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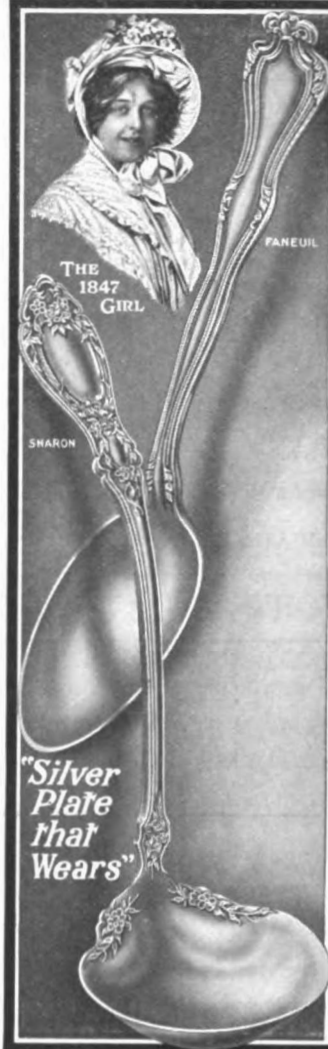
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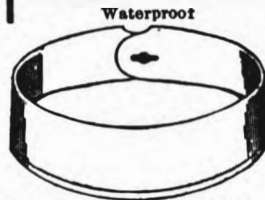
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A Weekly Record of the News, the Work, and the Thought of the Church.

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PRINCIPAL CONTENTS.

DEVOTIONAL INTRODUCTION:

Let the Free-will Offerings of my Mouth Please Thee, O God!
L. G. 187

EDITORIALS AND COMMENTS:

Our Shifting Population—Breaches of Ecclesiastical Peace—
Death of Bishop C. M. Williams—Responsibility for an Un-
conscious Person—The *Churchman* on the Title Page. 188

ANSWERS TO CORRESPONDENTS

BLUE MONDAY MUSINGS. Presbyter Ignotus 190

E. C. U. DISCUSSES PRAYER BOOK REVISION. London Letter. J. G. Hall 190

DEATH OF THE ARMENIAN PATRIARCH OF JERUSALEM. Jerusalem Correspondence 191

PHILADELPHIA NOTES 193

WHAT WILL NEW YORK DO WITH THE GENERAL CONVENTION OF 1913? New York Letter 194

LAST WEEK IN CHICAGO AND VICINITY. Chicago Letter. [Illustr.] 195

BURIAL OF DR. WARNER. [Illustrated] 196

DEATH OF BISHOP C. M. WILLIAMS 197

CONSECRATION OF DEAN BEECHER 197

ST. LOUIS CITY MISSION WORK 198

THE CATHOLIC FAITH. George S. Holmsted in *Canadian Churchman* 199

THE BISHOP OF SALISBURY'S VIEW OF THE AMERICAN CHURCH. *The Guardian* 200

THE BISHOP OF SALISBURY'S VISIT TO SWEDISH INSTITUTIONS IN THE U. S. II. The Bishop of Marquette 201

DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor 202

CORRESPONDENCE:

Sunday School Lessons (Rev. George R. Hewlett)—"The Religious Experience of Dissenters" (Rev. George B. Johnson)—The Report on the Permissive Use of the Revised Version (G. W. Pepper)—A Representative of Japan (Rev. Theodosius S. Tyng)—Who Wrote *The Roman Question?* (Rev. J. A. M. Richey). 203

LITERARY:

THE BEAUTIFUL. [Poetry.] Clara Ophella Bland 205

THE WOMAN WITH A WELL-BALANCED MIND. B. R. M. 207

"WITH WHAT MEASURE YE MEET." Marie J. Bois 207

PERSONAL MENTION, ETC. 208

THE CHURCH AT WORK 211

LET THE FREE-WILL OFFERINGS OF MY MOUTH PLEASE THEE, O GOD!

FOR *O Sapientia* (DECEMBER 16TH).

"O Wisdom, which cometh forth out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things: Come, and teach us the way of prudence."

A GAINST December 16th in the English Kalendar stand the words *O Sapientia*, a relic and reminder there of the times when the Divine office was chanted the length and breadth of England in a thousand religious houses and in a multitude of parish churches. They are the opening words of the first of the Greater Antiphons to the *Magnificat*, with which the Church hailed the commemoration of the coming of the Redeemer at Christmastide. A witness, are they not, that our fathers kept a certain love for the old order through all the changes and upheavals of the troublous times of the Reformation; a witness of their hope, perhaps, that in the days to come, when a tyrant no longer attacked the ancient faith and the old devotions, "the counsels of perfection" might again appeal to the children of the Church, and the Divine office be sung once more and stir the heart of faith by its hallowed cadences and immemorial associations.

There was loss and gain in that great reform that swept from our communion so many of the old ways: gain in freedom, simplicity, virility; loss in the tenderer and more intimate devotions so dear to the loving soul, which above all things the old Divine office satisfied. There was some compensation in the offices of Morning and Evening Prayer in our service book, and the Mother Church of England did wisely to impose upon her clergy the duty of reciting them daily. Though less suited, as some think, for private devotion than public worship—the Old Testament lessons and the Psalter being chosen, for example, with little sense of the needs of the spiritual life—yet they supply adequately enough the essential elements of worship and devotion. They provide that guide and stimulus, and afford familiarity with the splendid language of the Bible, its varied imagery and inexhaustible thought, which every soul requires for whom devotion is a habit and a necessity of life.

It is a truism that the priest should say these offices for his own soul's good, even when his particular communion does not engage him to do so as a duty. It is the wisdom of experience that the layman, who would consecrate every day "a little while" for a definite period, say for six months, to the faithful observance of this form of devotion—the reading of the offices of Morning and Evening Prayer—would never willingly give up the practice, would witness with all those who already know it to the inspiration and beauty it gives to the life of the soul. It is not beyond the realms of possibility that in time the priest and even the layman might desire to supplement the Morning and Evening Prayer by some of the older offices, which have been republished of late years for the use of Churchmen.

"Let the free-will offerings of my mouth please Thee, O God: and teach me Thy judgments."

Might it not be, if we had the good will to do this, that we should find in such devotion something of the Wisdom of the Most High; something real and satisfying in the way of preparation for the coming of the Lord, the Key of David and the Sceptre of the house of Israel, the Brightness of the Eternal Light and the Sun of Righteousness, the Desire of nations, and the Saviour!

L. G.

A FLASHLIGHT reveals the fact of darkness with emphasis. A searchlight reveals the contents of darkness. Conscience is often both.—*Selected.*

OUR SHIFTING POPULATION.

IT is not a new question; but the census bulletins, published almost daily, make it a very timely consideration: Is the Church doing all that it can to meet the condition whereby our cities are constantly being enlarged at the expense of the country and the smaller towns?

New England has had for many years the problem of the abandoned farm and the emigration of the farmer's son. He usually went west, and he was the pioneer in the upbuilding of that middle section of our country which is only "western" when it is viewed from a distorted standpoint. He brought with him New England thrift, New England conservatism, and the New England conscience. Gradually all three of these were modified as he associated and perhaps intermarried with the Germans and the Swedes and Americans from other sections who also had immigrated to the new land of promise. He planted crops on a scale that dismayed the old folks at home. He builded liberally. He sent his produce to Minneapolis and Chicago and the East, and he made large profits. He developed dairy farms and vegetable "gardens" and supplied the tables of the manufacturers and the laborers in the cities with their daily bread and all that goes with it. He paid off his mortgages, bought automobiles, installed telephones, and, generally, took his part in the progressive life of his commonwealth. His son and his daughter went to college and came home with new ambitions. The value of his farm increased and multiplied. By-and-bye he had an advantageous offer and sold out to real estate speculators. His farm was parcelled out into much smaller ones and was re-sold on easy terms and at a great advance to Poles and Galicians and a variety of new-comers who had had no part in the earlier interests of the community. Exit the son of the New England emigrant. His father's blood—the blood of his ancestors who crowded the *Mayflower* and the *Mary Ann* and all those other conveyors of choice ancestry to this country—impelled him to move; and he moved to the city. Why not? He had made his money on the farm and he found city life more attractive.

That, repeated on a large scale, has been the history of the Middle West during the past thirty years. Iowa, Kansas, Nebraska, and the rural counties of Illinois, Indiana, and Wisconsin have been feeding the cities and populating the farther West. Not only have they made Chicago and Milwaukee and St. Louis and Minneapolis and Omaha, but also, to a considerable extent, Seattle and Portland and San Francisco and the Pacific cities generally. Then the farms they had left, once parcelled among many new comers, gradually returned to the hands of the few. The latest phase of the story—we dare not call it the last—is being told day by day as new census figures are bulletined. The population of Iowa—the best type of the rural Middle West because it has no great cities—has actually diminished since the census of 1900. So also has the population of the rural counties of the neighboring states, though the great increase of their cities stems the tide toward a declining population, and the growth of Chicago and Milwaukee and Superior and Minneapolis and the rest of them keeps their states from losing their relative position in the union.

BUT THE LOSS to the Church is considerably greater than the loss to the total population; for the Protestant Episcopal Church of to-day is hopelessly Anglo-Saxon, and the larger ideals of a Catholicity in religion that should be the corollary of the cosmopolitanism in population, have been so contested from within our own fold that the things we might have accomplished in the Middle West and once hoped to accomplish have not, in fact, succeeded on any large scale. Kemper was sent out to the West at a day when the Church in the East had a magnificent vision. He was to be Bishop of all the people, and was to build up a Church that was to be no mere collection of congregations of English ancestry, but in fact an American Church for the American people. In that ideal Nashotah and Faribault and other centers were planted, for the training of the men of the soil, whatever might have been their antecedents. But when the working out of this ideal produced, as it was bound to produce, a generation of men who had imbibed that ideal of Catholicity, and who could not and would not cramp their religion back into the narrow confines of an Eastern aristocratic Protestant Episcopalism, the East forgot the ideals that had animated them when they had sent Kemper upon his unique mission. It is useless now to lay stress upon the opportunity that the Church threw away

in the Middle West during the latter half of the nineteenth century. The whole Church knows it and the whole Church is sorry. This section was the cradle of the new nation. Its sons and daughters were to people the boundless prairies and plains and valleys and mountain slopes, not with modified New Englanders but with cosmopolitan Americans. If the ambitions of the then West had been met sympathetically in the older sections; if there might have been a broad and liberal policy such as would have enabled this section to cope with the conditions that were far beyond its own strength; if it might have been sustained in experimenting on Catholic lines with immigrants from foreign Catholic nations, the whole history of the American Church in the twentieth century might have been different. We had giants who pleaded for that help and that sympathy—such giants as the successors of Kemper in all the dioceses that have been carved out of his great domain—but their cries fell, too largely, on unsympathetic ears. The Middle West was allowed to grow to its colossal population with almost no help in the planting of the Church. Of course the result was to be, and has been, twofold: it is swamped numerically by a multitude of religions that were far-sighted enough to possess the ground; but it also produced men of large ideals in Catholicity altogether out of proportion to its modest numbers. The Church in the Middle West has been forced to be a Church large in ideals rather than in numbers.

WE RECITE this story of the past only as an introduction to the problem of the present. The Church at large is no longer unsympathetic with the Church in the Middle West. Larger ideals of Catholicity have made splendid headway everywhere. The spiritual sons of our de Kovens and Browns and Coles and Manneys and Brecks are no longer viewed askance as objects of suspicion. The Middle West has even a greater influence in the national Church than, in reality, its numbers entitle it to. We do not pretend that there is, to-day, any discrimination against it anywhere.

The whole condition is changed. The Middle West is no longer a frontier; but neither is it an Anglo-Saxon land. The sons of New England, proud of their ancestry, are a splendid section of its citizenship; but they do not dream that they are more than that. Their numbers have probably—it is difficult to say with certainty—dwindled very considerably within the past two decades.

And the Church that they builded has not the sympathy of the foreign-born population that has swept in to possess the land. A platform of avowed American Catholicity might conceivably have gathered them all in, thirty to fifty years ago; but the Protestant Episcopal Church has been very tenacious of its English traditions, and English traditions count for very little in a section that is proud to be called American, but that is very cosmopolitan notwithstanding.

Few realize the seriousness of the Church problem in the rural communities and small towns of the Middle West. The generation that built feeble missions, with almost no outside assistance, died or moved on before these missions had been put on a self-sustaining basis. The feeble western diocese could do little for them; they were atoms in a problem that over-taxed diocesan resources beyond the breaking point. Now, latterly, the shift of the population has shifted the problem again. The clergy baptize, the Bishops confirm, but the total statistics of the Church in these dioceses shows little net growth, or else positive decline. Iowa reports fewer communicants than she did five years ago. The rural dioceses of Quincy and Springfield have held their own in numbers, though with an increase in communicants considerably less than that in the Church at large. Whether those dioceses have grown or lost in population during the past decade cannot yet be said. Only Fond du Lac, among these distinctly rural dioceses, has approached the average gain in the Church. The increase in the larger dioceses has been due to the growth of the cities, which has drawn attention from the difficulties of the smaller communities. Yet the number of baptisms and confirmations in these places is quite as satisfactory as could be expected. If the population were a fixed quantity, these baptisms and confirmations would be sufficient to indicate an excellent numerical advance, year by year. But the removals equal, and sometimes exceed, these additions. The clergy, discouraged, meagerly sustained, feeling that they receive very little sympathy from Churchmen in the larger centers, drift away. The work that is the key to Church advance throughout the whole

nation is left to haphazard methods, and, because it cannot show annual net gains, is underrated, if not despised.

If the communicants were simply transferred from the country church to the city church, or from the Middle Western to the farther Western dioceses, the condition would not be so serious, and we could, in time, draw attention to the importance of the work in those small rural centers that are the feeders to the large cities and ought to be the feeders to the city churches. But the continual change in rectorships and in missionaries prevents the development of the pastoral sentiment. The new clergyman, appointed to a cure on a starvation salary that must force him to "move on" as soon as something better offers itself, can know little or nothing of the moving procession that needs his pastoral offices after it has passed his church doors more than do those who still enter within. The families or the individuals who leave, are gone before the new clergyman knows who or what they were. Nobody knows what becomes of them. Their names are dropped from parish rolls because, forsooth, it would increase parochial assessments and apportionments if they were retained, and because a "padded" list reduces averages in contributions; and, indeed, there must always come a time when the unknown names can no longer be carried on parochial registers as though they were living elements of Church strength and of pastoral care.

And as for those who drift thus to the cities, do they promptly affiliate with any of the city churches? Alas, no! They are poor; and they fear the demands upon them for Church support. They are sensitive, and they dread the congregation of new and unsympathetic faces. They have not learned how to adjust themselves to city conditions, and the excitements and distractions and Sunday competitions with religious services are not conducive to church going. They have been accustomed to a country parson, a country choir, a country rendering of divine worship, and they do not feel at home in the large city church. What to others is orderliness and stateliness and reverence, to them is coldness and formalism; and this quite as truly in the worship of any one "school" of Churchmanship as in any other. Elaborate *Te Deums* and well dressed congregations have probably driven more country people away from the city churches than many a parish missionary society has brought in.

Here, then, is our problem; and it is twofold. Our country clergy *must* follow up their people better when they remove from one place to another. Better payment of missionary stipends, augmentation of salaries in small parishes, greater sympathy with and respect for the clergy in these places, would produce longer rectorships, and thus, by enabling the clergy to *know* their people, would give them the opportunity to follow them more intelligently when they have removed; but we cannot wait for these reforms. We venture to say that five hundred of our clergy have entered upon new parochial relationships within the past six months—more than a thousand of them change their addresses every year. We venture to suggest—nay, to implore—that these will scan carefully the lists of parishioners who have removed or just disappeared within a year or two past, and then leave no stone unturned to see that those people are found and commended to the pastoral care of the clergyman nearest them in their new homes, issuing the canonical letter of transfer wherever it may be possible. This kind of work counts for less than nothing in the table of statistics that must be rendered to the diocesan authorities; but we believe that it banks large in the more important and vastly more accurate records that are kept by higher than diocesan authorities, in a certain Book of Life.

The other part of the problem is that our city parishes have not yet solved the problem of bringing new arrivals into the church. Nobody in a city knows when somebody else moves into a house—except the children. Their bright eyes generally solve the problem of knowing what new people have moved into their own block or their own apartment building. Why, then, not utilize the children for this purpose? If the Archdeacon is the "eye" of the Bishop, the Sunday school children may easily be eyes for the rector. Suppose a rector says to the children: "You are all missionaries. You were baptized into God's great missionary society. You give your pennies to pay for the support of missionaries in far-off lands. But *you* are the missionaries for your block. *I want to know every time a new family moves into your block. I want to know every time a new baby is born. You, the children, must be the missionaries to find out and let me know.*" Would not the children's enthusiasm bring to the rector the opportune information so

promptly that, by prompt pastoral visitation, many of these immigrants to the city could be saved from irreligion and from succumbing to city temptations, as so many of them do? A system of rewards for such information, and an appreciative recognition of it, would turn our Sunday schools into veritable all-the-week missionary societies.

These problems, both of the country and of the city, are the chief problems which confront the Church to-day. They are, perhaps, more conspicuous in the Middle West than elsewhere, but not more pressing. And we *must* solve them.

ONE does not wish to be hyper-critical; but there are occurrences from time to time in the Church that would be misleading if they were not adverted to often enough to show that they are merely local instances of misunderstanding of canon law or breaches of the canon of propriety. Thus, two weeks ago our news columns briefly chronicled the fact that a Baptist minister had just been permitted to preach in one of our churches in Texas. Within the past week we have been reading the announcement of a Thanksgiving Day union service at "the Episcopal church" at Owosso, Mich., according to which a Baptist minister was to read the "opening service," a minister of the "Church of Christ" to read the first lesson, a Congregational minister the second lesson, the Creed and a prayer to be taken by the rector of the parish, the Rev. A. J. Holland, the sermon preached by a Methodist minister, and another prayer and the benediction assigned to still other varieties of minister, to us unknown.

Of course there is very little that is worth saying to Church people on this subject. No doubt the rector of each of these parishes acted in perfect good faith. He supposed he was doing something useful. He only forgot that lawlessness is not a step toward unity, and that he who would bring all Christian men into one body must first set an example of obedience to constituted authority for himself. By introducing new misunderstandings he made Church unity more difficult. Whatever might formerly have been said of "exchange of pulpits," the House of Bishops has now unanimously ruled against it, and any clergyman who permits an outside minister to "officiate" in his church, does so in the face of the canon law prohibiting it, which he has promised to obey. For if the unworthy defense be set up in any such instances that the service held was not one before "a congregation of this Church," and thus one not subject to the Church's canon law, one must, of course, demand that the rector explain why and by what right his own congregation was ousted from its parish church on a Sunday or on Thanksgiving Day, and an alien congregation, such as was willing to trample under foot the law of the Church whose courtesy had been extended to them, was intruded in their place.

We are not accustomed to press for ecclesiastical trials. We quite agree that such acts of individualism by any of the clergy automatically sentence them to a greater punishment in forfeiting the respect of their fellow Churchmen than any that could be inflicted by due process of law. We simply refer to the matter to remind Churchmen at large that such incidents as these do not represent the mind of the Church, as the Church corporately has shown by her legislation, her traditions, and the living voice of her episcopate; and to remind the younger clergy not to give way to generous impulses toward "unity" without first assuring themselves that they will be acting in harmony with the law and with the mind of the Church.

A SAINT has departed from the Church Militant in the death of Bishop Channing Moore Williams, senior Bishop in consecration for the whole Anglican Communion and second in point of age among the American Bishops. The story of Bishop Williams' official life is briefly told on another page. But the names of places and the dates indicate little of his remarkable career. He was one of the pioneers of the American Church in Japan and first Anglican Bishop for that land. In Japan he was practically the founder of Christianity. His ministry there extended from 1858 until a few years ago, when the weight of many years compelled his retirement. Bishop, first of all China and Japan, and afterward of Japan alone, he was so humble, so retiring, so self-forgetful, that the beauty of his life made converts and kept them true to their new allegiance. Resigning his jurisdiction in 1889, he returned to Kyoto shortly after, and labored more happily under another Bishop, apparently, than he had been when in charge of the

entire work. His character was a beautiful one, his influence upon his converts a lasting one.

May he rest now in the peace for which he ever longed!

OUR friends of *The Churchman*, in their issue for last week, have fallen into a curious error in interpreting the Title Page of the Prayer Book. Referring to the proposed action at the late General Convention, they observe:

"In order to secure this change and yet satisfy many people of many minds, it was proposed to say, 'The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Holy Catholic Church.' The statement, 'The Book of Common Prayer of the Holy Catholic Church' could not stand, for the Universal Church has never had a Book of Common Prayer."

But if this criticism were well taken, it would apply quite as truly to the present Title Page as to that which was proposed; for the present language, reading "Sacraments and Other Rites and Ceremonies of the Church," is of precisely the same force as the proposed language, "Holy Catholic Church." Certainly *The Churchman* does not intend to distinguish between "The Church" and "The Holy Catholic Church." They are one and the same thing.

But the present expression on the Title Page, "of the Church," and the proposed substitute, "of the Holy Catholic Church," do not modify the primary term in the title, "Book of Common Prayer." They define the several terms following, "Sacraments," "Rites," and "Ceremonies." These latter three are described as "of the Church," or, in the proposed terminology, "of the Holy Catholic Church"; and it is because this generic description is not sufficiently specific as an identification of the particular "Book of Common Prayer and Administration" that the additional clause becomes necessary which now reads: "according to the use of the Protestant Episcopal Church in the United States of America"; or that which was proposed: "according to the use of that portion thereof known as the Episcopal Church in the United States of America."

"The Church"—the "Holy Catholic Church"—has Sacraments, Rites, and Ceremonies, for the "administration" of which, in a particular and local form, a "use" is provided by the particular Church named. The fact that incidentally some of the forms embraced within the covers are wholly local to the particular Church—as the office for Thanksgiving Day—does not affect the general accuracy of the description; and, obviously, if *The Churchman's* criticism were well founded, it would apply in equal measure to every Anglican Prayer Book that has ever been issued.

A FEW days ago a lady on coming out of a Christian Science meeting, Central Park West, New York, was run down by an automobile and badly hurt. A surgeon offered her services, but her escort refused to allow the unconscious woman to be treated. In a signed communication to the *Tribune*, moral and legal questions are raised. "How far has one human being the right to refuse first aid to the injured, when the injured party is apparently unconscious and unable to choose for herself?" "Had he any moral right to jeopardize her life in that way?" "Had she died from want of timely attention, would he not be guilty of manslaughter?" "Would physicians be justified in calling the police and ambulance on such an occasion in spite of the protests of a man?"

In the meantime Mrs. Eddy has contracted pneumonia and died from its effects. One desires to enter now into no criticism of her life. She has passed into the hands of One who, we believe, makes every allowance for environment and for the vagaries of "mortal mind," and who knoweth of what we are made; who remembereth that we are but dust. May she receive pardon through the Precious Blood that, in the pain of a tortured and anguished Saviour, was shed for her! May she find forgiveness in that day!

ANSWERS TO CORRESPONDENTS.

A SUBSCRIBER.—(1) A vestry cannot reduce the rector's salary without his consent, at least to a material degree. *Bird vs. St. Mark's Church*, etc., 62 Iowa, 567; *Worrel vs. First Presb. Church*, etc., S. C. E. Green, 96. *White, Amer. Ch. Law*, pp. 179, 203, 243.—(2) The best work on the subject is *White's American Church Law*, quoted above, which however is, unfortunately, out of print at the present time.

"GOOD WORDS will do more than hard speeches; as the sunbeams, without any noise, made the traveler cast off his cloak, which all the blustering of the wind could not do, but made him bind it tighter."

BLUE MONDAY MUSINGS.

I HAVE been reading with some surprise Dr. Leighton Parks' sermon on the change of name, wherein he makes the whole question, apparently, hinge upon how the Roman Catholics would take it. I quote:

"What do you suppose would be the effect on the Roman Catholic Church in our own land to hear that we abandoned the name Protestant and were beginning to make feeble efforts to claim to be the only Church in this land? It would be met by a ridicule from which we could not lift our heads for a generation."

For myself and others like-minded, I must say that we have never been wont to order our conduct with reference to the Pope's opinion, or in fear of ridicule from the Pope's disciples; but evidently Dr. Parks accords far greater weight to the Papal authority than we do. "Pro-Romanism" appears in most unexpected quarters, doesn't it? To be sure, he quite mistakes our position. We have no intention of making any efforts, feeble or otherwise, "to claim to be the only Church in this land." We do assert, without fear of successful contradiction from Dr. Parks or the Pope, that we are the only American Catholic Church in this land. There is the Roman Catholic Church, the Greek Catholic Church, and a great company of American Protestant Churches, as the word is commonly used. But the Church of the Prayer Book is American and Catholic both; and, please God, she shall be so described.

If I may be allowed a personal reference, the last conversion to Roman Catholicism from Protestantism in my own circle of acquaintance was on this wise. A woman brought up in "Orthodox" Congregationalism had lived abroad, and, returning, announced her intention of entering the Latin Communion. Her friends sent her to me; and when I had answered her questions touching the Catholicity of the Prayer Book Church (it was a matter of some weeks), she said at last: "All that is beautiful, and I love the Prayer Book. But I have heard Dr. Leighton Parks say that he was a Protestant, not a Catholic, and that he would still be a Protestant if there wasn't another one in the world. How am I to know which of you represent your Church rightly? I am going where they all say the same thing."

Who was the Romanizer?

JOHN HEDLEY, a well-known Protestant missionary in China, has just published a fascinating book, *Tramps in Dark Mongolia*, written rather as a Fellow of the Royal Geographical Society than as a preacher. Describing the famous pagoda of the T'ai Ming T'a, or Temple of the Great Name at Maug Niu Ying Tzu in Mongolia, he tells of a wonderful standing Buddha, a bronze figure adorned with gold and colors. (One just like it, except in dull bronze, is in the Birmingham Art Gallery, on the landing, where some of our English readers may have seen it.) But his description and comment bring to mind the wise decrees of the Seventh General Council, and the whole justification for Christian art. I quote it at length below:

"This figure affected me strangely and profoundly. Whether the plaintive chants to which I had been listening had got into my brain, or whether the reverent spirit of the immense throngs of people had some reflex action on my soul, I cannot say. At the risk of being misunderstood, and at the risk of shocking some of my sturdy Nonconformist friends, it is simple truth here to state that it would have been a comparatively easy thing for me to have knelt down before that image, and paid homage to 'One greater' than the Buddha, of whose selfish life Buddha himself was so marvellous a forerunner. The sweet and gracious expression on that gentle face would have charmed an artist, inspired a poet, and captured entirely the love of a devotee. One slender golden hand is upraised in the act of blessing; the other outstretched in entreaty. And as I stood before it, and from the other courtyard came those melodious strains from the lips of the Lamas. I had a vision. To me this was no mere dull, lifeless image of the Enlightened One; it was a parable of my Master, Jesus, of whom these poor ignorant Mongols knew nothing, but whom I have been ordained to preach 'in the regions beyond': it was a picture of Him who needs neither images nor idols to bring Him near. And had this figure stood in some venerable Cathedral of the Catholic Faith in Europe, the most appropriate word to have written over it would have been the old familiar words of love and blessing, 'Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.' I do not wonder now that some people find images and icons helpful to their faith. Some souls are so made that to realize the unseen, that unseen must in some way be visualized before them. Granted that that is a weak and halting form of faith, neither so robust nor so strenuous as that in which some of us have been trained, yet it is an undoubted fact in millions of cases, in

both Christian and non-Christian lands. And I remembered especially as I stood there that morning the old-time observation of the quaint Abbé Huc, of the wonderful relationships and resemblances that exist between Catholicism and Lamaism. For myself, it is not irreverent to say that, though I bowed not my knee nor even momentarily inclined my head as I gazed on what in vulgar parlance we must call an idol, I realized my Lord more distinctly and drew nearer in spirit to Him. And I turned away with my heart deeply moved at the sensuous beauty and imagery of the Lama ritual and faith, though I was 'wae at the thought that it is mixed up with so much ignorance, superstition, and vice."

A BUSINESS MAN sends me the following letter, as illustrating the fact that "Christian Scientists" sensibly prefer legal guarantees to "mental treatment," when it is a question of wear and tear on shingles: but why not acknowledge that bodies, too, suffer from time and "the action of the elements"? Reading *Science and Health* to a knot-hole in a shingle would never remove the error, they know: nor a cancer in a human frame, we know:

"Messrs. X Y Z. & Co., Chicago, Ill. November 16, 1910.

"Gentlemen:—I am expecting to use your shingles for roofing purposes at the Eighth Church of Christ Scientist. However, before the (Church) Board will enter into a contract with the contractor, they require a guarantee from your company for a period of not less than ten years, to cover the action of the elements as well as defects in the shingles.

