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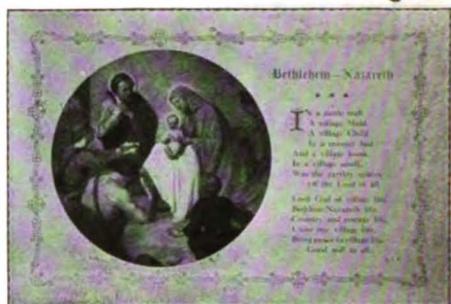
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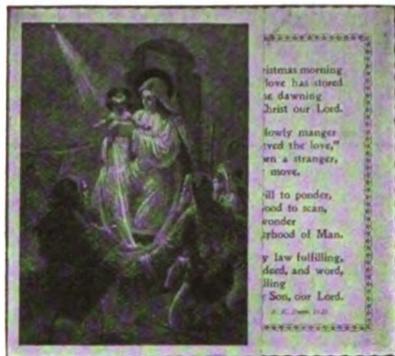
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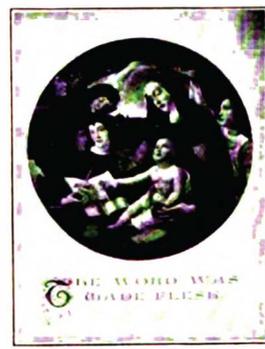
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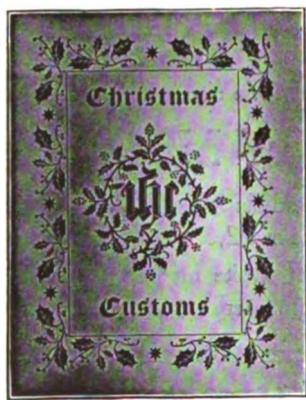
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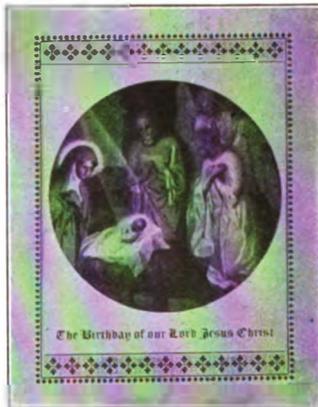
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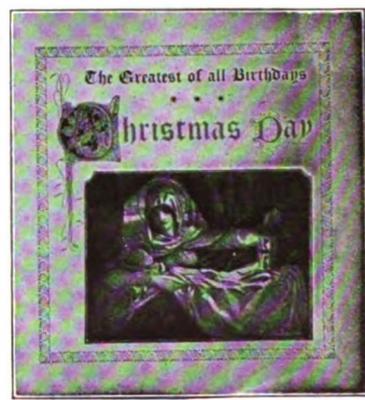
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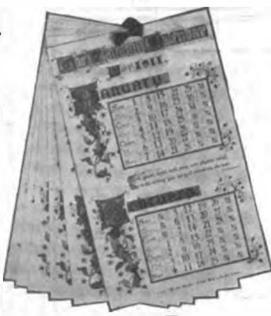
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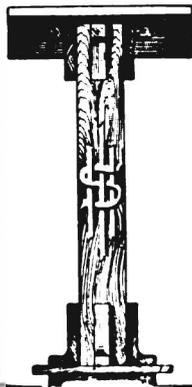
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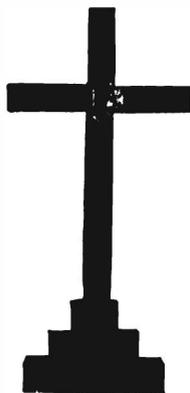
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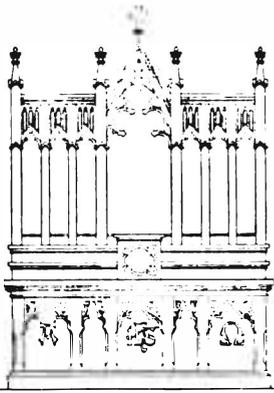
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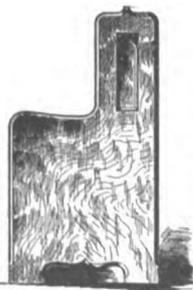
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THE SOUL is often developed more by defeats than by successes. An old man said not long ago that in reviewing his life, he discovered to his great surprise that the best things in his character and in his career were the fruits of what he regarded as his failures and follies. These defeats had wrought in him new wisdom, and had led to repentings and renewal of faith in God, and had thus proved sources of richest blessing and good. The divine plan is to develop the soul through defeat.

BEHOLD THE HANDMAID OF THE LORD.

FOR THE CONCEPTION B. V. M. (DECEMBER 8TH).

THIS festival, dear to the Eastern Church in very ancient time, became popular in the West only in the middle ages. It would seem of the genius of our devotion to connect it with the preparation for Christmas. As we prepare for the coming of the Christ-tide in our homes, we must prepare more seriously for the coming of the Christ into our hearts. As He lived in the world a divine life concealed beneath the enwrappings of human nature, so it is His will that we should nourish in our souls a spiritual life united with His. As a model of that interior life hid with Christ in God we may take the Blessed Virgin Mother.

1. The spiritual life of the soul is a hidden life: its sources and inspiration lie in the secret processes of prayer, aspiration, and communion; its food and strength, though given often by means of outward signs, being spiritual, are as the winds that sweep our hills—we hear the sound thereof but cannot tell whence they come or whither they go. Such was the life of Mary. Though the royal blood of Israel flowed in her veins, she was born of humble parentage, of people of obscure station and lowly occupation. Her pure girlhood is illumined by the single ray of Joseph's love. She grew up within the simple circle of pious people who were waiting for "the consolation of Israel." She appears then, for a moment only, the dominant figure in the world's history, radiant in purity and girlish beauty describing which the pencils of the greatest artists have scarcely satisfied us, dominant because of her supreme submission to God's will. "Behold," she whispers to her angelic visitant, "the handmaid of the Lord; be it unto me according to thy word." Then, treasuring divine thoughts in her heart, she disappears again from human view. After the Nativity we encounter her but a few times in the Gospel narrative, on the journey to Jerusalem, lovingly watchful of her Son's early ministry at Cana, and at His last dread hour at the foot of the cross. Her life was hidden, but so deeply were her purity, her humility, her patience and obedience impressed upon the Christian heart, that faith has hailed her as the bright particular star in the firmament of saints.

2. Mary's life was not only a life of humility but one also of humiliation. There is no character in history, save our Lord Himself, for whose sorrows we so long to make reparation by reverence and tenderness. In the humiliation of Mary we may read anew, if we but will, something of the awful consequence of sin—the sorrow which by it is inwrought into the life of all that is best and holiest in the world.

Yet how hardly we bear humiliation! A slight, a trifling injustice, a misjudgment of our acts, an imputation of our motives—these stir in us bitterness and anger, impatient resentment, sharp retaliation.

3. Mary's life was also a life of purity. . . . We feel that in very real sense she fulfilled that saying of our Lord's, "Blessed are the pure in heart, for they shall see God." When perchance we compare our troubled hearts, our indulgent affections, with Mary's, what may we say but, "Have mercy upon me, O God, after thy great goodness. . . . Make me a clean heart, and renew a right spirit within me."

"Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son and Saviour, vows
To crown all lowly, lofty brows
With joy and love like thine."

L. G.

A CRISIS AT SEWANEE.

A CRISIS has been reached in the affairs of the University of the South. A Pastoral Letter signed by the Bishops of the nineteen Southern dioceses was sent to all the clergy of those dioceses with a request that it be read to their people on Sunday, November 13th. The point has been reached at which a reasonable endowment must be raised or the work cannot be continued. We quote from the Bishops' circular:

"Therefore, we, the Bishops of the Church in these Southern dioceses, knowing what the University of the South has done for the Church and for the country; believing in the immeasurable possibilities of its work and influence for the cause of Christ; earnestly and solemnly appeal to you for your help and cooperation. We ask our people to raise \$500,000 as our gift to the university and to the cause of Christian education.

"We have a domain of ten thousand acres and nine stone buildings. The whole plant is worth at least nine hundred thousand dollars. We need the endowment asked for to utilize this splendid property and to make it the foundation of a center of learning, which, through the coming years, will be a benediction to our people and a power for the preservation of our free institutions. Without endowment no university can be regarded as permanent. None has ever lived for long without it. Every Old World university began with glebe or invested fund. Every state university, in our land, has its adequate endowment in the annual income from its citizens."

Education under distinctly religious auspices is undergoing an ordeal such as it has never had to face before. The Carnegie and Rockefeller foundations are so liberally building up "non-sectarian" institutions that, in effect, they are actually pulling down, no doubt unintentionally, those which still retain the old-fashioned notion that religion and character may best be builded through the direct stimulus of a definite Christianity. Is this old-fashioned idea so effete that there is none left to maintain it? Must Sewanee go, as Racine went a generation ago, leaving only a grammar school to stand where brilliant, far-seeing Churchmen had planted a University?

Surely the Church will rise up as one man and answer, No!

The University of the South ought not to be viewed as a sectional institution. It concerns the whole Church. It has had exceptionally brilliant professors. It has graduated men renowned in the affairs of the nation. It **MUST** go on.

Who will help?

Let answers, in tangible form, be sent to the Vice-Chancellor, Dr. W. B. HALL, at Sewanee, Tenn. He, or the Bishop of Tennessee, will be ready to supply information to any who request it.

THE SCARATIVE VALUE OF LONG WORDS.

LET no literary purist complain because we have ventured to coin a word in writing the foregoing title. If the word "scarative" is not found in the Dictionary, so much worse for the Dictionary. In the eternal decrees governing the science of philology it is written that the word shall now have its birth throes, because no other word will answer our purpose to-day. Henceforth no Dictionary will be complete that lacks that incomparable word, Scarative; that which scares, or is calculated to scare.

Every one knows of the dear old lady who found such infinite comfort in repeating to herself that blessed word, Mesopotamia. Most people think the anecdote a joke. By no means. It is a parable. It illustrates one of the most fundamental of the phenomena of psychology. And the phenomenon is one that we are prepared to match with a quotation from current literature, seriously propounded, which is in every way its equal. The dear old lady does not stand alone; only, the comforting value of a cherished word is now paralleled by the scarative value of another.

In a sermon recently preached in a New York pulpit* and afterward sent out broadcast, more or less, in pamphlet form, we have an examination of the motives of those deputies

in General Convention who voted to drop the word Protestant from the title of the Church. Not many men dare to examine and define pathologically the motives of other men, particularly men at a distance. It requires great mental penetration to do so; a mind that towers far above the lesser minds which it is able to analyze; a confidence in one's own splendid superiority to these others, which dashes from itself their own feeble explanations of what they weakly supposed their motives to be, and with splendid precision, like a search light from a man-of-war, reveals in its awful hideousness the true motives that underlie their action. All this splendid power has enabled the reverend preacher of this sermon to unveil before his rapt listeners the secrets of those little men, comprising two-thirds of the House of Deputies, who voted to drop the word Protestant.

Dr. Parks has first almost committed the unpardonable sin himself. He has said of the term "Protestant Episcopal," "It is not a euphonious name; it is not a very engaging title" . . . "Under the somewhat plebeian and not particularly attractive title Protestant Episcopal that little company has grown to be a power in this land." He is on delicate ground here. The gobelins will catch him also, if he don't watch out. But he says:

"The men who are back of this movement" (to change the name) "and have been back of it for twenty years, will tell you frankly, if you ask them, the reason: It is that Protestantism is not an atmosphere congenial to sacerdotalism, and, that as their chief ecclesiastical interest is sacerdotalism, they wish to get rid of the title in the Prayer Book. . . . These men are right—Protestantism is not an atmosphere congenial to sacerdotalism."

Several pages following are devoted to an exposition of what Sacerdotalism is assumed to mean; assumptions such as may safely be characterized as important, if true.

And so the awful secret is out. The people of St. Bartholomew's know the worst. Their hands, no doubt, have been raised in holy horror. Some poor woman in a charity pew may still have been cherishing in her inner consciousness the dear word Mesopotamia; but as for the rank and file of the people of St. Bartholomew's—if their rector rightly gauges their intellectual acumen—they have been convinced by the scarative value of the hideous word, Sacerdotalism. Out with those awful characters who "for twenty years" have been guilty of this profanity as "their chief ecclesiastical interest"!

WE WOULD not, for a moment, treat flippantly the honest fears and misgivings of those, our fellow Churchmen, who still would fain postpone the inevitable hour when the word Protestant shall be dropped from the Church's title. We are too close to them in sympathy not to do full justice to the beatings of their hearts. To them the word Protestant stands for the revolt of Saxon nations against autocracy, against abuse of power, against ignorance, against superstition, against unworthy conceptions of the Christian religion, against all the errors of man. Well, happily, the rest of us stand against all those things, too. At the worst, in spite of our "chief ecclesiastical interest," none of us proposes to reestablish Hildebrandism, or Alexander-the-Sixthism, or the divine right of kings, subject only to the diviner right of a papacy that hath the power of deposing emperors, nor things superstitious, nor things unworthy, nor any of the errors of man. Bad as we are, we have not recommended the abolition of the public schools, nor the ordination of untutored men, nor the chaining of Bibles, nor the supremacy of the papacy, nor the repeal of the American constitution; and yet all these things would really be necessary steps if one were to "undo" the Reformation. As though one could undo history, anyhow! It would be as easy to "undo" the Norman Conquest, or Magna Charta, or Shakespeare, or the Commonwealth, or the American Revolution, or the battle of Gettysburg, as the Reformation. What is wrought in history is eternally, indelibly accomplished, and the gates of hell cannot eradicate it from the human race. All the good, all the bad, all the true, all the false that were so inextricably intermingled in the history of the sixteenth and the seventeenth centuries have made an impress upon the western nations that time cannot remove. Other impresses can be, will be, made in future generations, and wisdom was not lost to humanity when the last of the reformers died. Out of the chaos of that age the word Protestant had its birth. But to suppose that that word, the product of a polemic age of violence, of disintegration, of disrupting unity, quite as truly as of the forces we have already enumerated, can be a permanent necessity to the life of the Church, is to suppose that the thought and the life and

* *Protestantism*. (Printed by request.) A sermon preached by Leighton Parks in St. Bartholomew's Church, New York, on Sunday morning, October 23, 1910, and stenographically reported, and revised by the author.

the vitality of the twentieth and the twenty-first and all the succeeding centuries are forever to be dominated by the thought of the sixteenth. Against that narrow conception of human progress, by whomsoever uttered, the enlightened mind of to-day is in revolt. The contest for the change of name is a battle array in which the spirit of the Twentieth Century challenges the spirit of the Sixteenth for supremacy. And the stars in their courses have pointed to the victors in the fight, who can afford to wait, for time is on their side. The Twentieth Century can no more be shackled to the skeleton of the Sixteenth in religious affairs than the Pilgrim fathers can be called upon to regulate the speed of air ships or to guide an attorney general in punishing violations of interstate commerce laws. Strange, strange, that metropolitan preachers should be found who still confuse the battles of the sixteenth century with the battles of to-day.

AND WE HAVE not written flippantly of a sermon that must have been meant to be seriously in earnest, addressed to a congregation which the preacher must have assumed to be reasonably in sympathy with his point of view. We mean in dead earnest that the use of the term Sacerdotalism which we find in the authorized text of Dr. Parks' sermon is exactly analogous to the use of the word Mesopotamia by the old lady in the story that has become classic, except that the one word is used for its comforting value, and the other for its scarative value. Dr. Parks might have selected almost any other word, and with the same rotundity of pronunciation, and the same virile gestures, and his own same, splendid personality and magnificent presence to give vitality to his utterance, have produced the same effect if his words, rapidly uttered, had been: "My brethren, the word Protestant is indeed a feeble thing, not euphonious, not an engaging title, a thing plebeian and not particularly attractive, but oh my brethren"—with an intense earnestness—"we must preserve this cherished word of our fathers and mothers, our grand sires and grand dames, our great-grandfathers and great-grandmothers, because of the obnoxious whaticability of the quagmoresness which animates the gentlemen who ask us to change!"

For if there is one word more than another that, seriously and rightly used, apart from any scarative value that may be read into it, stands for Prayer Book Churchmanship pure and simple, it is that word Sacerdotal. By the "Office of Institution of Ministers into Parishes or Churches," which was adopted as one of the standards of the American Church before ever the Oxford Movement had been born, the Bishop institutes a rector into a parish as "possessed of full power to perform every Act of sacerdotal Function among the People of the same"; and in confirming the temporalities to the rector, the Bishop expressly reserves the right to intervene as "ultimate arbiter and judge" in case of a desire for "dissolution of all sacerdotal relation" between rector and parish. And as *sacerdos* has never been translated into English by any other word than *Priest*, and as the word *Priest*, carefully distinguished from the generic term *Minister*, is constantly used throughout the Book of Common Prayer, it is obvious that the term "Sacerdotalism" may fittingly be used as the equivalent of "Prayer Book Churchmanship." They mean one and the same thing. Dr. Parks may not like it, but he cannot change the fact; and fact it is, and not mere opinion. Thus we may paraphrase Dr. Parks' words, deprived only of a scarative value which was read into them: "The men who are back of this movement and have been back of it for twenty years will tell you frankly, if you ask them, the reason: It is that Protestantism is not an atmosphere congenial to *Prayer Book Churchmanship*, and, that as their chief ecclesiastical interest is *Prayer Book Churchmanship*, they wish to get rid of the title," etc. "These men are right—Protestantism is not an atmosphere congenial to *Prayer Book Churchmanship*."

Now is it possible that Dr. Parks' hearers at the great Church of St. Bartholomew's did not see through the palpable fallacies with which this sermon is filled? Is it possible that he was right in supposing that they could be scared by a word, and particularly by a good American Prayer Book word? Is it possible that in expounding "Sacerdotalism," as he did to the extent of several pages, his hearers did not know that he was describing a nightmare of his own imagining? Do not St. Bartholomew's people read books? Is "priestcraft" so thoroughly entrenched among them that it can be assumed that they will not discover the fallacies that are being preached to them? Scare-crows are useful; but only in a congregation of crows.

Are the people of St. Bartholomew's satisfied with being treated as crows by their rector, preaching a sermon by virtue of being clothed with authority to perform "every act of sacerdotal function" among them, and not having the first vestige of right to speak to them from St. Bartholomew's pulpit except that? When voodoo preachers of African cults misuse big words, one laughs; what shall one do when a priest of the Church uses that Prayer Book term which, in the Church's official language, defines his own office, as though it implies some terrible thing which, as a matter of course, his people are expected to resent? We, for our part, resent this injustice toward the people of St. Bartholomew's. We appeal from the rector to the intelligence and the education and the culture of a congregation that once had the splendid privilege of listening regularly to the preaching of the present great Bishop of New York, to resent, in definite terms, this attempt to scare them into opposition to a movement that, in fact, is an eirenic, unifying, progressive movement, deserving the support of Twentieth Century Churchmen. We believe them too broad-minded to be scared in this manner.

We add only one thing more. We are amazed at the weakness of the defenses that are being offered for the word Protestant as used in the title of this American Church. If personality could be attributed to a word, then "Protestant" would have excellent grounds for suing for a legal separation from its defenders, by reason of lack of support and cruel and inhuman treatment. In sheer desperation, in order to defend this American Church for having used this much abused title in an official capacity for more than a century past, we propose, in the near future, to enter upon a defence of the word. And if we cannot put that defence upon higher grounds than it is being put by those who express their dislike of the word and then are moved to tears at the thought of abandoning it, and still show cause for dropping it from the Church's official title, we shall deserve to be called a Protestant Episcopalian newspaper to our dying day.

SELDOM have we received a more sudden shock than in the receipt of a telegram, just as we are going to press, telling of the sudden death last Sunday of the Rev. Dr. Warner, rector of Trinity Church, New Orleans. It was our own good fortune to become quite intimately acquainted with Dr. Warner at the recent General Convention. He was one of those distinguished deputies who were invited to participate in the preliminary Round Table conference which sought so conscientiously to bring the schools of thought within the Church together. Dr. Warner accepted his invitation with much hesitation. He afterward frankly avowed that he was very suspicious of its purpose and of those who were responsible for it. But, as he also frankly avowed, he came out of it a changed man. His conception of the men who stood for Catholic Churchmanship and of their ideals was completely altered. "Milwaukee" and "Fond du Lac," he said more than once, took on an entirely new meaning to him. He saw them from a new perspective, and his heart was big enough and his mind broad enough to perceive quickly that he had never hitherto done justice to the aspirations of Catholic Churchmen. He threw himself heartily into the eirenic spirit and work of the conference, and, though he had come to Cincinnati fully expecting to oppose any movement for the change of name, he enthusiastically approved and supported the Round Table measures, and was, indeed, an important factor in framing them. Then his awakening came. His especial friends in the House of Deputies, with whom he had always voted, and who had always hitherto trusted him as a leader, almost to a man rejected the measures that had won his approval. They showed no reflection of his intensely earnest enthusiasm at the opportunity, which had become so clear to him, to bring men of divergent thought together and to introduce a splendid era of good feeling and of mutual confidence in the Church. He was amazed at the attitude of some of those whom he had counted upon for support. Few of them realized what a blow this was to him, and what a disappointment, in view of the opportunity which, he felt, they were throwing away. If heart failure had come then, it would easily have been accounted for by his disappointment. He went home determined to work loyally to promote the spirit of the Round Table conference and to make it possible for the measures there framed to be accepted, not by a partisan majority, but by general acclamation, at the next General Convention.

