has been planned for the Sunday school teachers of the five churches of the city of Worcester. On November 10th and 16th the Rev. Frederic C. Lauderburn spoke on "The Teacher and the Child" and "The Church and the Child"; and on December 8th and 15th the Rev. William E. Gardner takes up "Missions in the Sunday School" and "A Missionary Lesson."

AT THE opening meeting of the year the Men's Club of St. John's Church, Northampton, gave a banquet. Speakers were President M. L. Burton of Smith College, Ray Stannard Baker, George W. Cable, W. P. Cutter, James E. Tower, and T. W. Burgess.

THE OPENING service of St. Luke's mission Church, Worcester, was held on the evening of St. Luke's Day, October 18th. The Rev. Charles L. Short, senior assistant of All Saints' Church, and the vicar officiating. Both made brief, practical addresses. A letter was read from the late Dr. Huntington, ad-

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dressed to a parishioner of All Saints', saying that he surely hoped to be present at the opening service of St. Luke's.

WESTERN MICHIGAN.

JOHN N. McCORMICK, D.D., L.H.D., Bp.

Gifts to St. James', Albion.

THE PROGRESS being made at St. James' Church, Albion, is most encouraging. A new roof has been placed on the church, the organ reconstructed, and other improvements made. Six standard memorial lights from Gorham's, New York, have been given for the altar, a sanctus bell has been presented by the Altar Society, a set of white Eucharistic vestments by the Woman's Guild, and a set of purple vestments by a friend in the South.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

The Ohio Valley S. S. Institute.

THE FALL meeting of the Ohio Valley Sunday School Institute was held in St. Luke's Church, Wheeling, W. Va., on November 9th. The Rev. William M. Sidener of Steubenville, Ohio, presented the first topic for discussion, "The Problem of the Older Scholars," and the Rev. James D. Gibson of Wellsburg, W. Va., the second, "Importance of the Advent Offering." The Advent offering in this diocese goes to the diocesan missionary fund, and as a result of the Rev. Mr. Gibson's address, the Institute will make a very serious effort to increase the Advent offering of the diocesan Sunday schools to \$1,000. The Rev. U. B. Thomas of New Martinsville, W. Va., introduced "Impressions of the General Sunday School Convention Recently Held at Cincinnati." At the evening service, for which a license, under Canon 19, was issued, Mr. B. F. Rhoades made an excellent address on "The Adult Bible Class."

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

A Missionary's "Day of Rest."

THE ARCHDEACON has been visiting a number of missions in the north of the state, at some points assisting in the efforts to raise funds for the erection of buildings. The faithful work of some of the missionaries illustrates the fact that Wyoming is a land of long distances. One of them "rested" on Sunday by taking a Sunday school and assisting the Archdeacon at three other services, did parish calling on Monday, mounted his horse at 7 on Tuesday morning and rode thirty-nine miles to one of his missions, called on the people before evening service, rode back the next day, went eighteen miles to another mission on Thursday, called at the ranches, had evening service, slept in the vestry, and returned home on Friday.

CANADA.

Missionary Secretary Honored—Sunday School Conference—Other Dominion Happenings.

Diocese of Toronto.

THE NEWS was received in Toronto November 17th that the Rev. Dr. Sidney Gould, missionary in charge of St. Helena's Hospital, Jerusalem, for the Missionary Society of the Church of England in Canada, has been appointed Canon of St. George's Cathedral, Jerusalem, by Bishop Blythe. Canon Gould was installed on October 31st, and he will retain his title in Canada when he comes to take his position as secretary of the Canadian Missionary Society in Canon Tucker's place.—ONE of the preachers at the special services held in the Church of the Epiphany, Toronto, to celebrate its twenty-third anniversary November 13th was the newly arrived professor at Wycliffe College, the Rev. Dr. Griffith Thomas.—THE NOVEMBER meeting of the ru-

ral deanery of Northumberland was held in the new All Saints' church, Petersborough. The Rural Dean was celebrant at the early Communion.

Diocese of Ottawa.

SOME GOOD papers were given at the Sunday School conference for the deanery of Lanark, held at Carleton Place, and a Sunday School association for the county was formed.—ARCHBISHOP HAMILTON held a very helpful conference with his clergy in St. James' parish, Morrisburg, the first week in November.—AN EIGHT days' mission was commenced in St. James' parish November 13th. The missionary was the Rev. A. W. Mackay.

THE DEDICATION festival of All Saints' Church, Scotch Bush, was appropriately observed. At Evensong the Rev. R. B. Waterman preached the sermon, and the service was followed by the Office for the Dead.—A REQUIEM Eucharist was celebrated on All Souls' Day in Christ Church, Douglas.