"Please submit your form of guarantee at your earliest convenience, as we are now ready to take up the letting of the contract.

"Yours very truly, _____"

IN OCTOBER I reprinted a poem from the blank page of an old Prayer Book, presented to a Southern lad by his mother. Now a Boston correspondent writes that he has found the poem, with two additional stanzas, in *My Early Days*, by Walter Ferguson, published in Boston, 1827. The author declares that the poem was written in his pocket-Bible by his mother. The other verses follow:

"That mother sought a pledge of love
The hollest for her son;
And from the gifts of God above
She chose a goodly one.
She chose, for her beloved boy,
The source of light, and life, and joy.

"And should the scoffer, in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That he from youth had borne,
She bade him pause, and ask his breast,
If he, or she, had loved him best."

HERE IS another little poem not unworthy a place in the anthology which is gradually forming in this column. Like so many others, it is anonymous. Who can tell the author:

"THE BALLAD OF THE SAINT.

"The Little Cherubs whispered,
'What strange, new soul is this
Who cometh with a robe besmirched
Unto this Place of Bliss?'
Then spake the Eldest Angel,
'The robe he wears is fair—
The groping fingers of the poor
Have held and blessed him there.'

"The Little Cherubs whispered,
'Who comes to be our guest
With dust about his garment's hem
And stains upon his breast?'
Then spake the Eldest Angel,
'Most lovely is the stain—
The tears of those he comforted
Who may not weep again.'

"The Little Cherubs whispered,
'What strange, new soul is he
Who cometh with a burden here
And bears it tenderly?'
Then spake the Eldest Angel,
'He bears his life's award—
The burden of men's broken hearts
To place before the Lord.'

"The dust upon his garment's hem—
My lips shall bow to it;
The stains upon the breast of him
Are gems thrice exquisite.
Oh, little foolish Cherubs,
What truth is this ye miss?—
There comes no salnt to Paradise
Who does not come like this."

PRESBYTER IGNOTUS.

E. C. U. DISCUSSES PRAYER BOOK REVISION

And Combats a Series of Pamphlets Issued in Favor of the Scheme

CANDIDATES FOR PARLIAMENT TO BE INTERROGATED ON CHURCH QUESTIONS

Dr. Figgis to be Noble Lecturer at Harvard Next Spring

OTHER RECENT CHURCH NEWS OF ENGLAND

The Living Church News Bureau (London, Nov. 28, 1910)

THE first ordinary meeting of the English Church Union of the session, 1910-11, was held in the Great Hall of the Church House, Westminster, on Wednesday, November 9th, in the evening, and was well attended. In the unavoidable absence of Lord Halifax, the president, the chair was taken by Sir John Buchanan Riddell, Bart., a vice-president of the Union. The subject for consideration was the "Present Proposals for the Revision of the Book of Common Prayer"—the same as had been especially before the Convocation of Canterbury during that week. The selected speakers were the Rev. Canon F. E. Warren, B.D., F.S.A., rector of Bardwell, Suffolk; the Rev. Darwell Stone, D.D., Principal of the Pusey House, Oxford; the Rev. W. J. Sparrow-Simpson, B.D., chaplain of St. Mary's Hospital, Ilford, editor of the *English Church Review*; and D. C. Lathbury, Esq., M.A., member of the Canterbury House of Laymen.

The task entrusted to the Rev. W. J. SPARROW-SIMPSON on this occasion was to criticise the first three of the series of pamphlets recently published, under the editorship of Canon Beeching, in favor of the present scheme of Prayer Book revision. In dealing, first, with the political arguments of those pamphlets—that although Parliament is no longer an assembly of Catholic Churchmen, it is nevertheless an assembly of Englishmen who recognize the obligations of justice—he pointed out that assemblies of Englishmen are apt to be swayed by party spirit. The attitude of Parliament towards the Church was to be seen, for example, in its complete indifference to the Reform of Convocation. But even so, could a sense of justice be an adequate substitute for Christian faith? They were threatened with political action if they refused to undertake the task of revision. He ventured to say that if a Royal Commission attempted to force a revision of the Prayer Book on the Church, "then on that day the whole relations of Church and State would have to be fundamentally reconsidered," and he believed that the Church would return such an answer to the State "as would never be forgotten in the annals of English life." The fear of Parliament laid in an Erastian reasoning. It was urged upon them, secondly, that if these proposals for revision came before Parliament with a united Church behind them, then certain results would follow. But the speaker rightly observed that there was no united Church behind these proposals. The E. C. U. and the Association of which the Dean of Canterbury is chairman were especially powerful when combined in opposition, and they both had declared against the present scheme of revision. It seemed that these proposals were mainly put forward in the interests of the Liberal school of thought. Instead of endeavoring to reform the Prayer Book, Convocation would be better employed in reforming itself. If there was one thing the Church could not bear at the present time, it was revision which in the last degree "minimized its Catholicity."

The Rev. DARWELL STONE took for his subject the Confession of our Christian Faith, commonly called the Athanasian Creed. In dealing with the admonitory clauses, he showed, with quotations from great theologians from St. Augustine to Dr. Pusey, that these clauses expressed the mind of the Church in all ages, and, of course, were to be equalled by the words of our Divine Saviour Himself as found in the New Testament. He urged that there was nothing to prevent the addition to the Prayer Book (without any recourse to Parliament) of a supplement containing, *inter alia*, a note to explain the admonitory clauses of this Creed.

CANON WARSON dealt with the subjects of the two pamphlets by the Bishop of Winchester and Professor Barnes of Cambridge respectively—the Revision of the Psalter and the Revision of the Lectionary. He denied that the Bishop had made out a strong enough case to justify disturbing the use of the Psalter as it has stood for 400 years. As to the Lectionary, their last experiment of a revision by convocation was sufficient to justify them being more than suspicious of a further attempt.

Mr. LATHBURY'S paper was on the subject of the Ornaments Rubric in reference to the pamphlets thereon by the Dean of Westminster, Canon Beeching, and the late Dean of Lincoln. He frankly admitted that for the criticism of their desire to retain the Rubric there was at first sight a great deal to be said. Doubtless the Rubric had been disregarded for four-fifths of the time during which it had been in the Prayer Book in its present form. But of how many of the rubrics in the Prayer Book could anything else be said?

If the Ornaments Rubric was to be dethroned on the ground of long disuse, it would have "many companions in its disgrace." As to the significance of the Mass vestments, the question which concerned us was not what they meant originally, but what they have in the course of centuries come to mean in association with Eucharistic doctrine. They were of moment, not for their shape, or color, or material, but for the witness they bear to the historical continuity of the English Church—to the oneness of the Church in this land with other ancient parts of Catholic Christendom as to the Sacrifice of the Altar. But if the use of them were made merely permissive, their value from this point of view would be gone. Take away this, and they would have no more meaning than a red cassock or the colored glass in a church window: "The English Reformation was a series of hairbreadth escapes, and none of them was more remarkable than the restoration of the Ornaments Rubric under Elizabeth, after its suppression under Edward VI. Throughout its history, its unvarying, though scarcely noticed, testimony has kept alive in the minds of a few the sacrificial character of the Eucharist, and we shall require, I think, better reasons than any yet offered us before we throw away a heritage to which we owe so much." In the present condition of the Church, a new rubric must either give the victory to one side, which would mean disruption, or offend both sides by virtually declaring the matters dealt with in the rubric to be of so trivial a character that no new rubric was needed. If any one thought to find in this solution the road to peace he would be grievously mistaken. As to the proposed additional rubric making the Bishop a universal arbitrator between priest and people, such supposed specific for restoring peace to distracted parishes could not fail to be a cause of dissension.

The annual *requiem* for departed members and associates of E. C. U. was offered, with music, at St. Mary Magdalene's, Annual E. C. U. Munster Square, on the same day as this Requiem general meeting of the Union. The preacher was the Rev. Canon Bromby, vicar of All Saints', Clifton, Bristol. The alms were given to Dr. Pusey's Convalescent Home at Ascot Priory.

The Rev. Henry Ross, vicar of St. Michael's, Shoreditch, London, has now signified his acceptance of the cure of souls at St. Bartholomew's, Brighton. So he returns as vicar to the parish where he was an assistant curate to the late vicar from 1896 to 1903. As an act of thanksgiving for the appointment, a solemn *Te Deum* was sung at St. Bartholomew's after the high celebration on Sunday week. There cannot be the least doubt that the Rev. Mr. Ross is *persona grata* to the congregation of St. Bartholomew's, as well as to Church people generally in the great marine resort of Brighton.

The Society of the Catechism has again been holding its annual meetings in London, under the chairmanship of the Rev. Canon Brooke, vicar of the Church of St. John the Divine, Kennington. At the public meeting in the Church House, Canon Brooke said there was no reason to doubt that slowly, surely, and judiciously the method was spreading. He felt sure that the more union there was between the Sunday school system and the Catechism the better for both. The Bishop of Rochester (Dr. Harmer) was the chief speaker.

It had been distressing and disappointing to him, he said, when he was Bishop of Adelaide in Australia, to find so many people who called themselves Church people among those who came out from England, besides many already out there, so ill instructed in the Faith, and therefore so liable to drift away from the Church to the Protestant denominations. It was that felt need of definite Church teaching which made him realize the importance of the method of the catechism. And this method was really in principle that of the catechism in the Prayer Book. He would do all in his power to help forward the growth of the catechism in his present diocese whenever an opportunity came.

The Joint Campaign Committee for Religious Education in the Schools, which represents the National Society, the Central Church Committee for Defence and Instruction, the English Church Union, the Church Schools Emergency League, the Parents' League, and the General Association of Church School Managers and Teachers, have met at the offices of the National Society in Westminster to consider their action in view of the dissolution of Parliament now announced. It was decided to take steps to secure that the following questions should be put to all candidates for Parliament:

- "1. Are you in favor of the right of the parents to determine the character of the religious instruction to be given to their children in public elementary schools, and to have that instruction given in school hours by qualified teachers who believe in what they teach?"
- "2. Are you in favor of equal financial and other treatment

being given to all forms of religious instruction in public elementary schools?"

"3. Will you vote for the above principles if returned to Parliament?"

All electors interested in religious education will be urged by the committee to vote only for those candidates whose replies to these questions are considered satisfactory. The Church Defence Committee, at a separate meeting, has decided that the committee's representatives all over the country should be asked to put certain test questions to every candidate, and report the answers, which would be tabulated and published. The first question will be:

"Will you, if elected, vote against any proposal for (1) the disestablishment, or (2) disendowment of the National Church, either in England or Wales?"

This question has been slightly altered since the last general election. It was then observed that certain candidates shrank from disendowment—even when they favoured disestablishment. The two proposals, therefore, will not now be lumped together. It is expected that the report—or, rather, reports—of the Royal Commission on the Church and Dissenting bodies in Wales will be issued this week. The Church Defence Committee will immediately issue leaflets calling the attention of the electors to certain facts brought out prominently during the inquiry. An appeal to Church people will also be issued by the committee, pointing out that the attack on the Church in Wales has been merely postponed, and that the word "crisis" accurately describes the situation. The appeal is strongly endorsed by the four Welsh Bishops. The committee's question to be put to the candidates will be equivalent to the questions of the joint campaign committee for Religious Education in the Schools.

The Society for Promoting Christian Knowledge has issued a special appeal from the two Archbishops of England for an increased support of the S. P. C. K. The Archbishop of Canterbury says: "It is the oldest of our missionary societies; its work is world-wide and is as varied as it is effective. Scores, perhaps hundreds, of fruitful endeavors have, at their birth, owed almost everything to the timely aid of S. P. C. K."

The Liverpool Cathedral committee has now resolved to accept in principle the architect's proposal to vary considerably the original design of the Cathedral. The main changes involved are the substitution of one central tower for the two towers originally intended and the provision of a spacious nave.

The Rev. J. N. Figgis, Litt.D., House of the Community of the Resurrection, Mirfield, will deliver the William Beldon Noble Lectures in Harvard University during next Lent. The subject will be, "Civilization at the Cross Roads," and the lectures will subsequently be issued in book form. Dr. Figgis was educated at St. Catherine's College, Cambridge, and Wells Theological College, and was ordained priest in 1895. Although he has served several assistant curacies and chaplaincies and held a rectory, his career has been more prominently that of a college and university lecturer at Cambridge, an author, and a literary editor. His recent publications are *Christianity and History, From Gerson to Grotius*, and *The Gospel and Human Needs* (Hulsean Lectures). He is the editor of several volumes of Lord Acton's Lectures and Essays.

As Christmas Day falls this year on a Sunday, we are to have a public holiday in addition to Boxing Day (the day after Christmas Day). It is understood that the king has signed a proclamation making December 27th a "bank holiday" in England, Ireland, and Wales. Scotland is excepted because the custom of that part of the kingdom is not to observe Boxing Day.

J. G. HALL.

THERE is no freedom like that of a good habit, says the *Sunday School Times*. The man who has the habit of doing anything that he ought to do with clock-like regularity is saved from a galling bondage of uncertainty, hesitation, time-consuming, energy-wasting debate with himself, renewed day after day and growing more of a burden as life advances. When the matter is relegated once for all to the realm of unquestioning, automatic habit, that man's life passes from bondage to freedom in at least one detail. Many a man has proved this in such ordinary matters as the time for meals, starting and stopping work at a regular time, the daily shave, and the like. If it is worth while to gain the momentum of habit in such temporal matters as these, what shall we say of habits that help to determine our spiritual powers?

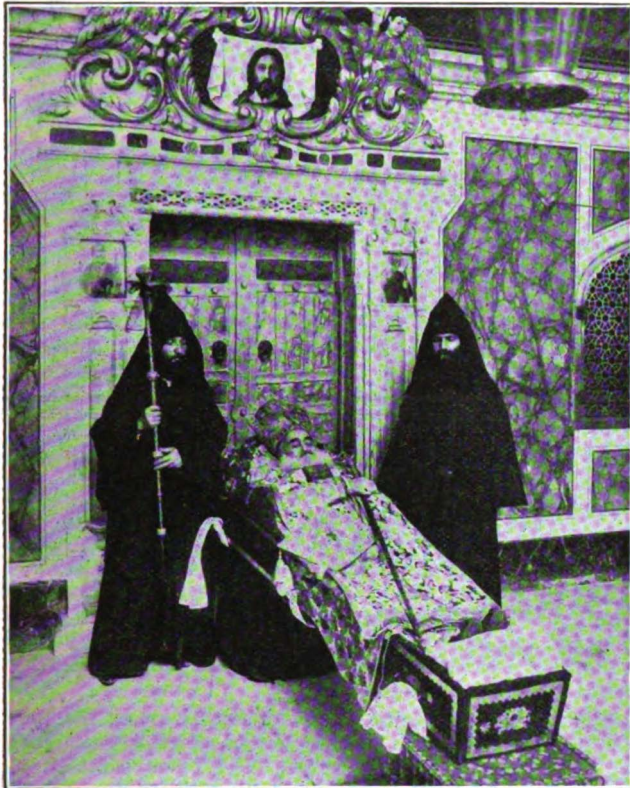
DEATH OF THE ARMENIAN PATRIARCH OF JERUSALEM.

(From our Jerusalem Correspondent.)

NOVEMBER 5, 1910.

HARONTIOUN (*i.e.*, Resurrection), Vehabédian, the seventy-sixth Armenian Patriarch of Jerusalem, aged over 90 years, entered into rest at St. James' Convent, situated at the traditional Mount Sion, October 17th. He was born in Egypt in 1818, and in his youth visited the United States. At the age of 17 years he was admitted into the Jerusalem Convent. In 1850 he left Jerusalem for Constantinople, in order to enter the Armenian Convent at Armar, near Iswidt (the ancient Nicomedia). Here he was known as Vartabed Vehamédian. He was nominated vicar of the Armenian Patriarch of Constantinople in 1856, in order to assist that aged prelate. In 1860 he was consecrated Bishop of Erzeroum by the Catholicos at Etchmiadzin, in Russia, and occupied his see until 1881.

During the Russo-Turkish war he displayed remarkable energy in behalf of his flock. After the war he resigned his



THE BODY OF THE LATE ARMENIAN PATRIARCH LYING IN STATE OUTSIDE THE CATHEDRAL OF ST. JAMES, JERUSALEM. TWO VARTABEDS IN ATTENDANCE.

charge and retired to Jerusalem as vicar of the Patriarch. In January, 1885, he was elected Patriarch of Constantinople, and in 1888 Armenian Patriarch of Jerusalem, although the Turkish government and the Armenians objected to his removal. Harontioûn remained in the Holy City until his decease. Owing to his great age and infirmities, his duties have lately been placed in the hands of a *locum tenens*.

On one occasion the Patriarch informed the Anglican Bishop in Jerusalem (Dr. Blyth) that he knew the Anglican Liturgy well, and possessed an English Book of Common Prayer, which was becoming dilapidated. The Bishop mentioned this to the Rev. A. R. Bramley, then Fellow of Magdalen College, Oxon, who sent to the Patriarch a very beautifully bound black letter edition, of which only fifty copies were originally printed.

The funeral service was performed by Bishop Iliché, who delivered two eulogies in the Turkish and Armenian languages. In the *Rituale Armenorum* (Oxford, Clarendon Press, 1905), there are no less than 33 pages occupied with the office of a "Burial of a Priest."

Harontioûn was familiar with the ancient and modern Armenian languages, and well versed in Arabic, Turkish, and a little English. He possessed a number of decorations.

The election of a new Patriarch will take place after forty days' mourning for Harontioûn, according to the usual prescribed order of arrangements.

On All Saints' Day the Armenian Bishop Iliché, accom-

panied by a priest, was specially invited to attend the consecration of St. George's Collegiate Church, Jerusalem, and they were also present at the Anglican Bishop's reception after the service.

In Archdeacon Dowling's, *Armenian Church*, lately published by the Society for Promoting Christian Knowledge (the American agents being Mr. E. S. Gorham, New York), eleven pages are devoted to the Armenian Patriarchate of Jerusalem.

PHILADELPHIA NOTES.

The Living Church News Bureau
Philadelphia, Dec. 6, 1910

ON the afternoon and evening of St. Andrew's Day the Philadelphia Local Assembly of the Brotherhood of St. Andrew held its annual meeting at the Church of St. Jude and the Nativity, and reelected the efficient president, Mr. Edmund B. McCarthy, for another year. Dr. John H. Wilkinson, Jr., and George H. Streaker were elected vice-presidents, and W. J. Dickson treasurer. The Rev. James B. Halsey was chosen as chaplain for the year.

The report of the Executive committee showed that there are now active in the city 63 senior and 44 junior chapters, with a combined membership of 1,383. Mention was made of certain corporate activities of the Brotherhood, including the noon Lenten services, which were attended last year by 66,560 persons, and the work in the car barns, the Galilee mission, and at the League Island navy yard. After a spirited debate it was decided to apportion the sum required for central expenses upon the chapters, instead of depending upon voluntary subscription as in the past. Each senior chapter is to pay \$1 per capita and each junior chapter 25 cents per capita into the treasury of the local assembly.

At the benediction of the new chancel of the Church of the Messiah, Port Richmond, on the evening of St. Andrew's Day, the Rev. Samuel Upjohn, D.D., officiated in place of the Bishop Coadjutor, who was detained by another duty. The congregation presented to the rector, the Rev. Charles L. Fulforth, a substantial sum of money, in recognition of the twentieth anniversary of his incumbency.

The Rev. Wm. M. Groton, D.D., Dean of the Divinity School, has returned to his duties, restored in health. Dr. Lucius M. Robinson represented the school at the opening of the new buildings of the Union Theological Seminary, in New York City.

The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, president of the Transatlantic Society, was tendered a reception by the society after its meeting at the Church House on Thursday, December 1st. The object of the society is to promote cordial relations between our nation and the peoples of Europe.

A student missionary conference, under the auspices of the student volunteer bands of the University of Pennsylvania and the Woman's Medical College, was held in Howard Houston Hall of the University of Pennsylvania on Saturday and Sunday, December 3d and 4th. Delegates were present from most of the eastern colleges and schools. Deaconess Goodwin, one of the student secretaries of our own Board of Missions, was the leader of the conference for women on Forms of Missionary Service, held on Sunday afternoon.

The Rt. Rev. Dr. Thomas, Bishop of Wyoming, is to assist the Bishop Coadjutor of the diocese in taking the Confirmation appointments from the middle of March until after Easter, and Bishop Kinsman of Delaware will give some assistance after that time.

At Christ Church, Germantown, the rector, the Rev. Charles Henry Arndt, is delivering a course of Advent sermons on "The State of the Dead" on Sunday evenings. The course includes the following subjects: "Where Does the Soul Go After Death?" "Is There Another Chance After Death?" "Does the Bible Teach Eternal Punishment?" "Where Is Heaven?" A great deal of interest has been shown toward this series and large congregations have been present on Sunday evenings.

WHAT WILL NEW YORK DO WITH THE GENERAL CONVENTION OF 1913?

A Great Convention Hall May Possibly be Erected

SOCIAL SERVICE CONFERENCES ARE ARRANGED

Woman's Auxiliary Holds a Large Meeting

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, Dec. 6, 1910

ALREADY there is thought for the suitable accommodation in this city for the 1913 General Convention. A committee of seven will consider the propriety of erecting a great convention hall. The Cathedral grounds have been mentioned as a suitable site. The size and arrangement of rooms, and ways and means, are to be the subject of a report in the new year. It is reported that Bishop Greer is in entire accord with the movement, and that a number of New York laymen are in hearty sympathy with the project.

Social service problems will be discussed under the auspices of the Social Service Commission of this diocese. The first of the series of conferences was held at the General Theological Seminary on Tuesday, November 24th, Mr. R. Fulton Cutting being the lecturer. His subject was "The Ministry and Social Service." The speaker suggested ways and methods by which the parish priest may make his church, and parochial organizations generally, effective in doing good to the whole community along philanthropic lines.

The Advent meeting of the New York branch of the Woman's Auxiliary was held in St. Agnes' Chapel, Trinity parish, on Tuesday last. Bishop Greer celebrated the Holy Communion, Archdeacons Nelson, Van Kleeck, and Burch assisting. Bishop Greer made an address. Bishop Brent preached a sermon, the theme being "God as Our Sufficiency." He said the Church's work was "not merely to evangelize, but to Christianize the world." A large number of the clergy of the diocese and about eight hundred delegates and visitors were present. After luncheon a missionary service was held, at which Bishop Greer presided until after his address on "The Church and the Negro." He said: "I believe most profoundly that the problem or question concerning the American negro is to be solved, like all our great problems to-day, by the process, slow, if you please, but sure in its results, in Christian education." He then spoke at some length of the "Church Institute for Negroes;" its aims and its needs. Archdeacon Van Kleeck took the chair and introduced the Rev. William Watson of Guadalajara, Mexico, who spoke on "Mexico." The Rev. Dr. John R. Harding, Department Secretary, made an address on his work and methods. "The Indian" was the title of an address by the Rev. C. E. Betticher of Fairbanks, Alaska. Bishop Rowe gave an interesting account of life in Alaska. After prayers the Bishop gave the benediction, thus closing one of the most inspiring meetings of the Woman's Auxiliary in New York.

There was a celebration last Sunday evening at the Church of the Holy Communion, of the thirty-seventh anniversary of The Workingmen's Club of that parish, at which some twenty kindred associations participated and an address was delivered by the Hon. George McAneny, the President of the Borough of Manhattan. This Workingmen's Club is a beneficial society numbering over 200 members, organized in 1873. Since that date the members have paid into its treasury, in dues and assessments, nearly \$70,000; and they have paid out the same to members and members' families, in weekly sick benefits, and for the burial of members and members' wives. In every instance the Club has met each obligation promptly, and has never failed to pay 100 cents on every dollar of obligation. The Club created, and it has steadily increased within thirty years past, a reserve fund out of which it has just provided the sum of \$1,500, wherewith to make possible the initial step in the movement to create for the Church of the Holy Communion a great Social Service House that shall meet and satisfy the social instincts of men and women and children of the neighborhood, and counteract the degrading influence of certain theatres, the nickel and dime shows and pool rooms, the dance halls, and the family entrance saloons.

The annual meeting of St. John's Guild was held at the Republic Theatre on Thursday afternoon. From the reports it is inferred that the last summer was less severe on the children and babies of Greater New York than usual. The Sea Side Hospital at New Dorp, Staten Island, operated by the guild, received between June 1st and September 15th, 2,400 mothers and children; the number of hospital days of treatment was 21,686; 2,201 patients were discharged as cured. The Floating Hospital carried 45,947 mothers and children, or an increase of 6,900 over 1909. The receipts for the year were \$92,486.24; the expense account was \$19,778.73 for the Floating Hospital and \$36,754.43 for the Sea Side Hospital.

The total endowment now stands at \$112,308, but an increased amount is urgently needed. It is proposed to use the New Dorp Hospital for convalescents during eight months of the year. Three years ago this work was carried on for maternity patients, and the season's work cost about \$20,000. The receipts from all sources and balance from previous year were \$142,529.54; expenditures of all kinds were \$136,465.44; legacies and special contributions to the endowment fund were \$10,654.48.

In order to provide for the religious education of small children, unable to attend Church services and the Sunday schools with which their parents are connected, the rector of Christ Church, Broadway and Seventy-first street, has opened a special Sunday school. The sessions will be held on Sunday mornings at 10 o'clock. Many families, it is ascertained, moving into the neighborhood, retain membership in churches in distant parts of the city. The rector is offering opportunities to children whose Church training might be neglected.

New Rochelle Sunday school teachers, of Trinity and Christ Churches, have made preliminary plans for a Teachers' Training Class. The class held a session on Thursday and has arranged for a course of twelve lectures on Child Study and Religious Pedagogy. The course is to be given by the Rev. Dr. William Walter Smith, with examinations and diploma.

Coincident with the Collect, Epistle, and Gospel of the Liturgical year, the 101st anniversary of the Bible Society was celebrated in many churches on Sunday, December 4th. By special action "Bible Sunday" was recommended as the time for preaching on the value of the Bible, and in behalf of the New York Bible Society, by the Reformed Classis of New York, the Baptist Ministers' Meeting, and the Methodist Preachers' meeting. The society was organized December 4, 1809.

Noon-day services for business people will be continued through Advent in old Trinity Church, Broadway and Wall street. The list of special preachers includes Bishop Brent, Bishop Lloyd, Rev. Professor Jenks of the General Theological Seminary, Bishop Kingsolving of Brazil, and the Rev. Father Officer, O.H.C. The attendance has been very good. The half hour service is inspiring and the singing of old and familiar hymns is very hearty.

A memorial service for Colonel Cornelius B. Mitchell, who died last May, will be held in St. Mark's Church, on Sunday, December 11th. Colonel Mitchell was the founder and president of the Tree Planting Association of New York, the parent of such societies in the United States. The Washington Square Association, also founded by Colonel Mitchell, recently held an executive committee meeting and appointed ten members to act with the committee of the Tree Planting Association in arranging for the memorial service and addresses.

After serving in Trinity parish for twenty years, the Rev. Dr. Alban Richey has tendered his resignation as assistant minister of Trinity Chapel, West Twenty-sixth street and Broadway, to take effect February 1st. Dr. Richey has several fields of work under consideration, but at present will make no definite plans.

After years of expensive toil the new tube route of the Pennsylvania Railroad from Harrison (near Newark) N. J., under the Palisades and the Hudson river and into the great terminal at Seventh avenue and thirty-third street, Manhattan, was opened at midnight on Saturday, November 26th. Simultaneously the Twenty-third street ferry service to New York was closed and the great ferry house is deserted. At the same time the annex ferry from Jersey City to Brooklyn was discontinued. As might be expected Brooklyn people and Jersey City people are loud in complaint, especially commission merchants and teamsters, who found this route more convenient than crossing New York City. As all through trains leave and depart from the great Manhattan terminal, and none from Jersey City station, a great army of employes has moved from Jersey City. It is said that 400 families moved to Long Island City in one day.

The right of the Pennsylvania Railroad Company to abolish the two ferries is to be passed on by the New Jersey courts. Jersey City business men have retained counsel and mandamus proceedings will be instituted. The contention is that the company secured its franchise on condition that it would operate the ferries and give reasonable service to the public, and that it cannot suspend or end the service without legislative or legal authority. It will also be held that the ferries were run at a profit.

"GENTLENESS of speech has made the most wilful to be as the heart of a little child and filled many troubled lives with the peace of God."

"IF YOU would be happy shun selfishness, do a kindly deed for this one, speak a kindly word to another. He who constantly gives pleasure constantly receives it."