Well, it is a curious providence that such an one should be called away when, apparently, he had reached a vantage ground in which he could serve the Church better than almost any other man within it. Very likely the sense of strangeness is only an illustration of the narrowness of our human vision. We foolishly assume that a man's work and his usefulness and his influence are ended when we no longer see him. No doubt Almighty God has taken him up higher because of the larger opportunity for influence from the larger world beyond than ever he could have had here, and because the prayers of the saints in that higher life needed the addition of his own enthusiastic devotion. And so he is removed to a life of higher service than that which he had laid out for himself.

God grant him light and spiritual growth, and sustain him in the life now opened to him!

THERE was once a time when *Life*, published in New York, was a clean, humorous paper, not unworthy to lie beside *Punch* on a gentleman's library table. That time has passed; and its present editors apparently intend to devote themselves chiefly to ridicule of the Christian Church, mockery of the Jews, and encouragement of divorce. We waive reference to the first and second of these ignoble purposes, to glance for a moment at the third. In a recent number appears a full-page cartoon: enclosed in a heavy black border, a woman is represented as nailed to her marriage certificate in an attitude of torture, the following words appearing underneath:

"Not to be taken from her cross
By order of the Bishops of the Episcopal Church."

This cartoon represents either incredible ignorance or deliberate malevolence. Charitably assuming the former alternative, we take upon us to instruct *Life* in certain elementary truths.

1. The Bishops have no power to prevent any woman from getting a divorce if she wishes one.
2. Neither can they prevent her from "marrying" again after she has obtained a divorce.
3. But they are rulers of the Church founded by Him that said: "Whoso putteth away his wife and marrieth another, committeth adultery; and whoso marrieth her that is put away from her husband committeth adultery." And it is their duty to make it clear that those who violate the Christian law of marriage are excluded from the privileges of the Christian Church. That can be no hardship, since by their violation they have rejected Christ from reigning over them.

4. Further, they know that *Life's* campaign for freedom of divorce, should it be successful, would mean unspeakable suffering to womankind, degradation to men, and misery to children; in a word, *the destruction of the Family*, as Christian civilization has developed it. And, fearing God rather than men, they will continue to incur the sneers and insults of immoral newspapers, using all their influence as citizens against this national shame.

If, however, *Life* knows all this, and in sheer malevolence strives to make the Bishops odious, who can adequately characterize its policy? One thing is clear: *Life* is not a paper for Christian readers.

ONE of the services which THE LIVING CHURCH tries to perform is that of puncturing foolish and incorrect statements that may be circulated on any large scale concerning matters within the Church. One of the most preposterous of these that ever came to our attention is in the form of a press telegram from Wilkesbarre, Pa., quite widely published, stating that—

"Rev. George R. Flinn, pastor of the Protestant Episcopal Church here, did a song and dance in his pulpit for the edification of the congregation. To the tune of In the Good Old Summer Time the minister danced and sang to demonstrate to the congregation that they should pay attention to their physical as well as their spiritual welfare. At first the congregation declared the demonstration a little too realistic, but now the minister appears to have many supporters."

In the first place there is no Rev. George R. Flinn, or any other Flinn, or any similar name, upon the clergy list of the American Church; nor among our clergy in Wilkesbarre is there any bearing the remotest resemblance to that name. We have three parishes in Wilkesbarre. Of St. Stephen's, the largest, the rector is the Rev. H. L. Jones, D.D., a dignified "gentleman of the old school," 71 years of age, one of the senior

deputies to General Convention in years as also in length of service. During the present year he celebrated the thirty-fifth anniversary of his rectorship, and Bishop Talbot took occasion to express warm appreciation of him in his annual address. Calvary Church is vacant, and St. Clement's, in South Wilkesbarre, is under the Rev. J. T. Ward. We shall not mortify the clergy mentioned nor the wardens of the vacant parish—a parish reporting more than 500 communicants and in every way a dignified work—by putting to them the question whether the reported event happened in any of their churches. It is perfectly certain that it did not. Once more the "Protestant Episcopal Church" has been confused with some other "Church," if the whole incident were not a reporter's dream.

Once more do we urge: Don't take your views of Church matters from the secular press!

THE fifth day of December is the seventieth birthday of the Rev. Charles W. Leffingwell, D.D., who was for so many years editor of THE LIVING CHURCH and who, though not now in active service, will always be recognized as *editor emeritus*. Dr. Leffingwell has performed many valuable services to the American Church. His editorial direction of THE LIVING CHURCH was contemporaneous with those difficult years in American Church history when parties were arrayed against each other and were generally seeking the defeat, if not the extermination, of the other. A minority party, such as Catholic Churchmen then constituted, had a bitter struggle for existence under such circumstances. Dr. Leffingwell's staunch advocacy of true Church principles through THE LIVING CHURCH was no small factor in changing the spirit of the Church.

St. Mary's School, at Knoxville, Ill., is another monument to his efficient work. Founded when the Church in Illinois was very weak, Dr. Leffingwell was able, many years ago, to see it take front rank among the boarding schools of the Church for girls and young women, and such it has remained and, we trust, ever will remain. At St. Mary's Dr. Leffingwell will spend this anniversary; and at Pasadena, Cal., where he chiefly makes his home, the birthday will also be celebrated by the Southern California chapter of the "Daughters of St. Mary's," at a luncheon at which, it is expected, Mrs. Leffingwell will be the guest of honor, and the Bishop of Los Angeles, with Mrs. Johnson, and other guests, will join in showing appreciation to him whom they delight to honor.

To Dr. Leffingwell the large family of THE LIVING CHURCH sends its cordial greetings and birthday congratulations.

THERE are still a few curious people who proclaim to an amused world that brains and orthodoxy are fundamentally incompatible: the demonstration being, "I have brains; but I am heterodox. Ergo,"—etc. Our good "Liberal" friends used to be especially prone to this particular syllogism, and have not yet altogether freed themselves from it. The following article from the Boston *Herald* of November 6th, in that connection, is illuminating:

"Karl Irving Bennett, a Harvard senior, has been awarded the Richard Augustine Gambrell scholarship, with an income of \$525, for excellency in studies. Indications are that at the end of the year he will also be awarded the Palfrey exhibition, with an income of \$80, which is granted annually to the most 'distinguished' senior.

"In his freshman, sophomore, and junior years Bennett was a first group scholar. At the end of his freshman year he was awarded a detur. In his second year he took a Matthews scholarship, which carries an income of \$300, and is awarded to an undergraduate who intends to study for the ministry. Last year the faculty awarded him the Saltonstall scholarship, with an income of \$525.

"He has not specialized in any particular department, but has taken up a variety of subjects, including mathematics, Italian, economics, and philosophy. His marks, with very few exceptions, have been 'A.'

"To obtain the Palfrey exhibition is perhaps the highest scholastic honor a student in Harvard College can obtain, for it is awarded on the basis of one's entire college record.

"Bennett is twenty-two years old, and prepared for college at the Gloucester high school."

We venture to add that Mr. Bennett, who represents the best type of old-fashioned, all-round scholar, is a thurifer at the Church of the Advent, Boston, and looks forward to the priesthood.

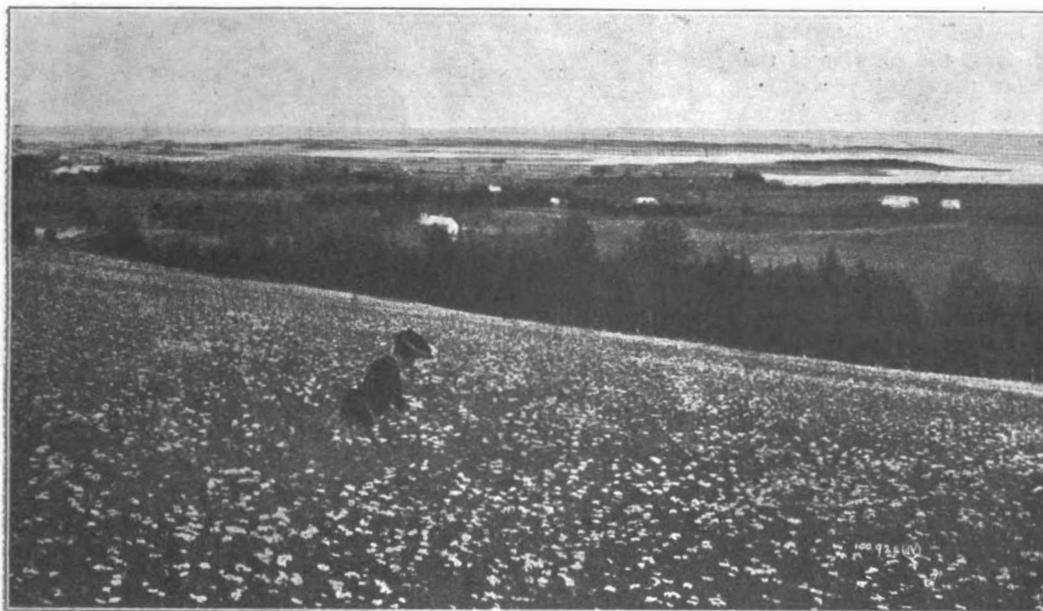
ASOMEWHAT delicate matter is treated of in the article of the Bishop of Marquette on the subject of "The Bishop of Salisbury's Visits to Swedish Institutions," which is printed

in this issue. An extremely unsympathetic editorial relating to the matter has been printed in *The Lutheran*, which does not hesitate to characterize the visit of the two Anglican Bishops—Marquette and Salisbury—to the Augustana College by several uncomplimentary terms.

We shall not discuss the various observations contained in that editorial, though we welcome Bishop Williams' careful statement of facts. It is enough now to say that the road to Church Unity is still long and perilous, and that it would be far from useful for any of us to delude ourselves with the idea that it is otherwise.

WITH respect to the observance of the Tercentenary of the King James Bible in 1911, the American Bible Society has issued a note asking for a very general celebration of the event, and, with respect to the exact time, saying:

"Inasmuch as the time of the publication of the King James Version in the year 1611 is unknown, the American Bible Society cannot fix any date when it is most fitting that these celebrations should take place, but in order that the celebrations may attain general and national significance, the Society would recommend that they be held as far as practicable on Sunday, April 23, 1911, the first Sunday after Easter, and throughout the week following."



POWNALL BAY, PRINCE EDWARD ISLAND.

WILL clergymen who were formerly connected with other religious bodies kindly advise the editor of THE LIVING CHURCH by postal card of the fact, stating what was the body of their former allegiance, and whether they were ministers in it? It would be an additional favor if the names of other clergymen of sectarian antecedents within the same diocese might be mentioned.

It is hoped that a list of accessions to the ministry from outside our own ranks may thus be obtained, which may be of service in seeking information and advice in movements looking toward Church unity.

IN our tabulation of individual votes on the Change of Name, printed in THE LIVING CHURCH of October 29th, the minority vote in the lay delegation of Pittsburgh in favor of the pending change was erroneously ascribed to Mr. Du Puy. It should have been credited to Mr. George C. Burgwin. Mr. Du Puy had left the convention and his place been taken by Mr. Reynolds, who voted in the negative, when the measure was acted upon.

ANSWERS TO CORRESPONDENTS.

LAY READER.—It is better that a lay reader should not read the Ante-Communion service (so called) at all; but if he does so, it should be from the choir and not from the altar and unattended with any Eucharistic ceremonial.

S. S. W.—The book criticised shows by its title that it is not the official Prayer Book of the Church; but at the time of its first publication we made the same criticism of it that you have made.

W. A. T.—We are not advised of the address of the *Jamaica Churchman*. Try Kingston. the see city.

C. A. G.—"Suffragan" should be pronounced with a hard g—as in "give."

BLUE MONDAY MUSINGS.

PRINCE EDWARD ISLAND is the smallest province in the Dominion of Canada, being, roughly, 150 miles long, crescent-shaped, varying from nine to thirty miles in width, and just about twice the size of Rhode Island, say 2,100 square miles. "The million-acre farm," they call it, for there is scarcely a rood of barren or waste land to be found. Everywhere the rich red soil yields abundant harvests; but here, as in the other Maritime Provinces, ten times the present population, ninety-odd thousand, could be supported. Isle St. Jean, the French discoverers called it; but, when it passed into English hands, a rash local government changed the name to New Ireland, by way of contrast to Nova Scotia, across the Strait. This being promptly forbidden by a stern decree from London, a later government, in a paroxysm of loyalty caused by the visit of the Duke of Kent, Queen Victoria's father, called it Prince Edward Island; and so it remains! "P. E. Island," *vulgo dicitur*, or, on the lips of its natives, "Th' Island," with no other qualification.

"Donald Macdonald, The Island," a sturdy youth registered once at a Boston hotel.

"What island?" the clerk queried.

"Prince Edward, of course; is there any other?"

I confess frankly the overshadowing ignorance with which I went into that region. It seemed remotely north, as if Esquimaux might perhaps inhabit its shores. I was prepared to find myself on the frontier of civilization; and even the memory of delightful people who claimed the Island as their home failed to prepare me for what I found. *Inis Avalon* it might well be called, like Arthur's resting-place, the Island of Orchards; though captious Bluenoses, jesting at its staple product, potatoes, call Islanders by the shorter name of "Spuds."

The winters are comparatively mild, fog never enfolds its coasts, and the fierce heat from which so much of the continent suffers, even in the North,

is unknown. Rolling meadows, long lines of pointed firs, exquisite clusters of silver birches, delight the eyes on every side. Trim, prosperous farm-steads abound: poverty is nowhere to be seen. And whichever way one drives out of Charlottetown, the Island's capital, one finds delightful vistas, with church-spires piercing the air on the horizon. It is unique; scarcely a farm but touches salt water, on some bay or far-inland-winding creek; and the rich mussel-mud and abundant sea-weed give abundant fertilizer at no cost except a little labor. If only I had inherited something of the gardener Adam's craft, I should be tempted to expend a few wedding-fees in acquiring Island acres. "My estate on the Royalty Road" sounds very well; I might even come to sit in the Provincial Parliament, where his Honor the Lieutenant-Governor, escorted by an Usher of the Black Rod, opens the session with a speech from the Throne, and all is done after the seemly fashion of the Mother of Parliaments.

As the ship enters Charlottetown harbor, where the sweet little provincial metropolis dreams by the water's edge, one thinks of Holland. It might almost be Dordrecht, though the two slender spires of St. Dunstan's lack the massive solidity of the *Oude Kerk's* tower where the great Calvinist synod met. But, once landed, the resemblance vanishes. Wide streets laid out at right angles and named in a veritable Hanoverian frenzy after all the royal personages from "Great George" down; open squares and parks, one down along the harbor of extraordinary beauty; and in the centre a group of government buildings that would do credit to a much larger state, flanked by the market on one side and the beautiful parish church, with school-house and rectory, on the other; rows of handsome shops, doing a rapid business; and everywhere bright, friendly faces,

more than ordinarily good-looking, with much fair hair and fresh color to mark the racial stock, but with, now and then, a slouching, sombre Indian from the Micmac camp across on Rocky Point: that is Charlottetown.

THE ISLAND is administered ecclesiastically by the Bishop of Nova Scotia, though no part of that diocese: and Bishop Binney, years ago, set up St. Peter's Cathedral in Charlottetown, in anticipation of the day when there should be a Bishop resident there, to have jurisdiction also, perhaps, over Cape Breton. For nearly a quarter of a century Canon Simpson has been in charge of St. Peter's, making it a veritable fortalice of the Catholic Revival in Canada, and a place of pilgrimage for good Churchmen from both sides of the border. A free church, thronged with all classes, enriched, by the brush of the president of the Canadian Royal Academy, a son of St. Peter's, with frescoes that would adorn any church in the world, and echoing always to the fullest teaching of the whole Gospel, it is a privilege to worship there.

But the Roman Church is stronger in numbers than the Canadian; and the Presbyterians and Methodists are numerous and zealous. All the Indians are Roman; though, besides the few Acadian villages, the chief strength of that body is among the Highland Scotch and Irish who colonized there in the eighteenth century. They tell a tale of a strange survival from the ages of persecution. When the Scotch Roman Catholics came over, they had suffered so much from the severity of the Presbyterian government at home that they had grown accustomed to the disuse of all vestments and other ceremonial accessories, except a stole put on over a coat when the priest said Mass. For years that use continued; until at last, being placed under the jurisdiction of a French Jesuit Bishop, their shortcomings were discovered and forbidden. Even yet Ultramontanism has not altogether triumphed. When the late Bishop of Nova Scotia made his primary visitation, his Roman brother made a call of ceremony upon him, duly vested and attended; and there is much cordial courtesy still, such as Ultramontanism banishes.

They tell a good story of how the Roman Bishop succeeded in persuading his people to build the present fine Cathedral. First he demanded a new and handsome episcopal residence; and when he had got it, he said: "But isn't it a shame that a miserable sinner like me should be so splendidly sheltered, while the altar of God has only this shabby old church to protect it?" Moved by that argument, they gave willingly; and St. Dunstan's is the result.

Across the harbor, at Rocky Point, there is an Indian village, or rather, a summer encampment. The glory has departed: they dress, not as Micmacs should, but in what are vulgarly known as "hand-me-downs"; and their teepees are no longer built of silvery birch bark but of tarred paper! The old chief looked at my camera:

"You make my picture, Father?"

"Maybe, John."

"Make my picture, Father. I goin' die soon; then my son he see how I look."

I HAVE LEFT myself no space to speak of cruises up the rivers, in charming society; of the north shore, famous as the habitat of the most adorable child in fiction, "Anne of Green Gables"; of the gracious hospitality that made the Island seem homelike indeed. But I know that sometime, D. V., I am going back to the Garden of the Gulf and the loving friends of whom I think so often and so much.

WE ARE tempted sometimes to wonder what special satisfaction comes from the doing of indecorous things. By "indecorous" we do not mean indecent, or immoral, or even law-

less; but rather, that which is contrary to fitness and propriety. Evidently a certain type of mind rejoices in that. Flannel-shirted Walt Whitman was far more concerned about his clothes than if he had dressed like other men; and his studious insistence upon emphasizing topics generally barred from ordinary conversation established a sort of conventional indecorum far less genuinely human than the usual reserve of well-bred people. One recalls the two gilded youths at the Knickerbocker Club: "Aw, Weggie, old chap, I feel desperate: what shall we do?" "I know, deah boy: let's have breakfast food for lunch!"



A MICMAC WIGWAM, PRINCE EDWARD ISLAND.

All this is *apropos* of a press dispatch from New York the other day, describing a double wedding in St. Bartholomew's Church, attended by two thousand guests, and "of more than ordinary interest," the sapient reporter tells us, because "the marriage ceremony was performed by Rev. Anson P. Atterbury, pastor of the Park Presbyterian Church, who used the "Episcopal Marriage Service." Is this *Through the Looking-glass*, and are we in a region where everything is reversed? Or is it merely a perverse delight in doing the indecorous? There are Presbyterian houses of worship in New York large enough to hold two thousand guests, surely: what is a Presbyterian minister doing in St. Bartholomew's? If the parish priest and his curates are incapacitated, surely they can get help from their brethren!

THIS SPECIAL indecorum is not confined to New York: last summer we noted a similar case in Beverly, Mass., a Congregational minister being "assisted" by the priest in charge; and some years ago a Unitarian preacher was allowed to perform a marriage in St. Mary's Church, Dorchester. At that time it was alleged that Canon 19, prohibiting any unlicensed or unordained person from officiating "in any congregation of this Church," had not been violated, because it was a Unitarian congregation that assembled, albeit within the walls of a consecrated church! Indeed, we are informed that high ecclesiastical authority explicitly declared that the canon was intentionally ambiguous. Grant that, if you please—though it makes all canons useless. Grant that the consecration of a church is a meaningless form, and that, if you could gather a congregation of Moslems there, the Mollah might lawfully proclaim "God is God alone, and Mohammed is God's Prophet," from the altar-step. Still, there is such a thing as fitness: and such occurrences as that to which we here allude are eminently contrary to fitness; nay, they actually hinder the cause of Christian Unity by the confusion they create. Dr. Parks may aver that he has broken no law: but he has been guilty of a breach of ecclesiastical good manners.