Diocese of Ontario.

SUNDAY SCHOOL work was discussed at some length at the meeting of the rural deanery of Leeds, in the parish of Christ Church, Gananoque, the second week in November.

Diocese of Niagara.

SEVERAL offerings have been made to the church at Jarvis, amongst others a set of service books, which were used for the first time on Thanksgiving Day.—A PURSE of gold was presented to the rector of Trinity Church, Chippewa, by his parishioners November 1st, on the twentieth anniversary of his ordination. Trinity is an old church, the first building being erected about ninety years ago. That was destroyed by fire and rebuilt in 1841.—THE LAYING of the cornerstone of the first memorial in Canada to the late king, which took place recently in St. John's

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Diocese of Huron.

A LARGE number of the clergy were present at the special services in All Saints, Church, London, on the occasion of the celebration of the twenty-first anniversary of the parish. The preacher was the Rev. Professor Jeakin of Huron College.—At the quarterly meeting of the rural deanery of Essex, held in St. John's Church, Sandwich, November 8th, a paper was warmly discussed on "What shall Canadian Churchmen Do with the English Prayer Book?" The feeling of the meeting was decidedly against alterations, except very slight ones.

Diocese of Calgary.

ADVENT SUNDAY will be observed by the Woman's Auxiliary of the diocese as the occasion for their corporate Communion. Both Mrs. Pinkham, wife of the Bishop, and Mrs. Bernard, president of the diocesan branch, have been made life members of the general board of the Dominion Woman's Auxiliary.

Diocese of Rupert's Land.

AS ARCHBISHOP MATHESON was summoned to Ottawa to attend a conference with the Indian Department on the subject of the Indian schools, the Bishop of Keewatin undertook the Primate's engagements during his absence.

The Magazines

A COMPARATIVELY new applicant for the favor of Canadian Churchmen is *Church Life*, published at Kingston, Ontario. It consists of eight large pages, crowded weekly with excellent reading matter, domestic and foreign, and the reader would be hard to satisfy who did not find it interesting and newsy. Being printed on good paper, the illustrations really illustrate.

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To be glad of a chance to do unselfish work for the country.

To be genuinely interested in everything that concerns the nation or the State or the city or the township.

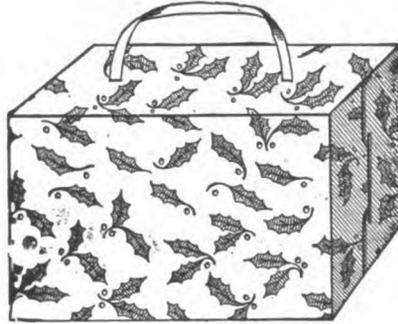
To put the law and purpose of God first.

To know the difference between Christian patriotism and national selfishness.—*Exchange.*

A TWENTY-DOLLAR gold-piece has two sides. On one side is the head of the goddess of liberty, on the other the figure of the bird of liberty, the eagle. Which is the more valuable? The side stamped with the head of the goddess of liberty, or the one with the bald-headed eagle? As you cannot separate one side of the gold-piece from the other without destroying the value of the coin, so can you not separate faith from obedience or obedience from faith without destroying the value of both.—*The Way.*

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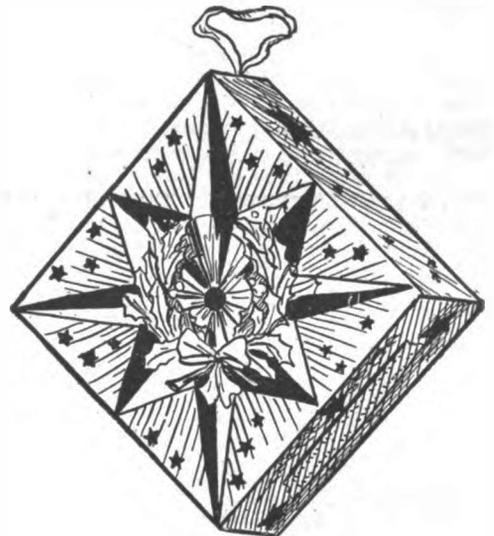
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This last is a new design and attractive for the little ones. Paper doll and hats and dresses to be cut out are included.

When ordered by express prepaid, add to above prices at the rate of 30 cents per hundred; by mail, about 50 cents per hundred. It is much cheaper by express when on the main lines of the large companies.

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THE COUGH, SNEEZE, AND SIGH.

One of the most interesting facts about the human body is its power of self-protection and self-preservation, its power of evading or overcoming the thousand and one conditions which, unless corrected, would be injurious or destructive.