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LAST WEEK IN CHICAGO AND VICINITY

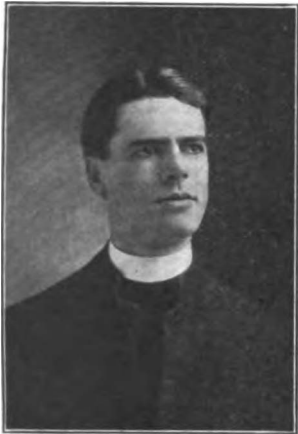
Benediction of Lady Chapel at St. Luke's, Evanston

GREAT SERVICE IN MEMORY OF JAMES L. HOUGHTELING

The Living Church News Bureau }
Chicago, Dec. 6, 1910 }

It is requested that information as to Chicago news be sent to the Rev. Bernard I. Bell, Christ Church, Woodlawn Avenue and Sixty-fifth Street, Chicago.

PERHAPS the most interesting event of last week in Chicago has been the benediction of the newly-completed Lady Chapel at St. Luke's, Evanston, on St. Andrew's Day. This chapel is the gift of Mr. and Mrs. George G. Wilcox, in memory of their son, Gaylord Sextus Wilcox. The Rt. Rev. Dr. Anderson, Bishop of Chicago, in the presence of a number of visiting clergy and of as many invited guests as the new edifice would seat, blessed the chapel, altar and reredos, credence, sacristy, windows, baptistery, font, and sanctuary lamp, all of which are memorials to various souls at rest. After the benediction the procession returned to the main church, where



REV. E. C. GEAR,
Rector-elect of St. Andrew's
Church, Chicago.



REV. S. A. B. MERCER, Ph.D.,
Prof. of O. T., Western Theolog-
ical Seminary.

the Bishop preached, saying that the chapel represented love toward God, the most important law of life, and that from which, and from which alone, true love of one's neighbor could come.

The chapel is built after the perpendicular style of English Gothic architecture of the fifteenth century, and has heretofore been described in THE LIVING CHURCH.

In spite of a severe storm, a large congregation assembled at St. James' Church on the afternoon of the First Sunday in Advent, for the memorial service in honor of the late James L. Houghteling, founder of the Brotherhood of St. Andrew. The service was read by the clergy of the parish, the Rev. James S. Stone, D.D., and the Rev. David Schaefer. The choir rendered an especially elaborate evensong and anthems. Addresses were made by the Rev. Dr. Stone, Mr. W. R. Stirling, the Rev. H. W. Starr of Winnetka, and the Rt. Rev. Dr. Anderson, Bishop of Chicago. The addresses were mainly concerned with deep appreciations of Mr. Houghteling's personal piety and integrity, and of the zeal and devotion he had ever shown to the extension of the Kingdom, especially through the society which he founded. The offering was for the James L. Houghteling Memorial.

The South Side Sunday School Institute held its first meeting of the year last week at the Church of the Annunciation, Auburn Park. About eighty teachers were in attendance. The afternoon session was devoted to a discussion of the proper sort of music for use among very small children. The general conclusion was that in the preparation of any new hymnal for the Church more attention should be devoted to hymns for little folks having tunes suited to their slightly developed voices. The evening session was spent in hearing an address from the Rev. F. C. Sherman, rector-elect of the Church of the Epiphany, on "The General Convention and Religious Education," and in a discussion of the new proposed curriculum lately published by the Sunday School Commission.

This proposed curriculum is suggestive merely. It is subject-graded, and as far as possible in accord with the latest pedagogical principles. It is designed for use in either large or small schools, and that it appeals to both is shown by the fact that the first two

schools to adopt it have been St. Peter's, which is a large school, and the Church of the Advent, which is comparatively a small one. Those interested may obtain copies by addressing the Rev. F. C. Sherman, Adams street and Ashland Boulevard, Chicago, enclosing two cents for postage.

The men of St. Martin's Church, Austin (the Rev. R. H. F. Gairdner, rector), have taken a very real interest in the garment-workers strike now going on in Chicago. They recently devoted a meeting of their men's club to a discussion of the strike and ended by passing resolutions of sympathy with the strikers and by taking up a collection for their relief fund. This garment-workers' fight is growing more severe with the arrival of the very cold weather, and is arousing much interest on the part of both clergy and laity. It is thought that the Social Service Commission of the diocese may take the matter under consideration at an early date.

At a meeting of the Woman's Auxiliary, held last Thursday in the Church Club rooms, Mrs. Hoehne, matron of the Providence Day Nursery, and Miss Wurtele, directress of the Providence Kindergarten, made a report of their labors. This work, largely centering around St. Philip's Church, is a humanitarian one under the auspices of Churchwomen. During the past year it appeared that three kinds of work had been done: the day nursery, west of the stockyards, where thirty-two babies are cared for daily, and their mothers assisted in time of need; the kindergarten, in the Italian district, where for lack of room the enrolment has been limited to sixty; and the Sunday school work at St. Philip's, including the caring for and instruction of small children while their parents have gone to church. An appeal has been made for \$2,000 for carrying on these services another year.

At St. Matthew's, North Evanston, the Rev. L. P. Edwards, priest in charge, in order more adequately to instruct his people in regard to the missions of the Church, has arranged that, immediately after Evensong in place of a sermon an illustrated lecture is given in the guild house. The slides furnished by the Board of Missions are used. These slides, by the way, are now in Chicago, and can be had by churches applying at 510 Masonic Temple. At Grace Church, Hinsdale, a similar course of lectures after Evensong will begin the first of the year.

The Round Table met on Monday last, the subject for discussion being "The United Charities of Chicago." The leader was the Rev. N. O. Hutton, rector of St. Chrysostom's Church. The principal speaker was Mr. S. C. Kingsley, general superintendent of the Charities in Chicago. This meeting was but a part of the general campaign now being made in Chicago to arouse adequate interest in, and financial support for, the very large relief work being done by this society.

On the First Sunday in Advent, at Christ Church, Streator (the Rev. W. D. McLean, priest), there were held special services of thanksgiving. The church is now, for the first time in thirty years, entirely free from debt. This happy state of affairs has been largely due to a gift from Mr. R. W. Crawford of Streator.

St. David's mission has been reopened, after the lapse of many years, at Sixty-sixth Boulevard and Rhodes Avenue, with an enrolment of eighty in the Sunday school and an attendance of sixty at the evening service. This mission was run successfully for many years, but was closed some eight years ago in a time of depression. The reopening has been largely due to the interest of the Rev. C. H. Young, rector of Christ Church. The mission will be under his direction, while the Rev. H. E. Schniewind of St. Bartholomew's will cooperate with the Christ Church clergy in conducting services.

St. Simon's mission (the Rev. H. B. Gwyn, priest), has received a new litany desk and new altar vases from friends in Canada.

At Grace Church, Hinsdale (the Rev. Erle Merriman, rector), there has been started a class in Child Study, under the instruction of Mr. T. U. Johnson of the University of Chicago. A large number of teachers and parents, from all the religious bodies in the suburb, have enrolled in this class. A similar opportunity is offered to the people in Kenwood, where the Rev. Herman Page has started a class of the same sort.

BERNARD I. BELL.

THE NEW MUNICIPAL IDEA.

Puts the emphasis on the good of the city, rather than on the interest of a party or a candidate;

Requires that city affairs be given a due consideration on their merits without regard to irrelevant questions, such as state or national politics;

Insists upon directness of nomination, election, and responsibility after election;

Demands simplicity of electoral and governmental machinery—the short ballot, and responsiveness to the public will, and therefore encourages easy and intelligent voting;

Checks partisan and factional domination, giving voters control, if they wish to exercise it;

Through publicity ensures effective control;

Demands that efficiency and merit shall be the sole basis of all appointments in a democracy;

Demands concentration of authority and responsibility.—From address of CLINTON ROGERS WOODRUFF, at the Buffalo meeting of the National Municipal League.

BURIAL OF DR. WARNER.

THE funeral service for the Rev. Dr. Beverley E. Warner was held at Trinity Church, New Orleans, of which he had been rector since 1893, on Wednesday of last week, being St. Andrew's Day. The body had been placed reverently in the chancel at 10 in the morning, and at 11 the Holy Eucharist was celebrated with the Bishop of Louisiana as celebrant, the Dean of the Cathedral as epistoler, and the Rev. Arthur R. Price, assistant at Trinity, as gospeller. The red hangings for St. Andrew's Day were left upon the altar and were changed to white for the burial proper.

At the burial service not nearly all who desired to could enter within the church. The mayor and very many representative men of the city were among those present. In the funeral procession which entered the church following the choir, clergy, and vestry, were representatives of the Board of Administrators of Tulane University, Kingsley Settlement House, Round Table Club, and the Standing Committee of the diocese, with the Bishop. All of the city clergy were present and very many ministers of other religious bodies were in the congregation. The burial sentences were read by the Rev. J. O. Miller, the psalms by the Rev. J. D. La Mothe, the lesson by the Rev. Arthur R. Price, the creed by the Rev. Byron W. Holley, and the prayers by Dean Barr. The anthem sung was "Crossing the Bar" to music by Morris, and the *De Profundis* was chanted after the benediction, the latter pronounced by the Bishop. There was a final processional hymn and interment at Metairie cemetery.

The service was very simple, and though there was a wealth of flowers sent by great numbers of individuals and institutions, there was no other display of any sort, and no address. This simplicity was in accordance with an unique letter dated June 6, 1907, which was found with Dr. Warner's papers and which is well worth reading. It is as follows:

"If I should die in or about New Orleans, I should like to be buried there.

"I solemnly charge those who shall have charge of my burial to put my body away with the least expense possible. I have seen so much extravagant waste in connection with funerals that I shrink both from the display and from the example of putting under ground what ought to be kept for the maintenance of the living.

"I die a poor man, and all that I have been able to gather should be husbanded for the support of my family, but if I were a rich man, I should still desire that my funeral expenses should be at the lowest point needed for a decent interment.

"I wish nothing more than the service of the Church to be read over me. Neither at the hour of the funeral nor at any future time do I wish memorial services or addresses. Let my life be remembered as long as people recall it naturally. If I have helped people, I thank God, but I do not want special addresses to be made, to tell the community of that.

"My life has been the ordinary mixture, I suppose, and I know that I have accomplished far less than many people seem to think. I will know how little it has been by the time these words are read. I do not want additional cause for discomfort in the other world, which would surely be mine (if I could know of it), while a memorial service was being conducted in this world.

"I say this not without a deep appreciation of the many kindnesses I have received, but I know my own weaknesses too well to be misled by those who do not.

"I would like to have my funeral as short a function as possible. For the sake of the living and as an example for others, I charge my friends to drive as rapidly as possible from the church to the cemetery. I prefer that the horses should not walk a step of the way.

"I don't want a memorial in the church where I have served more than half of my ministerial life. I have had experience in getting up memorials, and I don't want a soul on this earth to be approached for a dollar to perpetuate me. As long as people remember me, their memories will be better than any formal tribute. When strangers come, they won't care, naturally, who was rector of Trinity from 1893 until — when?

"I die believing in the Creeds I have taught, in the Church at whose altars I have ministered, in the sacraments I have ministered, and the prayers I have offered. Most of all, in God, our Father in heaven, to whom I pray for mercy as a miserable sinner.

"June 6, 1907.

B. W."

Dr. Warner's death was wholly unexpected. He had been ill for some ten days with a cold and had been unable to preach on the Sunday before his death, though he was in the chancel. On Thanksgiving Day he had been expected to deliver an address, but was unable to perform that duty as well, and spent most of his last week in bed. He had seemed to be recovering and was expecting to be out on the day he died. The end came at noon on Sunday, November 27th, the First Sunday in Ad-

vent. The usual service at the parish church was under way, being conducted by Mr. Price, and prayers for his recovery were being offered apparently at the exact moment of his death. The windows of Dr. Warner's room in the rectory and the windows of the church were open that some strains of the service might reach his ears. The congregation did not know of his death as they passed out. It was said to have been due to heart failure aggravated by an attack of the grippe. Mrs. Warner was with her husband at the time, but none of the children were in the city. A son and daughter arrived from Philadelphia on the evening before the funeral. Another son, in San Francisco, could not be reached in time.

Sketch of Dr. Warner's Life

Though a native of the North, Dr. Warner had become entirely a part of New Orleans and was perhaps first citizen of the community. He had taken a notable part in its civic affairs and was a strong power in behalf of civic righteousness. He organized the Kingsley House, the first organized settlement work in New Orleans. He was also the organizer of the Round Table Club and was its president for ten years.

This club he modeled after the celebrated Century Club of New York and during the past twelve years it has numbered among its members the foremost and most brilliant men of New Orleans. As a lecturer Dr. Warner displayed ability in handling any subject upon which he chose to speak. He was a recognized authority on literary topics and was a thorough Shakespearean scholar. He was a member of the Board of Administrators of the Tulane Educational Club, chairman of the Newcomb College Advisory committee and of its Building committee, a director in the New Orleans Poll Tax Association, and active in other social bodies as well as in the Church. He led in the campaign against yellow fever in 1905, abandoning his vacation plans and taking the superintendency of the citizens' organization. He addressed mass meetings nightly in which the importance of the campaign against the mosquito was emphasized and in which simple instructions for the preservation of health were given. He arbitrated disputes, says the account of his life in the *Times-Democrat*, listened to complaints, either corrected the errors complained of, or, finding the complaint groundless, pacified its bringer and sent him away an enthusiast in the volunteer cause. Never for a moment was the work to which the volunteers were pledged permitted to flag. Inspection followed inspection, and the danger places were eliminated one by one as they were reported. At the mass meetings and through the newspapers Dr. Warner sent his appeals to the people. Not only his fellow-officers and subordinates were fired by something of his own indomitable spirit, but the entire community was influenced by his enthusiasm and cheerfulness and perseverance. Thus it was that, in the



THE LATE REV. BEVERLEY E. WARNER, D.D.

time of danger, Dr. Warner proved a hero and a leader; qualities that go far to make greatness.

When the great fight was past and won, a liberal share of the credit was accorded by common consent to the distinguished Churchman, who led the volunteer forces. As a token of the community's appreciation, a very handsome silver service was presented to him, the ceremony taking place in the St. Charles Hotel palm room, in the presence of hundreds of representatives of the citizens and leaders in civic, religious, business, and professional life.

Dr. Warner was married in 1880 to Miss Madeline Alice Stoughton, who was the only member of his immediate family with him at the time of his death. He leaves three children, and three sisters. The latter are Mrs. James Bliven of Norwich, Conn., and Mrs. Alex McLean and Miss Mabel Warner of Jersey City.

Expressions of grief and sympathy have been sent from many sources. Notable among them is the following telegram to the New Orleans *Times-Democrat* from the Roman Catholic Archbishop of New Orleans:

"Bayou Goula, La., November 27, 1910.

"To the Editor of *The Times-Democrat*:

"Your wire message announcing the death of the Rev. Dr. Beverley Warner had on me the effect of a thunderbolt from a clear sky. I deeply deplore his death. He was a scholar of real distinction, a citizen of loftiest ideals, and as a clergyman of the Episcopal Church he left deep and lasting the impress of his splendid personality.

"New Orleans has undoubtedly lost one of her noblest workers in all that made for the welfare and honor of the entire community.

"JAMES H. BLENK,
"Archbishop of New Orleans."

Another expression of sympathy was sent from a meeting of the ministers of the Methodist Episcopal Church South in New Orleans.

DEATH OF BISHOP C. M. WILLIAMS.

THE death of Channing Moore Williams, senior of the American Bishops and formerly Bishop of Yeddo, Japan, occurred peacefully at Richmond, Va., on Friday, December 2d.

Bishop Williams was a notable figure in the missionary annals of the American Church. He was born at Richmond, Va., July 18, 1829, and was graduated at William and Mary College, class of 1853, and at the Theological Seminary of Virginia in 1855. In that year he was ordained deacon by Bishop Meade and at once offered himself as a missionary to the newly opened nation of Japan. Indeed "newly opened" is an exaggerated term, for it was found that he could not at once be admitted to that land, and he therefore went temporarily to China, where the elder Bishop Boone advanced him to the priesthood on January 11, 1857. It was not long after, however, that he proceeded to Japan, where he began his long life of quiet missionary work, which not only resulted in the foundation of the Christian religion in that land, but also gathered together a band of as loyal friends and personal followers as any missionary could look for. This was accomplished by means of his lovable character and his quiet, self-effacing manner. In 1866 he was consecrated as Missionary Bishop for China and Japan, which huge territory was divided by the General Convention of 1877, when Japan alone was given to the care of Bishop Williams. He continued his difficult work in that land, ever increasing the radius in which the American Church was at work, until 1889, when he resigned his jurisdiction, as he had desired for some years previously to do, not with a desire to cease his missionary labors, but because, in his humility, he felt that others were more competent to administer the Episcopate. He rested for a very brief time, indeed, and then quietly returned to his work in Japan at Kyoto, where he continued until about two years ago, when increasing infirmities compelled him to retire finally and to return to this country. Since then he has lived quietly in Virginia, where the end came peacefully on the day mentioned. The burial service was held next day.

BE NOT anxious about to-morrow. Do to-day's duty, fight to-day's temptation, and do not weaken and distrust yourself by looking forward to things which you can not see and could not understand if you saw them.—*Charles Kingsley*.

NEVER DO great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Quiet is what heavenly powers move in. It is in silence that the stars move on, and it is in quiet that our souls are visited from on high.—*Selected*.

CONSECRATION OF DEAN BEECHER.

ON St. Andrew's Day, at Trinity Cathedral, Omaha, the Very Rev. George Allen Beecher, Dean, was consecrated as Missionary Bishop of Kearney, in succession to the Rt. Rev. Anson R. Graves, D.D., who resigned his jurisdiction at the late General Convention.

There was an early celebration for communions and Morning Prayer at 8:30. The consecration service began at 10. Six trumpeters of the United States army led the imposing procession which moved from the Gardner Memorial House up the nave to the choir of the Cathedral. Following these, with cross bearers and choristers, were vestrymen of the Cathedral, lay officers of the diocese of Nebraska and of the missionary district of Kearney, the chancellors and then the clergy of the two, visiting clergy, clerical members of the Nebraska Standing Committee and of the Kearney Council of Advice; the master of ceremonies, Rev. Frederick D. Tyner; the attending presbyters, Rev. Charles F. Chapman and Rev. Robert B. H. Bell; the Presenting Bishops, the Bishops of Kansas and Iowa; the Bishop of Wyoming; the preacher, the Bishop of Dallas; the co-consecrators, Bishop Graves and the Bishop of Nebraska; the Presiding Bishop, attended by his chaplain and preceded by cross bearer.

Bishop Williams (Nebraska) was epistoler and Bishop Graves gospeller. The Nicene Creed was said. The certificate of election was read by the Rev. Canon Marsh; of confirmation in the House of Deputies by Chancellor Wakeley of Nebraska; of ordination as deacon and as priest by Chancellor Horth of Kearney; the canonical testimonial by the Bishop of Wyoming. Anthems sung were "Now are we ambassadors," from Mendelssohn's *St. Paul* and "The heavens are telling" from Haydn's *Creation*. The offerings were for missionary work in the district of Kearney.

THE CROSS OF PAIN.

I HAVE spent the whole of this afternoon in visiting the sick, and I would ask you whether there is no reality in the cross of pain to a young man whom I saw in the Brompton Hospital with consumption, who hardly knows how his wife and children can be kept during his illness, and who probably will have to face an early death. I have not been mocking him by saying that if he believed, he would not die. It is cruel to say that. Or, take a poor girl I saw to-day who has been lying two years on her back—one who was a most active worker, and longs to be at work again, but who is constantly in great pain. And when you compare your experience with mine, and think over all those whom we know and those for whom we prayed to-day—those going through operation, perhaps at this moment—am I not right in saying that pain is a real cross? Do we get out of the difficulty in the least by pretending that it is not one? I have an excellent little pamphlet here, come over from America by one very well known in England—Bishop Hall of Vermont—*Pain and Suffering: Their Place in the World*. This seems to me to contain sound teaching, much wanted, especially in these days. Bishop Hall says that pain and suffering cannot be ignored; they must be faced; they are too widely prevalent, they make themselves too acutely felt, to be denied. It is foolish to talk of pain as an illusion of the mortal mind; it is something very real; and I will own that it makes me feel indignant when I hear of some poor girl, watched by a sister dying of consumption, and weeping because she was told that if she had more faith her sister would not die. If that is not making sad those whom God has not made sad, I do not know what is. "Mother says I think I have got a pain; but I know I have got a pain," moaned a poor little child. Let us be perfectly frank; while it is true that the power of mind over matter is very great, let us not exaggerate that perfectly sound truth in such a way as to be untrue to the facts of life. Our friends tossing on their beds of pain have a cross to bear.—From *Joy In God*, by the Bishop of London.

LOVE is the wind, the tide, the wave, the sunshine. Its power is incalculable; it is many horse-power. It never ceases, it never slacks; it can move with the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less, made to feel it, yet how little is actually applied to social ends. True, it is the power of all successful social machinery; but, as in physics we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand-mills; as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet.—*Selected*.

ST. LOUIS CITY MISSION WORK.

ST. LOUIS' City Mission is a department of the missionary board of the diocese occupied exclusively in Church extension work—the organization of mission stations in outlying sections of the city which in time will grow into parishes. Such are St. Mary's, St. Alban's, Advent, Epiphany, St. Barnabas', St. Timothy's; each with several hundred members and several hundred Sunday school children.

Of institutional missions for social service and for the Church's charitable work, with or without reference to Church extension, there are the Hospital mission, the Convalescent Home, St. Stephen's mission, Holy Cross mission, and the Cathedral mission. The object of these is to comfort and minister to the submerged poor and help them to help themselves; to furnish wholesome social associations for young working people; to create centers of self-respecting population in the over-crowded districts of the city; in all maintaining the religious atmosphere under the active administration and direction of the Church.

The Hospital mission was organized by an earnest member of the Cathedral Chapter of the Brotherhood of St. Andrew for work among the patients in the city hospitals. Mr. C. U. Holmes was a clerk in the United States River Improvement Commission. As his office closed at 4 p. m. he was accustomed to go to the City Hospital every day, going from cot to cot in the men's wards, comforting and encouraging the sick, writing their letters, giving them little luxuries and necessaries, and trying to do good generally. His wife undertook the same daily routine of charitable work in the female wards of the City Hospital and in the Female Hospital. Their service was one of personal sympathy and such slight material help as they were able to give. Their ministrations were so beneficial—so curative in their effects—that the opposition of the medical officers of the hospital to religious services was overcome and Holmes organized the Hospital Mission Association. It was composed of young men and women from various parishes, numbering in all about fifty, and with these and the help of six or eight choir boys from the Cathedral, Evening Prayer was said on Sundays on one of the porches or galleries in the interior court of the City Hospital. The choir boys wore their cassocks and cottas and Holmes wore his cassock. The services were dignified, orderly, and reverential. After the service the missionaries visited in the wards, distributing flowers, talking and reading to inmates, and bringing an atmosphere of cheer with them. Patients were baptized, confirmed, admitted to the Holy Communion. As winter came on, the superintendent voluntarily offered a room for the services, which thereupon became a recognized part of hospital life and work. From the beginning the leaders of the mission resolved that all inmates brought to holy baptism and dying in the institution should be buried by the rites of the Church. This proved to be a message of peace to many a poor dying soul. The field of these ministrations was gradually extended to take in other city institutions, including the poor-house, the jail, the work-house, the industrial school, and the lunatic asylum. After Holmes' death a permanent staff was appointed to take charge of the work, consisting of a priest, a lay assistant, and two women assistants, all making daily visits to the institutions, together with the volunteers of the association, who work under their direction on Sundays.

This mission treats the city institutions as one great parish of over 5,000 members, all transients of course, all poor, all sick, all in prison, all helpless. The missionary is the universal pastor. The mission ministers to the wants of body, mind, and soul. Distinctions of creed, color, or nationality are ignored. The service is continuous, daily, like the visits of a physician and looked for and counted on accordingly. Sunday is made a holiday, with good music, bright addresses, flowers, and groups of young men and women moving through the wards conversing with the inmates and bringing something of outside health and hope into the gloom of these melancholy abodes. The workers are under the daily impact of human misery, and human gratitude and God's blessing are abundant rewards. The work is inspiring, the results altogether extraordinary. Some of the episodes read like a romance. I wish I had space for them.

The services rendered are of every kind needed. The depression, frequently despair, of the inmates is met with human sympathy and human encouragement and acknowledged brotherhood and equality and a helping hand. They are helped to see life in a new light; they are restored to society as useful citi-

zens. To interest them literature and the daily papers are supplied and read to them when necessary; letters are written for them and promptly mailed; spectacles are bought for some who are able to read for themselves; crutches are supplied to the lame, and in some instances wheel chairs and mechanical limbs and appliances are furnished for the paralyzed and deformed. Through the correspondence, parents and children who have not seen each other for years have been brought together; prodigals and waifs, the human flotsam and jetsam that drifts into these institutions, are frequently restored to their homes and to useful life.

For the inmates of the jail and workhouse, the mission has developed into a prisoners' aid society. The connection begun in those places is continued after discharge in all phases of service, procuring work, giving clothes, making loans, bringing families together, obtaining paroles. In the interest of prisoners 932 calls were made on their families in 1909, 63 visits were made to the prosecuting attorney, 177 sessions of the criminal court were attended, and 49 paroles were obtained. Only four of the paroled prisoners turned out badly. After discharge, men and women, as a rule, keep in touch with the mission, and the correspondence is quite extensive and interesting.

Not only on account of its humanity, but on account of its actual curative effects and its aid to the discipline of the institution, this mission of the Church has commended itself to the superintendents of public institutions. The rebellious and refractory inmate has almost disappeared. Our clergy and workers are on the side of good conduct and obedience to rules; the freedom of the institutions is given them, and their recommendations in individual cases are considered. The superintendent himself sometimes becomes an active worker with the mission and, it is needless to say, an effective one. The courts take cognizance of the recommendations of the missionary in cases coming before them. The statistics of the mission for the year 1909 are: baptisms 42, confirmations 6, communicants 53, buried 23, sent to Convalescent Home 218, work procured for 56. The Hospital mission comes into direct contact with, and tries to do some service to, over eighteen thousand persons every year.

Owing to the overcrowded condition of the hospitals, the pitiful spectacle was daily witnessed of poor men and women turned out in the early stages of convalescence and wholly unfit to do anything for their own support, many of them to die from neglect or exposure. A representation of this pitiful case to some of St. Louis' wealthy Churchwomen some years ago secured the renting of a large dwelling and fitting it up as a Convalescent Home for Women. The house will accommodate some thirty inmates and usually has from fifteen to twenty constantly in residence. Here they are allowed to remain till they are fit for the ordinary work of life, the average stay being about three weeks. They are given nutritious food and some amusement and usually leave the Home with a hope in their breasts that they hadn't felt for years. For men a cheap rate has been secured in a boarding house in the neighborhood of the Cathedral, where they are maintained for a week or ten days with good nourishment, clean lodging, and every opportunity to secure work. The mission pays their board. The numbers cared for run into the hundreds yearly, and the cost of the convalescent work reaches \$4,000 a year.

A mission of quite a different character is St. Stephen's House. Here the Church has gone down into a populous district in the southern part of the city and established a social elevator. The first meeting of the mission, twenty-five years ago, was in a tent. It was begun on the religious service basis exclusively, surrounded and threatened by a jeering crowd. While the clergyman was on his knees praying, a hoodlum organized a string of boys to play leap-frog over the kneeling man; the police had to be called to protect the workers and preserve order. The work was wisely extended to cover various forms of social service. To-day there is a church, school, gymnasium, bath house, and employment bureau. There are manual training, domestic training, and a school for art work. The plant has cost about \$35,000, there are 350 communicants and 339 Sunday school scholars, and the mission is now the center of an orderly, self-respecting community of several thousand people. A summer outing farm of about 100 acres, known as St. Stephen's-in-the-Hills, has been purchased by the mission, where 300 children and weary mothers can be housed at one time and given a summer outing with every accessory of whole-

some country air, good living, bathing, and amusements. Over 1,800 persons enjoyed the benefits of this delightful outing last year. It is a beautiful service rendered to thousands who could not otherwise get relief from the city heat. To maintain all the activities of St. Stephen's requires \$7,000 a year, \$1,500 of which is contributed by the people of St. Stephen's themselves.

Holy Cross mission is in the north end of the city. It has possession of an entire city block with church and dwelling on it—a very handsome property formerly belonging to Grace Church parish. It is a mission that gives free dispensary treatment, teaches children below school age, conducts mothers' guilds, cooking classes, trades classes for boys and girls, gives illustrated lectures with stereopticon views for the neighborhood, and carries on a store for the sale of made-over clothing and other necessaries. In 1909 between four and five thousand persons received dispensary treatment, about 200 children were taught, and 1,600 visits were paid to homes, in every case to render helpful service, instruction in housekeeping, waiting on the sick, or taking care of children of sick mothers. The mission is under the charge of a deaconess with two female assistants and a chaplain. The cost of maintaining this mission is about \$4,000 per annum.