PRESBYTER IGNOTUS.



AN ISLAND SHEPHERD—
PRINCE EDWARD ISLAND.

ENGLISH PRAYER BOOK TO BE REVISED

Definite Determination is Reached by the Convocation of Canterbury

DEATH OF PROFESSOR INCE AT OXFORD

The Living Church News Bureau
London, Nov. 15, 1910

CONVOCAION of Canterbury was in special session last week, from Tuesday to Friday, in order to consider the subject of Prayer Book Revision. The Upper House sat with closed doors except the last day. The Archbishop made a statement of what had been done, which will be briefly summarized further on in this letter. The importance of the debate in the Lower House may be gauged by the fact, and certainly an extraordinary one, that not until this session—the matter of the King's "Letters of Business" first came before convocation so long ago as in November, 1906—has the primary question as to whether in principle there should be revision or no revision been dealt with by that House. The debate began on Tuesday and was concluded on Thursday. It excited but very little public interest so far as attendance was concerned, for there were only about one hundred persons present in the gallery of the Great Hall of the Church House at Westminster.

The report of the committee favored revision. The debate proceeded chiefly on a substitute offered by Canon Drummond (Oxford) declaring that

"WHEREAS, in the opinion of very many Churchmen, it is not desirable that the Book of Common Prayer should be revised at the present time, the Committee on the Royal Letters of Business be requested to reconsider its report and take into consideration the advisability of drawing up a Supplement to the Prayer Book. It was an open question, he said, whether any majority at all of Church people favored interference with the Prayer Book; and such tampering, without the approval of a vast majority, would be most disastrous. The very proposals of alteration had led to a grave danger of disruption. Harmony was not to be secured by coercion, nor unity by uniformity. Nor would peace be maintained by putting a number of "mays" for "shalls," and causing the Church's enemies to say she did not know her own mind.

Very many participated in the debate, in the course of which it transpired that Evangelicals were by no means agreed that revision was desirable, the Dean of Canterbury pointing out that the National Church League, which represents the clergy of that school, had, in the preceding week, voted unanimously against revision. But the substitute, declaring against revision, was lost by a majority of 27 in a house of 115 and the original resolution was then adopted without debate or division and the House proceeded to consider the proposals of the committee. The Archbishop of Canterbury, in his statement on Prayer Book Revision (*vide supra*), pointed out that the method adopted by the convocations was against speed, but in the long run would enable the Church to have the matured opinion of those whom convocations represented. Ultimately the matter would have to be brought to the notice of the Houses of Laymen. All the various resolutions of the different Houses would be subject to revision at or after a joint conference of the four Houses of the Convocations. When the time came to draft a plan for giving effect to the proposals finally agreed on, they would not find impossible the task of safeguarding the constitutional rights of both Church and State. He did not think that ultimately the question of an ecclesiastical Court of Appeal could wisely be left entirely out of sight.

The BISHOP OF SALISBURY followed with some reference to his recent visit to the United States and his attendance at the General Convention of the American Church held at Cincinnati. Its Bishop had now agreed that the marriage service should never be used over divorced persons in any case whatsoever. He himself felt doubtful as to the arguments used for what he called this severity. With regard to the proposed Change of Name for the Church—"Catholic" for "Protestant"—it was confidently expected he said, that three years hence some such change would be made.

There was a general meeting of the English Church Union one evening last week, when the proposals for the revision of the Prayer Book were discussed by a number of exceptionally competent speakers, including Dr. Darwell Stone, principal of the Pusey House, and D. C. Lathbury, Esq. But I must defer a summary of their valuable papers until my next letter.

Recently addressing the Birmingham Diocesan Conference,

the Bishop of Birmingham (Dr. Gore) referred to the question of the relations of Churchmen with Protestant Dissenters, and he thought the perception of the need of visible unity which characterized the present time was a most encouraging sign. But at the same time he could not conceal from himself that most of these aspirations after unity and invitations to take action to promote it which came from Protestant sources, like those which came from Roman sources, were directly calculated to make their own special witness harder to maintain. He could not go on to any platform where prayer must be conducted and exhortation offered "on the assumption that all the various Christian bodies were simply differently organized parts of the Church of Christ, one essentially as good as another."

Dr. Ince, Regius Professor of Divinity at Oxford and Canon of Christ Church, has now passed away. He had gotten to be one of the few surviving links between old and new Oxford. He was born so long ago as in 1825, was a resident member of his old college of Lincoln, Oxford, in different positions from 1847 to 1878, in which latter year he came to the Chair of Divinity and so the annexed canonry. He had been on the whole perhaps better known to the public as a fighter than as a theologian, for he was a "Moderate" of the militant sort. Dr. Ince attacked Bishop Hamilton's famous charge, which that noble Churchman delivered from his Apostolic chair at Salisbury, in the same way as he did twenty years afterwards a notable E. C. U. declaration. May he rest in peace!

Death of
Rev. Dr. Ince

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J. G. HALL.

A BROKEN BRANCH.

BY MARIE J. BOIS.

AS I sat in my leafy retreat listening to the evening anthem which the trees, together with the sea, were softly singing to their Creator, and as I watched the gentle swinging to and fro of the foliage against a beautiful sky, my attention was suddenly attracted by the peculiar motion of one of the branches. Like the others, it responded to every breath of the cool evening breeze, yet, though at first glance it did not seem to differ from the rest, to a close observer it was evident that something was wrong. Looking around to discover the cause, for it grew on the other side of the tree, I then saw that the limb was broken. Its green leaves might still deceive the eyes, but already it was at the mercy of the wind, and it needed but little imagination to see it as it soon would be: a dried branch fallen to the ground, fit only for burning.

And to my mind came back the solemn words of warning of our Lord, "Men gather them and cast them into the fire and they are burned." What a lesson was taught by such a branch! What a true parallel could be drawn between it and the life of every Christian! How easy it is to keep up every appearance of being a live member of His Church, when in truth we are almost dead in spiritual matters. To attend every service of the Church, to receive the Holy Sacrament, to be busy, very busy—the branch swung to and fro as well as the live ones—and with an even easier swing, in Church work, and yet the break may have taken place and be widening day by day, and soon, unless we awake to the consciousness of our peril and plead to be grafted again into the true Vine, we, like the dead branch, will fall to the ground, and of us the Master will say: Take it away, why cumbereth it the ground?

THERE IS a legend which tells us that the Garden of Gethsemane was originally fashioned to be a resort for revelers alone. Its gates were meant to be barred on all such as had sorrow and heaviness of spirit; its olive-shaded retreats welcomed only the ring of light laughter. How little did its builders dream of the largeness of its destiny. Pleasure seekers made it the garden of a day; the Man of Sorrows made it the garden of all time. The voice of revelry has died with its crumbling walls and desolated retreats, but the Garden lives forever as the symbol of holy communion, lonely agony, and divine submission.

Thus it is with our gardens to-day. We dedicate our hearts to pleasure, bar their gates on sorrow, and seek to adorn them with that which shall satisfy our carnal sense. Blessed are those gardens which are visited by the Man of Sorrows, for with Him shall come communion with God, the death of self, divine submission to the will of the Father. He shall make our finite to be infinite, our temporal to be eternal.—ELIZABETH McRAE in the *Christian Observer*.

SPECIAL SERVICES IN NEW YORK CHURCHES

Thanksgiving Day and Other Particular Occasions Observed

CATHEDRAL DEDICATION FIXED FOR APRIL 19TH

Holy Rood Property Sold for Large Sum

OTHER RECENT CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church,
416 Lafayette St.
New York, Nov. 29, 1910

THE national Thanksgiving was as well observed in New York and vicinity as in recent years so far as Church services and attendance are reckoned. The weather was clear and bracing, making travelling and outdoor sports attractive. Specially arranged excursions on the railroads and other transportation lines carried great numbers of people out of the city for a two days' trip or a week end in other places. Parts of the great city looked very much deserted.

At the crypt of the Cathedral of St. John the Divine Bishop Greer officiated on Thanksgiving Day at the annual corporate Communion of the Brotherhood of St. Andrew. He was assisted by Archdeacon Nelson, the Rev. Dr. Henry Lubbeck, and Canon Jones. At old Trinity many people attended the services, especially at mid-day, when the rector, Rev. Dr. Manning, preached the sermon.

The First Sunday in Advent was observed in Grace Church by four services: the Holy Communion at 8; Morning Prayer and sermon by the rector, the Rev. Dr. Slattery, at 11; Evening Prayer and sermon by the Rev. W. B. Eddy at 4; and the special Advent service compiled by the Rev. Dr. Huntington and sermon by the Rev. Theodore Sedgwick of St. Paul, Minn. Three services are held every work-day. The chantry is used for Morning Prayer at 9 o'clock and for Evening prayer at 4:30. The popular noon-day service is held in the church at 12:30.

The special musical services in old St. Paul's chapel, Trinity parish began with the usual Thanksgiving service on Wednesday noon of this week. It was well attended by the business people from down-town stores and office buildings.

Other musical services have been arranged for Christmas Eve, St. Paul's Day (Wednesday, January 25th), Tuesdays, February 14th, 28th, March 14th, April 11th, Good Friday (April 14th), and for Easter carols on Tuesdays, April 18th and 25th. All these services are appointed for noon except that on Good Friday the hour is 8 in the evening.

The vigil of St. Andrew's Day was observed at the Church of St. Mary the Virgin, West Forty-sixth Street, as a day of special intercessions from seven in the morning to 10 o'clock at night. There were frequent services during the day including Litany and intercessions at 12 noon; solemn vespers at 5; intercessions and address at 8.

An announcement has been made by Bishop Greer designating April 19, 1911, being Wednesday in Easter week, as the date for the special ceremonies in connection with the opening of the choir and crossing of the Cathedral of St. John the Divine.

Special Occasion at the Cathedral.

The site of Holy Rood Church, Broadway and 181st street, has been sold for \$200,000. A new church on a site already owned by the parish at Fort Washington avenue and

New Church for Holy Rood

179th street will shortly be erected. The cost of the new site was \$85,000. The net proceeds of the sale will be about \$80,000 towards the building operations.

Holy Rood Church was started as a mission, not very many years ago, by the Rev. W. O. Embury, while he was chaplain of the House of Mercy.

It is reported that \$27,000 was raised at St. Andrew's Church, Harlem, recently. This sum liquidates some floating indebtedness and will reduce the mortgage to \$100,000.

Liquidation of St. Andrew's Debt It is announced at the same time that the New York avenue Presbyterian Church, having a mortgage debt of \$45,000, is relieved by the local Presbytery, which takes the mortgage and will carry it at the nominal rate of one per cent. A similar arrangement, if possible, would greatly relieve some of our churches in the Bronx, now facing heavy assessments for street and other improvements.

It will doubtless be of some interest to Churchmen that the subject of Divorce has been discussed by the New York Board of Jewish Ministers, and the following definite action taken:

Jewish Rabbis Act on Divorce

WHEREAS, It has come to our notice that some rabbis, probably through ignorance of the American law,

have been misled into granting religious divorces to Jews which are illegal, according to civil law, be it

"Resolved, That while we deplore the hardships that may sometimes arise through the difficulty of fulfilling both the obligation of the religious divorce demanded by orthodox Judaism and of the civil divorce demanded by the law of the State,

"Nevertheless, we the New York Board of Jewish Ministers, unanimously declare that in no circumstances is any rabbi to give a religious divorce (*Get*), unless he have documentary evidence that the civil marriage has been annulled or a divorce has been given by a competent court of any State of the Union.

"Furthermore, that no rabbi is to undertake in any way to do something which might be interpreted as an attempt to evade the law of the State by giving a Jewish divorce, whose complete validity with permission of remarriage is dependent on the issuance of a civil divorce."

The Rev. Dr. William M. Grosvenor celebrated the fifteenth anniversary of his rectorship of the Church of the Incarnation on Sunday morning, November 27th. Coming to New York from Trinity Church, Lenox, Mass., he has steadily grown in influence, and to-day is president of the Standing Committee, deputy to the General Convention, chairman of the committee on fabric of the Cathedral of St. John the Divine, and holds other positions of trust and responsibility. Within his rectorate the endowment fund of his parish has been raised from \$32,500 to \$306,000.

The Rev. Richard Hayward, a retired priest of this diocese, and formerly a chaplain in the United States Navy, died at his home in Bronxville, N. Y., on Wednesday evening, November 23d. He was born in Tallahassee, Fla., sixty-one years ago. After graduation from Racine College and Nashotah Theological Seminary, he entered the ministry and served in the navy and in ports of China and Japan. Portions of his ministry were spent at Grace Church, Chicago, Grace Church, Boston, St. James' Church, Upper Montclair, N. J., and as first rector of Christ Church, Bronxville, from which latter he retired about six years ago. He is survived by Mrs. Hayward, who is a daughter of the late Judge L. B. Otis of Chicago; also by a son and three daughters.

Death of the Rev. Richard Hayward

The funeral was held in the Bronxville parish church on Saturday, November 26th. A distinguished Churchman, Charles Peter Beauchamp Jefferys, well known in Philadelphia and on Long Island, died on Friday, November 25th, in his seventy-ninth year, at the home of his son-in-law, Henry L. Hobart, No. 43 Fifth avenue. Mr. Jefferys was born at Liège, Belgium, on February 7, 1831. He was the eldest son of the Hon. Lieutenant-Colonel Peter Jefferys of Worcestershire, England. Mr. Jefferys was educated at the University of Liège. In 1841 he came to this country to practise his profession of engineering, and was associated with the early days of the construction of the Pennsylvania Railroad, serving with John Edgar Thompson and Edward Miller. He is survived by four children: Mrs. Henry L. Hobart of New York; the Rev. Dr. Edward M. Jefferys, rector of old St. Peter's Church in Philadelphia; Harry L. Jefferys of the same city; and Dr. William Hamilton Jefferys of St. Luke's Hospital, Shanghai, China. Funeral services were held in St. Agnes' Chapel of Trinity Parish on Monday morning, November 28th.

Mr. Charles P. B. Jefferys Dead

The regular autumn meeting of the Richmond Archdeaconry committee was held on Wednesday, November 17th, at Christ Church, New Brighton, Staten Island, and was well attended. Archdeacon Burch, the Bishop Suffragan-elect for the Diocese of New York, presided. Short addresses were made by Deaconess Phelps of the China mission and others. The Rev. Canon Pascal Harrower, rector of the Church of the Ascension, West New Brighton, a neighboring Staten Island parish, is, it is said, likely to be successor to Archdeacon Burch.

The Girls' Friendly Society in New York has opened a new lodge to accommodate forty girls. None earning more than \$17 a week is eligible. The old lodge was located at 474 West Twenty-second street. The present location is 155 East Fifty-fourth street.

Archdeaconry Hears Deaconess Phelps

There are no "home" rules and regulations, but the "family spirit" is cultivated and is expected to be quite sufficient under the "house-mother" and her assistants. The house is expected to be self-supporting and to pay 4 per cent interest on an investment of \$28,000.

At the opening reception of the new lodge on Monday afternoon, November 21st, Miss Cornelia E. Marshall and Miss Helen R. Sloan, treasurer, with Miss E. R. Tompkins, the "house-mother," received the guests.

The Rt. Rev. Mushegh Seropian, Armenian Bishop of Adana, Turkey, arrived at the Port of New York on Sunday, November 20th. At the time of the Armenian massacres he is said to have been sentenced by the Turkish government to 101 years of imprisonment for inciting to rebellion, but escaped it by leaving the country. When the Young Turks came into power, the Bishop was pardoned, but he refused to accept it on the ground that he was not a criminal.

Other Items of Diocesan News

(Continued on page 161.)

BISHOP WHITAKER VESTS ADDITIONAL AUTHORITY IN HIS COADJUTOR

But Retains Several Functions to Himself

OTHER RECENT CHURCH NEWS FROM PHILADELPHIA

The Living Church News Bureau
Philadelphia, Nov. 29, 1910

ANNOUNCEMENT was made to all the congregations in the diocese on the First Sunday in Advent that Bishop Whitaker had resigned the ecclesiastical authority into the hands of the Bishop Coadjutor, excepting only five of the episcopal functions, which he retains in his own power. These are, first, making appointments for visitations to administer Confirmation; second, all matters arising under Canons 1 to 8 of the General Canons, relating to postulants and candidates for holy orders; third, all matters arising under Canon 38 of the General Canons, relating to the Solemnization of Matrimony; fourth, the receiving of notification of a clergyman whom it is proposed to elect rector of any parish; and fifth, making appointments of ministers to be in charge of parishes which receive aid from convocation. Bishop Mackay-Smith has formally accepted the authority thus conferred. It is expected that a request for the election of a Suffragan Bishop will follow speedily.

The report from Bishop Whitaker's sick room is that his condition is practically unchanged. He is permitted to sit up occasionally for a short time, but his extreme weakness makes it impossible for him to see persons other than his household and physician, and the secretary of the diocese, the Rev. Thos. J. Garland, who takes to him daily such matters as absolutely require his authorization or signature.

On Sunday, November 27th, in St. James' Church (the Rev. William C. Richardson, D.D., rector), the annual service of the guilds was held at 4:30 P. M. There are nearly one thousand persons connected with the varied activities of this great institutional parish, including the work at St. Timothy's Chapel and St. James School and Mission on Fitzwater street. The service was an instructive object lesson of the wide influence for good which St. James' exerts.

The Rev. G. Woolsey Hodge, rector of the Church of the Ascension, preached an historical sermon on the morning of the First Sunday in Advent commemorating the thirtieth anniversary of his rectorship. The twentieth anniversary of the rectorship of the Rev. Charles L. Fulforth (and sixty-third of his parish, the Messiah, Port Richmond), of which mention was made last week, is appointed for the night of St. Andrew's Day. The benediction of the new chancel is in charge of the Rev. John A. Goodfellow, Dean of the North Philadelphia Convocation, and congratulatory addresses are expected from the Rev. H. L. Phillips of the Church of the Crucifixion, the Rev. H. F. Fuller of Trinity, Oxford, the Rev. G. L. Richardson of St. Mary's, West Philadelphia, and the Rev. Samuel Upjohn, D.D. of St. Luke's, Germantown.

The Rev. Henry Martyn Medary was the preacher at the seventy-seventh public anniversary service of the Bishop White Prayer Book Society, which was held in the Memorial Church of the Advocate on Sunday evening, November 27th. Announcement was made of the Society's plan to issue a combination volume of Prayer Book and Hymnal for distribution, which it is hoped will meet a need, especially in mission fields.

Announcement is made of the death of a prominent Churchman of the Diocese, Mr. C. P. B. Jefferys, father of the Rev. Edward M. Jefferys, D.D., rector of St. Peter's Church, Philadelphia, and of Dr. William S. Jefferys of St. Luke's Hospital, Shanghai, China.

The decease of Mr. Jefferys occurred in New York, whither he had just removed to make his home with his daughter, Mrs. Hobart, the well-known author of *Lady Catechism*, *The Little Pilgrims* and *The Book Beloved*, and other mystery plays for children. He was in his eightieth year, and was long an active and most successful Sunday school worker, acting as superintendent of the schools of St. Mary's and the Church of the Saviour, West Philadelphia. His benefactions to Church and charity were wide-spread and generous; only a few days before his death he donated to two parishes in the city between fifty and sixty tons of coal for distribution to the poor. A man of broad culture, devoutly spiritual mind, and a gracious personality, he leaves behind him a memory fragrant of good deeds.

By invitation of the committee on programme of the Clerical Brotherhood, Dr. Morris Jastrow, professor of Semitic Languages in the University of Pennsylvania, lectured before a large number of the clergy on Monday, November 22d, on "The Residuum of Religion." The title might more properly have been An Analysis of

the Religious Instinct, for the lecturer confined himself to tracing those elements in the human mind and human experience which lead man to reach out after the Divine, without touching upon the self-revelation of God to man upon which the religion of Christians is founded.

St. Clement's Day was, as usual, observed by St. Clement's parish with special services, which were largely attended. At the Solemn Eucharist the Rev. C. C. Quin was celebrant, the Rev. F. M. W. Schneeweis and G. R. Underhill deacon and subdeacon, and the Bishop of Salina gave the absolution and benediction. The Rev. J. G. H. Barry, D.D., of the Church of St. Mary the Virgin, New York preached the sermon. Bishop Griswold was the preacher at St. Clement's on the Sunday next before Advent.