Among the most common of these acts of self-preservation are the cough, the sneeze, and the sigh. Every one is familiar with these acts; yet few persons ever ask themselves the cause, and fewer still could explain them.

One of the simplest of the body's devices for self-protection is the cough. The cough is merely a blast of air propelled from the lungs in such a manner as to forcibly dislodge some foreign substance which has been drawn into the throat, the windpipe, or the tubes leading to the lungs. The membranes lining these parts of the body are very sensitive, and when a foreign matter comes in contact with them an alarm message is at once sent to the nervous "headquarters," and the result is the sudden, spasmodic expulsion of breath, which is called a "cough." Very often the cough is produced by irritation, caused by the accumulation of mucus on the surfaces mentioned. In this case, as in the case of a foreign body, the cough is merely a means of expelling the foreign matter. So, you see, a cough is merely one of nature's methods of self-protection. The ordinary cough cure contains some drug which, by paralyzing the nerves, prevents the cough and allows the mucus to accumulate. Thus the cough medicine does only harm. The cure for a cough is to cough, to cough until the excessive deposit is removed.

A sneeze is exactly like a cough, save that the obstruction occurs in the nostrils, owing to the deposit of some irritant or foreign matter, and the blast of air is thrown out through the nose instead of through the throat and mouth.

Why do we sigh? When grieved or depressed, the tendency is to hold the breath. This means that the body suffers for oxygen; and the long, deep breath, which we call a "sigh," is merely a means by which the body obtains for itself the necessary amount of oxygen.—Circle.

MAKING THE BEST OF LIFE.

ALL WINDOWS look south in Sunny-Heart Row.—*Frederick Langbridge.*

To one born to sing, every happening is an inspiration.—*Elizabeth Gibson.*

We may make the best of life, or we may make the worst of it, and it depends very much upon ourselves whether we extract joy or misery from it.—*Smiles.*

Few of us use to the full the resources of happiness that are available. Happiness depends upon the treatment of what we have, and not of what we have not.—*E. J. Hardy.*

The chronic mood of looking longingly at what we have not, or thankfully at what we have, realizes two very different types of character. And we certainly can encourage the one or the other.—*Lucy O. Smith.*

ROOTLETS.

God has a place for every one. It is a man's work to find the place and fit himself for it.

Do not wait for great things; for while you wait the door to the little ones may close.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.

Put off thy cares with thy clothes; so shall thy rest strengthen thy labor and so shall thy labor sweeten thy rest.

There are people who go about the world

looking for slights and they are necessarily miserable, for they find them at every turn.

Adversity is hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.

Cherish ideals as the traveller cherishes the north star, and keep the guiding light pure and bright and high above the horizon.

Let your devotion be the language of filial love and gratitude; confide in this kindest of fathers every want and every wish of your heart.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—*W. T. Richardson.*

IF THERE IS one thing more than another that we all need to cultivate it is strength of will. "O well for him whose will is strong," writes Tennyson in one of those poems which have given him such a power for good amongst men. It is required of men that they should cultivate strength of will, not only for the practical purposes of every-day life in their worldly calling, but for the still more practical purpose of resisting evil and doing good. Neglect of constant cultivation of will power, for good purposes, is an insidious habit that grows stronger with time, deadening the moral sense, stifling the promptings of conscience, and increasing the power of evil temptation. The growing feebleness of that virile masculine power of the will lowers a man not only in the esteem of others, but in his own esteem as well. "The man," says Humboldt, "who allows himself to be deceived and carried away by his own weakness may be a very amiable person in other respects, but he cannot be called a man, only a sort of intermediate being between the two sexes."—*Canadian Churchman.*

WOULD THAT we could more fully and clearly realize the strong, and not seldom abiding, influence of personality. History, biography, and personal experience justify us in saying that the influence of the individual on his fellow men is either great or small in proportion to the neglect or cultivation bestowed upon the personal gifts received by him at birth. The scholar who studies and writes, and the man of action who thinks and works, not merely with the view of gratifying personal ambition, but mainly from an earnest desire to increase and extend his personal influence amongst men, measurably attains his object by the faithfulness with which he develops his own personal qualities.—*Canadian Churchman.*

IT IS WELL to cultivate a habit of hopefulness, a steady and sure Christian optimism, that will take into account the evil that is in the world, but which will at the same time fight against it in the confidence that God will help His own, and champion the right, giving to those who trust Him a complete victory over the world, gained through faith. A weak "optimism" is put to confusion by the sorrow with which many lives are surcharged, but a Christian faith gains grace to endure the pain, and to look beyond present ill to future peace and blessedness.—*New York Observer.*

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