The Cathedral Parish House is the center of a social service work in the heart of the business section of the city.

The Cathedral Parish House It maintains a young men's club, a girls' club, and a newsboys' club, numbering in all about 500—all the building will accommodate. Each club meets two nights in the week and has the use of gymnasium, swimming pool, reading room, and class rooms. All are brought together occasionally for an illustrated lecture, or concert, or dance. The influences of the association are good. This Cathedral Newsboys' Club and Father Dunne's (R. C.) Newsboys' Home have worked a revolution in the morals, speech, and manners of the newsboys, and thrown the protection of the Church around a class specially exposed to hardship and temptation.

While the religious element is kept in the foreground, and the Church's tone and methods dominate, yet these mission services are in the main for the relief of human misery, and secondarily, in their educational aspects, preventive. While the trend of modern social service is mainly towards preventive legislation and preventive measures, in the meantime, while the causes of poverty, sickness, and vice are being attacked with more or less success by preventive measures, the present suffering cannot be neglected; and the relief of existing misery, whatever may be its causes, must ever be the Church's appropriate and most Christ-like work; and this duty the Church is seeking with small means but with good spirit and a large measure of success to do in St. Louis.

Summary of the Work

IF THEY COULD ONLY HEAR THE SPEECHES!

I HAVE been very much interested in the "open door" of the House of Bishops, said the Bishop of Massachusetts in telling the story of the late General Convention before the Episcopalian Club of Boston. Having been in the chair for six years, and now having got on to the floor through the term of office expiring by the rule of the House of Bishops—I shouldn't have been elected any way, but at the same time the rule is that I couldn't be elected again (laughter)—we got behind Bishop Doane in the matter of "open doors," with the result that the House of Bishops for the first time passed a resolution that they would like to have a stenographer. The next step was to get the stenographer paid for, and then after that to get published what seemed best. Well, the House of Deputies has been begging for the speeches of the Bishops for a generation. We sent those two resolutions into the House of Deputies—for they hold the purse—first, that we wanted a stenographer; next, that we wanted the payment for the stenographer. And the House of Deputies turned it down, either because they did not have enough cash, or because they didn't think it was worth the money. (Laughter.) Nothing laughable, it is a fact. (Laughter.) When that message came back to the House of Bishops I made that remark, that they didn't seem to think the speeches worth the money, and Bishop Weller, who sat near me, said, "Ah, but they have never heard the speeches!"

"WHAT A SERIOUS and awful thing our life is and how stupid as well as reckless and daring it is to idle or trifle it away. What a wretched, insignificant, worthless, and contemptible creature any one becomes who does not with his whole strength do the duty which lies before him."

THE CATHOLIC FAITH.

At the late meeting of the St. Andrew's Brotherhood, in Montreal, says George S. Holmsted in the *Canadian Churchman*, the Bishop of London declared he was not a Roman Catholic because he was an English Catholic, and it awoke a responsive feeling in the hearts of his hearers. It may be worth while to consider what he means by that statement. . . . A great many people think that the faith taught in the Roman part of the Church is "the Catholic faith" and that taught in the Church of England is "the Protestant faith," and that the faith taught in the Roman part of the Church is "the old faith" and that taught in the Anglican part of the Church is "a new faith," whereas the truth of the matter is just the opposite. The Anglican part of the Church is really teaching the old Catholic faith of the Church, while the Roman part of the Church, it is true, is also teaching the old faith, but with divers additions which are really no part of it, and which constitute really a new faith. If anyone were asked in the time of Henry VIII. or at any time before the Reformation, after the year 325, "What is the creed of the Church which sets forth 'the Catholic Faith,' which I as a Christian ought to believe?" what creed could he have been referred to except the Nicene Creed, or the Apostles' Creed, or in later times the Athanasian Creed? There were no others. Those creeds, to-day, are accepted in the Anglican part of the Church and it has not presumed to formulate any other. . . . It may be admitted that a great many opinions were gaining currency in the Church prior to the Reformation, which at the Reformation were found to be erroneous, but no one prior to the Reformation could honestly say that those opinions were in any sense a part of "the Catholic faith." The Catholic faith may be defined to be those facts which all men ought to believe for their soul's health. Its proper office is rather to help and assist men to understand what are the principal facts on which their religion is based, the knowledge and belief in which should be the guide of their actions. If all the Papal additions were in the time of Henry VIII. really part of the Catholic faith of the Church they would have been found in some creed sanctioned and approved by the Christian Church, but no creed, as a matter of fact, was then in existence containing these additions. And after the Reformation had been effected in England, the Roman part of the Church had therefore to set to work and frame an entirely new creed, and this new creed of 1564, and the subsequent additions of 1854 and 1870, constitute what Roman Catholics now call "the Catholic faith." These additions which the Roman part of the Church has attempted to make to the Catholic faith, as set forth in the Nicene Creed, so far from being Catholic doctrines, i. e., doctrines which all Christian men ought to believe, the Anglican part of the Church justly regards as most uncatholic. An "English Catholic" may, therefore, be defined to be a Catholic who accepts and believes "the Catholic Faith" without any Papal additions, while "a Roman Catholic" may be defined to be a Catholic who accepts "the Catholic Faith" but insists on treating as part of that faith, divers additions, which are really no part of the Catholic Faith, and refuses to hold communion with his fellow Catholics who will not adopt those additions.

THE BIBLE.

It is the charter of true liberty; the forerunner of civilization; the molder of institutions and governments; the fashioner of law; the secret of national progress; the guide of history; the ornament and mainspring of literature; the friend of science; the inspiration of philosophies; the text-book of ethics; the light of the intellect; the answer to the deepest human heart-hungerings; the soul of all strong heart life; the illuminator of darkness; the foe to superstition; the enemy of oppression; the uprooter of sin; the regulator of all high and worthy standards; the comfort in sorrow; the strength in weakness, the pathway in perplexity; the escape from temptation; the steadier in the day of power; the embodiment of all lofty ideals; the begetter of life; the promise of the future; the star of death's night; the revealer of God; the guide and hope and inspiration of man.—*W. F. Anderson.*

THERE IS no question that by our baptism our life stands under the pledge of service. It is not the privilege of the few, but the duty of all. The living Christ is ever in the van of all efforts to rescue and redeem the world, and every Christian must be there at His side. He cannot be "in Christ" sharing His victory without being "with Christ" sharing the toil of His service. No man can be in the true sense a Christian who does not know and keep some definite place in the labors of Christ's kingdom. For some talent, some opportunity of influence, some chance of work we all possess. God never set any man in any part of His universe without setting some opportunity of service at his side. Whatever it may be, we are to begin there and work in a great spirit. What is wanting is not the work, but the vigilance to see it, the readiness to welcome it, the eagerness to do it.—*Archbishop Lang.*

"THE DIFFICULTIES, hardships, and trials of life—the obstacles one encounters in the road, are positive blessings. They knit the muscles more firmly and teach us self-reliance, as by wrestling with an athlete we increase our strength and skill."

THE BISHOP OF SALISBURY'S VIEW OF THE AMERICAN CHURCH.

THE Bishop of Salisbury said, in the Upper House of the Convocation of Canterbury, as reported in the *Guardian*, that he was deeply touched by the welcome which the House had given him on his return to it. He had been on a mission, though it was not a commission from convocation. He had two duties to discharge. One was that of preaching at the General Convention of the Episcopal Church in America, which was held in the state of Ohio, and attending to the business of the convention; and the second was to continue some work which had been started through the Bishop of London, the Bishop of Winchester, and others, and which had risen out of the Lambeth Conference. Although he did not receive a commission from that house, he felt himself a representative of the house the whole time. Such journeys as had been taken in the United States by the Archbishop and the Bishops of London, Hereford, Southwark, Birmingham, and St. Albans were of international importance. Everywhere that he went he heard the names of those Bishops mentioned not only with respect but with an extraordinary feeling of affection. If he might say a word of encouragement to his younger Episcopal brethren, he would recommend them to make a point of travelling in the United States and helping their brethren there in the magnificent task which was set before them of converting the great masses of people in that country into a homogeneous English-speaking and English-feeling nationality. He had not been for one moment cognizant of anything except a feeling of the greatest brotherliness towards the English nationality. He had very pleasant experiences of unbounded generosity, kindness, and hospitality such as he had never experienced even in the most hospitable countries of Europe. It would be well worth while for the younger Bishops to visit the United States, not only for the sake of experiencing their hospitality, but for the purpose of bearing in some degree the burden which was laid upon the English nation, and particularly upon the Episcopal Church. Of the 100 millions of people in the United States only about one in sixteen belonged to that Church. The Episcopal Church in the States had absolutely no position before the law which was not possessed by every other religious communion in that land; but through its traditions, and through its position as an historic Church of great antiquity, it had a power of leverage such as did not belong to any other religious body. The Bishops frankly accepted the position of being on a social and religious equality with other religious bodies.

THE QUESTION OF DIVORCE.

One of the chief points touched on in the convention was the great question of divorce. That was perhaps the gravest social problem in the United States. Remarkable reports on that subject had been issued by the authorities, and they ought to be in the hands of everybody who was interested in it. From these, he understood that throughout the whole country one marriage in every twelve was dissolved, and in some of the states the proportion dissolved was found to be one in four. There was growing up an idea that marriage was terminable whenever the parties were inclined to terminate it. Under those circumstances the Bishops had agreed that the use of the Marriage service should never be allowed in the case of any divorced person. The discussion of this proposal was postponed by the House of Deputies for lack of time.

THE TITLE OF THE CHURCH.

Another subject considered was a change in the title of the Church in the Prayer Book. The present title was "The Protestant Episcopal Church of the United States." There was a proposal to take out the word "Protestant," and to alter the title of the Prayer Book to the following: "Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Holy Catholic Church, according to the use of that part of it known as the Episcopal Church in the United States of America." But the proposal was not accepted by an absolute majority, and it would, therefore, stand over for three years. The word "Protestant" had never been part of the title of any Church except that of the Episcopal Church of America. In the very important and growing missions of the American Church the missionaries found it very difficult to explain the word "Protestant" to people who joined their community. There was a general agreement among both High Churchmen and Low Churchmen that a change of title was ad-

visable, and it was expected that some change would be carried out at the next convention.

BISHOPS-SUFFRAGAN.

A proposal was, however, carried to institute an order of Suffragan Bishops, to be elected by the diocese, and having the right to a place in the House of Bishops without the power to vote. The office of these Suffragans would be held for life and would not terminate on the death or removal of the diocesans with whom they were associated. He (the Bishop of Salisbury) hoped that in the future consideration of the question of Suffragans in the English Church it might be possible for the Upper House of Convocation to admit the Suffragan Bishops to their counsels.

CHRISTIAN UNITY.

A resolution was passed at the convention, on the motion of Dr. Manning, Trinity Church, New York, appointing a commission to bring about a conference for the consideration of questions touching faith and order, and that all Christian Communions throughout the world which confessed the Lord Jesus Christ as God and Saviour be asked to unite with them in arranging and conducting the conference. The chairman (Bishop Anderson of Chicago) was recognized as one of the leading men of the House of Bishops. A lay member of the House of Deputies had set aside a sum of 20,000*l.* towards the expenses of the commission.

THE SCANDINAVIAN CHRISTIANS.

As to the second part of the duty which he had undertaken to discharge, and which bore on the relation of the English Church and the Church of America, he did not wish to anticipate the report which would be given by the Bishops of London and of Winchester and others. He spent a great many months of this year in writing lectures, which he delivered in Chicago in the last week of October. There were, he believed, about two million Swedes in the United States. The Swedes were a most valuable set of colonists. Their honesty and diligence, their love of religion to a certain point, and their many virtues made them most welcome citizens, and they amalgamated very swiftly with the Anglo-Saxon population; but only one-quarter of them were attached to any religious body as actual members. If an alliance between the Church of America and the Church of Sweden in the mother country, and that of the Augustana Synod in U. S. A., could do anything to bring the great mass of these valuable colonists into closer Church fellowship it would be a most excellent work for the United States. It would bring the American Church into touch with a most important body of Christians, equal in number, probably, to all other Evangelical Christians put together—namely, the Lutherans. It was estimated by Dr. Lenker of Minneapolis that there were about seventy million Lutherans in the world. If the English Church and the Church of Sweden could enter into a thorough and intimate alliance with the American Church, we should be in touch with a body of persons who had preserved a very strong hold upon Christian truth, a hold much stronger than that of any other Evangelical religious body, except the Scotch Presbyterians, and we should be able, in that way, to do a very great work for the Church of England. Here might be a door open for a much greater movement than any other which had been possible for centuries. The getting into touch with the enormous body of Lutherans was a matter which had occupied the attention of many of our predecessors in the reigns of James I. and Charles I. He had only recently become acquainted with the steps which were taken in the matter by Archbishop Laud and other Bishops. The death of Gustavus Adolphus put an end to an opportunity for alliance which never arose again. He could only say, in concluding his account of his visit, that he had come back to his own country with a heart deeply moved with thankfulness to dear friends on the other side of the Atlantic. He had found them courteous, generous, and lovable in the very highest degree, and profoundly desirous of building up a great fabric of national life and of national Christianity.

The Bishop of London thanked the Bishop of Salisbury for his most interesting speech. He could only echo what the Bishop had said as to the wonderful welcome which the English Bishops got on the other side of the ocean. Every visit like that which had just been made tended to forge the links of brotherhood and mutual affection. The points which the Bishop of Salisbury had brought forward on the various questions to which he had alluded had a very special interest for him (the Bishop of London) because he was present at the convention of three years ago. It was very interesting to hear how matters

had progressed in three years. What had surprised him was the unanimity of the Bishops on the Marriage question. It had a very great bearing on the conduct of Churchmen here, and they would do well to take the deepest heed to it. The change of name of the American Church was suggested nine years ago and was warmly debated among the Bishops. It was extremely interesting to hear that the change was likely to be accepted.

THE BISHOP OF SALISBURY'S VISIT TO SWEDISH INSTITUTIONS IN THE U. S.

BY THE REV. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette.

II.

WHEN in Sweden, Bishop Wordsworth visited Lector Waldenström, and naturally desired also to come into touch with the results of his movement, the so-called Mission Friends, in the United States.

We visited the University of Minnesota and conferred with Scandinavian professors there, one of whom belonged to the Mission Friends, but got our best statistical information from the Rev. Dr. Lenker, an American Lutheran, of the General Synod, who received us most courteously at his home in South Minneapolis. We saw in Minneapolis the results of the complete congregationalism which has grown out of Waldenström's movement here; three churches on one street, very near to one another, all of different bodies, and all harking back to Waldenström, who is still alive. But Waldenström's theological weakness on the Atonement does not seem to be equally reflected by his American disciples.

The Swedish Mission Covenant, one of these Waldenströmian bodies, has a college at North Park, Chicago, which we visited, after the president, Dr. Hjelpe, had lunched with us. We were charmingly received, and we derived a very fine impression of the humane spirit in which the work seems to be carried on. Lutheranism is more orthodox perhaps, but *stiffer*. And the Mission people do not seem to wish to be unorthodox. They, too, have published and recommended forms of worship, which can fairly be called Lutheran, and are dignified and impressive. We saw at North Park the whole student body and were courteously invited to address them.

The Mission Covenant officials describe their body as only recently interested in education. But in a short time their ministry will be as well educated as one could desire. All things tend to level up as well as level down. And their delightful spirit, which has led them to call themselves *Mission Friends*, makes them most easy of approach. They are growing very rapidly in the Northwest, where, as in North Dakota, the Augustana body is weak. An Augustana pastor who should become intimate with our clergy, would, I think, become immediately an object of suspicion among his own people. I do not think the Mission people would assume the same attitude.

Now for a brief discussion of the Augustana objections to our policy and acts. They are particularly hostile to us on account of our Swedish church in Providence, which they say we stole from them. We never understood it in this way, or that any congregation which came to us had been definitely incorporated in their synod, although perhaps it might afterward have become so, had we not received it. I do not think, speaking for myself, we would encourage such a proceeding as taking away one of their congregations. But it is worth noticing that the Rev. Mr. Unonius, who began our work in 1849, was just as much an object of hostility to the subsequent founders of the Augustana as any of our men became afterward. The character of Unonius was so sharply attacked that, in self-defence, he had recourse to legal proceedings; but there was never any question of his standing in Sweden.

Unonius was a member of Nashotah's first class, and I suppose it was he who introduced the policy with regard to divine service which was afterward pursued by us. The home Church has not criticised us for doing so. Old Dr. Collin, the last of the original Swedish mission, all of whom were instructed from home to preserve friendly relations with both ourselves and the Lutherans, was hardly cold in his grave before Unonius began his activity; and the Communicant letters issued by authority under Archbishops Reuterdaahl and Sundberg, for thirty years after 1866, were couched in exactly the same spirit as these old instructions: they mentioned both ourselves and the Lutherans as a proper pastoral resource for incoming Scandinavians.

The American Church has never had a Swedish version of

her liturgy. The Swedish liturgy embodies in slightly different order the same elements as our own. To license the use of it is no more improper than it was for the Swedish authorities to license a Swedish Bishop to perform Confirmation in the English chapel at Göteborg, after the English form. As to Swedish vestments, they are not exclusively Swedish. Alb and chasuble are just as much English as Swedish, and gown and bands are familiar to every one in our Church who is rising fifty years old. The Swedish gown, which appears peculiar to them, is not really so. It is worn by the Roman clergy in Belgium and Canada, and is really nothing but a priest's cloak in thin material, quite unlike the so-called Lutheran gowns of Denmark and Germany.

We, in this country, have no exclusive law of vestments. What is decent, and traditional, is proper. We cannot say that the Swedish vestments are improper.

The Swedish Church undoubtedly regards the Augustana Synod as a daughter Church, but they do not regard themselves as responsible for their daughter's policy. And they do also regard us as a sister Church. If it were not for the situation in the United States, there would be no difficulty in arranging a harmonious scheme between the English and Swedish Churches. The extraordinary growth of Lutheran immigration to this country, from Germany, Denmark, Norway, Sweden, Hungary, etc., has created the difficulty; and it is not fair to cast the burden of it upon individuals here or there in our Church. So far, we have simply taken the Swedish Church at its word, and history is on our side.

I noticed a disposition at Rock Island to disparage the character of some of our men. This disparagement seemed to be confined to those who had worked with Augustana for any time. Those who came direct to us from the old country and had never been with Augustana at all they did not disparage. I know personally thirteen of our Swedish clergy. The task before them is very much more difficult than that before our American clergy. The methods of the Augustana are different from those of most other bodies. But these thirteen clergy seem to me to average very well. A number of them have done excellent English work, several are very eminent for scholarship. It does not seem to me that it would be well for us if thirteen of our clergy went to Rome to waste time over a recital of their failings: especially if we said nothing about them when they were with us. And no one's character bears complete exposure. I am willing to confess much to my Heavenly Father that I would be ashamed to have other people know, in which, I suppose, I am not singular. And, whatever we have to do in this world, we must get sinners to do it. No, the question of our relations really has nothing to do with the details which most strike the Augustana people. We must abandon all Swedish work, whether done by saints or comparative sinners, if we wish the grievances of the Augustana to die out.

It is worth noting that practically the whole of the instruction at Augustana College is in English; that their clergy preach in English as well as in Swedish; that they themselves do not wear the Swedish vestments; that many of their hearers do not understand Swedish well enough for literary purposes. Their admirable Hymnal is very largely made up of English work, both words and music. "I see," said Bishop Wordsworth, looking it over, "several of my father's hymns." Bishop Doane's work can also be found. It is a joyful thing that praising God seems to make men forget controversy.

If we are to have reunion committees in this country they ought to deal not with minor synods, but with large representative bodies like the General Council, or joint committees of the several bodies together. Much progress cannot be expected; but it is certainly a shame that we ourselves are so badly informed. It is true that we never talk much about our neighbors, but we might have much good to say, if we only knew it. I venture to think that anyone who would read the preface to the joint Church Book put forth by the General Council, General Synod, and United Synod South, would immediately sit up and resolve to read more. And the spectacle of what the Augustana has evolved out of her poverty, and the way her ministers travel and work, the way they catechize, keep summer schools, and bear the burden of work in two languages, ought to stir us up, not to antagonism, but to as good a record of liberality and constructive work.

WE CAN never replace a friend. When a man is fortunate enough to have several, he finds they are all different. No one has a double friendship.—Schiller.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

WHAT ONE CALIFORNIA CITY IS DOING.

RIVERSIDE under her new charter has provided for a park commission and a tree warden. The park commission has absolute control of the parks, streets, and avenues of the city, and the tree warden is their active member. All ordinances of the city referring to the streets and parks provide that none shall plant, trim, or dig out any shade trees on or along the streets and avenues of the city without first getting permission from the board of park commissioners. The board, so far as money is available, is doing all the planting and pruning of the street trees. It is taking out on many streets the few un-ornamental trees which were originally planted there, and getting harmony and symmetry. At first the people were very much opposed to the idea, but after a struggle they have accepted it, and are rejoicing in the fact that they are now well on the way towards the making of the "city beautiful" in Riverside.

The tree warden is an enthusiastic idealist. His hope is to go to heaven from the most beautiful place on the earth, and that is to be Riverside. He is over seventy-five years of age, and he is doing magnificent things with the energy he has left—teaching the people how glorious a thing it is to have the beautiful trees surrounding them on all sides.

"Universal coöperation is the rule now with our streets. No one attempts to dig out a tree without first having permission, and it is not dug if it is a necessary factor in the making of that particular street more beautiful. No one attempts to prune a tree, however far from the center of the city, without first having permission and getting the idea of the tree warden as to the manner of pruning the same. No one attempts to plant trees along the front of his place without first coöperating with and having the suggestions of the tree warden and of the park commission. I rejoice to say that we are accomplishing something," a local newspaper correspondent writes.

"We have a park of over fifty acres and hope to add another fifty acres to it by a bond issue carrying sufficient funds to purchase and make beautiful the whole hundred acres.

"We were successful also, through the generosity of one of our leading citizens (now the mayor), in getting a splendid playground for our school children, and we are equipping it this year to the extent of \$7,000. We hope—we believe in fact—that we are going to make a "city beautiful"; it will be something to be proud of, and proud to live in.

"I want to say also that our first council elected under the new charter is a splendid success. We have centered in our mayor almost the entire responsibility of the city government; he is our executive, with the power of appointing such men as the chief of police, street superintendent, the library board, the school board, etc., the last two with the consent of the council. He has absolute authority over the chief of police and the street superintendent—these offices are now being administered with the welfare of the people in view. We never have had a better run city, and if we only succeed in getting a strong, vigorous mayor, we can have a pure, wholesome, and successfully administered government. We have the recall and the referendum, and will use them if necessary."

THE FIGHT ON GRAFT.

Legislation to stop grafting is the order of the day in many sections of the country, and an anti-graft league has been proposed, but more important still than even these efforts, important though they be, is the persistent effort made on the part of public-spirited men to arouse the public conscience and create a public sentiment strongly and vigorously opposed to grafting of all sorts and conditions. Governor-elect Woodrow Wilson, of New Jersey, has been active in this effort. In one of his addresses he declared:

"Guilt is personal and individual. When law is violated some one directs the violation and some one carries it out. Corporations have no souls and no minds. They have, however, officers and directors, and these are responsible for policies and methods. These have minds and bodies, and nothing human is alien to them.

"To fine a corporation is to fine stockholders and perhaps bondholders, to fine the ultimate consumers who buy the output of the

corporation. They are innocent of corporate wrongdoings, and could not prevent it in any case. Punish the dummy director, and the species will disappear. Punish the active law breaker who abuses his power and the confidence of the investors and the public, and he will acquire wholesome respect for the law and his obligations under it.

"Of course laws must be just, reasonable, and enforceable. Where they are not, public sentiment will inevitably nullify them. But, having made sure of the morality, the honesty, the soundness of a law, and having decided to make it effective, the way to do that is to deal always with individuals and natural persons, to make responsibility personal. Whatever the crime, the offence, 'seek the man.'

"Colonel Roosevelt has also been of great service in driving the issue home. As he declared at Pittsburgh, 'The men who hurt Pittsburgh are those who are corrupt, not those who hunt out corruption. We can afford to differ in politics, but such differences must be between honest men. When it is one of honesty, then we should all stand together. I know of no party lines when I deal with crooks. If I have to make a distinction I will cinch the crook of my own party first, because I feel a responsibility for him; but I will also cinch the other crook as soon as I can.'"

When this spirit takes hold of the American people we may look for an era of honesty, economy, and, eventually, efficiency, in business and governmental affairs. That this spirit is taking hold has been demonstrated in more than one direction during the year, not alone in the defeat of men who were responsible for corrupt conditions, and not alone in the conviction of those who had participated in graft, but in a sounder sentiment, a sounder tone in public life. There has been an encouraging multiplication of the agencies working in this direction. The Bureau of Municipal Research has been in the forefront in the way of securing and publishing accurate knowledge concerning the situation. They are bringing about a healthful change of attitude in the treatment of these questions.

Under the old regime denunciation was the chief stock in trade. The one who could hurl the greatest number of opprobrious epithets at a wrong-doer or at an opponent was regarded as the most sincere and successful reformer. All this is changing. In its place we find the careful investigation of facts, the equally careful formulation of charges and their persistent pressing before the proper tribunals, leaving to the public to apply their own designation to the facts after they are presented to them in a clear-cut, impartial, effective way by those who know what they are talking about.

MUNICIPAL REFERENCE LIBRARIES.

In its last year book the St. Louis Civic League described a condition common to nearly all American cities: the absence of central bureaus of information at the city hall for the use of municipal officials. Each department acts independently, both in collecting and in giving out information. There is no official charged with the particular duty of collecting, cataloguing, and preserving municipal documents. Masses of valuable official material are permitted to go to waste for lack of proper facilities for filing, cataloguing, and preserving such material. There is no place in the city hall where a member of the municipal assembly or the head of a department can go for information showing what other cities are doing along any particular line. As a result he is often compelled to act upon measures without being able to satisfy his own mind that he is acting for the best interest of the city. Modern city problems are new and complicated. They can be rightly solved only after a careful study and analysis of the facts and experiences of other places. These deficiencies point to the need of providing for a department which will serve as a bureau of reference and information, charged with the duty of making available not only the records, statistics, and reports of the particular city, but also those of other American and foreign cities.

To a bureau of this kind, the St. Louis League declares, might well be assigned the following duties:

To have custody of all documents, reports, records, etc., belonging to the city and not in actual use by the departments. To collect laws, ordinances, reports, and records from other cities. To collect and make available for the various departments, information relating to the practical operation of laws and ordinances in other cities. To prepare or advise in the preparation of bills, ordinances, and resolutions, primarily as to their contents, not as to their legal forms. To supervise the city printing and issuance of all reports by the city. To serve as a bureau of municipal information to citizens and answer all inquiries coming from other cities.

From the beginning of its work in 1894 the National Municipal League has persistently insisted upon the value of

comparative data in dealing with municipal questions. A department of the kind outlined would prevent many ill-advised measures from becoming laws, and would often save the city an actual loss by preventing the passage of ordinances which have proved unsatisfactory in other cities.

Departments or bureaus of this descriptions have been established in Baltimore, Milwaukee, and Newark, N. J., and departments of statistics have for some years existed in New York, Chicago, Boston, and Philadelphia. Los Angeles has a privately maintained bureau.

A number of states have established similar bureaus, among them Wisconsin, New York, Rhode Island, California, Indiana, Pennsylvania, Michigan, and Virginia, and bills have been introduced in other legislatures providing for their adoption. Foreign cities years ago recognized the necessity of such departments in some form.

INDUSTRIAL ACCIDENTS are at present a fruitful source of discord between employers and the employed. An accidental bodily injury to a workman frequently calls for the payment to the workman of indemnity by his employer, or else a lawsuit. And the lawsuit follows, quite irrespective of whether or not the employer is legally liable. Of course, every lawsuit widens the breach which nowadays always exists between capital and labor. And when a settlement, or compromise is effected without a lawsuit, the negotiations which lead up to it frequently fail to bring about a good feeling between the workman and his employer.

An agency like the New York Museum of Safety, which lessens the number of industrial accidents, performs the still further service of bringing about a better feeling between two very large classes of our entire citizenship, and by so much makes this a happier country and our form of government more enduring.

THE Y. M. C. A. continues its intelligent social work. Three of its recent publications are worth very careful study: *Sane Facts for Patriots to Consider* shows the constituency of 27 cities to be 73.7 per cent. composed of descendants of foreign born parents. *The Association Among Industrial Workers* describes what is being done along those lines. The third is a report of the commission on the relation of the Association to young men and boys of foreign parentage. It is a comprehensive, suggestive report.