The Committee of the Brotherhood of St. Andrew on the noon-day Lenten services is actively at work. The lease has been signed for the Garrick Theatre, and arrangements have been made to continue the courses as usual at St. Paul's, Christ Church, and St. Stephen's.

The Rt. Rev. Lucien L. Kinsolving, D.D., Bishop of Southern Brazil, preached at St. Stephen's Church (the Rev. Carl E. Grammer, D.D., rector) on his work on the First Sunday in Advent. He is also preacher at the daily noon services held under Brotherhood auspices at this church during the first week in Advent.

SPECIAL SERVICES IN NEW YORK CHURCHES.

(Continued from page 160.)

Bishop Serapian will remain a month in this country, visiting Armenian churches. While in New York he will be the guest of the Rev. Boghas Kaftanian, Deputy Bishop in the United States. He said that conditions were improving in Turkey, and he did not think there would be a repetition of the massacres.

A meeting in commemoration of the late Rev. Francis J. C. Moran was held in the auditorium of the Hebrew Technical School on Thursday, November 17th, under the auspices of Club A of the People's Institute, of which Mr. Moran was vice president. The chairman of that club, Mr. William H. Raiman, spoke of Mr. Moran's fidelity and efficiency and of the love felt for him by the club. The Rev. Dr. Rushton, on behalf of the Actors' Church Alliance, told of Mr. Moran's services in the interest of Sunday closing of theatres; Miss Keyser spoke on behalf of C. A. I. L., quoting an editorial from the official organ of the United Government Workers of America which spoke of the deceased as "one of the forces that contributed to the wiping out in great measure of the sweatshops in this community," while other speakers bore testimony to his life and work. Music was rendered by a choir from the churches of the Beloved Disciple and All Souls, and the benediction pronounced by the Rev. William P. Evans of Richmond Hill.

LETTERS OF TRANSFER.

The importance of complying with the canon requiring each communicant coming to the parish to bring, or procure as soon as possible, a letter of transfer from his or her former parish, does not seem to be generally realized. There seems to be an impression that because a member of the Church is entitled to the privileges of the Church wherever he is, it is an unnecessary formality to get a transfer. It is also, by some people felt to be an impeachment of their moral standing to be asked for a transfer by a rector. The truth is that while by our baptism we are made members of the Church Catholic, by our confirmation and first communion we are identified with a particular parish, and that thereafter attachment to some parish or enrollment somewhere upon the list of the Church's communicants is a presupposed privilege and duty of every communicant. When, therefore, a communicant leaves a parish in which he is enrolled, as soon as he knows where he is to live, he should get a transfer to that parish.

Sometimes a person wishes to leave his membership in one parish from which he has removed until he gets permanently settled elsewhere. In that case, he should notify the rector of the former parish of his wish, and of his desire to keep in touch with it by receiving the parish literature, and if possible by keeping up his contribution to its work. He should also notify the rector of the parish where he may happen to be sojourning of his canonical attachment elsewhere, and his reason for it; and he should carry with him a general letter of commendation to the clergy of the Church, that he may present it and get into touch with the Church's life and work wherever he may be sojourning, if even for a short time only. If some such care is not taken, by clergy and communicants, it is possible that after a time a communicant's name may be dropped entirely from one roll, and not added to another; or it might appear on two rolls at the same time. It is not a mere question of statistics that makes this an important matter. It is a part of the orderly machinery of the Church which has much to do with its spiritual life and efficiency.—*Oklahoma Churchman*.

MEMORIALS OF DR. LITTLE

Expressions of Sympathy and Appreciation are Given from Many Sources

CHICAGO SUNDAY SCHOOL COMMISSION ASKS FOR CO-OPERATION

Meetings of a Number of Organizations and Other News

'RENMUS' MAKES A VALEDICTORY, TO THE EDITOR'S DISTRESS

The Living Church News Bureau }
Chicago, Nov. 29, 1910 }

THE October issue of *The Lion of St. Mark*, the parish paper of St. Mark's Church, Evanston, is a memorial number to the late rector, the Rev. Dr. Little. Full accounts are given of the various services, with resolutions of sympathy, and tributes to his memory from the vestry, the choir, the various guilds, and from publications and individuals outside the parish, including THE LIVING CHURCH. Seldom does one see more beautiful and widespread expressions as are contained in this memorial number. Dr. Little was indeed respected and beloved far beyond the point reached by the majority of men; all of which makes his sad death doubly sad.

Graded Curriculum for Sunday Schools

The diocesan Sunday School Commission of Chicago has just published a very neatly printed and excellently arranged graded curriculum for Sunday schools, with a foreword by Bishop Anderson. In the introduction the Bishop calls attention to four points—first, that a definite religious education cannot lawfully be given in our public schools; second, that there are many Church homes where children are not given any definite instruction in the Christian religion and the Christian life; third, this places an incalculable responsibility on the Sunday schools, which must determine whether this is to be a Christian nation and whether there is to be a Christian conscience; fourth, heretofore the Sunday schools have been the weak point in our Church life. The children of to-day are the Church of to-morrow. No work can be more important. For this reason he urges the clergy and teachers to help the work forward.

"Round Table" and Other Gatherings

At the regular meeting of the Round Table at the Church Club rooms on Monday, November 21st, the paper was read by the Rev. T. B. Foster, rector of Emmanuel Church, La Grange, on the subject "Exeter Summer School of Theology." The paper was intensely interesting, being largely the observations of the Rev. Mr. Foster during his attendance at the school during the past summer. Following the paper, Miss Ellen Starr of Hull House was introduced by resolution of the Rev. Dr. Wolcott, chairman of the diocesan Social Service Commission, and spoke of the garment workers' strike and the problems attending it. She was followed by several members of the Women's Trade Union League. The diocesan Social Service Commission is to take up the matter of possible financial assistance to worthy families suffering through the non-employment of the garment workers. The Rev. H. S. Webster was chairman of the meeting and the Rev. Charles E. Taylor, who has been most efficient and successful in arousing new interest in the Round Table, acted as secretary.

The Local Assembly of the Daughters of the King was held recently at St. Simon's Church, Chicago. The session began with a celebration of the Holy Communion, the priest in charge, the Rev. H. B. Gwyn, being the celebrant assisted by the Rev. Dr. William White Wilson, chaplain of the Daughters of the King, and the Rev. A. W. H. Anderson, rector of All Saints', Ravenswood. The address was by the Rt. Rev. Dr. Griswold, Bishop of Salina. In the afternoon following the luncheon there were addresses by the Rev. G. C. Stewart, rector of St. Luke's Church, Evanston, and Mrs. William White Wilson, the member of the Council, both of whom spoke on

the General Convention. At the business meeting Mrs. Kerns of St. Simon's was elected president, and Miss M. S. Bredert secretary.

The recent meeting of the Northern Deanery was held in Calvary Church, Batavia (the Rev. H. G. Moore, rector). The meeting had been originally planned for Savanna, but an accident to the Rev. W. O. Butler made the change of convocation necessary. The sessions of the Deanery included sermons and addresses by the Rev. Dr. Fleetwood, Dean, on the need of an institution of higher learning under the auspices of the Church; by the Rev. F. C. Sherman on the Sunday school and its aims; by the Rev. A. B. Whitcombe on the mode of teaching the children how to worship by means of the Children's Eucharist. At the chapter meeting held at the rectory, papers were given by the Rev. Messrs. J. C. Black and W. E. Glanville, Ph.D., on subjects related to the Sunday school. The sympathy of the deanery was expressed for the Rev. N. W. Heermans of De Kalb in his critical illness, and for the accident to the Rev. W. O. Butler. The Rev. F. J. Bate of Freeport was reflected secretary-treasurer. Dundee was chosen as the next place of meeting, and after the first meeting for the parish, the services will be of the nature of a "quiet day" for the clergy. It is planned so to arrange this quiet day that clergy of the diocese may attend if they so desire.

Professor Graham Taylor, of the Chicago Commons, has issued a report as chairman of the National Council Committee on Industry. In it is stated the fact that \$5,000 was voted for the salary and expenses of a "Secretary for Labor and Social Service of the Congregational Brotherhood of America," of which \$2,000 was raised at the Boston convention held during the month of October. The pamphlet is well worth securing, and may be obtained of Professor Taylor.

Pamphlet Well Worth Reading

Dr. Hopkins Ends Department Service

The Rev. Dr. John Henry Hopkins spent his last Sunday as Secretary of the Fifth Missionary Department at his former church, the Epiphany, Chicago, taking all the services on that day, the Sunday next before Advent. At the mid-day services he preached on "The Signs of the Times," and pledge-cards for \$400 were signed, for weekly pledges for General Missions. These with previous pledges will make \$500 toward the apportionment of some \$600 from this parish. The mid-day congregation on the above Sunday was very large, being the largest but one that Dr. Hopkins has addressed during his 35,000 miles of travel as Department Secretary. Dr. Hopkins also took the two Thanksgiving Day services at Epiphany.

On the First Sunday in Advent, Dr. Hopkins took charge of his new work as rector of the Church of the Redeemer. He and Mrs. Hopkins have moved to their new apartment at 5701 Washington Avenue, Chicago.

The Rev. Eli Croft Gear, rector of the Church of the Holy Comforter, Maywood, has been called to St. Andrew's Church, Chicago, and has accepted the call. The Rev. Mr. Gear is a graduate of the Western Theological Seminary, and was priested by Bishop Anderson in 1906, since which time he has been doing exceptionally fine

work at Maywood. His record there bespeaks for him success in this larger field of activity.

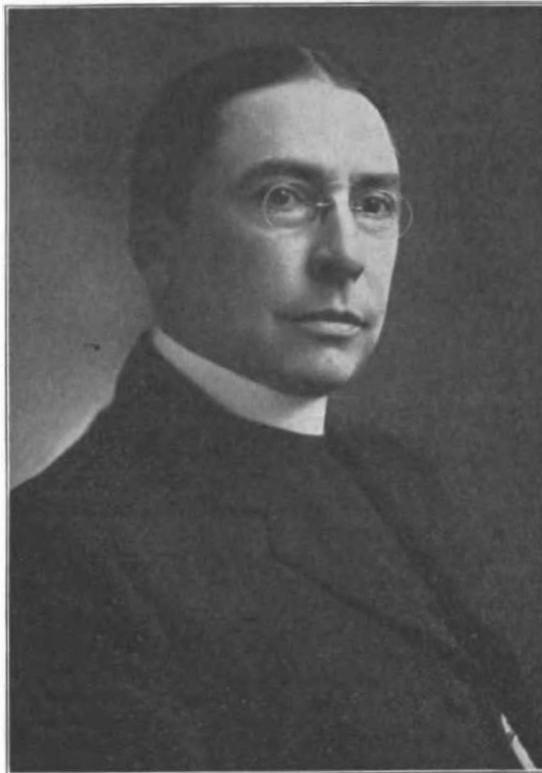
The Rev. Irving Spencer after two years of faithful labor at St. John's mission, Chicago, has resigned to accept the rectorship of

Other News of City and Diocese

All Saints' parish, Appleton, Wis., in the diocese of Fond du Lac. The Rev. Mr. Spencer was for four years, 1891 to 1895, in charge of St. John's, and returned in 1908 after doing missionary work for six years in the Philippine Islands. He leaves St. John's with the sincere regret of a congregation brought back to the Church largely by his efforts in the past two years.

The Rev. Dr. Page recently celebrated his tenth anniversary as rector of St. Paul's Church, Chicago. The parish gave Dr. and Mrs. Page a reception and during the week presented them with a handsome after-dinner coffee set.

A most interesting and attractive pamphlet of thirty-five pages, elaborately illustrated, has been issued by the Rev. D. S. Phillips, D.D., rector of St. Paul's Church, Kankakee, from 1867 to 1904, and now rector emeritus. The title is "Reminiscences of a Long Pastorate." It gives the history of the church and sketches of the lives of its past prominent communicants and benefactors, and many incidents of exceptional interest. Dr. Phillips was for years



THE LATE REV. A. W. LITTLE, D.D.
[From "The Lion of St. Mark's"].

the editor of the diocesan paper and a constant contributor to Church papers. His ready pen shows itself to no better advantage in anything that he has done than in these Reminiscences, which will be long valued by those fortunate enough to receive a copy.

A full report of the James L. Houghteling memorial service at St. James' Church on Sunday last, received too late for publication, will be printed in next week's issue.

With this letter "Renmus" surrenders this column to another. With the constantly increasing pressure of many duties it is a physical impossibility for him to do justice to this most important phase of the Church's work—the weekly chronicle of her activities in the diocese of Chicago. In doing so he desires to express his deep appreciation to the clergy for their constant and ever ready co-operation.

W. T. SUMNER.

[In accepting the resignation of "Renmus," the editor desires to express his sense of gratitude for the faithful manner in which one of the busiest of the Chicago clergy has fulfilled the duties of correspondent for some two years past. So much now presses upon him that he is obliged to seek relief from every sort of duty that can be delegated, and the post of correspondent for THE LIVING CHURCH is one of these. With much regret the editor is obliged to relinquish his services. A new correspondent for Chicago will be introduced next week.—EDITOR L. C.]

THE IMPORTANCE OF CHURCH WORK IN COLLEGE TOWNS.

BY THE REV. JOHN J. GRAVATT, JR.,

Student Secretary of the Board of Missions.

EDUCATIONAL institutions are strategic points in the Church's world-field. The leaders of to-morrow are the students of to-day. Through college halls pass most of the Church's sons at a critical period in their lives. At this time when their character is being molded into firm shape and many are still considering the question of life-work, they have to face their greatest temptations and pass through the period in which they are most prone to doubt; and yet, in many cases, the Church, which has received them in Baptism and Confirmation and so promised to look after them, is practically absent.

If during these important years her sons are out of touch with her, they are apt to remain so, or their membership become largely nominal. For just at the time when they are engaging more and more in the affairs of life, their religious side is, to a great degree, inactive and becomes dormant and dwarfed. There are many instances to show that one of the great reasons why many college men are troubled with doubts is that during the period of general intellectual development their religious education is largely neglected. Lack of knowledge of religious subjects and a consequent misunderstanding of them often lead to doubt. Surely at this time when her sons need her most, the Church cannot afford to neglect them.

From the ranks of college men must come most of the leaders in our national life. It seems to make little difference to the Church whether their leadership shall be really Christian or not. Her clergy and lay missionaries must come from this great student army. And yet, while she calls for men, she seems unmindful of the importance of this great recruiting ground.

This comparative neglect on the part of the Church seems to result from her slowness to adapt herself to the changing conditions. A few centuries ago practically all of the educational institutions were under her care; to-day, while there are many splendid Church schools, we have very few colleges. By the latest U. S. official report, while the Presbyterians have fifty-four colleges, the Methodists seventy-one, and the Friends eight, we have three, with two others that in some ways are practically Church colleges.

This means, of course, that, as most of the Church's sons are going to general colleges and universities, she must follow them there by having a suitable man in the near-by church as rector or assistant to give special attention to them. In some places this has already been done with splendid results. Such a man, to whom the entering students may be recommended, can not only be of great help to them while they are in college, but also, when they leave, can in turn commend them to a rector in the locality to which they go, whenever it is not their home parish. Many young men, because they are not thus commended, drift away from the Church.

While, of course, it is helpful to have a parish house and other useful buildings, it is chiefly important to have a man especially suited to such work. Upon this its comparative success or failure depends. The wrong man can do about as much

harm as the right one can do good. This not simply means that great care should be taken to call suitable men to such work, but also that men who are considered well fitted for this kind of service should be willing to give up larger parishes and make some sacrifices to occupy these strategic positions.

In some cases the parish near the college is amply able to call such a man and to enable him to carry on adequately his work among the students. But, alas! even in this day, in not a few cases the congregation has failed to catch a vision of the wonderful opportunity at its door, and sometimes even selfishly complains if the rector gives any of his attention to the students. Mothers and fathers and friends all over the land are praying God to guide and bless boys in the college near by, and He would do this partly through the Christians in that community; but they are indifferent to their great commission. How much it counts for when the rector in a student community not simply is a good parish priest but also finds himself able to lead his people in taking advantage of their great opportunity!

Statistics, however, show that many of the educational institutions are in small towns, in which we have one church with a communicant list of not seldom less than a hundred and sometimes less than fifty. This means, of course, that the parish is not strong enough to meet successfully its opportunity and must be strengthened from the outside, if it is properly to look after the boys belonging to distant parishes. In other cases, too, this college opportunity can only be made the most of by outside help.

This sometimes means that an endowment is necessary. What a splendid investment for Church people who are considering spiritual and eternal values! Sometimes the work can best be supported annually by the diocese in which it is located or by people of that diocese. Cannot Church clubs make this a part of their work? It is worthy of their best efforts, and can easily be accomplished, if once undertaken. And then sometimes it seems necessary and practicable for several dioceses together to support the Church work in connection with the college to which their sons go, as is now being successfully done at the University of North Carolina. As, in these and other ways, our Church work in student communities is strengthened and developed, it will surely mean more interested, active laymen, more workers for the mission fields, and more candidates for holy orders.

Realizing the importance of this whole subject, the recent General Convention passed the following resolution:

Resolved, That the attention of diocesan and parochial authorities be called to the importance of the educational centers of the country as a field for Church work by those specially adapted through training and experience to minister to student communities; and further,

Resolved, That such work be commended to the interest and coöperation of the Board of Missions."

THE FOLLOWING paragraph is addressed to parents as earnestly and individually as if the rector sent to each a personal letter: No child's education is complete which does not emphasize the principles of morality. Morality comes from religion as surely as oranges come from orange trees. Under present conditions it seems impossible to have religion taught in the public schools. If our children are taught the sciences and learn nothing about morality, what sort of conduct and character have we a right to expect? Brethren, the crimes that are being committed to-day are those of educated people. The home is preëminently the place for inculcating the principles of decency, honesty, etc., etc. But very few homes are sufficient in themselves. Hence there sprang up the modern Sunday school. If the latter is to make any efficient contribution towards the development of character, children must be sent regularly. And not only so, but parents should see to it that lessons assigned by the Sunday school teacher are learned by the pupil. Does not the Sunday school deserve to be regarded in the same light as the public school? With the help of parents the Sunday school can be made a useful agency. Without their aid the Sunday school is practically worthless. Every child who is enrolled on the S. S. books should be expected to be present every Sunday unless illness prevents. The influence on the whole school for evil caused by irregular attendance is incalculable.—*Rev. Frederick Ingley.*

THERE is a greatness in unknown names, there is an immortality of quiet duties. . . . To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties, little avocations, to smile for the joys of others when the heart is aching. . . . who does this, his works will follow him. He may not be a hero to the world; but he is one of God's heroes.—*Selected.*

QUINCY DIOCESAN SYNOD.

MISSIONARY enthusiasm was prominent as a feature of the diocesan synod of Quincy, which held its sessions at the see city on November 16th and 17th. The diocese has more than met its general apportionment and has done more than ever before for diocesan missions. The Rev. Dr. Hopkins made two addresses with his accustomed enthusiasm, and a deep impression was made upon his hearers.

The diocesan reports as presented showed that much faithful and conscientious work had been done during the year; and in the course of his address the Bishop referred to the peculiar difficulties of the diocesan work. The report made by the secretary of the diocesan Board of Missions, Mr. J. F. Somes, was most satisfactory, showing that the collections exceeded anything in the past. This, following after the exceeding of the apportionment for general missions, was very encouraging. Mr. E. J. Parker, on behalf of the committee in charge of the Endowment Fund for the diocese, reported that during the coming year a special effort was to be made to add to it, and it is hoped there may be a considerable increase in this fund during the year.

The missions of St. John Baptist at New Canton and of St. Alban's at Quincy were duly admitted into union with the convention. The latter is a colored work in charge of the Rev. W. A. Bruce, a colored deacon. Special reports from various parts of the diocese showing missionary activity were presented and aroused much interest. The next Synod will be held in Peoria.

After speaking in complimentary terms concerning St. Mary's School, the school at Jubilee, and St. Alban's School the Bishop spoke in part as follows:

**The Bishop's
Address**

"The year in the diocese has not been without some manifest results. A church has been built at Rushville, largely by the munificence of Miss E. Virginia Scripps, who thus honored the memory of her father, one of the founders of Christ Church parish. The ground and building being free of all debt, it was my privilege to consecrate Christ Church, Rushville, May 29th last, it being the First Sunday after Trinity. The Swedish congregation of St. John's, Galesburg, led by their pastor, the Rev. John E. Almfeldt, has proven its devotion and earnestness by proceeding to the erection of a house of worship, which now nears completion. The corner stone was laid on the 24th day of last July. No one who is acquainted with the history of St. John's can fail to feel an interest in this project. These people have fought a good fight. They should have assistance in order to make certain their success.