MILWAUKEE has established municipal dances. The first was held on the evening of November 26th under the auspices of the Public Playground and Social Educational Association. There was an enormous crowd in attendance. The Rev. Frederick Edwards, rector of St. James' Church, made one of several brief addresses, and Judge W. J. Turner, senior warden of the same parish, did so on the second Saturday night, when the crowd was still larger. These dances will probably be continued during the winter.

BOSTON has a School Voters' League, the object of which is to study the condition and administration of the public schools of Boston, to bring the results to the attention of the public, and to assist in electing suitable persons on the School Committee.

LONDON spends £26,188,444 for its municipal government—in other words, about a half a million sterling a week. Including the Water Board there are eighty-two local authorities responsible for the guardianship and the management of the city.

THE REV. CECIL MARRACK, chairman of the California Diocesan Commission on Social Welfare, has been elected to the Executive committee of the Christian Social Union to succeed the late Rev. N. B. W. Galloway.

A MASSACHUSETTS delegate to the Social Service Conference at Cincinnati has suggested that the Church should be represented by delegates at the meeting of the National Municipal League.

BIRMINGHAM, ENGLAND, has a municipal sanitarium. During the last half year it admitted 42, discharged 36, and continued 35 under treatment, there having been 29 in the sanitarium at the beginning of the period.

Correspondence

SUNDAY SCHOOL LESSONS.

To the Editor of *The Living Church*:

A WRITER in your issue of November 26th suggests that our Sunday schools adopt the International Lessons as we have nothing equal to them for teaching the Bible. A course of lessons was published three years ago which comes pretty close to the ideal for our Sunday schools. "All the salient topics from the Old and New Testaments are taught in a four-year course, the Old Testament chronologically and the New Testament in subject groups; the Lenten Lessons being chosen with reference to their ethical value in setting forth the principles of the Christian life. There is a Bible lesson for every Sunday. These lessons alternate in short terms separated by special Sundays for review, between the Old and New Testaments, to avoid the monotony of confining the scholar to one main subject throughout the year." The material for this course is the most practical and usable that can be found. Scholars and teachers are both inspired to work. I am in no way interested in the sale of this course but know its great value from having used it, and feel that it ought to be more widely known, especially when it is suggested that we must go outside to find our Sunday school material. I cannot ask you for a free advertisement but would be glad to tell any one where they can find out about this course of lessons.

Yours,
GEORGE R. HEWLETT.

St. James' Church, Skaneateles, N. Y., November 30th.

"THE RELIGIOUS EXPERIENCE OF DISSENTERS."

To the Editor of *The Living Church*:

THE Rev. Upton H. Gibbs objects to this statement in my review of Mr. Barry's *Ideals and Principles of Church Reform*: "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." The words should be read in their connection. The religious experience of Churchmen is inextricably bound up with the reception of sacraments; and the value we place upon the sacraments—baptism, confirmation, Holy Communion—is a witness to the reality of the gifts we receive through them. On the other hand the various Protestant societies disparage the sacraments, which they would not do if they received through them such blessings as we experience. Why is it that Protestants generally so commonly neglect baptism, and minister so infrequently their Lord's Supper? Mr. Gibbs takes it for granted those living in separation from the Church not only have valid baptism (and some of them may have it), but also that that valid baptism "incorporates" them "into the Body of Christ, which is the organ of the Spirit."

This view was entirely unknown in antiquity. There are two views in the ancient Church about schismatical baptism, both widespread. St. Cyprian and many Easterns held that such baptism was utterly null and void. The view which finally prevailed, however, was that schismatical baptism, if otherwise duly administered, was valid and not to be repeated, but that it did not admit into the Catholic Church, and was entirely inefficacious, until the person so baptized was received into the Church by the laying on of hands. Then the baptismal gifts that had been dormant at once began to have power.

This teaching is given with great fulness by St. Augustine in his *De Baptismo* and other treatises concerned with the Donatists.

Am I mistaken in saying that these are the only two views known in antiquity? Can any of the fathers be quoted in support of Mr. Gibbs' view?

Christianity, if it be a divine revelation, must be what it was in the beginning. There may be more explicit and developed statements of the Church's teaching; there cannot be a reversal of what was originally taught. The general line of the Anglican communion has been to appeal to the New Testament, the primary documents of our religion, as interpreted by the witness of the early fathers. There are two other possible lines: we may accept the assertions of the Bishop of Rome as to what original Christianity was; or we may throw aside otherwise the evidence of history, and each one for himself interpret the teaching of the New Testament in accordance with his own private judgment. But it is not reasonable to accept in some matters the Anglican line, but, if we do not like the result, flee for refuge to the Protestant line of individual private judgment. Is there any question as to the voice of antiquity on schismatical baptism?

The religious experience of Cornelius the Centurion is by no means to be despised. It shows what man, fallen man, is capable of by God's help independently of the special supernatural gifts

that belong to the Christian Church. The modern Protestant has a fuller knowledge of God's truth than the Roman Centurion had, and so has higher privileges. Many, corresponding to the light and grace God gives them, put to shame the multitude of careless and lukewarm Churchmen, who walk not worthily of their high vocation. Would that it could be said of us all as of Cornelius: "He was one that feared God with all his house, who gave much alms to the people, and prayer to God always"! GEORGE B. JOHNSON.

Burlington, Vt., November 29, 1910.

THE REPORT ON THE PERMISSIVE USE OF THE REVISED VERSION.

To the Editor of *The Living Church*:

IT appears from the letter of the Rev. Dr. Thomas J. Packard recently printed in *THE LIVING CHURCH*, that offence has been given by certain expressions in the report made to the General Convention on the Permissive Use of the Revised Version. The consideration of the question of permissive use was delegated by the Joint Commission on Revision of the Lectionary to a sub-committee of three members consisting of the late Bishop of Rhode Island, chairman, Rev. Endicott Peabody, D.D., and the undersigned. Bishop McVickar's death deprived the report of the sub-committee of the weight which would have been added by his formal approval, although he was known to be in full sympathy with the recommendations as made. The actual preparation of the report was left to me, and it is for this reason that I come forward, individually, to express to Dr. Packard (and through him to others who may feel as he does) my sincere regret for what he construes as a slighting reference to the work of the Marginal Readings Commission. While it is true, in a technical sense, that my colleague, Dr. Peabody, and all the members of the Joint Commission, are responsible for the statements contained in the report, yet the responsibility rests peculiarly upon the writer, whose work may have been accepted after only cursory examination. If, therefore, any apology is due, it is due from me.

The paragraph in the report which has offended Dr. Packard is one that follows immediately after the sub-committee's recommendation of the permissive use of the Revised Version. It is as follows:

"The existence of the Marginal Readings Bible need not embarrass us in the action which we advocate. The marginal readings were selected exclusively from the English Revision. It represents, therefore, no independent effort at translation, and is in effect a reprint of the King James Version accompanied, as alternative readings, by some only of the changes in the English Revision. Those who believe in it most heartily cannot claim for it any scholarly value. While its use divides us from other Christian bodies it would be unwise at the present time to ignore it or to advocate a discontinuance of its use."

The particular passage which seems to Dr. Packard to contain a "sneer" is the following:

"Those who believe in it (i. e., the Marginal Readings Bible) most heartily cannot claim for it any scholarly value."

Dr. Packard seems to think that this passage is equivalent to a statement that the members of the Marginal Readings Commission are not scholars, and that work done by them is not scholarly work. I ask him to accept my assurance that no such meaning was intended to be conveyed by me. I have become accustomed to the limited use of the word "scholarly" as indicating a new contribution to our stock of knowledge in any field, resulting from original research and independent investigation. I had supposed that this had come to be the accepted meaning of the word among educated men, and that in this sense the members of the Marginal Readings Commission would not claim that their work possessed scholarly value. I never for a moment intended to intimate that there are not men on that Commission entitled to be ranked as scholars, or that the Commission as a whole are not equipped to do a piece of scholarly work if called upon to do so by the nature of the task delegated to them. Rightly or wrongly, I believed (and still believe) that the Marginal Readings Bible is not the result of independent scholarship. I did not mean that, here and there, an independent translation may not have been made of a particular passage, and I do not wish to underestimate the value of the work done by the Commission in connection with the Apocrypha. I was speaking of the work as a whole, and I made the mistake of supposing that I was stating a proposition to which all would assent.

The other points to which Dr. Packard takes exception are less important. They merely raise the question whether the following statements in the report of our sub-committee were erroneous:

1. "As already explained, the English and American Revisions may be regarded for practical purposes as one Version."
2. "The Marginal Readings were selected exclusively from the English Version."

In quoting the former statement Dr. Packard, doubtless inadvertently, has omitted the words "as already explained." If the statement is read in the light of the explanation in a preceding paragraph of the report, it will be hard for any open-minded person to dispute the accuracy of the affirmation.

As to the second of the two statements, I think Dr. Packard is

right in objecting to the word "exclusively." Perhaps he would agree to the statement that the Readings were selected *chiefly* from the English Version.

My principal purpose in writing, however, is not to vindicate the correctness of our report, but to express the hope that Dr. Packard will concentrate upon me the responsibility for what has occurred. When the situation is thus understood, the expression of the views of one layman with no claims to scholarship will be seen to be so unimportant as not to be worth criticising.

Yours faithfully,
Philadelphia, November 30, 1910.

G. W. PEPPER.

A REPRESENTATIVE OF JAPAN.

To the Editor of *The Living Church*:

CHURCH people who are interested in Japan are much to be congratulated on the presence in this country of the Rev. Dr. Joseph S. Motoda and on the fact that he will remain for a time at Bishop McKim's request, as representative of St. Paul's College, Tokyo. No one can better represent Japan to America and America to Japan. As a graduate of Kenyon College, a graduate and for three years holder of the first fellowship of the Philadelphia Divinity School, a Ph.D. of the University of Pennsylvania, and a graduate student in sociology of Columbia, he carried some of the best gifts of America to Japan. Since then, as pastor, preacher, and president of the Standing Committee of the Japanese district of North Tokyo, over which Bishop McKim presides, as head of an important government school, and by a connection of fifteen years or more with St. Paul's College, of whose great Middle School he is headmaster, he has earned the right to speak of Japan and of our work there with an authority which no foreigner can ever attain. It is earnestly to be desired in the interest of our Japanese work, and still more, if possible, of the Church here, that his message to us should have as wide a hearing as possible.

It is an interesting fact, by the by, that a few years ago Dr. Motoda was sent as a delegate to the meeting of the international Y. M. C. A. in India, and had a wide hearing among the educated people of that country.

Application for Dr. Motoda's services as a speaker can be made to Mr. John W. Wood at the Church Missions House, 281 Fourth Avenue, New York. But this time is necessarily short.

THEODOSIUS S. TYNG.

AUTHORSHIP OF "THE ROMAN QUESTION."

To the Editor of *The Living Church*:

THE authorship of a book entitled *The Roman Question* has been credited to the Rev. T. T. Carter, the well known Canon of Christ Church, Oxford. We find the credit thus given, in the ordinary way, upon the fly leaf of the book in question.

In a list of books which Bishop Grafton has given in his tract on *Pro-Romanism*, as "books which may be found useful on the Roman Question," he mentions this book in the following form: "*The Roman Question*, by an aged priest, supposed to be T. T. Carter."

While no doubt is intimated, on the fly leaf, of the authorship being that of Canon Carter, but is directly attributed to him, yet Bishop Grafton, who is well versed in these things, makes it an open question and we have heard this doubt expressed in other quarters.

The book is quite temperate and not unscholarly. Yet there are places where one is forced to reflect that a scholarship inferior to that which we naturally attribute to Canon Carter, impelled the scribe.

Several of these passages might be instanced. They are especially conspicuous, perhaps, where quotations are made from the Fathers. As an example of this, we find him quoting, on page 42, Irenaeus, in a very disjointed way—a way unbecoming a man of his scholarship. The passage referred to will be found in the Coxe edition of the Ante Nicene Fathers, Vol. I, page 415. I have three different translations before me and they are all substantially the same. The Coxe edition, which is more generally accessible, may be relied upon as a fair translation.

In justice to the reputation of Canon Carter and to Anglican scholarship in general, it would seem apropos to invite comment upon this subject.

Quincy, Ill., Dec. 4, 1910.

Faithfully,

J. A. M. RICHEY.

HOW WONDERFUL is the gift of divine love! The flame of love descends from God into the humble soul, penetrating to the centre of its spirit, embracing the will, embraced by the will, carrying us gratefully out of the contracted limits of our self-love towards the divine Author of all life and happiness. This love is the living bond between God and the soul: on the one side, an extension of God's eternal love to us; on the other, a return of love to our divine Benefactor, the free restoration to Him of the life He has given to us, the full homage of all we are and have received.—F. F. BUERMEYER, in the *Lutheran*.



Literary

NATIVITY BOOKS AND OTHERS WITH SACRED SUBJECTS.

The Christmas story is the never-dying theme of a number of the handsomest books of the year. *Christmas Day*, by Washington Irving, gives us the old and well known story with colored illustrations in the manner of the early nineteenth century style, but with the perfection of modern work (Hodder & Stoughton, 50 cents). *Christmas Bells*, a book of joy and peace, by May Byron, gives us a collection of beautiful poems, the first few of which deal with Christmas subjects, and extracts from a number of serious writers in prose. There are handsome colored illustrations (Hodder & Stoughton, 50 cents). In *One Night in Bethlehem*, by W. J. Dawson, we have a fanciful tale in which the Christ Child and the song of the angels furnish the central theme. This also is well illustrated in colors, similar to the booklets already named (Hodder & Stoughton, 50 cents). A series of practical thoughts appropriate to Christmas time is given us in beautiful form with pen portraits with the title *Crowding Out the Christ-Child*, by S. D. Gordon (F. H. Revell Co., 25 cents).

More elaborate than this are two art books entitled respectively *The Christ-Child in Legend and Art*, by Ida Prentice Whitcomb and Sara E. Grosvenor, and *Our Lady in Art*, by Mrs. Henry Jenner. Both these are illustrated with halftones from the masters. The first tells the Christmas story as shown by these pictures, with carols and poems interspersed, and is preëminently a Christmas gift book (Dodd, Mead & Co., \$1.00). The second treats its subject more fully from the artistic side and shows the study of Our Lady in the various scenes of her life and the traditions of her assumption, as these have been embodied in the treatments of the great painters of all ages. This book is one of a series of "Little Books on Art." Another volume in the same series is *Christian Symbolism*, by Mrs. Henry Jenner, in which the symbols that have grown up during the Christian centuries, including the eucharistic vestments, the symbolic numbers, etc., are described and illustrated (A. C. McClurg & Co., \$1 each).

To these may be added, because they are of a sacred character, though they pertain rather to the Easter festival than to Christmas, a handsomely made booklet by Ralph Connor entitled *The Recall of Love, a Message of Hope*, in which the spiritual experience of St. Peter during the night of the Crucifixion and the days following until the Easter story was made clear to him, furnishes the theme (Hodder & Stoughton, 50 cents). There is also *A Legend of Jerusalem*, by David Smith, D.D., in which the story of a seeker has the same double theme of the Crucifixion and the Resurrection for the setting about which the narrative rests. Both these are illustrated in colors (Hodder & Stoughton, 75 cents).

RECENT BOOKS FOR CHILDREN.

We begin with books of Bible stories, of which there are perhaps fewer new ones this year than generally, but an abundance notwithstanding. We put first a series of two large quarto volumes by S. B. Macy entitled, respectively, *In the Beginning*, being the book of Genesis told to children, and *From Slavery to Freedom*, from the birth of Moses to the entry into Canaan—the book of Exodus. To the first of these an appreciative introduction is contributed by the Bishop of London, which alone would be sufficient guarantee of the value of the series. We can say more than that, however, for the two volumes. They contain the Bible story very simply told and interspersed at times with verses, and the illustrations, partly by colored plates and partly by outline, are quite satisfactory. The atmosphere of the Orient is retained in the simplified language. One might wish, however, for a little more interpretation of these Old Testament stories in such wise as to point to their prophetic character as types (Longmans, Green & Co., \$1.25 each). Another Old Testament book is *An Old, Old Story-Book*, compiled by Eva March Tappan, in which the text of the King James' version is used, but printed in modern style with topical headings, and omitting those parts that are not appropriate to children's stories. The illustrations, of which there are only nine, are excellent half-tones (Houghton-Mifflin Co., \$1.50). Something of a novelty is found in a really successful attempt to make the story of Jeremiah real to children, in *Never-Old Stories*, by Lettice Bell, author of *Go-to-Bed Stories*. The chapters treat of the life and times of the prophet very simply and with vivid interest. There are four tint illustrations (Hodder & Stoughton, \$1.25). We have only one new volume of New Testament stories. It is *The Story of Jesus* told for children, by E. F. Jones. The narrative is simple and appears to be well conceived. The eight colored illustrations, however, are somewhat crude (Thomas Y. Crowell & Co., \$1.00).

Next we consider two "annuals," of which *Chatterbox* is so well

known that it is hardly necessary to say more than that it is at hand in its usual form (Dana Estes & Co., boards, \$1.25, cloth, \$1.75). Considerably more attractive in appearance is *Dutton's Holiday Annual*, now in its twenty-third year, and containing an abundance of stories in good type and of good illustrations, both in colors and in black and white (E. P. Dutton & Co.).

Next we come to Fairy stories. Of these we find but three new volumes for the present year. One, in which the stories are beautiful tales of the stars, teaching simple astronomy without seeming to teach anything at all, is *Star People*, by Katharine Fay Dewey. We are confident that this will be a welcome volume to many little children (Houghton, Mifflin Co., \$1.50). A second volume is entitled *Chinese Fairy Stories*, by Norman H. Pitman, and deals with the folklore and the demonology of the Orient, the character of the story being somewhat akin to *Arabian Nights* (Thomas Y. Crowell & Co., \$1.00). Third and last we have a much smaller volume, by Demetra Vaka, who has already shown surprising literary versatility in following her study of Turkish life, *Harcmlık*, with her Franco-American novel, *The Duke's Price*, entitled *Finella in Fairyland*. Small though this is, it gives room for a beautiful story with a good lesson attached to it. The illustrations are in tint (Houghton, Mifflin Co., 50 cents).

BOOKS FOR LITTLE CHILDREN.

Of miscellaneous books for little children, before the age at which they need to separate into books for boys and books for girls, we have a number and as attractive as any of the past years. Perhaps we may well place first a new volume by Abbie Farwell Brown, author of *The Loncsoonest Doll*, entitled *The Christmas Angel*; partly because of its realism, and partly because one knows that when Miss Brown essays to write a story, all the children will be glad to read it, and then their parents will wish to read it also. It contains a good touch of the Christmas spirit and is an attractive gift for the day (Houghton, Mifflin Co., 50 cents). A little book of verses and colored pictures is *The Happy Book*, pictured by Millicent Sowerby, told by Githa Sowerby (Hodder & Stoughton, 40 cents). Handsomely printed on heavy paper, a verse and its illustration alternating on pages facing each other, in large type for little children and containing outline and colored illustrations, is *Little Girl Blue*, by Josephine Scribner Gates. This is the story of a live doll who lived in the woods until she could learn to say "please," and the story of how she learned it is very happily told (Houghton, Mifflin Co., 50 cents). A handsome book with most attractive half-tone illustrations from photographs and tinted borders, but verses which leave much to be desired, is *The Little Old Outlaws*, by Anne Archbold Miller (A. C. McClurg & Co., 75 cents). *The Journey Book*, with pictures and text, by DeWitt Clinton Falls, is a collection of outline pictures from many lands, some of which appear rather in the form of caricatures and none of which quite do justice to the requirements of the "good little boys and girls" for whom the book is intended (Century Company, \$1.00).

Coming down to continuous story books for the younger children, all friends of cats will delight in a story of four kittens entitled *Brothers in Fur*, by Eliza Orne White. One would have difficulty in telling which of the beautiful kittens to choose from their handsome portraits and from the pleasant stories about them (Houghton, Mifflin Co., \$1.00). There are two new books by Amy Brooks entitled, respectively, *Dorothy Dainty's Winter* and *Prue's Playmates*. Both of these are volumes in series that have come to be well known and appear quite equal to their predecessors (Lothrop, Lee & Shepard Co., \$1.00 each). There is also a ninth volume of the "Brick House" books entitled *The Other Sylvia*, by Nina Rhoades, in which the heroine is an eight year old girl (Lothrop, Lee & Shepard Co., \$1.00). For children of eight or nine an attractively made book is *The Seedlings' Harvest*, by Mrs. Lillian E. Roy, in which there are a colored frontispiece and several full-page halftone illustrations (Wessels & Bissell Co., \$1.25).

BOOKS FOR BOYS.

Books of outdoor life, camping, roughing it, and the like, may be commenced with a second volume in the "Billy To-Morrow" series, entitled *Billy To-Morrow in Camp*, by Sarah Pratt Carr. Such happy events as being lost on a desert island and other scenes of camp life are phases of the story (A. C. McClurg & Co., \$1.25). Indians, wolves, bears, mooses, and other fierce denizens of the forests help to enliven *Tim and Roy in Camp*, by Frank Pendleton. The book is an attractive one (Lothrop, Lee & Shepard Co., \$1.50). A little milder in tone but quite as replete with interest is *The Young Guide*, telling of two live boys in the Maine woods, the third volume of "Norman Carver Series," by Clarence B. Burleigh. Here we find that the real woods of to-day, even in New England, can procure a life of considerable excitement (Lothrop, Lee & Shepard Co., \$1.50). Western ranch life is the scene of *The Little Knight of the X Bar B*, by Mary K. Maule, in which the story revolves about a mysterious lad of gentle breeding, who appears upon the scene and whose personality arouses considerable interest (Lothrop, Lee & Shepard Co., \$1.50). The sixth of the "Dave Porter Books," by Edward Stratemeyer, is entitled *Dave Porter at Star Ranch*, and will be found up to Mr Stratemeyer's high standard. In this bronchos, cowboys, wild cats, crazy steers, with an occasional elk or bear, stand in the lime-light (Lothrop, Lee & Shepard Co., \$1.25). Redolent with the grow-

ing demand of conservation of lumber assets is an excellent volume entitled *The Boy with the U. S. Foresters*, by Francis Rolt-Wheeler, in which the illustrations are made from photographs taken by the U. S. Forest service and show some of the natural resources which still remain to the country (Lothrop, Lee & Shepard Co., \$1.50). We move now across the Atlantic to Africa for the scene of the next volume, being *The Two of Them Together*, by the Rev. Arthur Shearly Cripps, M.A. The author, an English clergyman, is able to tell of South African adventures from real knowledge of his subject and to tell them in a very interesting way. There is also a Churchly tone throughout, without in any sense being over-pronounced. The illustrations are excellent colored plates (Mowbray. The Young Churchman Co., American agents, \$1.00).

Stories of school and sport may come next. These may not be as full of hairbreadth escapes as the stories of the plains and of the African veldt, but they are near enough to show that the occasional loss of life or limb in school-boy sports is sufficient to lend excitement to the narratives. In *The Boys of Brookfield Academy*, by Warren L. Eldred, we have without vulgarity a healthy and enjoyable story (Lothrop, Lee & Shepard Co., \$1.50). *At the Home Plate*, the second volume of "Stories of the Triangular League," by A. T. Dudley, is a story of the winning of a prize cup in which a good deal of baseball, football, and hockey are in evidence (Lothrop, Lee & Shepard Co., \$1.25). An American boy in an English school is the subject of *An American Boy at Henley*, by Frank E. Channon, in which the difference between English and American school life clearly appears (Little, Brown & Co., \$1.50). A lively story of an American military school is *Winning the Eagle Prize, or The Pluck of Billy Hazen*, by Norman Brainerd, the second volume of "Five Chums Series" (Lothrop, Lee & Shepard Co., \$1.25). All sorts of school pranks and experiences are set forth in *Larry Burke, Freshman*, by Frank I. Odell (Lothrop, Lee & Shepard Co., \$1.25). Sports and other fun are the characteristics of *Kingsford, Quarter*, by Ralph Henry Barbour, in which an occasional bully shows the real value of the decent sort of boyhood that prevails generally in the book (The Century Co., \$1.50). A Hudson river school gives the scene for *The Crimson Ramblers*, by Warren L. Eldred, which is issued as the first volume of what is to be known as "St. Dunstan Series," taking the name from the school that gives the background to the story. A summer vacation camp in Maine helps to enliven the interest (Lothrop, Lee & Shepard Co., \$1.50). An aeroplane story, calculated to be the undoing of Jules Verne, is *Round the World in Seven Days*, by Herbert Strang. Incidentally the rescue of a fair maiden from a burning ship is only one of the marvels of the expedition (George H. Doran Co., \$1.25). The quest of a missing boy alternates with other splendid features of a Mississippi cruise, and incidentally with a good deal of sport, in *The Lakerim Cruise*, by Rupert Hughes (The Century Co., \$1.50). An automobile affords the background for a great deal of fun in another Stratemeyer volume entitled *The Automobile Boys of Lakeport, or A Run for Fun and Fame*, being the fifth volume of "The Lakeport Series," by Edward Stratemeyer (Lothrop, Lee & Shepard Co., \$1.25). James Otis also has a new book entitled *The Wireless Station at Silver Fox Farm*. The scene is laid on the Maine coast and wireless telegraph is a factor that is made to be very interesting (Thomas Y. Crowell & Co., \$1.50). A travel story of England is *Four Boys and a Fortune, Why They Went to England and What They Found*, by Everett T. Tomlinson, described as the fourth volume of "Our Own Land Series." It should not be understood as merely a book of travels, for it is full of life throughout (Lothrop, Lee & Shepard Co., \$1.50).

When we begin on historical stories we have to acknowledge another book from Mr. Tomlinson's pen dealing with the days of the Civil War and entitled *The Young Blockaders*. This is the second volume of "War for the Union Series." The blockade feat gives a splendid opportunity for the author to write one of his typical stories (Lothrop, Lee & Shepard Co., \$1.50). Revolutionary days are recalled in *Light Horse Harry's Legion*, by Dr. Everett T. Tomlinson. Historical characters that are here portrayed include Light Horse Harry Lee and General Greene, with others. The book is an excellent one (Houghton, Mifflin Co., \$1.50). A thrilling story of England in the thirteenth century, being somewhat after the signing of *Magna Charta*, is *The Rout of the Foreigner*, by Gulielma Zolinger. The writer has heretofore taken humorous subjects for his stories, but is equally successful in his attempt at the historical type (A. C. McClurg & Co., \$1.50).

Books for boys written with a serious purpose and not merely as stories, may come next. A trilogy of biographies quite as absorbing in interest as any of the stories we have been examining is *A Brotherhood of Heroes*, being memorials of Charles, George, and William Napier, selected and arranged by Stephen Gwynn. In this volume we see that chivalry is not dead and that it prevailed in the English campaigns in India, which furnished so many thrilling incidents. The illustrations are excellent colored plates (Mowbray. The Young Churchman Co., American agents, \$1.40). Theodore Roosevelt's *Stories of the Great West* is issued in a new edition and has lost none of its excitement thereby (The Century Co., 60 cents).

Two volumes that are rightly termed "inspirational books," issued from the pen of Orison Swett Marden, editor of *Success*, are, respectively, *Getting On* and *Be Good to Yourself*. These take the

form of short, practical readings on all sorts of subjects, which ought to, and no doubt will, prove readable to older boys and young men (Thomas Y. Crowell & Co., \$1.00 each). Quite different in character is a simple book of tricks, more or less feasible, entitled *More Tricks and Puzzles, Without Mechanical Apparatus*, by Will Goldston (E. P. Dutton & Co., 50 cents).

BOOKS FOR GIRLS.

There are several books for girls in their younger years. *A Prairie Rose*, by Bertha E. Bush, is a story of roughing it when Western travel was performed under difficulties (Little, Brown & Co.). All sorts of pleasant things happen in *Betty's Happy Year*, by Carolyn Wells, the scene of which is laid partly in New York and Boston and partly in the country (The Century Co., \$1.50). School life in a Pennsylvania normal school gives the setting for *When Sarah Went to School*, by Elsie Singmaster (Houghton, Mifflin Co., \$1.00). A story of the American Revolution is *A Little Maid of Boston Town*, by Margaret Sidney, author of the famous Pepper books of years gone by, and still able to write as well as ever she did (Lothrop, Lee & Shepard Co., \$1.50). Differing from these others is a book sold for the benefit of the Sisters of the Holy Nativity, containing six short stories by Grace Howard Peirce, Associate of the Order. The book is entitled *Elizabeth's Story*. The stories are quite the equal of those that are published in more attractive form; for unfortunately the mechanical setting given to these stories is somewhat amateur in appearance.