"The mission work of the diocese goes on quietly and with some progress. If there is nothing of sensational advance to record, it is not singular in the light of the census returns of this year. Outside of a few larger cities in the diocese, there has been little if any growth in population. Our Churchmen go to strengthen the strong in Chicago and St. Louis, or scatter from Texas to British Columbia. It is a rare event when one moves in to one of our towns. The moving is usually out. Nevertheless this jurisdiction is certain to be very populous before many decades have passed, and prominent not only for its agricultural products, as it now is, but for its great manufacturing interests as well. There is a great work to be done in merely holding the ground. Those who crave sensational progress and long to do startling things will doubtless continue to grow restless and leave us. Those who are content to do well what they find to do, will not labor in vain, and they are certain to receive a 'call' to higher places in the end. Were there time I would gladly mention faithful work well done on the part of many of our clergy; but I realize that the more faithful they are, the less they will desire to be mentioned.

"Perhaps the one thing best telling of progress has been the fact that this diocese raised more than its full annual apportionment for missions by June first, two months before the close of the fiscal year, leading the Fifth Department, to which we belong, and setting a splendid example. In this connection it is a pleasure to call attention to the large contributions of St. Paul's Church, Peoria, and to the increased number of parishes and missions making offerings. These two facts seem to account for the good record, and doubtless they are much to be accounted for, by the great energy and faithful, efficient service of the Rev. Dr. Hopkins, the secretary of the Fifth Missionary Department. This year our apportionment has been increased about 40 per cent. We are asked to raise \$1,300. Doubtless you will make some arrangements for the apportionment of this amount to the parishes and missions of the diocese. The more quickly this is done the greater will be our opportunity of raising the amount. Undoubtedly the Church has taken a great step in advance in missionary endeavor in the past few years. We realize this in increased appropriations for our own work, and I believe that there will be an earnest effort to do our part."

RELIGION demands all from every man, and yet no more than each man can give. So you love God with all your heart and with all your soul, all your own and yet all his.—*Selected.*

THE MIRACLE.

Sorrow, unbidden guest, unwelcomed,
Grim specter, blotting out the light of day,
Hope from thy presence swift has flown away
And at thy coming, heart and soul seem dead.
Now mirth and laughter from the world are fled,
Naught for a moment greets thee but decay;
And mind, a weary wanton, begs delay,
Seeking to hide from thee her saddened head.

But, sorrow, with thee comes life's wonder gift,
Its birth an agony which leaves us spent
And bleeding, blinded long with bitter tears:
Till, lo, the sunshine through the storm cloud's rift
Touching its surface, in astonishment
We find a pearl grown in the dreary years!

HELEN VAN VALKENBURGH.

THOU SHALT NOT STEAL.

BY CLARA MARSHALL.

I LIKE the smuggler," says Charles Lamb. "He is the only honest thief. He robs nothing but the Revenue, an abstraction for which I never greatly cared."

As a bright writer, as a self-sacrificing son and brother, Charles Lamb is greatly to be praised; as a teacher of ethics it is to be hoped he did not take himself seriously. And yet as regards one's relation towards the Revenue, he seems to have a deplorably large following, chiefly among women. Indeed it has been asserted by a much more sober and serious writer than Elia that it is quite impossible to convince femininity in general that smuggling is a sin. Women, except on the stage, have not yet made their way into the ultra-masculine profession of burglary. The practice of picking pockets they leave to the most degraded of their sex. If ever a woman, credited with respectability, is caught shop-lifting, she sits in court overwhelmed with mortification and dissolved in tears, while her lawyer makes it plain to the dullest of judges that, with an account at the bank and money in her purse, his client is simply a sufferer from sudden and acute attacks of kleptomania.

It is asserted that in many business houses women now hold the positions once held by men, not so much because of the smaller salary they demand as because of their superior honesty. It seems strange, then, that the luckless Revenue should so often fall among thieves whose sex is proclaimed by the long wraps concealing oceans of foreign-made lace, and "two-story" hats into which nests of gems have been smuggled. My what feminine quibble has this Revenue (abstraction though it be) been differentiated from the individual or the business firm?

In the famous Caudle Lectures, readers of both sexes, though they usually sympathize with the meek man listening dumbly, are most of them fair-minded enough to admit that the lecturer is in the right of it. There occurs, however, one notable exception. This is when Job's wife, on their return from France, boasts of having made him a smuggler in spite of himself, having hidden lace in the lining of the coat he has worn with all the boldness of ignorance. Here we fell that we are quite right for once in pitying the wretch who has been mated with a shrew and doesn't in the least know how to set about taming her. Mrs. Caudle looks well to the ways of her house; is careful of her bread-winner's income; is a loving mother to a houseful of children; but Mrs. Caudle is a smuggler and here is where her brandy-drinking, flirtatious husband, who has been unconsciously defrauding the Revenue, towers above her in virtue.

Just how the advocate of female suffrage is going to deal with this peculiar manifestation of feminine moral obliquity we have yet to learn, but such an advocate should bear it in mind that the eighth commandment, given alike to men and women, is the easiest to understand of all the laws of the Decalogue.

"The commandment says 'no murder, no murder, sir,' exclaims Mr. Honeythunder (in *The Mystery of Edwin Drood*), platformally pausing as though charging his companion with having distinctly stated that it says you may do a little murder and then leave off."

Let us hope that those who would give the ballot to women may not advocate a like treatment of the eighth commandment. "We are not averse to robbing the Revenue when the opportunity presents itself, but in the case of other victims we are ready to join in the cry: 'Stop thief!'"

THE BISHOP OF SALISBURY'S VISITS TO SWEDISH INSTITUTIONS.

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

I

IT became apparent to members of the Lambeth Commission which visited Sweden last year, on the invitation of the Archbishop of Upsala, that the leaders of the Augustana Synod in the United States were much disturbed and excited over the meeting, and felt that they must do what they could to counteract any effective result of the Upsala Conference. From things written and said at the time it seemed to us that this excitement was unnecessary and must have been based on a mistaken view of the facts. It seemed probable that such mistakes could be cleared away by a face to face, mutual explanation.

When the Bishop of Salisbury accepted the appointment to deliver the Hale Lectures, he wrote me that he would very much like to visit the Augustana College at Rock Island. He planned to mention in his final lecture the religious work of Swedish-American congregations, and felt that first-hand information was necessary. As we were in some doubt how a visit on his part would be received, owing to the opposition of the Augustana to any approach between England and Sweden, we took pains to sound the Augustana authorities before we ventured on going. The Rev. Dr. Andreen was approached on the subject by our Rev. Mr. Sherwood of Rock Island, acting for me, and Bishop Tottie also corresponded with Dr. Andreen on the subject. The latter naturally referred the matter to the president of the synod, and then replied that an official invitation was impossible, but that if the Bishop of Salisbury should visit them on his own responsibility, he would be given every facility for seeing the institution. It is plain, therefore, that our visit cannot justly be termed intrusive, especially when we were chiefly in pursuit of the best information and going to the best place to get it. My visit was entirely as the Bishop of Salisbury's companion. I thought it was not decent that he should be left to make the journey alone. That I took a somewhat more prominent part than I expected was due in large measure to questions which were asked me by the professors.

Arriving at Rock Island on the evening of October 18th, we were at once received as guests of our parish, and arrangements were made for our visit to the college on the following morning. We were met at the entrance by Dr. Andreen, and attended Morning Prayer, which was conducted by Professor Lindberg. After the prayers, the Bishop of Salisbury was presented to several members of the faculty and he asked if he could have a few moments' conference at some convenient time. Of course he wished specially to see the theological faculty. But he was met more than half way, and the major part of the faculty were gathered to meet him and gave him a most courteous hearing. I also spoke a few words at his request, and afterwards answered a number of questions. We then inspected the buildings and remained to luncheon, where the very full discussions of the morning were continued by a smaller number of professors. Our last visit was to the admirable book concern. I am sorry that the *Lutheran*, the organ of the "General Council," should consider our visit intrusive, as they evidently do not know that it was quite so carefully prepared for, and that the two Bishops were there merely as visiting scholars, and are not concerned in any proselyting scheme in the interest of the Thirty-nine Articles. Indeed, we are all fairly well agreed that a reunited Christendom could get along very well without the Thirty-nine Articles, nor do we look with unfavorable eyes upon the Augsburg Confession.

But after all, what we gained by our visit was worth any amount of unfavorable comment. We got a very clear statement from several of the professors of the position, ideals, prospects, alliances, and sentiments of the Augustana Synod. Professor Jungert was most illuminating on the whole subject. We were not seeking for controversy, but they made clear what they thought they had a right to object to, and showed their whole attitude. They do not like us to have any Swedish work; but what they especially dislike is that our Church should claim to be in any way representative of the Church of Sweden; that the Swedish liturgy or vestments should be permitted by us, or that the Episcopate in Sweden should be emphasized for our advantage. Of course I showed them that our work was so small that the whole expense to the Board of Missions was less

than \$4,000 a year, and that, as a whole, our Church was very little interested. But, to me, they seem to have a great capacity for building large on small grievances, and their methods of obtaining information about us are so singular that they must lead to illogical and incorrect results.

But they really have accomplished wonders. The Augustana Synod started among working people, who brought no wealth with them, only fifty years ago. It was these poor people who, without missionary help from home, though naturally with some interest from the liberal American public, have covered our Northwest with churches, have built up their admirable educational institutions, and developed their excellent hospital system.

They recognize that they cannot maintain themselves unless they can keep hold of the Swedes, and are naturally jealous of all other influences on them. And besides, their alliance with the General Council of Lutherans is too important in their eyes to be jeopardized by negotiations with any non-Lutheran body. Just exactly what that alliance amounts to I cannot scientifically define. But it is of great sentimental importance. Lutherans in this country are divided into four great groups, and seventeen other smaller separate organizations. These four groups are the General Synod, the General Council, the United Synod South, and the Synods affiliated with Missourians. The last have practically nothing to do with any of the others. But we have been inclined to underrate the unity which exists among the others; for the three great bodies, the General Synod, the General Council, and the United Synod South, have all coöperated in the development of ritual uniformity, so that one liturgy does for all. Nor, while the Missourians would disdain coöperation, does their liturgy differ materially from the others'. Hence, Augustana feels that action by the Church of Sweden friendly to us, would menace their own relations with bodies much more numerous than ours, though those relations may be not easy to define in small compass. They are, at least, conference relations.

Then, even within the synods themselves, the congregations have very great independence. We got our Swedish congregations in Minnesota, as I have always understood, largely on account of the discovery by Swedish congregations already locally organized, that they would have to submit to terms of union unknown in Sweden, if they were to have fellowship with Augustana. They found that membership in secret societies was forbidden them, societies which lay under no ban in Sweden; and they thus found our fellowship easier. The Augustana has since a good deal modified the extreme severity of its rulings, but it still happens that one congregation will be stricter than another, and the Synod cannot act as a compelling unit on matters of discipline. Nor can it effect absolute unity in the matter of worship. The authoritative handbook is recommended to the various congregations for adoption. There is nothing to prevent them from using their own forms. There is, for instance, still in print, a handbook published by the Engberg-Holmberg Co. of Chicago in 1893, containing, in the English appendix, forms greatly influenced by our liturgy. It is not authoritative in the *Synod*: an authoritative use only came out in 1894. But there is nothing to prevent a local congregation from using it, or from displacing the forms by extemporaneous worship, to some extent.

Nevertheless, Rock Island does seem to be in some sort a center for the denomination such as we have nothing to correspond with. The policy of Rock Island toward us will be generally followed, whereas there would be no necessary unity between New York and Minneapolis in our dealings with the Swedes. Everything tends to go to Rock Island. For instance, do I write a letter to a Swedish friend? That letter will probably be filed at Rock Island, and any construction you please, as long as it is unfavorable, put upon it. Does a circular issue from the diocesan office in New York relative to travelling expenses for a Swedish clergyman to return to Sweden? That circular is filed at Rock Island, and is built up at once by very able imaginations into a bugaboo of the most appalling character. And it is almost funny, for no real useful information comes of this system, and except that it keeps the Swedes scared, quite unwilling to confer, and therefore safe from our supposed machinations, I do not see why they should persuade themselves to it.

Then there is another side, an historic one. The episcopate in Sweden has always been more or less of an aristocratic institution. It is exactly that which renders it unpopular in

(Continued on page 173.)

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

NEW ORLEANS' CITY MISSION WORK.

THE Church in New Orleans has been engaged in city missionary work for many years. At one time there were four strong centers of missionary activity. One of these (St. Andrew's Church), which was organized by the earnest labors of Dean Wells of the Cathedral, has now become a self-sustaining parish doing a splendid work, with every indication of becoming a strong city Church.

At the present time there are three missions, viz.: Trinity chapel, under the guidance of Rev. Gordon Bakewell; St. John's Church, served by Rev. Alvin Skardon; and St. Matthias' mission, under the care of Grace Church.

These missions are located in different parts of the city and minister to a class of people who, as a rule, are not influenced by the American Church and its services. Placed as they are in the midst of densely populated districts, they have accomplished a great deal and have gained the respectful sympathy, as well as the earnest support, of these people.

In looking over the reports of these missions to the diocesan Council for 1909 one finds that Trinity chapel records more persons baptized, and more marriage ceremonies performed, than does any parish in Louisiana. It is true that much of this is due to the strong personality of the love and affection that all people, irrespective of creed or sect, have for the Rev. Gordon Bakewell, but at the same time it speaks with no uncertain sound of the influence of the Church in that section of the city.

St. John's Church, under the leadership of the Rev. Alvin Skardon, has made splendid progress during the last few years. By his earnestness and zeal he has gathered around him a faithful body of men and women who are making the Church a power for good. Its influence can be seen by those who have assisted this young clergyman. St. John's has a chapter of the Brotherhood of St. Andrew, Woman's Guild, Altar Guild, and also a branch of the Woman's Auxiliary to the Board of Missions.

St. Matthias' mission was organized about six years ago. It is situated in a district controlled by the Roman Church, and of course has had to overcome many obstacles. However, even with this the mission has made splendid progress. Beginning with a half dozen men and women holding services in a rented room, it has now fifty-two communicants and a Sunday school with over a hundred scholars, and has erected a chapel to seat about 200. It is interesting to note that the ground was purchased and the chapel built without the assistance of outside aid. It is only just to say that this work is the fruit of the faithful labors of the members of the Brotherhood of St. Andrew of Grace Church.

Institutions such as the Charity Hospital, Society for the Prevention of Cruelty to Children, Soldiers' Home, and the Parish Prison, are visited and services held regularly. All the city churches cooperate in this work. This may truthfully be called a "laymen's movement" as most of the services are held and general visitations made by them. The majority of them are licensed lay readers. Every Sunday the young men go to the inmates and the good accomplished can be seen in the way they respond to the faithful and earnest endeavor of these men.

Numbers of the sick after leaving the hospital are furnished with clothes, work secured for them, and in many instances railroad tickets given to those who live outside the city. The same may be said of the work done among the inmates of the Parish Prison. Many of the "short term" men after their discharge are helped and quite a number have had employment secured for them and are doing well. The Brotherhood of St. Andrew has proven a strong factor. It is due to the members of this splendid auxiliary to the ministry to say that without their aid it is doubtful if the Church could have done so much work now being done among the poor people.

CHURCHMEN ON THE FELLOW SERVANT RULE.

Delaware's Diocesan Social Welfare Commission has reached some sound conclusions in the matter of the fellow servant rule and workmen's compensation which are worthy of careful consideration by other diocesan commissions and the General Commission of the Church.

In the first place, in regard to all railroads, trolley roads, and dangerous trades, it believes that the fellow servant rule should no longer be admitted in defence. The rule of contributory negligence should yield to some better rule akin to that obtaining in admiralty law. Since nearly one-half the recorded work accidents are "inevitable accidents connected with the employment," regard should be paid to the new ethic of industry: "The blood of the workman is a part of the cost of production." Europe, Australia, and New Zealand have accepted the new ethic. The United States lags behind in her legislation for relief. Two great American corporations have recently adopted methods for work accidents. Of these the most signal is the International Harvester Company. From its plan the limitations of relief hitherto claimed under the law are omitted. "Assumed risk," "contributory negligence," and "fellow servant" disappear and are no longer used for defense. "Full responsibility for liability is assumed by the company in every case of accident excepting only in case of injury suffered by an employe by reason of his own intoxication or his own wilful disregard of safety appliances." Additional benefits will be paid if employes enter into a cooperative plan and contribute definite amounts—a few cents a month—to the relief fund. "This step makes the greatest advance in the question of employers' liability of anything that has ever been done in this country."

The New York Commission on Employers' Liability says:

"Our present system of dealing with this question in New York (and the same system prevails in all the states) is . . . to require that the workman assume the risks of his trade, and to give him a right to sue his employer at law only when the accident is due to the fault of the employer. . . . That system, discarded in almost every other industrial country, we regard as inherently unfitted to modern industrial conditions in dangerous employments, and grossly unfair to workmen injured by trade risks. In practice our system with its lawsuits is so uncertain, so full of vexatious delays, and so wasteful and extravagant, that as a whole it is satisfactory to no class in the community. Moreover, no change in it can cure its greatest defects unless the change amounts to abandoning the theory that the employer shall pay only when the accident is due entirely to his negligence or fault. . . . Our present system leaves the workman to stand the greater part of the industrial accident loss, and because his income is not equal to it, he and his dependents undergo extreme poverty and often become a burden upon public or private charity."

HERE ARE some of the specific recommendations of the Delaware Commission on the same subject:

Dangerous occupations should be prohibited to children under sixteen years of age, whether their danger is physical or moral.

Boys under sixteen and girls under eighteen should not be permitted to work more than eight hours a day, or more than forty-eight hours in any week.

"Working papers" should be issued by local boards of health in cooperation with local boards of education, and should include a certificate of good health.

Children should not be permitted to work and at the same time attend night school as a substitute for regular schooling.

No industry is so essential to the welfare of the community as to have the right to demand the exploitation of children to sustain it. A good child labor law exempts no industry.

Children of tender years should not be permitted to be upon the streets at night unless they are accompanied by parents or guardian.

The establishment of a juvenile court in Wilmington is essential to the proper enforcement of the child labor law.

SOCIAL WORK AT ST. JOHN'S, YORK, PA.

St. John's Church, York, Pa., is doing a most interesting social work, both through its St. John's Boys' Club and its Girls' Friendly Society. The Boys' Club occupies a building on the church property which was made possible through the generosity of A. B. Farquhar. Its purpose is to reach the boys of the street beyond the influence of other organizations which might provide entertainment to attract them from evil association. One of the first questions that turned up to be decided was whether permission for the members to smoke should be given. It was determined, however, that any narrowness in this direction might defeat its purpose. To make the club attractive the idea of self-government was established and the question of smoking left to the boys themselves. They determined to limit the privilege to boys of eighteen years or more and to the evenings only. The club, with a membership of 350,

has a full roster. Dues of two cents a week are required to cultivate a feeling of self-respect.

The Girls' Friendly Society has two classes a week. On Tuesday evening an average of 100 girls meet in a class of plain sewing. On Wednesday evening a class in dancing (enrolment 30) is held. In addition facilities are provided for frequent social intercourse.

CHILD LABOR.

Bishop Greer's resolutions presented to and adopted unanimously by the House of Bishops are herewith reproduced in response to a request. They should be made a text for further consideration and public action:

"WHEREAS, The employment of children in factories, mines, and shops reduces wages to the child's standard, disintegrates the family, deprives the child of his natural rights to a period of training and a time for play, and depreciates the human stock; and

"Whereas, We recognize the responsibility of the Church for our industrial as well as our spiritual standard; therefore, we call upon employers and parents to use all influence toward better legislation and better enforcement of the laws for the protection of children, to the end that exploitation of the labor of children shall become impossible in this Christian country; and,

"Whereas, We believe a special injustice against the child exists in the night work of boys under eighteen, in the transmission of messages, and especially in the distribution of our daily morning papers between the hours of 10 P. M. and 6 A. M.; therefore we call upon all Christian legislators to make laws forbidding this work of children under eighteen, between the hours of 10 P. M. and 6 A. M., in the various communities of our nation."

RAILWAY OBEDIENCE TO THE LAW.

If President Mellen's letter to Governor Quinby of New Hampshire withdrawing resistance to the state's railway legislation and promising future obedience means, as some who are close to his confidence assert, the institution of a new policy throughout New England—a policy of fair dealing in the open, with no more secret manipulation of politics and legislation—it will become historic.

The time is ripe for such a change in policy, in the opinion of the *Boston Common*. Everywhere the people are in arms against privilege, and he must be stupid, indeed, who does not see that this movement has the carrying force of a patriotic crusade. No private power, however domineering it may have been in other conditions, is strong enough to cope with the collective strength of a great people when they are aroused—and they are now aroused, even in long static New England; witness Maine and New Hampshire.

But in this section, at least, the longing for freedom has not leaped into a passion; prejudice has not narrowed into fanaticism; fair dealing on one side will still invite and be met by fair dealing on the other, as the *Boston Common* declares.

The wisest thing that Charles S. Mellen could do for the vested interests under his trusteeship would be to dismiss every lobbyist and political hanger-on now becluttering the pay-roll of the New Haven Railroad system; to stop at once the further prosecution of every artifice to tunnel into more privilege without free and full discussion and public consent; and to trust to the fairmindedness of the people to respond to candid appeal not only with justice but also with generosity.

LABOR CONDITIONS in the United States are at many points intolerable. The premature employment of children is the evil that has attracted most attention, but there are others equally serious, and the American Association for Labor Legislation is devoting its time and attention to a consideration of them. The motto of this organization is "The Fundamental Principle of Labor Legislation is the Conservation of the Human Resources of the Nation." Its officers will be glad to send information about its activities to those desiring it. They can be addressed at No. 1 Madison avenue, New York.

THE Social Service League of Elmira, of which the Rev. Arthur B. Rudd is president, has for its purposes: the investigation for the purpose of knowing real social need; friendly visiting; loans and legal aid; the finding of homes for children not properly protected; in short, carrying on the general work of a bureau of associated relief.

INFORMATION about the "Boy Scouts" movement can be had at its headquarters, 124 East Twenty-eighth street, New York.

Correspondence

FOOTBALL—FROM A BEREAVED FATHER.

To the Editor of *The Living Church*:

THE press dispatches of recent date have gratuitously, not to say maliciously, reported me as having said that I considered the death of my son from an injury received in a football practice as simply an accident, and that notwithstanding my sorrow I gave my full approval to the game and considered it as harmless as baseball or any athletic sport.

I have never been, am not, nor shall ever be an advocate of the brutal practice miscalled sport of football. The circumstances attending my son's death prove all the more conclusively that the game should never be allowed. I knew that when played by larger boys it is very dangerous, but thinking that the smaller boys with whom my son played would hardly endanger their limbs or lives, I consented for him to engage in what was called only a practice, the greater part of the time being spent in running signals. But I now realize that the game has been so changed since I, as a boy, played football, that everything connected therewith is attended by the greatest danger; and thus I account for the great fascination which the game has for boys. Only the day before his death, when his brother came into the room and they talked about the practice, he asked with deepest interest "if I would allow him to play again when he got well." These considerations have convinced me that if the choice was absolutely necessary between football and the ring of the prize fighter, the latter is far to be preferred.

I am saying this with the hope that some other home may be spared the dark shadow of grief which has come over our home.

Faithfully, E. STIRLING GUNN.

Trinity Rectory, Natchez, Miss., Nov. 21, 1910.

THE BOARD OF RELIGIOUS EDUCATION.

To the Editor of *The Living Church*:

WILL you kindly allow me through your columns to make the following announcement?

In appointing (in the haste of the closing hours of the recent General Convention) the seven Bishops to the new General Board of Religious Education, I inadvertently overlooked the intention, in its creation, that the former Joint Commission on Sunday School Instruction should be considered *ipso facto* defunct, and the former members of that commission be appointed (especially on account of their long previous experience in the work) on the new board. On being reminded of my error I at once put the case before the five new appointees and asked their consent to my withdrawal of their appointment and my substitution of those who were on the old commission. To this these five brethren—the Bishops of Western New York, Ohio, Minnesota, Milwaukee, and South Carolina—have all promptly and graciously consented. And I now therefore appoint to the General Board of Religious Education the following seven Bishops (formerly members of the old commission), viz: the Bishops of Bethlehem, Chicago, Connecticut, Newark, New Hampshire (Coadjutor), New York, and Kentucky.

The minutes of the two houses will be kept open for this correction of an error.

BOYD VINCENT,

Bishop of Southern Ohio, and Chairman of the House of Bishops. Cincinnati, November 23d.

THE TERMS OF CHURCH UNITY.

To the Editor of *The Living Church*:

WILL you allow me to draw attention to the summary given, in a recent number of the *Church Times*, of the Bishop of Birmingham's remarks at his Conference "On Relation with other Religious Bodies"?

"At the Birmingham Diocesan Conference, the Bishop defined the limits within which he considered it possible for him to cooperate with dissenters and others on an undenominational basis. He could, as he said, go as a scholar and address any gathering of people from any platform on any Biblical subject, or join in any free Biblical discussion where he could speak his whole mind without offence. He could join with any men of good will in schemes of social betterment. He could go and pray or speak on any neutral ground where good men might meet, and, acknowledging that they differed, pray for light and charity. But he could not go on to any platform where prayers must be conducted and exhortations delivered on 'the assumption that all the various Christian bodies were simply differently organized parts of the Church of Christ, one essentially as good as another.' In these days, his Lordship said, when Rome seems to be becoming more and more rigid, and Dissent more and more vague, it is more than ever necessary for Churchmen to be true,

even at the cost of some unpopularity, to their corporate vocation. As an instance of the impossibility of accepting the undenominational theory, he drew attention to the fact that even the requirement of Baptism—the most scriptural of all requirements—is with difficulty maintained among Baptists and Methodists, while it is abandoned by Salvationists and the Society of Friends. Churchpeople, he added, have a distinctive platform to hold, and a distinctive witness to bear, the witness of Creed and Canon, Sacrament and Ministerial Succession, the inseparable parts of one whole."

It must appear to many of your readers that it would be well to keep such a statement of principles in mind, when we are advocating federation schemes or conferences on Faith and Order, as a precaution at least against seeking for Church Unity at any cost. On this subject of unity, the words of our Lord's great intercession for His Apostles and their abiding union with one another are frequently and properly referred to. Indeed they may well be carefully studied, as well as the occasion on which they were uttered. Nothing can be more solemn and affecting than our Lord's prayer of intercession for the oneness of all who should believe on Him. We, however, must be careful to notice that in order that this oneness might be attained, His prayer is first of all for those whom the Father had given Him "out of the world," His chosen twelve (one then lacking), who were to be *sent*, the apostolic founders with Him, of His Church; to whom He had manifested His Father's Name; who had received the words given Him of the Father; to whom He had given His glory; whom He was now *sending*, as the Father had sent Him (the qualifications of the *Sent* depending upon the *Sender*, in the Lord's case the *Sender* being the Father, in the Apostles' case, the *Sender* being the Son. His prayer is that these men, so chosen, so qualified, so sent, might be one; and not these only "but all those," He says, "that should believe in Me through their word."

The object then of His prayer cannot be said to be a unity of any kind or sort, but a unity on *His own terms* (and we cannot suppose He would have no terms); a unity based upon and issuing from that Apostolic fellowship and word and authority which He was then and there so careful to establish and ensure for all time, and as the means of making believers and of making them one, and so of converting the world. It was through the union of *that apostolic order*, the plenitude of whose word and power no time could diminish, that the world was to know that the Father had sent the Son; it was through the unbroken witness of the unbroken Apostolic Line that Unity was to be preserved.

To suppose that it was to be preserved in any other way is to ignore His utterance on this most solemn occasion, the night before He offered Himself on the Cross, for the world, for the Church which He "purchased with His own blood." To doubt that this Apostolic witness, clothed with the plenitude of qualification, *was a part of His original condition for unity*, is to question His own explicit word. "To the Apostles whom He had chosen," whose qualification as an order He had confirmed and enlarged, by making them, "through many infallible proofs the witnesses of His resurrection," He said, as though again declaring the constitutionality of their order for all time: "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Our Lord's intercession therefore was (as ours must be) that the *Sent* of Him and also all they that were made to believe in Him through their word, might be one, might maintain "the unity of the faith in the bond of peace."

Unity must be possible on some terms, and we cannot expect or hope for it on other terms than His own, the terms on which He so earnestly prayed for it. SAMUEL URJOHN.

PRAYER FOR UNITY.

To the Editor of *The Living Church*:

WILL you request such of your readers as are desirous of furthering the cause of Church Unity to join a great number of fellow Christians throughout the world in using daily the following prayer?

"O Lord Jesu Christ, who saidest to Thine Apostles "Peace I leave with you, My Peace I give unto you;" regard not our sins, but the faith of Thy Church; and vouchsafe to grant her that peace and unity which is agreeable to Thy will, O Thou who livest and reignest, God, forever and ever. *Amen.*"

The prayer is authorized for use in the chapel of the General Theological Seminary. Very truly yours,

IRWIN TUCKER.

General Theological Seminary, New York, Nov. 24, 1910.

THE ONLY guarantee for the safety of society is a strong and genuine moral sense. When this is found to be lacking the foundations have well-nigh given way beneath Church and State. It is certainly one of the duties of the Church to create and sustain in the minds and hearts of the people a spirit that spurns the impure; that frowns unmistakably upon evil suggestion; that rises up to protect the worthy poor; that outlaws the tyrant and gives no uncertain voice of disapproval for inhuman negligence toward the sick and helpless.—*Southern Methodist.*

Literary

DR. M'KIM'S WAR REMINISCENCES.

A DELIGHTFUL volume from the pen of Randolph H. McKim, who is described on the title page as "late 1st Lieutenant and A. D. C., 3d Brigade, Johnston's Division, Army of Northern Virginia," but who is better known to-day with another title before his name and several letters following it, as rector of the Church of the Epiphany, Washington, and President of the House of Deputies, is *A Soldier's Recollection: Leaves from the Diary of a Young Confederate*. Dr. McKim enlisted as a private in the Confederate army at the outset of the war and, rising to the rank of first lieutenant, resigned in the autumn of 1863 for the purpose of continuing his preparation for the ministry, which had been his goal before enlisting. In approving his resignation, Brigadier General George H. Stuart especially noted that Lieutenant McKim "acted most gallantly at Cross Keys, Winchester, and Gettysburg, and has always discharged his duties faithfully," adding: "I regret to lose his services, but consider the reasons he assigns sufficient, having been cognizant of the facts." Throughout his military service the young private and lieutenant had frequently conducted divine worship and had exerted a deep religious influence among his comrades. Ordained deacon in 1864, he was back in the army as chaplain after less than a year's intermission. The reminiscences cover both periods of service and are frequently in the words and the spirit of a diary kept during the progress of events, so that they have a vivid interest and a sense of reality that no after-recollections could have.

Dr. McKim warmly defends the point of view of the South, before and during the war. He traces the repeated admissions of the right of secession which had been advanced quite as often in the North as in the South from the earliest days of the "compact" between the states. Well, most people realize to-day that the national idea was an evolution, which proceeded more rapidly in one section than in another, but which certainly did not spring full-grown from the constitution. As clearly Dr. McKim states that the right of secession no longer exists, for the question was finally determined at the surrender at Appomattox. Happily, Americans are able now to reverence the men who were forced by the "irrepressible conflict" to contend against each other at arms, and the birth throes of a nation are recognized in the pangs of a Civil War that seemed divisive but in reality made one nation out of many. The book is also replete with anecdotes of interest, showing the human side of men who are best known for their accomplishments on the field of action. Appended to the volume is an eloquent address on The Motives and Aims of the Soldiers of the South, delivered by Dr. McKim before the United Confederate Veterans at Nashville in 1904; and a reply to Colonel John S. Mosby's Richmond address of last January in regard to the relation of General J. E. B. Stewart to the Gettysburg campaign, in which Dr. McKim defends the latter. [Longmans, Green & Co. Price \$2.00 net.]

KALENDARS FOR 1911.

THOUGH the Church almanacs, which formerly were expected at Advent, have been obliged to defer their day of publication until shortly before Christmas because, with the constant increase of the matter contained, it has proven physically impossible to have them ready in accurate form at the earlier date, the calendars for the new year are beginning to be received. The *Folded Kalendar*, being the Lectionary pages from the LIVING CHURCH ANNUAL, is now ready, printed, as in former years, in red and black. This is the kalendar that is commonly found upon the lecterns in our churches, for the convenient use of the priest in finding the lessons. [The Young Churchman Co., Milwaukee, 10 cents each, 3 for 25 cents.] "Ye Church Kalendar," published at Oak Park, Ill., is issued for the coming year. This is a collection of leaves, one for each month, in which the holy days with their dates and the ecclesiastical colors are noted, and with a text and a verse on each, the leaves being corded together, with a purple and gold card as cover. [Church Kalendar Co., 409 Forest Avenue, Oak Park, Ill., 25 cents.] In the interest of the Cathedral at Indianapolis a *Riley Kalendar* is shortly to be issued, containing daily quotations from the writings of the hoosier poet, James Whitcomb Riley. [Mrs. John Oliphant, 408 East Fifteenth Street, Indianapolis, price 75 cents.] The useful *Church Kalendar* published by E. P. Dutton & Co., which hangs from a roll and which contains a week to a sheet and appropriate ecclesiastical selections is again at hand [price 75 cts.]. So also is the *Christian Year Kalendar*, which is so widely used in the Church and so deservedly valued. [Church Kalendar Co., 1 Madison Avenue, New York, 75 cts.]

Merely to enumerate the long list of artistic calendars, great and small, from the Bavarian house of Ernest Nister for which E. P. Dutton & Co., New York, are American agents, is no small task. There are series at five, ten, fifteen, twenty, twenty-five, fifty,

seventy-five cents, and upward, and each is as fine as could be expected for the price and perhaps a little finer.

The 25-cent calendars are of several sorts. *Pearls of Thought* contains quotations from many serious writers and is handsomely adorned with missal style letter press. *To Wish You Well* is in booklet form with Shakespearian selections from *Merchant of Venice* and *Twelfth Night*, with illustrations, one for every month. *Little Dutch Folk* is a series of six Dutch children pictures with the kalendar for two months printed on each. *Encouragement* consists of six cards with ribbon hanger in which the letter press is of gold and colors with optimistic readings.

The 50-cent series is not handsomer, for that would be impossible, but more extended. *Passing Months* is arranged in novel style on a panel board. *Old Homestead* is a mechanical kalendar in which the famous pump and pump handle familiar to play-goers are so devised as to send the months of the kalendar through the spout. *City of London* (a Heraldic Kalendar) is a panel in the form of a shield bearing the arms of the city; and there is a similar one for *Edinburgh*. *Friendship* contains twelve leaves with printed extracts from great writers appropriate to the subject. The source of the extracts from *The Pickwick Calendar* is obvious and the readings consist of several paragraphs for each month and not of mere detached sentences. Very handsome kalendars are *The Magnificat* and *Flowers of Remembrance* in book form and *Mizpah*, an attractive booklet.

The 75-cent kalendars include *Fra Angelico*, long and narrow; *Remembrance* (with blanks for Engagements); and *That Reminds Me* (Engagement Kalendar with Pencil).

For \$1.00 the kalendars are larger and include a group of handsome colored scenes, six sheets with ribbon hangers, entitled *Sunbeams*, *A Calendar of Smiles*; and also a kalendar of fanciful scenes designed by Anna Milo Upjohn, entitled *Old Time Year*. Twelve scenes are shown in which Miss Upjohn's happy thoughts are made expressive through her skilful pen.

Coming then to kalendars at \$1.25, we have *The George MacDonald Calendar* in twelve sheets with selections chosen by Edith A. Ibbs; and *Master Minds*, 365 pages, two colors, large dates, mounted on board with strut for standing or ribbon for hanging.

Then come very large ones of which, at \$1.50, are *Violets to Greet You*, with magnificent violet designs; *A Calendar of Songs*, containing six colored plates illustrating popular songs; and *Guiding Thoughts for the Highway of Life*, in which the artistic borders serving as frames for serious quotations are the chief feature. Finest and most elaborate of all is a \$3.00 kalendar entitled *Sweet Childhood*, with child pictures by Miss S. D. Runyon. One hardly knows how to speak with proper reserve of so handsome a collection of plates showing child figures 15½ inches long and 10½ inches wide. In design, in expression, and in sober coloring these are magnificent.

There are also from the same house a number of block kalendars at 30 cents. These include, among other titles, *Come Unto Me*, *Dickens*, *Merric Thoughts*, and *The Musicians*; at 40 cents block kalendars entitled, respectively, *Shakespearean Year*, *Tennyson*, *The Christian Year*, *Ruskin*, and *Dickens' Year*; and at 50 cents a *Phillips Brooks* kalendar. Each of course contains extracts from the author or appropriate to the subject given to it.

Every family needs a kalendar and most families are glad to have several of them hung in different rooms. These noted are some of the possibilities for the new year.

CHRISTMAS CARDS AND BOOKLETS.

One would be totally at a loss to describe the Christmas cards from the Bavarian workshop of Ernest Nister, E. P. Dutton & Co., New York, American agents, of which an elaborate grouping of samples has been laid before us. More and more are these Christmas cards coming to be recognized as the best recognition of the sacred character of the day. Many of them draw from the masterpieces of the classic ages to show the Madonnas and the Infant Christ, while the missal style of the letter press is the predominating feature of others, and there are floral scenes, child figures, and other less distinctly Nativity representations. There are post cards, folding cards, wall cards, and every other attractive sort of card. These cards range from the cheapest price to those of greater value.

CHILDREN'S COLOR BOOKS.

Another specialty of the Nister house for which also E. P. Dutton & Co. are American agents, is the handsome line of color books for children, to which are added various mechanical toy books in colors, and other specialties. Beginning at the more elaborate color books we have in *The Airship in Animal Land*, price \$1.50, a very amusing book by G. H. Thompson, and described by Clifton Bingham. *The Reign of William and Mary*, a *Short and a Merry One*, price \$1.50, by M. Morris, is an amusing book, describing how a terrier and a Persian kitten rule a household.

There are a number of attractive color books at 50 cents each. Of these *Hans and Sister Hilda*, by John Howard Jewett, is a quaintly pretty little book, which recounts how these little Dutch children spend their Christmas, and the preparations they make for it. *My Little French Book*, by Mary A. Post, is a very interesting little book, with charming illustrations of little French children. *Jolly*

Tars, by M. M. Jamieson, Jr., is a comical little book, describing the doings of some Jolly Tars and the terrible fate that befell the vain gunner's mate, who lost all his paint whilst parading the deck in a shower of rain.

A series of "Painting Books," in which little children are bound to delight, is described as "Cecil Aldin's Painting Books," a series of six as follows: I., *Farm Yard*; II., *Poultry Book*; III., *Cat and Dog Book*; IV., *The Doggy Book*; V., *The Baby Book*; VI., *Our Animals*. These cost 50 cents each.

We shall notice next a series of "Model Books," each of which contains designs to be cut out and made into models. They are beautifully colored and will provide most entertaining occupation for children in the winter evenings or for wet holidays. The most elaborate of these is *Dolly Darling and Her Pretty Clothes*, at \$1.25, in which the beauties of a model book and painting book are combined, and in which the paper dolls and their appurtenances will bring joy to many a little girl.

At 50 cents there are *A Model Book of Shops*, *The Model Puzzle Book*, and *The Model Book of Games*, of which the former especially is just the thing for boys. So also is one of the 25 cent series entitled *The Model Book of Engines*.

We begin next on a wonderful series of "Mechanical Books" at \$2.50. The most elaborate of these is entitled *The Model Menagerie*. It is an excellent book for children. The picture pages are arranged as cages, which stand out as the book is opened, and behind the bars the animals appear. First rate stories accompany the pictures and give an account of the habits of the various animals. Bound in picture boards, cloth back. At \$1.50 is a treatment of little children entitled *Fairy Tales in Wonderland*.

To obtain a satisfactory idea of any of these from the brief descriptions is wholly impossible. We can only say that each is fully worth its cost and that each is cheap at its price and will be bound to give more than satisfaction to any fortunate child who may become its possessor.

MISCELLANEOUS.

A SERIES of lectures entitled *The Building of the Church*, by Charles E. Jefferson, D.D., LL.D., pastor of the Broadway Tabernacle, New York City, was delivered at Yale University on the Lyman Beecher Foundation in 1910. Although they are lectures on preaching, they approach the subject only indirectly through the Christian Church. They are very beautifully written, and there is much in them which would be useful for any divinity student. Of course the conception of the Church is very different from the one which has been held in all the centuries since our Lord founded the Church. The lecturer gives excellent advice as to being constructive in preaching, and warns the young preacher to avoid the questions discussed by the Critical school. He also pays a fine tribute to liturgical forms of prayer, contrasting them with the raw efforts of some young ministers. He has very strong words on the necessity of good reading of the Scriptures and warns the students against false and unnatural tones and expression. The lectures are the result of long experience, and are very useful indeed. [Macmillan.]