Girls of high school years and beyond are not forgotten. *Dorothy Brooke's Vacation*, by Frances Campbell Sparhawk, follows upon an earlier book concerning the same heroine. A motor trip affords a considerable part of the scene of the story (Thomas Y. Crowell & Co., \$1.50). A story of school life is *A Schoolgirl's Battlefield*, by Raymond Jacobens, which is adorned with color plates (E. P. Dutton & Co., \$1.50). The "Sidney Books," by Anna Chapin Ray, have now their sixth volume, which is entitled *Sidney: Her Senior Year*, and which successfully carries the heroine through her final year at Smith College. We have here scenes appropriate to college and to the life and aspirations of young women generally (Little, Brown & Co., \$1.50). There is also another volume in the "Helen Grant Series," by Amanda M. Douglas, entitled *Helen Grant's Decision* (Lothrop, Lee & Shepard Co., \$1.25); and a boarding school story by Jean K. Baird, entitled *Hester's Counterpart* (Lothrop, Lee & Shepard Co., \$1.25).

We might note here a serious work of biography for girls and women, published with a dozen half-tone illustrations and a colored frontispiece, entitled *The Story of Saint Catherine of Siena*, by Netta Syrett. One wishes that our girls would read more devotional biographies of this nature. Some of them would, if they were given the opportunity (Mowbray. The Young Churchman Co., American agents, \$1.00).

FOR EVERYBODY.

Neither for boys nor for girls, nor for old people nor young, because they are for everybody, are some books that defy classification. One of these is *Sonny's Father*, by Ruth McEnery Stuart. Everybody has come to know "Sonny," who has at this stage reached the estate of a successful writer of literature, and his father is the same mingling of pathos and humor that we have come to know so well. In this volume we have pictures of mellow old age in sympathy with young life (The Century Co., \$1.00). Interesting also for everybody is a volume of *Tales from the Alhambra*, especially intended for young readers. The editor and adapter is Josephine Brower, and the illustrations are in colors (Houghton, Mifflin Co., \$1.25). A series of tales of English Minsters in several volumes comes from the pen of Elizabeth Grierson, who has heretofore written other descriptive books for young people, and who now brings some of the best known English Cathedrals into attractive hand-books, giving their stories very simply and adorning each book with handsome illustrations in colors and in black and white. Each of these minsters is shown to possess several claims upon historic interest, which applies quite as truly to Americans as to young English people, for whom they were especially intended. There are seven of these volumes, depicting severally the stories of Cambridge, York, St. Paul's, Durham, Lincoln, Ely, and St. Albans (Macmillan Co., 50 cents each). Last, but not least, is a new story of a dog, by Margaret Morse, entitled *Scottie and His Lady*. "Scottie," a splendid collie, is sure to arouse sympathy not only for himself but for his race. [Houghton-Mifflin Co., \$1.20.]

THE TITLE of *Rest and Unrest*, by Edward Thomas, gives little clue to the real character of the book, which is a collection of nine short stories or character sketches. The tone of these is gently melancholy, with a pretty poetic touch here and there, and some subtle suggestion. The style is simple, and the descriptions of nature especially sympathetic. [E. P. Dutton & Co., \$1.00.]

WE HAVE recently noticed in this department the excellent little booklet of Lenten readings prepared by the Rev. William S. Sayres, D.D. We now add the information that it may be obtained from the author at 163 Willis Avenue W., Detroit, Mich., at a cost of 25 cents.

THE BEAUTIFUL.

Men live and love, and wrestle day by day
 With problems of the why and whence they came,
 And backward glance for that which bears the name
 Of Happiness, which seems to wear a ray
 Couleur-de-rose in dim perspective gray.
 Or else with heart and vision all aflame,
 Will make the future's beauty their sole aim,
 Thus ever blinded to the present way.
 But if the waves of passion once were calm,
 Their depths would show to those of piercing gaze
 The living present as beauty, then would balm
 Steal o'er their spirits, and a softened praise,
 Upswelling to a grand and glorious psalm,
 Would chant the blessedness of mortal days.

CLARA OPHELIA BLAND.

THE WOMAN WITH A WELL-BALANCED MIND.

BY B. R. M.

"HERE is a woman with a well-balanced mind!" my friend pronounced as we parted from Mrs. Blank. I was a recent comer to X, and, desirous of knowing as much as possible about my new acquaintances, led my friend on with a questioning, "Yes?"

"Oh, yes," she continued, "any subject you might mention she is quite up on, and you will find her a leader in everything."

I saw much of Mrs. Blank during my winter's sojourn and found her all that my friend had depicted her. A charming hostess, setting the social standard of the town in the matter of luncheons, teas, and dinners. Invitations to her entertainments were eagerly sought after because she was sure to have the latest and the best.

She was considered the best bridge player in the bridge set. Her house was thrown open for a course on the latest "ism," and she could be heard conversing with the lecturer in technical terms. Pottery was a pastime with her, and exquisite specimens of her handiwork were greatly prized by the recipients of them.

She oversaw her own landscape gardening, drawing plans from studies of old Italian gardens which she read in the original tongue. The musical societies of the place looked to her for their best support, and she advised them, with authority, on what music to study and what soloists to engage. She was widely known for her charitable and Church interests. It was she who inaugurated the tuberculosis campaign in the state, and when she did not hold an office in the various missionary societies she was active in some other capacity. Socialism and political equality also claimed their share of her interest and enthusiasm.

Her home? Her home doubtless was run in the same manner, for she was secretary of the Mothers' Club and a member of the board of the School of Domestic Science. It is true that one seldom saw Mr. Blank, but his business, so it is said, took him out of town a great deal. There was only one child, a boy of twelve, whose winters were spent at a boarding-school and his summers in a boys' camp.

I returned to my home in the spring, and when, after an absence of nearly a year, I once more visited X, one of my first enquiries was for Mrs. Blank.

"Oh, she is in a private sanitarium; 'intense melancholia,' the doctors call it. She always had an uncontrollable temper, you know; never could keep a servant more than a few months, and they say that she and her husband never got on together."

So this was the woman with a well-balanced mind!

In contrast, the picture of another woman came to my mind.

A most unassuming, unostentatious woman; "nothing particularly remarkable about her" one would say until one learned to know her.

She was never dressed in the ultra-fashion, but always in the best possible taste. She was not "clever enough" to learn bridge, she would laugh, and yet she was clever enough to always speak German with her laundress, Italian at the market, and French with the children's governess.

She would declare that she did not have time for clubs, and yet she always had time to give her full attention while her boys told her of the last ball-game, or their latest escapade; or while her girls confided their secrets to her ready sympathy.

She seldom accepted an invitation to a luncheon because her husband came home for that meal, hence her friends complained that she was spoiling her whole life because she gave them so little of her time since she was married.

She knew nothing of formal gardens, and in fact had been

known to call an elm "a horse-chestnut," or raspberry bushes, "potato-plants"; but many a sick-room was brightened by flowers sent by her, sick-rooms which others had neither thought nor cared to brighten in such a simple way.

Always interested in, but never curious about, her husband's affairs, she was always ready to lay aside her work, or book, in order to listen to the troubles of a board meeting, or to give encouragement when stocks went the wrong way.

As for pottery, her jars were fruit-jars, filled with preserves and stored away in an orderly arranged cupboard, as were all her cupboards.

Her servants adored her, although she made them understand very clearly, by actions, however, rather than by words, that she was mistress of her own household. But on some occasion such as a reception day (for she did entertain in moderation, too) when her friends' flowers would arrive in profusion, there would also be a few carnations from *one of the maids*. And those carnations would find a place among the others, and would call forth as sincere appreciation and gratitude as did the choicest roses.

She was not the kind who says that she has so many home duties that she can do no Church work. On Sundays the entire family worshipped together, and while she would never accept an office in a guild she was nevertheless found ever ready to contribute to a worthy cause, or to help with her sound practical judgment whenever called upon.

One had only to look at her face to read there the calm, unruffled serenity of her spirit, while the firm mouth and steady eyes denoted the will which kept it such.

Never hurrying needlessly; always collected and composed; cheerful to others under trying circumstances; seldom giving way to anger, except when the cause was most justifiable; always above petty annoyances; a considerate hostess; a faithful, helpful friend; a just mistress; a tender, careful mother; a true wife: she it is I call, "the woman with a well-balanced mind."

"WITH WHAT MEASURE YE MEET . . ."

BY MARIE J. BOIS.

WERE you ever called upon to sit in an official capacity, in judgment over the shortcomings and the failings of those who, for the time being, are under your care and authority? How hard it is to keep the right balance! How harsh we may be, yea, with the best of motives! How sweeping the general condemnation of one who has not come up to the expected standard of conduct or of work! As accusation after accusation falls into the balance, the heart grows heavy under the mercilessness of each judgment. Unconsciously the celebrated *vae victis* rises in one's memory, the poor sinner is being judged and condemned without appeal. Will no loving voice be raised in her defense? Hark! it is heard, and, coming from the highest authority, from the One with whom rests the decision as to what is best to be done, it turns the balance.

"Are we sure that the fault lies not with ourselves? If things are as black as they have been painted, we are to blame; we have failed in our duty, the failure is ours. What shall we do about it?"

The torrent of criticism is thus effectively checked. Yes, even as one by one they went out who had dragged the sinner before her Judge and theirs and had heard His solemn warning and rebuke, "He that is without sin among you, let him first cast a stone at her"—even so, the timely words of warning bidding us look in ourselves for the cause of the failure make us stop, perhaps in the very act of picking up another stone, and, as of old, the accusers go out one by one, silenced by the voice of their conscience, and, God grant, not in impotent anger, but with a clearer understanding of what judgment tempered with mercy and with love should mean to a worker in His vineyard.

BY RELIGION I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that, in a word, uplifts men out of the dominion of material things, and sets their feet in a purer and simpler region.—A. C. BENSON.

TO WORK ALONE is good for no man, and in the deepest truth all Christ's servants are fellow-workers with each other and with Him.—Alexander MacLaren.

Church Calendar



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.

Dec. 15—Consecration of Rev. E. A. Temple as Miss. Bp. of North Texas.
 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. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

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 Wushl

HANKOW:

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

TOKYO:

Rev. C. H. EVANS of Mayebashi.
 Rev. J. S. MOTODA of Tokyo.

Personal Mention

THE Rev. E. FOLSOM BAKER has closed his twenty-eight years of service as rector of St. John's Church, Cold Spring Harbor, N. Y.

THE Rev. WARREN K. DAMUTH of Philadelphia has accepted the rectorship of St. Michael's Church, Wilmington, Del.

THE Rev. JOHN E. DIGGLES has been appointed to St. John's Church, South Williamsport, Pa., and will begin his work there on Sunday, December 11th.

DURING the winter the address of the Rt. Rev. ANSON R. GRAVES, D.D., will be Orange Lake, Marion county, Florida.

THE Rev. LOUIS C. HARRISON, late of Northumberland county, Va., is now curate at Trinity Church, Buffalo, N. Y. His new address is No. 371 Delaware avenue.

THE Rev. GEORGE GRENVILLE MERRILL, who resigned recently from St. Mary's Church, Buffalo, of which he had for eight years been the rector, has changed his address to 1717 K Street, Washington, D. C.

THE Rev. WILLIAM PORKESS, first assistant of St. Paul's Church and warden of the Church Home, New Haven, Conn., resigned November 5th, and terminated his ministry there Sunday evening, December 4th. He is to be addressed at the present, care St. Andrew's Church, Fifth avenue and 127th street, New York.

THE Rev. J. A. M. RICHEY has resigned from the Church of the Good Shepherd, Quincy, Ill., the resignation having taken effect on November 5th.

THE Rev. CLAUDIUS M. ROOME has accepted a position on the clergy staff of St. Thomas' Church, Fifth avenue, New York, and will enter upon his duties immediately.

THE Rev. GILBERT A. SHAW of the Church of the Redeemer, Watertown, N. Y., has entered upon his duties as rector of Grace Church, Riverhead, Long Island.

THE Rev. IRVING SPENCER of the Church of St. John the Evangelist, Chicago, has accepted the rectorship of All Saints' Church, Appleton, Wis., taking charge December 1st.

THE services at the Church of the Redeemer, 136th street, New York, are now in charge of the Rev. JAMES B. SILL, son of the late vicar of St. Chrysostom's chapel, Trinity parish.

THE Rev. JOSEPH N. STARR of Chappaqua, N. Y., has become curate at St. Mark's Church, Jersey City (diocese of Newark), in succession to the Rev. ADELBERT MCGINNIS, now engaged in mission work in Florida.

THE Rev. ERNEST C. TUTHILL, curate of Trinity Church, Boston, has accepted a call to Christ Church, Newton, N. J., and he will go there immediately after Christmas.

CAUTION.

ADAMS-CARTER.—The clergy are requested to take up any letters purporting to be signed by me presented by J. H. ADAMS or HARRY CARTER. The first is not genuine, the second is being misused. Carter worked faithfully here, but after leaving was accused of misconduct at Pekin, Ill., and left before he was caught. He is now said to be using a letter as collateral for borrowing. *Please take up the letters.*

(Rev.) WILLIAM N. WYCKOFF.
 Trinity Church, Lincoln, Ill.

DIED.

BARRY.—At Clifton Farm, near Warrenton, Ore., on Sunday, November 26, 1910, JULIA KEAN NEILSON, beloved wife of Maj. Robert Peabody BARRY.

CHARLES.—At Detroit, Mich., December 1, 1910, entered into a holy rest and peace WALTER CHARLES, youngest son of the Rev. William and Isabelle B. Charles.

FELTON.—In Burlington, Vt., on September 17th, aged 55 years, Mrs. FLORA FELTON, wife of Mr. Sherman M. Felton.

FURNISS.—On October 8th, in Burlington, Vt., aged 81 years, Mrs. HANNAH FURNISS.

JONES.—After a lingering illness, borne with Christian fortitude, F. ELLIS JONES entered into life eternal, November 17, 1910, at his home, 2010 Floyd avenue, Richmond, Va.

"Blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors."

SCOVILL.—In Austin, Minn., at the home of his son, J. S. R. Scovill, Jr., on the Sunday evening next Before Advent, in the communion of the Catholic Church, entered into eternal rest, JOHN STARK RAVENSCROFT SCOVILL, for many years a resident of Fort Madison, Iowa, and son of the late Rev. John Scovill of Johnstown, N. Y.

"Lord, I have loved the habitation of thy house and the place where thine honor dwelleth."

WALKER.—In Burlington, Vt., on October 9th, aged 66 years, Mrs. HETTIE ELIZABETH HART WALKER, widow of Mr. Charles Walker and daughter of the late Rev. Dr. G. C. V. Eastman.

RETREATS.

ST. MARGARET'S CONVENT, BOSTON.

A day of retreat for ladies will be held in the Chapel of St. Margaret's Convent, 17 Louburg 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.

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.

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.

OPPORTUNITY—Excellent opportunity for suitable woman for private school for girls of good families, in New England town of less than 50,000 people. Write, giving particulars, to Rev. J. M., LIVING CHURCH.

PARISHES looking for CLERGYMEN or for experienced ORGANISTS and CHOIRMASTERS can find what they want by writing the CLERICAL REGISTRY, or CHOIR EXCHANGE, 136 Fifth Avenue, New York.

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.

VACANCY in small parish in Grand Rapids, Mich. Young man preferred. Living about \$1,000. Address L. W., 143 South Division Street.

POSITIONS WANTED.

CAPABLE HOUSEKEEPER, educated, middle-aged, economical in kitchen management, loves children and has practical knowledge of their care, sick or well, for private home, or as matron in institution. Would leave Chicago. Mrs. DRUMMOND, 810 Dearborn avenue, Chicago.

MIDDLE-AGED WOMAN desires a position as companion or caretaker of aged lady or gentleman, or position as managing housekeeper of a small family. Best of references. Address Mrs. MARTHA B. GAGE, 87 Yuba Street, Muskegon, Mich.

ORGANIST AND CHOIRMASTER, college man, teacher of piano, organ, harmony, and languages, desires position. Moderate salary. Highest testimonials; experience with boy and mixed choirs. TEACHER, 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.

MARRIED PRIEST, in present parish five years, desires change. Is musical, and considered a good reader and preacher. Splendid references. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

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RILEY CALENDAR.—Unique and artistic gift. Daily quotations in handsome cover, with author's photograph and autograph engraved. First published, for the Indianapolis Cathedral. Price, 75 cts. Mrs. JOHN OLIPHANT, 408 East Fifteenth Street, Indianapolis, Ind.

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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.

ALTAR WINES, \$1.00 a gallon. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address EDITOR, THE AMERICAN CATHOLIC, South Pasadena, Calif.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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CHURCH or Sunday School Banners painted in water colors. Miss BALCOM, 868 Island Avenue, Milwaukee.

FOR SALE, two handsome Copes. Particulars apply LOUIS S. TAINTER, 123 Williams Street, New York.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKBILL, Chevy Chase, Md. N. B.—Miss Mackbill has returned from Europe, and the work-room was reopened October 10th.

TRAVEL.

EUROPE—\$2,145 in tours and cash to one Rector who organized one party for us. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

INSTITUTE OF THE MERCIFUL HEALER, TAMPA, FLORIDA.

Home for invalids and sufferers in charge of Clergyman-Physician. All chronic and nervous diseases treated by latest scientific therapeutics, and the oldest Apostolic method (St. James 5:14). Daily celebration. Address Rev. Dr. CAMPBELL, 503 S. Boulevard.

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BOYD COTTAGE, Miami, Florida. Private boarding house, pleasant airy rooms; broad verandas, well kept table; desirable and homelike place; near Boulevard and Biscayne Bay. Open now. Near parish church. Rates on application. Miss A. L. FETTING, Proprietress.

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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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REALLY TROPICAL FLORIDA. Below frost dangers. Where really tropical fruits grow to perfection. A few ten acre plots for home-seekers only. Speculators are not wanted. Groves made and cared for by TROPICAL FRUIT COMPANY, Modello, Dade County, Fla.

MAGAZINES.

SAVE MONEY. McClure's and Delineator both one year for \$1.90. Low prices on any club. Catalogue free. DRISCOLL, Magazine Man, Mendon, Mass.

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.

CHURCH WORK AMONG DEAF-MUTES.

Offerings for the Expense Fund of Church Work among Deaf-Mutes in the Middle West are asked for on the Third Sunday in Advent, of parishes prevented from giving on last Twelfth Sunday after Trinity.

AUSTIN W. MANN, General Missionary, 10021 Wilbur Avenue S. E., Cleveland, Ohio.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

Christmas comes but once a year, and contributions for the Pension and Relief of the Disabled Clergy of the Church and their Widows and Orphans COME BUT ONCE A YEAR, FOR THE MOST PART, and yet day by day for a whole year these must live, many of them solely upon what we are able to give them from the Christmas offering.

If the offerings are not liberal or if they are forgotten, just once, the whole year goes suffering and anxious both for those who depend upon the amounts and we who administer.

Surely Christian men and women must feel it their joyful duty to remember the small army (500 and more) of patient, struggling, often suf-

fering, old and sick clergymen; young, sick, and discouraged clergymen; helpless widows and little children of clergymen!

Offerings can be designated for each of these. Contributions for "Automatic Pension at 64" can also be "designated," but the interest only will be used when it accrues and only for the clergy at 64.

All of each offering goes to the use for which it is "designated." Royalties pay expenses.

Wills should carefully "designate" the GENERAL CLERGY RELIEF FUND, as beneficiary, in order to insure legacies and bequests against legal complications.

May we not increase our grants through your generous remembrance at this time?

THE GENERAL CLERGY RELIEF FUND,
Rev. ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
The Church House, 1129 Walnut Street,
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,

MISS LOUISE WINTHROP KOUSS,
507 North Broad Street, Elizabeth, N. J.

Gifts for Missions are Trust Funds. They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church. Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 7 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it. Address

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

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, Mr. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

INFORMATION AND PURCHASING BUREAU.

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

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LEGEND OF THE OX AND THE ASS.

A beautiful booklet with a Nativity picture as frontispiece, and the quaint Legend on opposite page. Size 4 1/4 inches wide by 7 inches high. Ribbon tied. Price 25 cents. Made by Mowbray. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

OBER-AMMERGAU AND THE PASSION PLAY.

A Sunday school teacher ordered a dozen of the beautiful little book on Ober-Ammergau, which gives the history of the Passion Play with 24 illustrations, for her Sunday school class, to be used as Christmas presents. She wrote again: "I am so pleased with the little book that I wish six copies more." Single copies, 50 cents postpaid, but in quantities of 10 or more copies we will make a special price, thus enabling Sunday school teachers and others to make use of them for gifts. It is attractive, interesting, and historical. Write us about it. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CHRISTMAS POST CARDS.

- 1 doz. Madonna Post Cards, in colors, assorted (Nister's)\$0.25
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- 1 doz. Hymns and Cards, holly decorated, assorted (Tuck's)15
- Per hundred 1.00
- 1 doz. Holly Post Cards (Tuck's), assorted. .15
- Per hundred 1.00
- 4 Post Cards with Christmas Sentiments (including Dr. Van Dyke's)10
- 6 New Year Post Cards. Very handsome, and choice sentiments25

Address:
THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

EVENSONG LEAFLETS FOR CHRISTMAS.

For Christmas night services, use the Evensong Prayer Leaflet. The Hymns selected are Nos. 49, 59, 58, 510. Full Evensong Prayer, with Proper Psalms. Price 50 cents per hundred postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE GIRLS' KALENDAR FOR 1911

is now ready. Single copies postpaid for 17 cents. In full dozen lots, at the rate of \$1.50 per dozen. Carriage additional. The Girls' Kalendar has now reached its twenty-fifth year of publication. It consists of twelve pages with a cover, arranged to hang on a wall. The pictures are reproduced from well-known painters. On each page are selections, spiritual and practical, and a text is given for every day in the year. All orders should be sent to THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS.

CHURCH Pews EDITION.
Size, 5 1/2 x 8 1/2 inches.

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
 - No. 10300—Hymnal to match, \$25.00 per hundred.
 - No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
 - No. 10301—Hymnal to match, \$26.00 per hundred.
 - No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
 - No. 10302—Hymnal to match, \$30.00 per hundred.
 - No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.
- Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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may be purchased, week by week, at the following places:

- NEW YORK:**
 - Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
 - Thos. Whittaker, 2 Bible House.
 - E. S. Gorham, 37 East 28th St.
 - R. W. Crothers, 246 Fourth Avenue.
 - M. J. Whaley, 430 Fifth Avenue.
 - Brentano's, Fifth Ave. above Madison Square.
- BROOKLYN:**
 - Church of the Ascension.
- BOSTON:**
 - Old Corner Bookstore, 27 Bromfield Street.
 - A. C. Lane, 57 and 59 Charles Street.
- SOMERVILLE, MASS:**
 - Fred I. Farwell, 84 Summer Street.
- BALTIMORE:**
 - Lycett Stationers, 317 North Charles Street.
- PHILADELPHIA:**
 - Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ROCHESTER:
Scranton, Wetmore & Co.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
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LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret Street,
Oxford Circus, W. (English agency for
all publications of The Young Church-
man Co.)
G. J. Palmer & Sons, Portugal Street, Lin-
coln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.
It is suggested that Churchmen, when travel-
ing, purchase THE LIVING CHURCH at such of
these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be ob-
tained of The Young Churchman Co., Milwau-
kee, Wis.]

FROM THE AUTHOR.

Chronicles of Christ Church Parish, Williams-
port, Pa., 1840-1896. By the Rev. Edward
Henry Eckel, B.D., rector 1890-1905. Pub-
lished 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 Williams-
port. Two editions, price \$2.00 (half
leather) and \$1.50 (cloth) with 25 full page
engravings. [Press of *Gazette and Bulletin*,
Williamsport, Pa.]

HOUGHTON-MIFFLIN CO. Boston.

Scottie and his Lady. By Margaret Morse.
Illustrated by Harold M. Brett. Price \$1.00.
The Japanese Letters of Lafcadio Hearn.
Edited with an Introduction by Elizabeth
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LONGMANS, GREEN & CO. New York.

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Hist.S., F.S.A.Scot., Diocesan Librarian of
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The Golden Road. By Frank Waller Allen,
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This Present Time*. By Andrew Gray, D.D.,
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thor of *The Church of England and Henry
VIII, A Pilgrimage to Bible Lands*, etc.
[Price 12 cents each, \$1.00 per dozen. Ad-
dress the author.]

*Is Immersion Necessary in Order to a Valid
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tism?* By Andrew Gray, D.D., Rector of St.
Paul's Church, Pekin, Ill. [Price, postpaid,
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*First Triennial Report, the \$5,000,000.00 Gen-
eral Clergy Pension Fund Commission*. Ap-
pointed by the General Convention of 1907,
Approved and Commended by the General
Convention of 1910.

Sunday School Record. Seabury System. Rev.
George J. Childs, Casselton, N. D.

MUSIC.

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Oxon. Specially intended for Church Ser-
vices, Choirs, etc. No. 1, *For the Opening
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Six Kyries. No. 6, *Sanctus*. [John H.
Gower, Denver, Colo. Price 5 cents each.]

KALENDARS.

The Youth's Companion Art Calendar. [Perry
Mason Company, Boston, Mass.]

The Church at Work

REV. DR. HARDING AT BUFFALO.

THE RECENT visit to Buffalo of Rev. John R. Harding, D.D., secretary of the Second Missionary Department, has left an impression upon the Church which should be a permanent benefit. The local missionary committee, consisting of Rev. Charles H. Smith, D.D., Rev. John C. Ward, Rev. Philip W. Mosher, Hon. John L. O'Brian, and Mr. John K. Walker, arranged for Dr. Harding to be there on Sunday and Monday, November 20th and 21st. He spoke on Friday at a dinner under the auspices of the Laymen's Missionary Movement. On Sunday at 11 A. M. he preached at St. Luke's Church, at 4 P. M. he addressed a mass meeting of Sunday school children at St. Paul's, at which it is said a thousand children were present, and in the evening he again preached at the Church of the Ascension. In his evening address, Dr. Harding is said to have strongly rebuked the Church for her lethargy, the wealth of her membership enabling great things to be done, yet in the greatest cause—missions—her efforts have been feeble, contributions are far less than some comparatively poor denomina-
tions; only one diocese in the Second Department raises its apportionment. Here, as at Trinity the next evening, he spoke of the need of organization, of the man-to-man canvass.

On Monday morning Dr. Harding first met the local missionary committee and at noon addressed the Clericus, speaking quite informally, and changing into an enquiry as to the work being done and the manner of doing it in various parishes. Two parishes (St. Mark's and All Saints') reported marked advance within the past year. Others have done well, but there was not time for all to relate their experience. In the afternoon Dr. Harding addressed the annual meeting of the Buffalo section of the Woman's Auxiliary. It was a large gathering, held in the parish

hall of St. James' church. In the evening a mass meeting of men had been arranged in the hall at Trinity church. In spite of a blinding storm of sleet and rain, over ninety men were present, a number coming from distant and inconvenient parts of the city. Dr. Harding's address was brilliant but also full of information as to the composition, operations, accomplishments, and plans of the Board of Missions, and an earnest exhortation to the men to get to work. He was followed by Matthew D. Mann, M.D., and City Councilman Henry A. Bull. At the close of Councilman Bull's address Bishop Walker asked Dr. Harding to suggest methods in further detail, which he did, repeating the ideas favored at the Clerus meeting earlier in the day.

The apparent success of Dr. Harding's visit is due largely to the excellent arrangements of the local committee and to the hearty support and coöperation of the Bishop of the diocese. The Bishop met with the committee, was present and introduced Dr. Harding at the different churches on Sunday, and presided at the meetings on Monday, except that of the Woman's Auxiliary. At the close on Monday evening he expressed his gratification at the enthusiastic interest with which Dr. Harding had been received everywhere within the two days, his confidence in the permanent good accomplished, his hope that the suggestions made would be put into active practice, and his wish that the department secretary might visit Buffalo frequently.

KENYON COLLEGE NOTES.

THE FORMAL ceremony of matriculation of new students at Kenyon College occurred at the Church of the Holy Spirit, Gambier, on the morning of November 19th. Thirty-three students were admitted to full standing in the freshman class. For matriculation only

those men who have maintained passing grade in at least twelve hours of college work since the beginning of the semester are eligible. It is interesting to note that this class has shown marked improvement in that the percentage of men who failed to make standing in less than half that of last year.

On Wednesday evening, November 16th, a lecture on the Larwill Foundation was delivered by Irving Bacheller. Mr. Bacheller spoke on the subject, "The Cheerful Yankee," portraying cleverly characteristic and quaint New England types.

REOPENING OF ST. JAMES', PAINESVILLE, OHIO.

ST. JAMES' CHURCH, Painesville, Ohio (the Rev. Robert J. Freeborn, rector), was reopened on Sunday, October 2d, in the presence of a large congregation, having been closed for four months for repairs and re-decoration. The Holy Eucharist was celebrated and an appropriate sermon preached by the rector. After evensong, at which the Bishop of the diocese was present, the rector gave a brief history of the parish and enumerated a list of gifts and memorials recently made, and then called upon the Bishop to bless the same. After the benediction of the memorial gifts the Bishop gave an inspiring address, and was followed by a former rector, the Rev. F. B. Avery. The memorial gifts are as follows: Three new lancet windows, executed in the English antique style, of imported glass. The subjects treated are, The Annunciation, The Baptism of our Lord, and the *Te Deum Laudamus*. New oak wainscoting in the chancel, and altar rail, both Gothic in design. The organ has been removed to the chancel, enlarged by the addition of several new stops, and a new motor installed. The pews have been renumbered. The total expenditure upon improvements

and redecoration is \$10,000, the whole of which sum is paid.

The parish was organized and admitted to the diocesan convention in 1824. At first the services were held in a room at a hotel, later in a schoolhouse near the site of the present church. The first church building was completed in 1836, and it was consecrated by Bishop McIlvaine on September 18th. The cornerstone of the present church was laid on May 23, 1866. Two years later St. James' church was consecrated by Bishop Bedell, and the sermon on the occasion was preached by the Rev. Dr. Starkey, late Bishop of Newark.

ST. ANDREW'S SCHOOL, BARRINGTON, R. I., TO BE ENLARGED.

THE St. Andrew's Industrial School at Barrington, R. I., held a corporation meeting on Wednesday, November 30th, and listened to a report from the warden and founder, the Rev. William M. Chapin, which was full of interest. During the year \$25,700 has been added to the endowment fund, which now amounts to \$91,000. Most of the money received this year was from the bequest of Mrs. Hope Brown Russell, and the permanence of the school is assured. The grounds have been surveyed and locations assigned for the proposed Bishop McVickar school for younger boys, library, chapel, and other buildings soon to be erected.

The warden said that it was surprising that in all the years the school has been in existence only \$25 had been given for a chapel, and \$5 of that sum came from a Methodist. Reports were made of the work in the printing shop and on the farm, and the warden expressed the hope that the boys could take part in the Boy Scout movement under proper officers.

DR. POTT ACCEPTS.

A CABLEGRAM received at the Church Mission House contains the acceptance by the Rev. Dr. Pott of his election as Bishop of Wuhu.

GAVEL FOR THE BISHOP OF CUBA.

THE MEMBERS of the last annual convention of the missionary district of Cuba recently united in making a present of a handsome gavel for the use of their Bishop, the Rt. Rev. Albion W. Knight, D.D. It was made, of a native hardwood, on the Isle of Pines, and has upon its face the coat of arms of the district exquisitely engraved in silver filigree work. With it is also a block of the same wood, on one side of which is a silver plate with a suitable inscription.

The gift is intended to mark the fifth anniversary of Bishop Knight's consecration, which was on St. Thomas' Day, 1904, and the termination of his fifth year as the Bishop of Cuba.

CHURCH PAPER BURNED OUT.

THE EXCELLENT little magazine for parochial use, *The Sign of the Cross*, is obliged temporarily to suspend publication by reason of a severe loss by fire, which its office has lately sustained. The sympathy of THE LIVING CHURCH goes to the publishers.

BISHOP HARE MEMORIAL FUND.

SINCE the committee was organized to raise a fund in memory of the late Bishop Hare, over \$27,000 has been secured. It was the hope of the committee that the sum would reach \$50,000, as this amount is needed as an endowment for All Saints' School, which the late Bishop established for the daughters of missionaries and those who could not afford a very expensive education. The committee has decided to keep the books open

until January 15th, and it is hoped that the friends of the late Bishop and all interested in this great educational institution will send additional contributions during the Christmas season. The treasurer of the Fund is Mr. A. E. Newbold of Drexel & Co., Philadelphia. Copies of an appeal issued by the committee may be secured from the Rev. Thomas J. Garland, Church House, Philadelphia.

CHURCH PERIODICAL NOTICE.

THE SECRETARY of the Church Periodical Club in the diocese of Milwaukee states that additional names can be received of parties, particularly clergymen, who would care to receive magazines and periodicals after the subscriber is through with them. Applications may be made to Mrs. A. M. ANDERSON, 884 Twenty-eighth street, Milwaukee.

IMPROVEMENTS TO CHRIST CHURCH, ST. JOSEPH, MO.

THE NEW ORGAN built for Christ Church, St. Joseph, Mo. (the Rev. Edward Henry Eckel, rector), was opened for use on Thursday evening, November 17th, in the presence of a congregation that filled the church. The rector, assisted by the choir, first conducted a service of dedication, after which a recital was given by Mr. W. H. Donley of Indianapolis, under whose specifications and supervision the instrument had been built by the Bennett Organ Co. of Rock Island, Ill. The case and some of the pipes of the old organ were used in the reconstruction, but everything else is entirely new. It is a three-manual organ with electro-pneumatic action, for which the wind is furnished by a three horse power motor-blower operated by electricity generated by an eight-volt dynamo. It is also supplied with an eight-cell battery for use in case of emergencies. The speaking pipes number 1,187 and are placed in a divided case. The stops are operated by "oscillating tablets," instead of the old-fashioned "draw-stops," and the pedal-bass is of the modern fan-shape concave type. There are 49 stops in all, divided as follows: 33 speaking stops, 13 couplers, and 3 tremolos. Besides these there are 13 push-knobs, 3 balanced pedals, 5 accessories, and 3 electric switches. The motor and dynamo are installed in the basement beneath the chancel. The installation of this organ has necessitated an enlargement of the chancel, which has been extended about three feet into the nave. The iron rood-screen has been moved forward and made part of a new dark-wood choir-screen of Gothic panelling. The pulpit has been enlarged and moved to the south and the lectern placed on a base outside the choir-screen. The whole effect of the changes is to enhance the churchly appearance of the chancel, while adding much to the comfort of the clergy, who were heretofore much crowded. The school rooms are now undergoing a complete renovation designed to brighten them and improve their ventilation. Incidental repairs and improvements have been made to other parts of the old church building, which, it is hoped, may be replaced a few years hence with a handsome new church on another site.

DIOCESAN GATHERINGS OF THE B. S. A.

THE CONVENTION of the Brotherhood of St. Andrew in Connecticut was held at All Saints' church, Meriden, November 19th and 20th. It was opened with a Junior conference at 3 P. M. on Saturday. The presiding officer was Mr. Sheafe Walker, director of Christ Church Junior chapter, New Haven. Several interesting papers were read by various Juniors. Immediately after this conference an address of welcome was given by the Bishop of the diocese. In the evening there

was a business meeting, followed by a service of preparation for the corporate Communion conducted by the Rev. E. J. Craft, rector of Christ Church, Bridgeport. The annual corporate Communion of the Assembly was held the next morning at 8 o'clock with an excellent attendance. At 10:30 Dr. Hubert Carleton, general secretary of the Brotherhood, gave the anniversary address. In the afternoon there was a conference for Seniors with several speakers. Much interest was manifested at this meeting and the attendance was large. The conference closed with Evening Prayer and addresses by the Rev. James Goodwin of Christ Church, Hartford, and Mr. George H. Randall, associate secretary of the Brotherhood. This was followed by a farewell service conducted by Mr. Leonard V. Webb, field secretary for New England. The convention was one of the most successful that the Brotherhood in Connecticut has held for some time and augurs well for the future. The officers elected for the coming year were: President, Francis J. Smith, Christ Church, New Haven; vice-president, Harold J. Edwards, St. John's Church, Bridgeport; secretary, Philip T. Vibert, All Saints' Church, Meriden; treasurer, Abel Holbrook, Christ Church, New Haven; chaplain, Rev. I. Newton Phelps, All Saints' Church, Meriden.

ALL THE Brotherhood chapters of the diocese of Albany were represented at the annual assembly, held in St. George's church, Schenectady, N. Y., on Saturday, November 26th. At 10:30 A. M. there was a corporate celebration of the Holy Communion, the sermon being preached by the Rev. C. A. King, rector of Grace Church, Waterford. At 12 o'clock the Brotherhood was welcomed in an address by the rector, the Rev. Dr. B. W. R. Tayler. At 2 P. M. a Junior conference was held, the conductor being Prof. E. E. Hutchinson, Lansingburgh, president of the diocesan Assembly. This was followed by a most interesting address on "The Passion Play of Ober-Ammergau," by Prof. Earl B. Fox of Troy. The Senior conference was conducted by Mr. Smith Riker of Troy. At the close of the conference Mr. Leonard V. Webb gave a most interesting talk on the last National Convention. Election of officers resulted as follows: E. E. Hutchinson, president; C. C. Gillispie, vice-president; J. C. Willson, A. C. Campbell, and Ernest Austin, vice-presidents; Frank S. Harder, treasurer and secretary; Rev. J. N. Marvin, chaplain; Smith H. Riker, member of the council.

THE CINCINNATI Assembly, B. S. A., met at Christ Church on Wednesday, November 30th (St. Andrew's Day), with an attendance of over forty. Addresses were made by Rev. H. Boyd Edwards on the work of the Brotherhood in New York chapters, and by Canon Reade, who described the recent state convention of the Brotherhood at Cleveland. The Rev. W. H. Poole, who is leaving to take up his work as rector of St. Paul's Church, Jackson, Mich., gave a farewell address and received a hearty and cordial good-bye. The corporate Communion of the Assembly was held on Sunday, December 4th, at Christ Church, the Rev. Samuel Tyler, rector of the Church of the Advent, Walnut Hills, officiating.

THE DELAWARE Local Assembly, B. S. A., met in St. Andrew's, Wilmington, on St. Andrew's Day for the annual service, preceded by a supper. Mr. Frederick Bringhurst was re-elected president; Mr. Victor Hanby, vice-president; J. W. Barr, treasurer, and Charles W. Cook, secretary. The Bishop and president spoke words of advice and encouragement, and the Bishop also preached a sermon in which he urged an intelligent apprehension of the Christian religion, an improved temper in all our work, a patient attitude toward people, and partnership with Christ. A service for intercession on Friday

and a corporate Communion on Sunday, both at Bishopstead, will complete the plan for services for this week of prayer.

THE NEWARK diocesan Local Assembly of the Brotherhood of St. Andrew held its annual service on the evening of St. Andrew's Day in St. Paul's Church, Newark. The attendance was gratifying. The rector of the parish, Rev. Henry H. Hadley, who is chaplain of the local Assembly, conducted the service and made an address on "Andrew, the Saint." The Rt. Rev. Dr. Rowe gave an interesting account of some phases of Church work in Alaska. A memorial address on the life and ideals of James L. Houghteling, the founder of the Brotherhood, was made by John W. Wood of New York. The offerings were appropriated to the work of the Brotherhood.

THE BOSTON Local Assembly of the Brotherhood of St. Andrew held its annual meeting at the Church of the Ascension, East Cambridge, Wednesday, November 30th. The Rev. F. L. Beal, rector of the parish, officiated at the opening service, and gave a memorial address on James L. Houghteling, founder of the Brotherhood, whose death occurred last summer in Chicago. At the business meeting these officers were elected: President, William E. Battles of Sharon; first vice-president, J. Arthur Provost of East Boston; second vice-president, E. L. Turner of Mattapan; corresponding secretary, H. S. Bowen of Longwood; treasurer, J. A. Howson of Boston.

RETURNS TO JAPAN.

BISHOP MCKIM and family, who have been in this country for the past few months, sailed on Saturday, December 3d, for Japan, returning by way of Europe. They were accompanied home by Miss Anne Wilson of Milwaukee.

PAROCHIAL AND OTHER ANNIVERSARIES

THE FIFTIETH anniversary of Christ Church, Hyde Park, Mass., was celebrated on Sunday, November 28th. The chancel was decorated with flowers, and the service was conducted by Rev. W. H. Dewart, the rector, who, with devoted parishioners, had been looking forward for several months to the observance of the day. The church was filled with members and old-time parishioners, some of whom came from a long distance. The sermon was delivered by Rev. Dr. Herman Page of Chicago, a boyhood member of the parish, who referred most feelingly to those whom he knew in his boyhood but who have since passed on, and to his early training in the Sunday school. After the service, he held an informal reception in the parish house, all of the old friends present extending to him a most cordial and affectionate greeting. The evening services were attended by a congregation that completely filled the church, the sermon being delivered by Ven. S. G. Babcock, a former rector of the church, under whose ministry the beautiful stone edifice was erected. The Archdeacon, in his partially historic sermon, outlined the parish work for the past fifty years, and paid a most appreciative tribute to the past and present workers who contributed so much to make the church what it is to-day, a potent spiritual influence in the community.

THE Rev. H. M. P. PEARSE celebrated the twenty-second anniversary of his rectorship of Christ Church, South Amboy, N. J., on Sunday, November 20th. He went to the parish in 1888 from the diocese of Central New York, and his long term of service has been markedly successful and fruitful. The church and parish house have both been enlarged and beautified, and other substantial improvements made to the church property.

There have been 1,111 persons baptized, 614 confirmed, and the communicants have increased from 252 to 659. Connected with the parish, under the rector's care, are the Chapel of the Good Shepherd at Ernston and the Doane Memorial chapel, South Amboy. Mr. Pearse is a member of the Standing Committee and of the Sunday School Commission of the diocese, and president of the Monmouth Clericus.

ON THE EVENING of St. Andrew's Day a special service was held at St. Andrew's Church, Albany, N. Y. (the Rev. W. M. Gage, rector), commemorating the anniversary of the Church, as well as the day. The Rt. Rev. Dr. Nelson preached the sermon and blessed five memorials which have been presented to the church during the last year: a communion service, the gift of Mrs. Randall J. LeBoeuf and Mrs. K. McKown, in memory of their mother; a set of alms basins, given by Charles D. Pye, in memory of his father; a baptismal bowl, from Mrs. B. Scott and the Misses Reeves, in memory of their parents; a font ewer, from Mrs. Matilda Crum, in memory of Robert Harold Eddison, and a set of altar vases, the gift of Mrs. Sophia Johnson in memory of her daughter, Hattie Johnson.

THE SUPERINTENDENT of the Thompson Orphanage and Training Institution, Charlotte, N. C., the Rev. Walter J. Smith, recently celebrated the twentieth anniversary of his ordination to the priesthood. For ten years he was rector of Trinity Church, Scotland Neck, N. C., and St. Martin's, Hamilton, and became connected with the orphanage in 1898. Mr. Smith was celebrant of the Holy Eucharist on the occasion of the anniversary, being assisted by the Rev. H. Mallinckrodt and the Rev. F. M. Osborne. After the service Mr. and Mrs. Smith entertained special guests at their home.

ST. PAUL'S MISSION, Richmond Hill Circle, L. I., whose unique chapel building was recently pictured in these columns, celebrated its first anniversary on Sunday, Dec. 4th. During the past year fifty-five services have been held; the attendance aggregated 1,038. This is the only church in the village, which has a winter population of 300. It is situated on Jamaica Bay, one mile south of the Rockaway road, and was started by Robert Harrold, who continues as lay reader to hold services.

ST. STEPHEN'S CHAPEL, St. John's parish, Jersey City Heights, N. J., celebrated its fourth anniversary on Sunday, December 4th. The new organ was used for the first time and the choir sang special music. The Rev. Sidney E. Sweet, vicar, conducted the services and preached. The programme for the week included a special sermon by the rector, Rev. George D. Hadley, on Sunday night, and a reception by the Men's Club on Wednesday night.

THE Rev. PETER C. CREVELING celebrated his fifth anniversary as pastor of Christ Church, Lynbrook, Long Island, on the First Sunday in Advent. Marked improvement in the spiritual and financial conditions have been made in that period of the parish history, and many congratulations were received by the rector at the close of the morning historical sermon. Archdeacon Duffield preached in the evening to a large congregation.

MEMORIALS, GIFTS, AND BEQUESTS.

A TABLET has been erected in the main hall of the House of the Good Shepherd (orphan asylum), Utica, N. Y., to the memory of Joseph Fuller Barton, which was unveiled December 1st with an appropriate service, the Bishop of the diocese and the Rev. J. Winslow Clark, chaplain of the institution, officiating. Mr. Barton was a resident

of Waterville. In his will he left a good sized fortune to be divided between the several charitable institutions of Utica, including two church charities, the House of the Good Shepherd, mentioned above, and St. Luke's Hospital, both of which received about \$60,000 each.

AT GRACE CHURCH, Newton, Mass., a window was dedicated lately by the rector, the Rev. Laurens MacLure, the gift of the friends of Miss Mary Brooks Wilkins, who was a loyal and devoted member of the parish from its organization until her death on January 3, 1910, a period of more than fifty-four years. In addition to the window a fund amounting to nearly \$400 was given to the Women's Auxiliary, in which Miss Wilkins had always been devotedly interested, the income of which will be used for the missionary work of the Auxiliary.

HANDSOME new choir stalls have been placed in Trinity Church, Newark, Ohio, and were blessed by the Bishop of the diocese on the First Sunday in Advent. They are given in memory of John Hooper Franklin, formerly senior warden of the parish, and his son, John Heely Franklin, formerly a vestryman, and were made by the Fond du Lac Church Furnishing Co. The finials are hand carved and are chaste and elegant. A short time ago two beautiful windows were placed in the church in memory of Miss Alice Barker, one of the faithful Junior Auxiliary girls.

THE DEDICATION for a handsome processional cross, a thank-offering made by Mr. and Mrs. Thomas Roberts to the Chapel of the Advent, Baltimore, took place in the chapel with appropriate services in the evening of the First Sunday in Advent. The sermon was delivered by the Rev. Arthur C. Powell, D.D., rector of Grace Church. The chapel reported last year 77 baptisms, 69 confirmed, 477 communicants, and 432 Sunday school scholars.

THE WINDOW to be placed in Calvary Cathedral, Sioux Falls, S. D., in memory of Bishop Hare is to be the gift of the late Bishop's son, brothers, and sisters, and not solely of the Bishop's brother, Mr. J. Montgomery Hare, as recently stated in these columns. The subject is to be St. John the Baptist Preaching in the Wilderness, with the inscription, "Prepare ye the way of the Lord."

BY THE WILL of Mrs. Anna Somarindyk of Lattingtown, Oyster Bay, the Rev. John W. Gammack, rector of St. Paul's Church, Glen Cove, Long Island, is made an executor of her estate, amounting to about \$80,000. St. Paul's Church will receive \$7,000; the Home of St. Giles the Cripple, \$1,000. Relatives and friends receive the residue.

THE EPIPHANY Church Home for Women at Washington, D. C., is left \$1,000 as a memorial of her love for the institution by the will of Elizabeth J. Scott, dated March 23, 1909, and on December 3d filed for probate. A similar bequest is made to the Church of the Epiphany.

A WINDOW of handsome design and workmanship has lately been installed in the Church of the Good Shepherd (Waban), Newton, Mass., in memory of Mrs. Florence Webster Sawyer, a communicant.

PAROCHIAL MISSIONS.

THE Rev. PERCY C. WEBBER, assisted by Rev. I. H. Webber Thompson, concluded a mission of eight days at Trinity Church, Natchez, Miss., on November 20th. The congregations taxed to its limit the seating capacity of the church, although the building is so commodious that it is only filled on very special occasions. The congregations included representatives from all creeds and peoples, and all heard the missionary gladly. The mission was a benediction to the parish

and it is under a heavy debt of gratitude to the faithful men of God who labored so earnestly and efficiently.

THE REV. J. O. S. HUNTINGTON, O.H.C., and the Rev. B. T. Anderson, O.H.C., are at present in Portland, Oregon, on the invitation of Bishop Scadding, conducting parochial missions during Advent. They have concluded a twelve-days' mission at the pro-Cathedral of St. Stephen the Martyr, and this week are conducting a retreat for the clergy, special services for men at Trinity Church, and a retreat for women at St. Helen's Hall. Their work in Portland will conclude with a twelve days' mission at St. Mark's Church and down town services in the Railway Exchange building and in the assembly hall of the Y. M. C. A.

A MOST SUCCESSFUL mission has been carried on in St. John's Church, Lancaster, Pa., by Rev. Percy C. Webber, assisted by his nephew, Rev. I. H. W. Thompson. It was inaugurated by a meeting in the Y. M. C. A. on Sunday afternoon, Nov. 25th. Mr. Webber also addressed the students at Franklin and Marshall College on one occasion. At the Sunday services and at the evening services the church was crowded. The mission aroused great interest in Lancaster and surrounding towns, several of the clergy having been almost constantly present.

DEATH OF A MISSIONARY WORKER.

A TELEGRAM received at the Church Missions House tells of the death at Tenana, Alaska, of Miss Annie Craig Farthing, a missionary worker at that point, sister to the Bishop of Montreal. Her death occurred suddenly on November 30th.

Miss Farthing went to Alaska in 1901, being stationed at Anvik, in the far north. The mission house burned in the night and at the risk of her own life she was able to save the children. Then she was for two years at Circle City, for two years at St. Matthew's Hospital, Fairbanks, and finally at the Indian mission at Tanana Valley, which, in large part through her gentle work, has grown to be our largest Indian mission in Alaska. She was a large factor in building Tortella Hall at Neenana, in connection with that work, at which thirty-five children are now housed. All these places named are among the most remote and difficult posts in the far North; and it was through her own choice that she was always stationed at such places. Well did Bishop Rowe say, not long ago: "A Church which can produce such a woman proves that it is divinely inspired."

THE FIRST AMERICAN SUFFRAGAN BISHOP.

A MATTER of historical interest in connection with the recent election of Rev. Dr. Burch as a Suffragan Bishop in the diocese of New York is the fact that the first Suffragan Bishop in the American Church was the Rt. Rev. James Kemp, D.D., who was consecrated by Bishops White, Hobart, and Moore September 1st, 1814, as Suffragan to Rt. Rev. Thomas J. Claggett, first Bishop of Maryland. Bishop Kemp became the second Bishop of Maryland on the death of Bishop Claggett in 1816. Rev. Dr. Burch will, therefore, technically be the second Suffragan Bishop to be consecrated in the American Church; although the earlier Suffragan was in fact what we now term a Bishop Coadjutor.

CHAPEL OPENED IN FREELAND, MD.

THE NEW chapel of the Holy Cross at Freeland, Baltimore county, Md., was lately completed, and opened for divine service. The building, although holding only about sixty persons, is very neat and attractive. The

east widow of stained glass was given by St. Paul's Church, Prince Frederick, Calvert county, and an altar cross by Christ Church in the same country, both churches being former charges of the missionary, Rev. R. Hober Murphy. The ground for the chapel was given by Mrs. James E. Fossett, a summer resident of the neighborhood and a member of Ascension Church, Baltimore. The Rev. Mr. Murphy has Mr. Thomas G. Hall, lay reader, to assist him.

NEWARK SUNDAY SCHOOLS FORM DIOCESAN INSTITUTE.

A CONFERENCE of officers and teachers and others interested in the Sunday schools in and about the city of Newark was held in the parish hall of the House of Prayer on Wednesday evening, November 29th. The attendance was so large that there was "standing room only." The Rev. John S. Miller, rector of the parish, welcomed the clergy and representatives of more than a score of schools. The Rev. Henry H. Hadley, by appointment of Bishop Lines, was the chairman of the meeting. Prayers were read by the Ven. Frederick B. Carter, Archdeacon of Newark. The Rev. Edmund J. Cleveland spoke in behalf of the formation of a diocesan Sunday School Union. "Missions in the Sunday School" were discussed by the Rev. Dr. John R. Harding, Department Secretary for New York and New Jersey. Canon Harrower amply answered the query, "How can our Sunday schools best meet the needs of today?"

Permanent organization was made by these elections: President, Rev. Henry H. Hadley; vice-president, Edward Pearson; secretary-treasurer, Rev. A. W. H. Thompson. Rev. Elliot White and Robert Warnock were chosen as delegates to the Sunday School Primary convention.

THE WILKESBARRE "SONG AND DANCE."

FURTHER information as to the absurd report of dancing on the part of the "pastor" in the pulpit of "the Episcopal Church" in Wilkesbarre, Pa., is at hand. It appears that a Methodist minister, Rev. George R. Flinn, was delivering a course of lectures on physical health, under the auspices of Methodist pastors and in a Methodist church, but on week-day evenings. Incidentally he illustrated certain physical movements as in the interest of health. From that small basis the absurd report was sent broadcast throughout the country, that the minister named had introduced a "song and dance" in the pulpit of the "Protestant Episcopal church." It is of course impossible to assume that here was only an honest mistake. It may be added that Mr. Flinn is past seventy years of age.

DEATH OF JUDGE R. W. TAYLER.

STRICKEN suddenly with cerebral hemorrhage while attending an entertainment being given for the benefit of a hospital in Cleveland on the evening of November 20th, ROBERT WALKER TAYLER, Judge in the United States Court of the Northern District of Ohio, and a member of the Cathedral vestry, died at Lakeside Hospital, Cleveland, after a few hours' illness, at the age of fifty-eight. As a member of the lower house of Congress from Ohio, for several terms he represented his district with distinguished ability, in 1904 and 1905 being also professionally in the prosecution of the Reed-Smoot case in Washington. In 1905 he received presidential appointment to the federal judgeship, which he held at the time of his death, in which position he added to his reputation as a jurist and a citizen.

He was buried from Trinity Cathedral,

Tuesday, November 29th, the Bishop of the diocese and the Dean of the Cathedral, attended by the Cathedral staff, officiating. In his brief address the Bishop said, "No other word than this need be spoken concerning our brother: He made the portion of the world in which he lived better and richer because of his presence and work. A high ideal attained and a worldly ambition reached, with utter devotion of one's powers and opportunities offered to God and to man, is assuredly sufficient reward for the loftiest aspiration of the soul."

CHURCH CLUB AND OTHER LAYMEN'S MEETINGS.

THE CHURCHMAN'S CLUB of the diocese of Maryland held its first meeting and banquet of the season at the Hotel Belvedere, Baltimore, on the evening of December 1st. About 150 persons, including invited guests and a number of the clergy, were present. Mr. Joseph Packard, president of the club, presided, and spoke of the late General Convention, reviewing specially the arguments for and against the proposed change of name on the title page of the Prayer Book. He then introduced the Bishop of the diocese. Bishop Paret spoke of the action taken by the General Convention on the proposed amendments to the constitution, and also of the new plans for the missionary work of the Church. Rev. J. H. Eccleston, D.D., delivered a strong address on the spirit, the life, and the force of the World's Missionary Conference at Edinburgh, which he attended as one of the representatives of the American Church. Bishop Coadjutor Murray followed with a stirring address on the duty placed upon Churchmen by the diocesan and general canons, of observing family worship and of regular attendance at public worship. Interesting and inspiring addresses were also made by Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, and Col. Elijah W. Halford of Washington on the aim and results of that movement.

THERE is under way among Albany Churchmen a plan for a laymen's movement that will develop shortly as a concerted effort to put into active service in the work of the Church the laymen of the city. No details have as yet been arranged, and no campaign outlined, but the Churches of Albany will put forth such concerted efforts as has been made by the laymen of other cities. The Men's Club and Brotherhoods of the Church in Albany are growing to be more and more important features in the work, and at the annual banquet of the Men's Club of All Saints' Cathedral was made the most significant forecast of the laymen's movement, its spirit and possibilities for uplift, by Judge William P. Rudd in his address on "The Relation of the Layman to the Church."

AN IMPORTANT conference in the interest of the Laymen's Missionary Movement was held at the Y. M. C. A. building, Baltimore, December 1st and 2d. The purpose was to apply the enthusiasm and initiative developed last year to the solution of the missionary problems of the local churches. Such topics as "The Minister's Place of Leadership in Missionary Education"; "Finance"; "Prayer for Missions," and "The Securing of Missionary Recruits" were discussed by a number of the leaders and experts of the Movement. A large number of the clergy of the city and delegates from most of the Protestant churches were present. A number of prominent Churchmen served on the committee in charge, Mr. William F. Cochran (chairman of the Finance committee), Mr. Herbert M. Brune, Mr. Edward Guest Gibson, Dr. Howard A. Kelly, and others, and most of the Church clergy gave their hearty cooperation.

ITALIAN CHURCH OPENED AT SOUTH RANGE, MICH.

FOR SOME months Mr. Joseph Anastasi, who came into the Church from the Presbyterians, has been working among his countrymen at South Range. That he has labored faithfully and successfully was made manifest at the opening of the new Church of the Holy Family on Advent Sunday. The Church was opened with High Mass, which was sung by Ven. John E. Curzon, Archdeacon of Houghton, at 10:00 A. M. A very devout congregation filled the little edifice and it was most encouraging to note how many men welcomed the opportunity for worship. Short addresses were made by Archdeacon Curzon, and Mr. Anastasi. As soon as Mr. Anastasi can be admitted to priest's orders the services will be in Italian, according to the Prayer Book use; in the mean while, Bishop Williams has licensed the use of the Latin liturgy. Mr. Anastasi has a Sunday school of about forty children, and a night school for men with about thirty in attendance.