A SERIES of large wall maps on paper has been issued by the Rev. T. DeWitt Tanner, rector of St. John's Church, Grand Haven, Mich. One is entitled "The Light of the World" and represents the course of Christianity from Palestine to this country. The other maps represent the eight Missionary Departments of the American Church, one for each, the dioceses being marked with the name of their Bishops, their see cities and educational centers indicated, and gold stars being affixed to those that have paid their general apportionment for the year 1909-10. They are bound to be splendid aids to missionary enthusiasm and will, no doubt, be welcomed by very many. The price of the map, "Light of the World," is \$1.25; of the several Department maps, \$1.00 each; or the first-named and one Department map for \$2.00. They may be obtained by addressing Mr. Tanner as above.

A SMALL BOOK on a big subject is *Building Your Boy: How to do it, How not to do it*, by Kenneth H. Wayne. It contains twenty-one brief chapters. Here are some of them: Responsibility, Mediocrity, Inattention, Be Your Boy's Chum, Put Your Boy on His Honor, Kindliness, Breaking the Will, Spying, The Benefit of a Doubt, and Choice of Work. The brief chapters are packed with practical uncommon sense. The duty of the father and the rights of the boy are both taken into consideration. A careful study of the book will lessen the heartaches on both sides of the house. [A. C. McClurg & Co., 50 cents net.]

The Form of Perfect Living, and other prose treatises, by Richard Rolle of Hampole, rendered into modern English by Geraldine E. Hodgeson, is a work by a mystical theologian in England, 1300 to 1349. He wrote this first treatise for "religious" persons in the technical sense. Our Daily Work, the second treatise, is for those in the world. The quaint and difficult English has been modernized by Miss Hodgeson, and the book will be found helpful by all devout persons who want to get at the root of the matter in all simplicity.

A SAINT OF CAESAR'S HOUSEHOLD.

All the saints salute you, chiefly they that are of Caesar's household" (Phil. 4:22).

Quartus, slave in Caesar's household,
 Serving at the festal board,
 Chanced to spill some wine, in pouring,
 On the tunic of his lord.
 All the demon-soul of Nero
 Lowered in his cruel frown.
 "Take away," he cried, "this fellow,
 Scourge him till the blood runs down!"

Scourge they Quartus, unresisting;
 Deep the quivering flesh they score;
 Then into a dungeon fling him,
 Leave him groaning on the floor—
 Groaning, yea, but feebly murmuring,
 "Mercy, Lord, on Caesar's soul!
 Jesu, Son of God, forgive him,
 Change his heart, and make him whole!"

Wilder, madder waxed the revels;
 Faster flew the jests around;
 Woman leered on man imbruted,
 Man on woman all discrowned.
 Thus, to wanton song and music,
 Sped the furious hours away,
 Till at last, wine-flown and senseless,
 Caesar on his lectus lay.

Nero, revelling in his palace,
 All his being steeped in sin;
 Quartus, suffering in his dungeon,
 With the peace of God within!
 Which is Master, which is servant?
 Which is free, and which is bond?
 Which wouldst rather be, O brother,
 Here—and in the great Beyond?

St. Mary's Rectory, CHARLES FOLLEN LEE.
 Northeast Harbor, Maine.

"ACCORDING TO GOD'S HOLY ORDINANCE."

HE entered the parish house office with that peculiar embarrassment which always betrays its own secret—he wanted to be married. Both the contracting parties were "Church members," he said—he being a member of the ——— Church and the bride a Christian Scientist.

Here was a desperate situation. Merely to state it to him would be embarrassing; its discussion almost indelicate. After a few moments of silence I said, "I am sorry, my friend, but I shall be unable to officiate at your wedding."

"Why?" was the startled rejoinder, "The bride particularly wished you to perform the ceremony."

"You are entitled to know my reason for declining so gracious a courtesy. But to give it to you I shall have to be quite frank and speak very plainly."

"Please be frank," he said, "I cannot imagine what you mean. I have arranged everything in proper form and will be glad to meet any requirement you deem it necessary to impose."

"There is nothing you can do at present to remedy the trouble, and the bride is not likely to be willing to meet the condition which I should have to impose before I could officiate." A painful pause, then I continued: "Your Christian Science bride-to-be does not realize, and I do not ask you to suggest to her, the monstrous offence against marriage and motherhood of which the official teachings of Eddyism are guilty. But that innocence on her part does not change the facts. I will give them to you and leave you to judge whether or not any Christian minister should officiate at a Christian Science wedding."

"You imply a serious charge, sir," was the testy, half-defensive reply.

Without seeming to notice his irritation I continued. "In Mrs. Eddy's copyrighted message to the Mother Church in 1906 she wrote, 'Marriage is synonymous with legalized lust.' And in the glossary of *Science and Health* she defines children as 'Sensual mortal beliefs.' Now let us take the Prayer Book and examine the service which the Christian Church has authorized to be used in the 'Solemnization of Matrimony.' Decide for yourself whether the bride should be asked either to repudiate the tenets of her Church in order to be honest in her marriage, or to stultify herself by participation in a service which conflicts with her religion.

"In the preface to the ceremony we learn the purpose of it, namely, that 'we are gathered together in the sight of God to join together this man and this woman in Holy Matrimony.' Mrs. Eddy, however, teaches her followers to look upon marriage as 'legalized lust.' Weddings are never conducted in Christian

Science churches, and the cult has no officer empowered to join men and women together in that relation. Mrs. Eddy has been shrewd enough to frame a by-law recommending the use of a 'clergyman of some other fold.' Thus by *their* act she attempts to fasten that stigma upon *them*." I asked him if he thought that Christian ministers should allow themselves to be used for such a purpose. He squirmed and replied that "It certainly places you in a bad position."

Regarding the nature of the marriage relation I said, returning to the Prayer Book, "the Christian Church teaches that matrimony 'is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church.' Mrs. Eddy teaches to the contrary that it is 'legalized lust.' But I am sure that God did not institute that. Do you think that this service, which is intended to create so honorable an estate, should be used to legalize a relationship which Eddyism debases by teaching that it is only lust?" He admitted that it did seem a bit incongruous.

"But we may pass this phase, our side, of the case, and consider the vows which *you* would have to take if I officiate at your wedding. You would pledge each other solemnly to this union 'till death us do part, according to God's holy ordinance.' To protect you from speaking a lie to each other we should have to change the vow to read 'according to Mrs. Eddy's unholy ordinance.' Suppose that I had the authority to make such an alteration in the service (which I have not), would you be willing to take such a vow"? He promptly said, "No."

"Then when you place the ring upon the bride's finger, and also when 'I pronounce that you are man and wife,' we do these acts 'in the name of the Father, and of the Son, and of the Holy Ghost.' Now, Eddyism does not accept the Christian doctrine of the Trinity. The use of these words at a wedding of its votaries would therefore be at least an empty sham, if not an actual sacrilege. Would you, with your belief in the Trinity, care to use or have me use words which could only be religiously offensive to your bride and thus also a desecration on your part?" Again he was manly enough to say, "No."

"There is scarcely a portion of the Christian marriage ceremony which would not have to be changed to reduce it to the level of a Christian Science wedding. But I will show you only one more. We come to the prayer and benediction. Here we pray that God will send His 'blessing upon this man and this woman,' who, if Mrs. Eddy's doctrine of marriage is correct, are now entering the state of 'legalized lust.' Can, dare, we utter this prayer for divine blessing upon such a relationship? Again, the nuptial blessing contains the words 'fill you with all spiritual benediction and grace'—which is a beautiful ideal for holy matrimony; but would become blasphemous in a case where the contracting parties are being authorized to live in a state of life which is at the time held to be 'legalized lust.' To use the Christian ceremony intended for holy matrimony at a legalization of so unholy a relationship as Mrs. Eddy makes of it seems to me to be a sacrilege and I cannot do it. The only proper officer for such a function is a justice of the peace, who will, moreover, confine himself to the form of making a mere civil contract."

There was another period of tense silence. Then he ventured the stereotyped phrase of Christian Scientists, "O, but you don't understand." To which I replied, "Perhaps not. But if words mean anything and if the standard Dictionaries are to be accepted as authority upon the meaning of words, then my interpretation of Mrs. Eddy's teaching regarding marriage is correct."

Concluding, I asked him this question: "Do you realize that according to the authoritative teachings of Eddyism you yourself are a mere 'sensual mortal belief' to whom your mother gave birth while she was living in a state of 'legalized lust' with your father?" The memory of his mother moved him greatly. The aspersion which Eddyism thus cast upon her honor cut deep into his consciousness. His face paled.

"I am sorry for you both," I said, "for neither you nor your bride quite realize the gravity of your position. How you can remedy it within the short time before your wedding is not quite clear to me. If I can ever serve in any other way than this marriage, please come to see me. But in this matter I must ask you to excuse me."

As he left the office he forced himself to say, "I have never before seen it that way. I certainly must respect your convictions. I shall see you again."

J. A. S.

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. 7—Diocesan Convention of Atlanta.
- " 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.]

- ALASKA:
 - Rt. Rev. P. T. ROWE, D.D.
 - Rev. C. E. BETTICHER, JR.
- EASTERN OREGON:
 - Rt. Rev. R. L. PADDOCK.
- SOUTH DAKOTA:
 - Rt. Rev. F. F. JOHNSON, D.D.
- THE PHILIPPINE ISLANDS:
 - Rev. J. A. STAUNTON, JR.
- WESTERN COLORADO:
 - Rt. Rev. BENJAMIN BREWSTER, D.D.
- BRAZIL:
 - Rt. Rev. L. L. KINSOLVING, D.D.
 - CHINA.
- SHANGHAI:
 - Rev. G. F. MOSHER of Wush
- HANKOW:
 - Dr. MARY V. GLENTON of Wuchang.
 - Rev. AMOS GODDARD of Shasi.
 - Rev. PAUL MASLIN of Wuhu.
 - DEACONESS KATHERINE PHELPS of Wuchang.
 - JAPAN.
- TOKYO:
 - Rt. Rev. JOHN MCKIM, D.D.
 - Rev. C. H. EVANS of Mayebashi.
 - Rev. J. S. MOTODA of Tokyo.

Personal Mention

THE Rev. F. C. ARMSTRONG of Parsons, Kan., has accepted a call to the associate rectorship of St. Paul's Church, St. Paul, Minn.

THE Rev. J. R. BICKNELL having accepted an appointment as chaplain from the Isthmian Canal Commission will sail for the Isthmus December 3d. His address after December 1st will be Ancon Hospital, Canal Zone, Panama.

THE Rev. WALTER G. BLOSSOM has resigned the rectorship of St. Luke's Church, Racine, Wis., to take effect on the last day of February.

THE Rev. A. W. E. CARRINGTON, for some time curate of the Church of the Incarnation, Brooklyn, has received an appointment by Bishop Burgess to the charge of the Church of the Transfiguration, Freeport, L. I. The new priest in charge will take up the work on December 4th.

THE Rev. W. E. COOPER has resigned the charge of St. Stephen's Church, San Luis Obispo, and St. Barnabas', Arroyo Grande, Calif., and has become rector of St. Paul's Church, San Francisco.

THE Very Rev. J. M. D. DAVIDSON has resigned as Dean of St. Paul's Cathedral, Oklahoma City, Okla., and will take general missionary work in the diocese of Quincy about January 1st, with residence at Carthage, Ill.

THE Rev. W. J. GORDON of Williamston, N. C., has accepted a call to Leaksville, N. C., where he expects to take up settlement work among the mill operatives.

THE address of the Rev. JOHN VAUGHAN LEWIS, D.D., is changed from Point Pleasant, N. J., to 400 Bellevue Avenue, Wayne, Pa.

THE address of the Rev. H. G. LIMRIC is changed to Tres Guerras 11, Mexico City, Mexico.

THE Rev. H. D. B. MACNEIL, for the past three years rector of the Church of the Evangelists, Oswego, N. Y., has resigned to take up missionary work in the diocese, the field being known as the Soquitt Mission, which embraces Clayville, Bridgewater, and Brookfield.

THE Rev. M. A. MCKEOGH, late of the Roman communion, who has been assisting the rector at Boerne, Texas, has been appointed to the charges of Alice, San Diego, Talfurrias, and Alfred.

THE Rev. JAMES LINDSAY PATTON, for four years past rector of St. Mark's parish, San Antonio, Tex., has resigned to accept the rectorship of the Church of the Good Shepherd, Jacksonville, Fla., and will leave Texas the middle of December.

THE address of the Rev. ELLISTON J. PEROT, formerly rector of St. Paul's Church, Montrose, Pa., is changed to St. John's Rectory, Salem, N. J.

THE Rev. JOHN PROUT has entered upon the rectorship of Christ Church, Deposit, N. Y. Please address accordingly.

THE Rev. W. S. LEWELLYN ROMILLY, rector of Grace Church, Harvard Avenue at East Ninety-first Street, Cleveland, Ohio, has been appointed registrar of the diocese of Ohio. Correspondence, Convention Journals, etc., should be addressed to him at 4062 East Ninety-first Street, Cleveland, Ohio.

THE Rev. A. N. SAMWELL of Bayfield, Wis., has been appointed priest in charge of St. Ignatius' Church, Eagle River, Wis., and will also assist in the care of the missions around Rhineland.

THE Rev. FRANKLYN COLE SHERMAN will go into residence at Epiphany Church, Chicago, on January 1st.

THE Rev. J. W. SYKES has assumed the rectorship of the Church of the Good Shepherd, Corpus Christi, Texas, in succession to the Rev. A. J. HOLWORTHY.

THE Rev. ARCHIBALD G. L. TREW, D.D., of Los Angeles, Cal., sailed from San Francisco for Honolulu on the 8th inst., expecting to be gone abroad two months. During his absence all matter for the Standing Committee of the diocese of Los Angeles should be sent to the Rev. ROBERT B. GOODEN, 515 Locust Avenue, Long Beach, Cal.

THE Rev. WILLIAM CURTIS WHITE, for the past two years associate rector of Grace Church, Utica, N. Y., is to go to the diocese of Southern Florida to take charge as rector and principal of the Cathedral School at Orlando on January 1, 1911.

THE Rev. L. G. H. WILLIAMS on November 1st assumed charge of the missions at Spring Hill, Oakdale, Dauphin Way, and Crichton, in the suburbs of Mobile, Ala., with residence in St. Paul's Rectory, Spring Hill, Ala.

THE Rev. FRANCIS M. WILSON will act as *locum tenens* of Grace Church, Waterville, N. Y., during the absence of the Rev. J. K. Parker.

ORDINATIONS.

DEACONS.

MICHIGAN.—On November 13th, by the Bishop of the diocese, JOSEPH EDGERTON RYERSON. Mr. Ryerson was appointed to Christ Church, Flint, Mich.

DEACONS AND PRIESTS.

WYOMING.—On Wednesday, November 23d, in St. Mark's Church, Cheyenne, by the Bishop of the district, J. CHARLES VILLIERS, a former Congregational minister, was ordered deacon and the Rev. J. MCVICKAR HAIGHT was advanced to the priesthood. The sermon was preached by the Rev. R. J. McFetridge and the candidates were presented respectively by Very Rev. A. G. H. Bode and the Archdeacon.

DIED.

GUION.—At Colorado Springs, November 9th, A.D. 1910, entered into life eternal GENERAL GEORGE WILLIAM MURRAY GUION, second son of the late Rev. Dr. John Marshall and Elizabeth Ives Guion.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ!

We are more than conquerors through Him that loved us.

PATTEE.—On the afternoon of Sunday, November 6, 1910, at the rectory, the Rev. DAVID C. PATTEE, beloved rector of St. Stephen's Church, Ashland, Neb.

RANKINE.—Entered into rest, at Geneva, N. Y., on November 22d, 1910, FANNY MEEK, widow of the late Rev. James Rankine, D.D., LL.D., and mother of Richard F. Rankine, deLancey Rankine, and Harold Sturges Rankine. The funeral services were held at St. Peter's Memorial Church, Geneva, N. Y., on November 25, 1910.

RETREATS.

ST. MARGARET'S CONVENT, BOSTON.

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

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. HANCO, 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.

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.

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

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

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

POSITIONS WANTED.

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

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

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

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

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

KINDERGARTNER.—Young American woman, of good family, desires position as Parish Kindergarten. Box 294, Bridgeport, Connecticut.

CALENDARS.

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.

CHURCH EMBROIDERY.

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

UNLEAVENED BREAD.

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

COMMUNION BREADS and Scored Sheets. Circulars sent, Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). St. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

PARISH AND CHURCH.

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.

ANY PARISH in or near Philadelphia, which is without a rector and desires to be cared for until a rector is called, or any poor parish or mission unable to pay a competent salary, may address A. W. C., LIVING CHURCH, Milwaukee.

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.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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

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

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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.

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.

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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ROOMS, front: refined neighborhood, Church family, near Boston. G. W. GOLDEN, 2 Tupelo Street, Roxbury, Boston, Mass.

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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.

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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 PERIODICAL CLUB.

In making your plans for Christmas, do not forget the Church Periodical Club. Its ability to remember with book or card our missionary workers and the many lonely Churchmen and Churchwomen scattered over our country, depends largely on the help you are willing to give for express and postage. Will you not share in forwarding these messages of Christmas love and joy, and send some contribution, however small, to

THE CHURCH PERIODICAL CLUB, 281 Fourth Avenue, New York City?

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.

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

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

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

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

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

THE GENERAL CLERGY RELIEF FUND.

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

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

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

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

CHURCH LEAGUE OF THE BAPTIZED.

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

Miss LOUISE WINTHROP KOEBS, 507 North Broad Street, Elizabeth, N. J.

More than 1,200 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 230 missionaries abroad and 800 native clergy and other helpers—look to the Church's appointed agent,

\$75,000

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HOUGHTON, MIFFLIN & CO. Boston.
A History of Education in the United States Since the Civil War. By Charles Franklin Thwing, LL.D., President of Western Reserve University and Adelbert College, Cleveland. Price \$1.25 net.

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The Need of Revising Morals and Laws: A Lecture Delivered by Lady Cook (née Tennessee Claflin). [Hayman, Christy & Lilly, Ltd., 113-117 Farrington Road, London.]

Journeying with our Missionaries through Alaska and the Indian Lands of the United States. *Alaska.* Lecture I. The Eldorado of the North. Compiled by Mrs. Wm. Walter Smith. [Church Missions Publishing Co., Hartford, Conn.]

Memorial Service in Memory of James Lawrence Houghteling. Held in St. James' Church, Chicago, Sunday afternoon, November 27, 1910.

A Round Robin to the Junior Auxiliary. *The Red and White Field of Minnesota in 1858 and Other Sketches.* By Dr. Breck and his Associates. [Church Missions Publishing Co., Hartford, Conn.]

Thirteenth Triennial Report of the Trustees with Data Suggested and Required by the General Convention 1907-1910. The General Clergy Relief Fund. [Church House, Philadelphia, Pa.]

Year Book of the Church of the Ascension, Mount Vernon, N. Y. Rev. Robert Philip Kretler, Rector.

THE BISHOP OF SALISBURY'S VISITS TO SWEDISH INSTITUTIONS.

(Continued from page 165.)

America. The peasants had a perpetual war with the claims of the nobility in the home land, and the peasants won. We have fallen heir to one side of this conflict without knowing anything about it. A few Swedes of aristocratic traditions come out here, and speaking English as a result of education, enter our Church without delay; but not so with the working class. Nor do the Augustana authorities seem to object that these few should come to our regular congregations. They have no use for an aristocracy.

But while after-comment on our visit has been rather severely critical and shows misconstruction of our motive, nothing should be allowed to dim the fact that we were beautifully entertained.

[Concluded next week.]

Be rigid to yourself and gentle to others. Let us be careful that our habits of living be as "becoming" and "fit" as our habits of clothing.

The Church at Work



"BISHOP M'VICKAR HOUSE," PROVIDENCE, R. I.
[An account of which appeared last week, Page 139.]

REQUIEM NOT IN THE EVENING.

APOLOGIES are due the rector of St. James' Church, Milwaukee, for the statement last week that in connection with the anniversary week at St. James', on "Friday evening a requiem Eucharist in behalf of the departed of the parish was offered." Of course the service was held in the morning.

CORNERSTONE LAID AT NASHOTAH.