DEATH OF REV. N. W. HEERMANS.

ON THE MORNING of November 29th, the Rev. Nile W. Heermans, rector of St. Paul's Church, De Kalb, Ill., passed to his rest. He had been afflicted for some months with a cancerous growth, which made his death not unexpected. Mr. Heermans was a native of Scranton, Pa., and his boyhood was chiefly spent in Virginia. While quite young he served in the Confederate army, and after the war removed to Illinois. In 1877 he was graduated at Nashotah with the degree of B.D. and was ordained deacon by Bishop McLaren, who also advanced him to the priesthood in the year following. His ministry has been spent in Illinois and in Indiana, successively at Amboy and Ottawa, Ill., Madison and Michigan City, Ind., Sycamore and De Kalb, Ill. He entered upon his work at the latter place in 1908, and was largely instrumental in building a church there at a cost of \$12,000. A son, the Rev. N. W. Heermans, Jr., is rector of St. Luke's Church, Milwaukee.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Dean Brookman Installed at the Cathedral.

ON SUNDAY, November 27th, the Rev. Donald M. Brookman was installed as Dean of All Saints' Cathedral. The Bishop Coadjutor read the letter of installation and the Dean celebrated the Holy Communion. The Bishop preached the sermon, which was reminiscent of the former deans and of his own forty years' work as Bishop of the diocese. Dean Brookman in his work during the past year has endeared himself to all with whom he has come in contact. He is ready and willing to spend and be spent in the work of the Church and has proved himself a leader not only of the Cathedral congregation, but in all good works.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Installation of Very Rev. Dr. Buckner.

THE Very Rev. Dr. W. D. BUCKNER was installed as Dean of Trinity Cathedral, Little Rock, on Sunday morning, November 26th, with impressive ceremonies, after which he was celebrant of the Holy Eucharist. Archdeacon Saphore spoke on the importance of missionary work in the diocese and the Rev. H. Percy Silver, department secretary of the Board of Missions, then preached what is stated to have been one of the strongest missionary sermons ever heard in Little Rock.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Church Work Hampered at Rome by Illness of Rector's Daughter.

THE WORK of the Rev. A. L. Byron-Curtiss, who has just reentered upon the rectorship of St. Joseph's Church, Rome, has been somewhat interfered with by the illness of his daughter, who has been stricken with scarlet fever. The rectory has been quarantined, but the rector is stopping at a local hotel, and attending as usual to his duties.

COLORADO.

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

A Church with Three Brotherhood Chapters—St. Luke's Hospital, Denver—Other News.

THE MEN'S MEETINGS held monthly at Denver by the Trinity Memorial chapter of the B. S. A. continue to evoke great interest. These gatherings are held on a Thursday evening and commence with Evening Prayer in the church, where an address also is given. Afterwards the congregation repairs to the guild room, where refreshments of various kinds are served and an informal discussion is held. There are three chapters of the Brotherhood in this parish—a Senior, a Junior, and second Junior chapter for boys of ten to twelve years of age.

THE ANNUAL meeting of St. Luke's Hospital, Denver, showed distinct progress and decided increase in all directions, the total number of days' work performed being 36,868, against 34,071 of last year. This year also the average number of patients has been 101—the first year in the history of the hospital in which the average has exceeded 100. Mrs. Cushman has been succeeded as superintendent by Mr. William Clark, and Miss Slack as directress of nurses by Miss Elizabeth Kyle. In spite of the admirable manner in which the hospital has been managed, there would have been shown a deficit of over \$1,000 except for donations received, because \$3,000 per year interest has to be paid on the mortgage, and that, too, out of the income.

THE ANNUAL meetings of the Girls' Friendly Society were held at St. Mark's and St. Stephen's churches, Denver, on Friday, Saturday, and Sunday, November 18-20th, and were remarkably well attended. The gathering commenced with a supper given in St. Stephen's parish house for all members and working associates. The corporate Communion was held early on the following day at St. Mark's Church, and followed by breakfast in the crypt. This very successful series of events concluded with a procession with banners and attended by many of the clergy in St. Stephen's Church on the Sunday afternoon, when the Bishop of Utah preached and received the offering for his diocesan work.

THE BISHOP SPALDING memorial sermon was preached in St. John's Church, Boulder, on Sunday morning, November 20th, by the Rev. Frank B. Reazor, D.D., rector of St. Mark's Church, Orange, N. J. Dr. Reazor was accompanied by the Rev. J. Nevett Steele, Mus. Doc., formerly of Trinity Church, New York City.

THE UNITED missionary meeting of the Woman's Auxiliary of the diocese will be held next in Calvary Church, Golden, on December 6th.

CONNECTICUT.

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

Rev. Dr. Rainsford Addresses Trinity Parish Men's Club, Hartford—"Quiet Day" at New Haven.

THE MEN'S CLUB of Trinity parish, Hartford, had its seventh annual supper in the parish house on Tuesday evening, November

29th. About two hundred men were present, who were, with the exception of some of the city clergy, all laymen. The rector, the Rev. Ernest de F. Miel, made the opening address, and then introduced the guest of honor, the Rev. W. S. Rainsford, D.D., who made the chief address of the evening. All Churchmen have heard of the remarkable work done by Dr. Rainsford at St. George's parish of New York, where under his leadership a moribund church became a center of light and blessing in the dense population of the East side. He spoke with his wonted intensity of conviction, and charged the Church with failure to reach the masses, with not being democratic, with appealing too much to the comfortably situated and refined. He pointed to the wonderful success of the Methodists and Baptists. As the address was destructive, it is to be hoped that Dr. Rainsford, than whom no one is, by his large experience, more competent, will in the near future present the constructive side. Professor Brenton of Trinity College made a brief rejoinder to Dr. Rainsford, contending that the clergy in Connecticut were awake to existing conditions.

A QUIET DAY for the clergy of the diocese was held in Christ Church, New Haven, on Tuesday, November 29th. The Bishop of the diocese celebrated the Holy Communion at 7:30 and said Morning and Evening Prayer. For the rest of the day the conductor was the Bishop of Western Colorado, who at 9:30 celebrated the Holy Communion and made an introductory address. Later in the day followed three services with an address which were intellectually stimulating and spiritually helpful to those present. The day was very stormy, but in spite of the weather about sixty of the clergy attended, many of them coming from distant parts of the diocese.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Wilmington Archdeaconry Meets at Newark—New Parish Paper at Milford.

THE WILMINGTON Archdeaconry held its sixteenth annual session in St. Thomas' Church, Newark, on Thursday, December 1st. At the business meeting a committee was appointed to consider how the Archdeaconry might be brought in closer touch with the missionary work of the diocese. The Bishop celebrated the Holy Communion, assisted by the Archdeacon and the rector. Adjourning to the parish building, a paper was read on "The Heredity and Environment of the Child," by the Rev. John Rigg of New Castle, and the subject was discussed by the Rev. Charles Fiske and by Dr. Harter, president of Delaware College. Mr. Fiske told of the establishment of some institutional work

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in one district of Baltimore, where in the three years since the arrests for petty crimes of children under fourteen years of age had been reduced from 100 to 1. The senior warden of the parish then entertained the clergymen present and seven lay delegates hospitably at dinner in the Deer Park Hotel. Christian Social Service was the afternoon topic, on which the Rev. Messrs. Holmead, Grantham, and H. W. Wells spoke, followed by a brief debate. There was a missionary service in the evening; and the Rev. Mr. Hammond described the missionary meetings of the General Convention and its legislation for missions, and the Rev. Mr. Cooper told of the present condition of the missionary work in the jurisdiction of Hankow, China.

THE DIOCESE has a fourth parish paper, the *Parish Leaflet* of Christ Church, Milford, edited by the rector, and conveying parochial and diocesan news, with short helpful articles for Christian living.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Church Club Banquet at Pensacola—Western Archdeacony Meets at De Funiak Springs.

THE CHURCH CLUB of St. Katharine's parish, Pensacola, gave a banquet in the parish hall on the evening of November 17th. Plates were laid for forty men. The Ven. W. B. Allen presided and the special speakers were the Rev. E. Bennett, D.D., of Mobile, Ala., the Rev. A. C. S. Smyth, D.D., of Jamaica, W. I., and the Rev. John H. Brown of Pensacola.

A VERY pleasant and helpful meeting of the clergy of the Western Archdeaconry of the diocese was held at St. Agatha's church, De Funiak Springs, on Tuesday, November 29th. The clergy present were the Archdeacon, Rev. William B. Allen, the Rev. William Brayshaw, the Rev. John H. Brown of Pensacola, the Rev. Thomas J. Purdue from Apalachicola, and the Rev. A. C. Smyth of De Funiak. The services began with the Holy Eucharist, with a sermon by the Archdeacon. In the afternoon an excellent meeting was held, when forceful addresses were made by the Rev. W. Brayshaw, the Rev. J. H. Brown, and the Rev. T. J. Purdue, followed by a discussion. At 7:30 p. m. there was a rousing missionary service, at which addresses were given by the Rev. T. J. Purdue, the Rev. A. C. Smyth, and the Rev. William B. Allen. A short conference on business was held between the afternoon and evening meetings, when the Clericus was organized and the Rev. A. C. Smyth was elected secretary. The next meeting is to be held at Trinity church, Apalachicola, on the second Tuesday and Wednesday in February, and it was decided that in future meetings delegates be invited from the churches to represent the Brotherhood of St. Andrew, the Daughters of the King, and the Woman's Auxiliary.

GEORGIA.

F. F. REESE, D.D., Bishop.

Corporate Communion Inaugurated on St. Andrew's Day—Conference of the Board of Missions.

THE INAUGURATION of what it is purposed to make an annual custom was the observance in Savannah of St. Andrew's Day by a corporate Communion of the men of the various parishes in the city. The service this year was held in St. John's church at 7:30 a. m., and was largely attended. The Bishop was the celebrant, the rector of Christ Church and the assistant rector of St. John's assisting.

THE Rev. W. S. CLAIBORNE of Sewanee will present the cause of the endowment of the University of the South to the Savannah

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ever invented for the home." Mrs. M. V. Buckingham, Nebr., "Home Vacuum Cleaner certainly takes fine dirt out of carpets." And so they run. Letters of praise and thanks from hundreds all over the country.

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congregations on the first and second Sundays in December.

THE Board of Missions held its quarterly conference in the first week in December at Waycross. Services were held during several days, and addresses on the condition of the Church in the various fields at home and abroad were made by several of the clergy; the Bishop closing the service with a sermon on "The Church's Mission—a Man's Business." A class of nine was confirmed on the Sunday evening previous.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Choir Anniversary at Williamsport.

THE CHOIR of Trinity Church, Williamsport, celebrated its twenty-sixth anniversary Sunday evening, November 27th. This choir has long been an established and important factor in the musical life of the city.

KENTUCKY.

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

"Junior Day" Observed at the Cathedral—Sunday School Teachers Meet—Other Items of News.

"JUNIOR DAY" was observed in Louisville on November 30th by those members of the Auxiliary, the annual meeting being held at Christ Church Cathedral. In the afternoon a business meeting was held which was conducted by the Juniors themselves, and was as far as possible patterned after the annual meeting of the Woman's Auxiliary, each young secretary reading her own branch report. The meeting was closed with an address by Bishop Woodcock, who related many interesting anecdotes and stories of the mission field, and an offering was taken for the work.

THE FIRST of the season's quarterly meetings of the rectors, officers, and teachers of the Louisville Sunday schools was held on November 29th in the Sunday school room of Christ Church Cathedral, under the auspices of the Sunday school department of the Layman's League, Mr. William E. Pilcher, president of the diocesan Sunday School Association, presiding. An address on "Mission Study in the Sunday School" was delivered by Mrs. Leslie Brown, which was followed by a general discussion.

THE EXCELLENT work accomplished at Trinity mission, Louisville, during the summer in connection with the public playground previously mentioned in the columns of THE LIVING CHURCH, is being continued during the cold months in a near-by building, which through the generosity of several prominent Church people has been rented and all meetings held there. Incidentally other practical good has been accomplished, as the building was formerly occupied by a saloon. Several workers not otherwise connected with Trinity are giving valued assistance to the Rev. Arthur E. Whatham, priest in charge, in planning and arranging for the various club meetings.

THE (COLORED) mission of the Good Shepherd, Hopkinsville, of which the Rev. William A. Tucker is priest in charge, has recently been presented with a Bishop's chair by the vestry of Grace Church, Hopkinsville. The mission is conducting a most successful parochial school with an enrollment of 160. The attendance at the early Eucharists has been exceedingly good.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Roman Catholic Churches Conduct Moving Picture Shows—Death of Richard J. Cortis.

Two Roman Catholic parishes in Brooklyn have invaded the moving picture business, and

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for a month have met with considerable success. It is reported that these shows will be closed during Advent. Announcement is made that business will be resumed at Christmas. A knotty question is before the Bureau of Licenses and the corporation counsel. It is on the legality of licensing churches to conduct shows of this character. At present the parishes are doing business under temporary licenses.

RICHARD J. CORTIS, a prominent Long Island Churchman, died on Sunday, November 27th, in his eighty-third year. The funeral was held Thursday from the residence of his daughter, Mrs. Kinnard, Albermarle road, Flatbush. Mr. Cortis was widely known in Brooklyn for his active interest in Church work. For many years he was a vestryman of St. Mary's Church, but for the last ten years he had been connected with St. Paul's Church.

MARYLAND.

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

Activities of the Laura Hughes Society of St. John's, Hagerstown—General and Personal Notes.

THE LAURA HUGHES Memorial Society of St. John's Church, Hagerstown, held its annual meeting in the parish house on November 26th, when reports were made of the work accomplished during the year. During the summer the society made improvements at the rectory costing \$400. The members have also assisted in paying the debt on the rectory and in buying the church organ. Through this society \$10,000 was raised toward the erection of the church edifice. There are 120 members.

A RECEPTION was tendered Bishop Coadjutor Murray at St. John's Church, Frostburg, on the evening of November 28th by the St. John's chapter of the Brotherhood of St. Andrew. The rector, the Rev. F. M. C. Bedell, delivered the address of welcome, to which Bishop Murray made a most happy reply.

IN RESPONSE to a request that some instructions in Church history should be given on a week-day night in the church, the Rev. William A. McClenthen, rector of Mt. Calvary Church, Baltimore, began on December 1st a course of Thursday night lectures on the subject of the Reformation in the English Church, particularly as affecting its own later history and that of the American Catholic Church.

THE Rev. C. P. SPARLING is holding a series of "lantern" services during the Fridays of Advent, and not "Lenten," as inadvertently printed last week.

MASSACHUSETTS.

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

North Shore Branch Sunday School Union Meets at Salem—New Lawrence Church to be Opened—Coming Events.

AT THE annual meeting of the North Shore branch of the Sunday School Union, held at Grace Church, Salem, these officers were elected to serve until the spring of 1912: President, the Rev. Allen Greene Peabody; vice-president, the Rev. Edward Tillotson of Swampscott; secretary and treasurer, Mrs. Frank A. Mower of Lynn; delegate to the Board of Education, the Rev. E. J. Dennen of Lynn. Mrs. M. F. Higginson of Lynn gave an interesting talk on "The Primary School, the Boy in Particular," and the Rev. Henry Winkley of Danvers made an address on "How to Bring the Sunday School Pupils to Church."

THE NEW basement which represents the beginning of the new St. Augustine's Church

at Lawrence will be opened for services on Sunday, December 18th, and the Ven. Samuel G. Babcock will preach the sermon. The mission was begun several years ago as a memorial to the Rev. Augustine Amory, who before becoming rector of St. Stephen's Church at Lynn, was located at Lawrence as rector of Grace Church. From the first the mission grew rapidly and soon was not large enough to accommodate all who attended its services. This was particularly true of the Sunday school, which, although only established a few years ago, is now the largest in the diocese.

DURING SUNDAYS this winter the Rev. Albert E. George will assist the Rev. Ivan C. Fortin of St. James' parish, New Bedford, with the work at St. James'.

A REQUEST is made that publicity be given to the notice in Tremont Temple, Boston, on Monday noon, December 12th, at 12 o'clock, Rev. Dr. William H. van Allen, rector of the

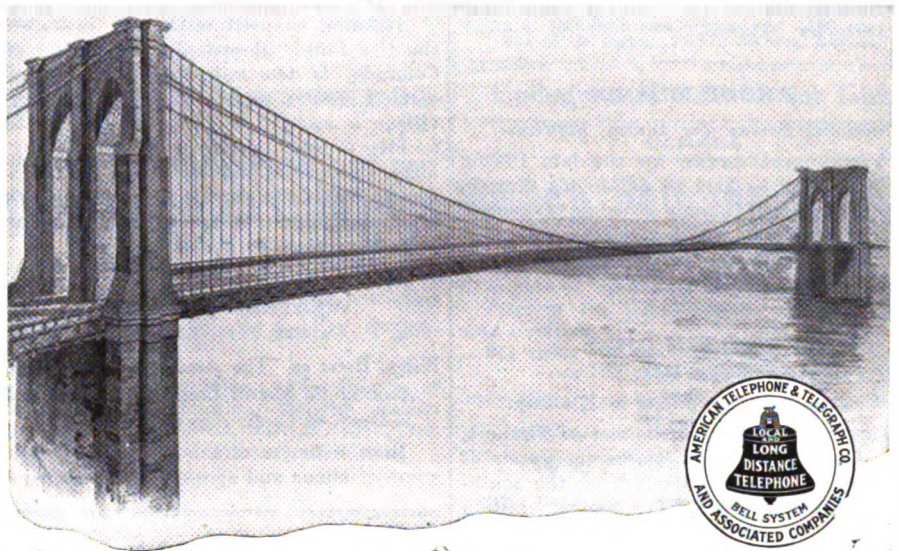
Church of the Advent, will give a popular address on the "The Advent of The-Word-Made-Flesh," under the auspices of "The Bible Club of Boston" A general invitation is given to everybody to be present.

MILWAUKEE.

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

Progress of Holy Innocents', Racine.

THE GENEROSITY of a member of Holy Innocents' parish, Racine, who pays for its expenses for one year, has resulted in the publication of *Holy Innocents' Quarterly*, a well printed and readable record of the work of the parish, the initial number of which has just appeared. It is a pleasure to note that since 1905 the envelope contributions toward the support of this church have increased almost fourfold. The Sunday school is growing so fast "that one class has to be taught in the kitchen, the little folks occupy



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the choir of the church, while still another class goes to the rectory. The attendance is half as large again as it was a year ago."

NEWARK.

EDWIN S. LINNS, D.D., Bishop.

Deaths Among the Laity—Booker Washington at East Orange.

THE DEATH of Mr. William N. Coler, Jr., at the age of fifty-two, removes a generous supporter of Christ Church, Short Hills, and formerly of Newark, where he was a benefactor of Christ Church as well as generous in gifts to Trinity, his own parish church.

THE RECENT death of Mrs. Emma Everett Edsall takes away a very helpful and devoted friend of the Church at Hamburg. Her generosity made possible the purchase of the much needed rectory a few years ago.

ON THE evening of November 30th Dr. Booker T. Washington, president of Tuskegee, addressed a large audience at the Woman's Club in East Orange, speaking under the auspices of the Orange Guild of the Church Institute for Negroes.

RHODE ISLAND.

Memorial Service for Bishop McVickar.

A MEMORIAL service for the late Bishop McVickar will be held in St. John's Church, Providence, on Thursday evening, December 15th. The clergy of the diocese will take part and the Bishop of Massachusetts will deliver the eulogy.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Cincinnati Clericus Meets in Kentucky.

THE CINCINNATI Clericus met in Newport, Ky., Monday, December 5th, as the guests of the clergy of the organization on the southern bank of the Ohio. The annual election resulted in the choice of the Rev. Wallace M. Gordon of Grace Church, Avondale, as president, the Rev. Frank E. Cooley of Madisonville as vice-president, and the Rev. Custis Fletcher of Ft. Thomas, Ky., as secretary and treasurer. The meeting was addressed by the Bishop of Lexington, who spoke on popularizing the Church in the small town and country districts of the Middle West. Professor Jacob Streibert of Kenyon College read an interesting paper on the Jewish laws in regard to land, debts, and slaves.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Memphis Sunday School Notes.

A UNITED service of the Sunday schools of Memphis was held in St. Mary's Cathedral on the First Sunday in Advent, and in spite of the rain, was largely attended. The choir was composed of about fifty children, vested, and the music was inspiring. Short addresses were made by the Rev. Dr. Winchester and the Rev. Messrs. Rhames and Black. The offering was for diocesan missions. These semi-annual services were inaugurated several years ago by the Memphis Sunday School Institute and have helped greatly to promote good-will and coöperation amongst the several schools. The Institute has adopted an excellent list of subjects for discussion at its monthly meetings during winter and spring.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Death of Mr. F. Ellis Jones.

MR. F. ELLIS JONES died at his home in Richmond on November 17th. He was a lay reader, vestryman, and director of the Junior Brotherhood of St. Andrew of the Church of the Holy Comforter, and was also the busi-

ness manager of the parish paper, *Tidings*, which he was instrumental in launching, and which has been a great help to the active life of the church. His influence was not only felt in his Church and city, but in the entire diocese. The funeral took place from the Church of the Holy Comforter, the active pall-bearers being the Senior Brotherhood of St. Andrew.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Bishop Paddock Addresses the National Cathedral School.

THE BISHOP of Eastern Oregon gave an address December 3d at the National Cathedral School for Girls, Washington, on missionary work. The meeting was the occasion of an effort especially to interest the girls of Church schools in missionary work.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Church Services Needed at Ignacio.

IGNACIO, a small settlement just outside the Ute Indian Reservation in Southwestern Colorado, is ten miles from any religious services, except a small Roman mission. A village is soon to be incorporated, and three or four Church families are using strong efforts to start a Sunday school. They hope also to be able to provide for occasional visits of a priest. It is the first attempt to bring Church services to the settlement.

WESTERN NEW YORK.

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

Bishop Brent on "The Awakening of the East"—
Rev. G. G. Merrill Leaves St. Mary's, Buffalo—
Death of C. A. Avery.

BISHOP BRENT of the Philippines was the guest of honor and speaker at an open meet-

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"My family and relatives wonder if I am the same person I was four years ago, when I could do no work on account of nervousness. Now I am doing my own housework, take care of two babies—one twenty and the other two months old. I am so busy that I hardly get time to write a letter, yet I do it all with the cheerfulness and good humor that comes from enjoying good health.

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ing of the Men's Club of Trinity parish, Buffalo, on Monday evening, November 14th. His address was on the awakening of the East, giving a clear account of the rapid advance of western ideas in China, Japan, and Corea, particularly with regard to industrial development in China; the rise of the national spirit in decadent Egypt, due so largely to the work of General Gordon, and the latent possibilities and splendid advance being made in the Philippines. The large hall was well filled with an attentive audience.

THE Rev. GEORGE GRENVILLE MERRILL closed his rectorate of eight years at St. Mary's Church, Buffalo, on the Sunday next before Advent. Both Mr. and Mrs. Merrill had previously received many expressions of regret at their departure and evidences of good will from the people within his flock and other acquaintances in the city. At the close of the 11 o'clock service the vestry came forward in a body and presented to him a gold card case suitably engraved. Before service the Altar Guild had given him a Prayer Book and Hymnal. Mr. Merrill will be with relatives in Washington, D. C., until after New Year's day.

THE UNEXPECTED death of Charles H. Avery, vestryman of St. James' Church, Buffalo, came as a shock to many. Born in the neighborhood where his entire life was spent, he had seen St. James' grow almost from its beginning as a mission of St. Paul's to the influential parish it is now. At service on Thanksgiving Day, he attended to business on Friday and was stricken with apoplexy that evening and passed away early Saturday morning. The funeral services were held in St. James' church on Monday, November 28th, conducted by the rector, the Rev. Charles H. Smith, D.D., assisted by the Rev. Messrs. Lord, Stanton, Sherwood, and Ransom, each of whom, having served as curate, knew and loved the one for whom the office was performed.

WEST VIRGINIA.

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WM. L. GRAVATT, Bp. Coadj.

Wheeling Clericus Meets.

THE WHEELING CLERICUS met in St. Matthew's church on November 29th. The Rev. E. B. Redhead of Steubenville, Ohio, read a paper on "Demoniacal Possession," which was generally discussed.

CANADA.

A Week's Activities of the Canadian Church.

Diocese of Toronto.

BISHOP SWEENEY gave the first of an Advent course of sermons in St. Alban's Cathedral, Toronto, November 27th. The fund for the completion of St. Alban's Cathedral is growing rapidly. On a Sunday, recently, cheques were handed in which amounted to \$1,800 for that purpose.—A SHORT pastoral letter was read in the city churches in Toronto, addressed to the clergy, from Bishop Sweeney on Advent Sunday, upon the subject of the general mission to be held during Lent. The mission, which will be general as far as the city and suburbs is concerned, will be held from March 2d to and including March 12, 1911. It will be conducted by the local clergy, assisted by visiting clergy from other dioceses. Some are expected from England and from the United States. The Bishop asks that the coming mission may be constantly remembered in the prayers of the people from now until it is over. The first service of preparation was held in the Church of the Redeemer, November 27th. St. STEPHEN'S Church, Toronto, celebrated the fifty-second anniversary on Advent Sunday. A new church will shortly be built for the parish, and a parish house, costing \$70,000. The present rector, the Rev. Canon Broughall,

D.D., has had charge of the parish for nearly fifty years.

Diocese of Ottawa.

AT THE special anniversary services on Advent Sunday in St. Matthias' Church, Ottawa, the preacher in the morning was Archdeacon Bogert and in the evening Canon Kittson of the Cathedral.—A CHAPTER of St. Andrew's Brotherhood in St. John's parish, Smith's Falls, has been revived, after a period of inactivity, on St. Andrew's Day, and it is hoped will now prove equal to much usefulness.—THE NOVEMBER meeting of the Clerical Guild was held in St. Mat-

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thias' parish, Hintonburgh.—AT THE November meeting of the diocesan Board of the Woman's Auxiliary in the Lauder Hall, Ottawa, the formation of three new branches was reported, and three new life members were introduced.

Diocese of Toronto.

THE NEWLY elected secretary of the Missionary Society of the Church in Canada, the Rev. Canon Gould, is expected in Toronto about December 10th, to take up his work in succession to Canon Tucker.

Diocese of Niagara.

THE CORNERSTONE of the new mission hall in connection with St. George's Church, Quelfh, was laid November 15th. A number of the clergy were present at the ceremony.—A MEMORIAL window has been placed in St. John's church, Port Dalhousie, by Canon Gribble in memory of his wife. The Canon has been a member of the deanery of Lincoln and Welland for forty years.

Diocese of Montreal.

MUCH INTEREST was evinced in the special services on Advent Sunday in Christ Church Cathedral, Montreal, that being the day exactly fifty-one years ago when the building was consecrated by Bishop Fulford. The vicar, the Rev. Dr. Symonds, in his sermon in the morning traced the history of the parish from the time when the first congregation, poor and small, having no habitation of their own, were given a home by the generous hospitality of the Recollet Fathers, who lent them their church. The present building was erected after the first had been destroyed by fire and was opened November 27, 1859.—ARRANGING for Christmas treats in the country parishes was part of the work before the diocesan Board of the Woman's Auxiliary which met December 1st in the Synod Hall, Montreal. An appeal was made for funds to build a house for the missionary at Herschel Island, that point far up in the Arctic ocean where Bishop Stringer of Yukon spent so many years. Prayers were offered for the complete recovery of the diocesan president, Mr. Holden, who was injured in a street car accident recently.

Diocese of Quebec.

IT HAS BEEN decided that the memorial to the late Archdeacon Roe shall be an oak reredos, to be placed in the College chapel, Lennoxville. Archdeacon Roe was so long associated with Bishop's College, first as one of its earliest students, and finally as professor of Divinity, that some memorial in the university would seem most fitting.—AN INTERESTING service took place in St. Matthew's Church, Quebec, November 23d, when the Archimandrite of the Greek Church celebrated the Holy Eucharist according to the Greek rite and afterwards administered the sacrament of Holy Baptism. Bishop Farrar and a number of the city clergy were present, as well the members of the Greek colony in Quebec. It was the first time such a service had been held in Quebec.

Diocese of Rupert's Land.

THE FORMATION of a Churchman's Union was considered at the November meeting of the Clerical Union in Winnipeg. A committee was appointed to arrange matters and meet early in the new year.

The Magazines

THE November issue of *St. Andrew's Cross* was devoted to a description of the Nashville Convention of the Brotherhood, and contains a considerable amount of information pertaining to that event not available elsewhere which will be of absorbing interest to every member of the B. S. A.

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