ON WEDNESDAY of last week the cornerstone of the new library building at Nashotah was laid by Bishop Webb as president of the board of trustees. The vested students, some sixty in number, headed by thurifer and cross-bearer, with the faculty, the trustees, the Bishop Coadjutor of Fond du Lac, and the Bishop of Milwaukee, moved from the chapel to the spot where the ceremony was to be held, singing a processional hymn. The weather being very inclement, the number of visitors other than those attached to the seminary was not large. A brief office was read, the stone duly laid, and the procession returned to the chapel, where Bishop Weller preached a powerful sermon. Nashotah was now about to realize the hopes of many years, he said, in possessing an adequate library building, where the thought of past ages and of the present day could be made easily accessible to the students. But a library would be of no value except to the extent that it should actually be used. Neither books nor faculty could create an educated ministry, but only the determination of students to study and to learn. He impressed the value of a wide culture, such as could not be gained without a real knowledge of literature, secular as well as theological. The idea of a priest as fulfilling his duties in the round of daily offices and Eucharists was wholly inadequate. The useful priest must be an educated gentleman, fit to meet the intellectual difficulties of the day, fit to associate on equal terms with educated men and women. "Nowhere, except in the chapel, can you be so profitably employed as in the library." He feared it was said with some degree of truth that the Catholic movement in America had not been characterized

by the same high intellectual standards with which it had started in England. It rested with students now preparing for orders with Catholic ideals whether that stigma would rest upon their work in the next few years to come. Those at Nashotah had the opportunity to prove it untrue by making it untrue.

The rebuilt Lewis and Sabine Halls are so far completed that parts of them are now in use. The widening of the new structure vastly improves the interior and gives more space to the rooms. It will be some months, however, before the work will be entirely completed. Bishop White Hall has been renovated throughout and appears as new. It is not anticipated that the library will be ready for use much before the close of the present academic year next spring. It will be a most useful addition to the Nashotah property. Not only will it give ample accommodation to the valuable collection of books, which also will be much added to, but a common room at the west end will give a needed meeting place for the students and there will be recitation rooms on the second floor. A power house, with modern heating plant, has also been erected somewhat north of the site of the library building.

The Rev. W. E. Spencer has been added to the teaching force as instructor in Old Testament and Hebrew. Mr. Spencer is a graduate of Nashotah in the class of '09.

TWO CHURCHES DEDICATED IN DIOCESE OF LEXINGTON.

THE NEW chapel at Fort Thomas, Ky., recently dedicated by the Bishop of Lexington, is largely the concrete expression of the persistent, painstaking, and consecrated efforts of the Rev. Custis Fletcher, the priest in charge, and the sympathetic and coöperative zeal of the lay members and friends of the mission. Architecturally the structure is churchly, ornate, and admirably adapted to the needs of the people and place. Its total cost is approximately \$15,000, which amount does not include the numerous memorial gifts of furnishings and ornaments. Among these are the "Seiter," "Stegeman," and "Masonic," art and stained glass windows; the pulpit,

given by the Boys Club; a lectern and altar cross, by the Junior Guild; and chancel chairs, by the Woman's Aid Society. The contractors and builders were C. C. and E. A. Weber, both young men and communicants of St. Andrew's mission. The seating and wood furnishings are the handiwork of the American Seating Co. There is still a debt of \$8,000 upon the building, which it is confidently expected will be liquidated in the near future. In 1907 there were no church and no communicants in Fort Thomas, and there are now but 38 communicants, among whom there are none who could be called wealthy. Another fact deserving of mention is that all of the \$7,000 raised has come from St. Andrew's chapel and Fort Thomas people.

ON SUNDAY, November 20th, the remodeled and improved St. Andrew's chapel for colored people at Lexington, Ky., was dedicated by Bishop Burton, assisted by Archdeacon Wentworth, Dean Capers, and Rev. George H. Harris. At the morning service the Bishop celebrated the Holy Eucharist and preached the sermon. Archdeacon Wentworth made a congratulatory address. In the afternoon the service was conducted by the Bishop, assisted by Dean Capers of the Cathedral, Rev. George Harris, Rev. E. L. Baskerville, and Archdeacon Wentworth. Bishop Brent preached the dedicatory sermon, which was a masterly presentation of his topic, "The Salvation of the Race." Dean Capers followed with an able, forceful discourse, full of practical suggestions, encouragement, and sympathy. A large congregation of white visitors and colored people of the congregation and their friends was present. The Rev. E. L. Baskerville was heartily congratulated for the admirable improvements and arrangements of the chapel, and his indomitable zeal in successfully bringing it to completion.

NOTABLE DAY AT WILDWOOD, N. J.

ON THURSDAY morning, November 17th, the Bishop of the diocese consecrated the church building of St. Simeon-by-the-Sea, Wildwood, N. J., and later, on the same day, dedicated the new parish house. The Rev. Samuel Ward is rector of this growing parish. The request to consecrate was read by the senior warden, Mr. Jesse A. Tilge, and the sentence of consecration by Dean Perkins. The preacher was the Rev. Dr. Glazebrook, rector of St. John's Church, Elizabeth. In the evening twelve persons were confirmed. Others of the clergy present were the Rev. Messrs. Craven of Trenton and Dubell of Glassboro. During the five years of Mr. Ward's rectorship the church building has been enlarged and placed on a new foundation, finished inside and furnished with many memorial gifts; and the parish house has been built. The parish is absolutely free from debt.

SERMONS ON THE MINISTRY REQUESTED.

A PRINTED letter has been issued by the Alumni Association of the Church Divinity School of the Pacific and sent to every clergyman canonically resident in the department, requesting the clergymen of the Eighth Department to preach sermons on the subject of the ministry, especially on the Third Sunday in Advent, when an united effort is requested to present the call of the ministry to Church

people. The circular also asks that boys and young men especially be told about the school, information about which will be gladly furnished by the secretary of the faculty, the Rev. J. O. Lincoln, San Mateo, Calif.

IMPORTANT CONFERENCE AT CHEYENNE, WYO.

WITH THE exception of a few who were, unfortunately, prevented from being present, the clergy of the district of Wyoming met in Cheyenne for the first Ogilvie conference on Thursday, November 17th. Members of St. Mark's parish entertained them, except that the daily lunch with Bishop and Mrs. Thomas formed one of the enjoyable features of the conference. Morning Prayer was said daily in the church, and the reading of papers began at 9:30 in the Bishop's library. On Thursday Rev. J. Charles Villiers read a pa-

per offered prayers for blessings upon missionary work in general, the district of Wyoming, and the work of the parish house in particular. Each afternoon, after lunch, the Bishop gave a short address *ad clerum*, and discussion of practical topics followed.

On Wednesday, the 23d, after Morning Prayer, the Bishop conducted a Quiet Hour, and at 11 o'clock a double ordination service was held, Mr. J. Charles Villiers, formerly a Congregational minister, being ordered deacon, and Rev. J. McVickar Haight advanced to the priesthood (an account of which is given under the appropriate heading). Before leaving for their various fields, the clergy presented Mrs. Thomas with a small clock, as a slight token of their appreciation of the hospitality extended to them at Bishopstown, and all left with feelings of the deepest gratitude to their good friends in the East who had made possible a conference which will be of lasting benefit to the district.

answering them. Mrs. J. C. Ridley then read a highly appreciated paper on "The Importance of Bible Study." The election of officers for the ensuing year resulted in the choice of Mrs. Dora Whitaker of Texarkana as president and Miss E. Spear as secretary. Texarkana was selected as the next place of meeting.

JOYFUL THANKSGIVING AT STEUBENVILLE, OHIO.

THE ENTIRE debt resting on St. Paul's parish house, Steubenville, Ohio, for eighteen years, and on which more than \$5,000 in interest has been paid, has been wiped out during the fifteen months that the present rector, the Rev. W. M. Sidener, has been in charge. The occasion was therefore appropriately celebrated on Thanksgiving Day by service at 7:30 and 10 A. M. and in the evening, followed by a reception at the parish



THE BISHOP AND CLERGY OF WYOMING AT THE "OGILVIE CONFERENCE" AT CHEYENNE. Bishop Thomas is third from the left, in the front row.

per on "A Venture of Rational Faith," and the papers presented subsequently during the session were "A Critique of the 'Philosophy of Loyalty'," by Rev. A. F. Schepp, Ph.D.; "Modernism," by Rev. R. J. McFetridge; "The Ancient Hittites and their Relation to Civilization," by Rev. Charles H. Powell; "Orders and Unity," by Dean Bode.

On Friday evening a missionary rally was held in St. Mark's Church, addresses being given by Rev. E. Ashley Gerhard, Rev. J. Arthur Tancock, and Archdeacon Dray. On Sunday morning the Rev. E. M. Cross of Sheridan preached in St. Mark's, and the Rev. L. K. Smith of Saratoga in the evening. On Monday evening a dinner was given at the Inter-ocean Hotel to the clergy by the Churchmen of Cheyenne, at which both the governor and the governor-elect were present. The session on Tuesday morning was somewhat shortened, and the clergy in a body, led by the Bishop, adjourned to the vacant lot next to the church, and proceeded to break ground for the new parish house which is to be built there in the immediate future. After an hour's work, they entered the church and

TEXAS STATE CONVENTION, DAUGHTERS OF THE KING.

THE TEXAS state convention of the Daughters of the King was held at Beaumont, November 16th and 17th. It was opened with a Quiet Hour at St. Mark's Church. The service at night was a festal one, and was conducted by the rector, the Rev. Dr. G. B. Norton. The Rev. H. Masterson made an address on "Daily Prayer" and the Rev. Dr. D. G. Gunn spoke on "Service." At the corporate communion the next morning the Rev. Dr. Norton, who was vested with a cloth of gold chasuble, was the celebrant, after which the business session was called to order by the president, Mrs. Dora Whitaker of Texarkana, and routine business was transacted. At noon prayers were offered for missions, after which Deaconess Goodwin made a helpful address on "The Responsibility of the Individual Daughter to the Missionary Work of the Church." After luncheon the closing session was held. There were so many questions in the "question box," that the president had to have two assistants to help in

house. Letters of congratulation were received from Bishop Leonard, the Rev. G. W. Hinkle, and the Rev. H. Le F. Grabau, which were read at the morning service.

BISHOP SCADDING MAKES PLEA FOR HOME MISSIONS.

THE Rt. Rev. CHARLES SCADDING, D.D., Bishop of Oregon, and formerly rector of Trinity parish, Toledo, Ohio, recently opened the annual meeting of the Toledo Convocation with an earnest plea for home missions. His subject was "The Church's Opportunity in the Pacific Northwest." After showing how the undeveloped resources of Oregon are attracting thousands to the state, he said:

"Our problem is to make religion keep pace with the material and commercial growth of the state, and for this we need more clergymen. Many of our missions are closed because of lack of means with which to offer clergymen living stipends. I call aloud for more clergymen of the right kind; Godly, of course, but men who can do things; and also for a large visioned, liberal backing

of this strategic field by our own laymen in Oregon, and by the Church at large, not spasmodically but persistently. Oregon must be won and held for Christ and His Church, and it must be done, if possible, within the next decade. Ours is the half-way house to the Philippines, Japan, China, and India. From Oregon we will most directly influence the new life of the Orient. Every dollar spent in Oregon now, and every good man sent there is the best sort of contribution to the foreign missionary work of the future. Oregon is the strategic point and now is the psychological moment to advance."

The Bishop closed with an interesting account of his travels by stage and boat in his diocese, and of the good work being done by St. Helen's hall, the Church school for girls, and the Good Samaritan Hospital.

MEMORIALS, GIFTS, AND BEQUESTS.

A NEW stained glass window has just been placed in St. Paul's Church, Richmond, Va., almost completing the series of memorials which enriches and beautifies this historic building. The new window represents "Christ and the two Disciples on the Road to Emmaus": "While they commune together and reason, Jesus Himself drew near and went with them." The work was done by the Gorham Company of New York City in antique glass of the English school, and is in strict accord with the traditions of the glass stainer's art as exemplified in the churches and cathedrals in England. It is given by Mrs. Maury of Richmond as a memorial to



NEW WINDOW, ST. PAUL'S CHURCH,
RICHMOND, VA.

her husband and son, Richard Launcelot Maury and Matthew Fontaine Maury.

TWO BEQUESTS, aggregating about \$10,000, have lately been received from the estate of Mrs. Elizabeth Dwight W. Gilman, widow of the first president of Johns Hopkins University, and for more than thirty years a devoted communicant of St. Paul's Church, Baltimore. Of this amount \$5,000 has been appropriated to wipe out a mortgage upon St. Paul's Guild House, and the rest was added to the endowment fund of the parish.

DURING the past month St. James' Church, Pewee Valley, Ky. (the Rev. Clinton S. Quin, rector), has been enriched by the gift of two memorials, a handsome credence table given by Mrs. Powhattan Johnson Wooldridge in memory of her father, Luke Oboussier Cox, and two cruets for the Communion service given by Mrs. Smith Homans in memory of her two children, William and Truxton Homans.

St. JAMES' CHURCH, Manitowoc, Wis. (Rev. John Oliphant, rector), is to have its interior enriched by a wainscoting, eight and one-half feet in height, in conformance with the original plans. This is made possible through the generous gift of \$600 by Colonel and Mrs. M. W. Glenn, parishioners. The walls will also be tinted, the cost to be defrayed by Mr. William Rahr of the vestry.

A LARGE and beautiful memorial window, executed throughout in Tiffany favrile glass, and erected by members of his family, "to the glory of God and in memory of Charles D. Fisher, 1848-1906," has just been placed in Christ Church, Baltimore.

ANNIVERSARY OF CHRIST CHURCH, WILLIAMSPORT, PA.

CHRIST CHURCH, Williamsport, Pa., began a three day celebration of the seventieth anniversary of the founding of the parish on Sunday, November 20th. The Bishop of the diocese was present at the morning service and preached. The Children's Jubilee service took place at 3 P. M., when addresses were made by the rector, the Rev. W. Northey Jones, the Rev. Robert Bell of All Saints', and Rev. Robert F. Gibson of Trinity Church, both of Williamsport. The sermon in the evening was by Rev. Edward Henry Eckel, late rector of the parish, now of Christ Church, St. Joseph, Mo. The music on this occasion was rendered by four choirs: the boys' choir and the girls' choir of Christ Church and the male choirs of St. Mary's and St. John's, South Side.

Monday evening was "Historical Evening." Addresses were made by Rev. William H. Graff and Rev. Edward Henry Eckel. On Thursday evening a parish reception took place. This was preceded by a meeting, at which several laymen made addresses. Mr. C. LaRue Munson, senior warden of the parish, presided. A volume entitled *Chronicles of Christ Church Parish* has just been published under the direction of the vestry. It was prepared in large part by Rev. E. H. Eckel.

In missionary matters Christ Church has been energetic and untiring. Its first enterprise was a chapel on Maynard street, which later became Trinity Church, one of the largest parishes in the diocese; later came Wadleigh chapel, now St. Mary's church, in the eastern part of the city, and still later St. John's church, South Williamsport, with its large lot of ground, its handsome stone church building and stone rectory. During the present rectorship one of the finest parish houses in the diocese has been erected. This is fitted with choir rooms, guild rooms, parlors, studies, bowling alleys, auditorium, and other conveniences for modern Church work

CHURCH CONSECRATED AT WICHITA, KAN.

ON THE Sunday next before Advent the Bishop consecrated St. Augustine's (colored) church, Wichita, Kan., and confirmed a class of eight persons. The church is centrally located, and is valued at about \$3,300. There is room on the adjoining lot for a rectory. Dr. Fenn, the rector, has employed Mr. Robert S. Flockhart, the son of the Rev. John Flockhart of South Dakota, in caring for this work, and to his self-sacrificing labors most of the success of the Church among the colored people is due. The edifice will seat 125 people, and is handsomely furnished. Much of the money for this building came from generous people in the East. The altar was presented by Mrs. M. S. Potter of New York City, in memory of a colored "mammy" who had served in her family for three generations. At this service the costly Eucharistic vessels, presented by the widow of the Rev. Dr. Murdoch, for thirty-seven years rector of

Salisbury, N. C., were used for the first time. Three classes have already been confirmed at St. Augustine's within the past two years, and another class will be confirmed on April 1st.

FOR THE SISTERS OF THE HOLY NATIVITY.

IN THE description last week of the erection of a handsome stone crucifix in the lot



CEMETERY MONUMENT OF THE SISTERS
OF THE HOLY NATIVITY,
FOND DU LAC, WIS.

of the Sisters of the Holy Nativity in Rienzi cemetery, Fond du Lac, Wis., it was incorrectly stated that it was in memory of the Mother Foundress and that it was placed over her grave. As a matter of fact, the monument, of which a picture appears herewith, is a general monument for the Sisters' last resting place, and each grave will have its own headstone. The figure is made from the picture from Michael Angelo. The monument occupies the center of the lot.

CONNECTICUT DIOCESAN COUNCIL, G. F. S.

THE SEVENTEENTH annual meeting of the Connecticut Diocesan Council, G. F. S., was held in St. Mary's Church, South Manchester, on November 15th and 16th. The associates' and members' conferences took place on the afternoon of November 15th, there being sixty present at the former and 111 at the latter. Evening service was attended by more than 300 women and girls. The preacher was the Rev. Harvey Officer, O.H.C., who spoke with impressive eloquence on woman's home influence and definite vocation as suggested by the life of St. John. The following morning 110 communicants were present at the corporate Communion at 6:45 celebrated by Bishop Brewster. Deaconess Knapp of St. Faith's Deaconess Training School of New York addressed the associates at 8:30 on the spiritual side of G. F. S. work and spoke with much force on the "compensating power of spiritual richness in meager temporal surroundings." The diocesan council convened from 9 A. M. till noon and the following officers were elected: President, Miss Margaret Jackson; first vice-president, Miss Mary Johnson; second vice-president, Mrs. John Keeler; third vice-president, Mrs. E. D. Smith; secretary, Miss Elizabeth Goodspeed; treasurer, Mrs. T. J. Boardman; literature associate, Miss Ruth Jackson; commendation associate, Miss Katherine Jackson; candidate associate, Mrs. T. W. Nickerson; missions associate, Mrs. Merrill; social service associate, Miss Clara Ware. Five new members were elected to the council.

CORNERSTONE LAID AT NEWTON, KAN.

THE CORNERSTONE of St. Matthew's Church, Newton, Kan. (the Rev. Benjamin E. Chapman, rector), was laid by the Bishop on the afternoon of Saturday, November 19th. He was assisted in the service by the rector, the Rev. Canon Talbot, and the Rev. Henry B. Brown of Topeka, the Rev. Dr. C. S. Sargent of Hutchinson, and the Rev. Percy T. Fenn of Wichita. The address was delivered by Dr. Fenn. Since the present rector assumed charge this parish has prospered wonderfully, and this new church, which will be one of the best-appointed in the diocese, is the result of his consecrated zeal and energy.

DEATH OF THE REV. EDWARD COSTIGAN.

MUCH REGRET is felt at the sudden death of the Rev. Edward Costigan, assistant rector of St. John the Evangelist's Church, Toronto, Canada, who passed away November 21st. He was ordered deacon by Archbishop Lewis in 1892 and priest the following year, and had held several charges in the diocese of Toronto. He was aged forty years and left a widow and two small children.

TRINITY CHURCH, ASHEVILLE, TOTALLY DESTROYED.

TRINITY CHURCH, Asheville, N. C. (the Rev. H. F. Saumenig, rector), was totally destroyed by fire on Tuesday night, November 15th. All the costly and handsome memorials, together with about \$350 worth of vestments belonging to the rector, were lost. The origin of the fire is unknown. When the flames were discovered, the choir in the Sunday school room was rehearsing the processional hymn for the following morning. The building was only partially insured. The loss comes as a heavy blow at this time. Recently the nave of the church was enlarged at a cost of \$7,000, and a new \$1,000 heating plant had just been installed.

The building with its contents is valued at between \$35,000 and \$40,000 and insurance of \$12,000 was carried with about \$2,000 additional on the organ.

Especially noteworthy among good signs in the parish life were the large Sunday night congregations of non-Church people, who were attracted by the beauty and dignity of the service. Trinity Church was one of the oldest in Asheville. Plans are under way for the immediate rebuilding of a larger edifice.

CONVOCATIONAL AND ARCHDEACONRY MEETINGS.

A MEETING of the Convocation of Edenton, diocese of East Carolina, was held in the Church of the Advent, Williamston, November 15-17th, inclusive. The main features were the full discussion of the subject of Teacher Training in the Sunday School and the advisability of having a diocesan Sunday School Institute conducted in connection with the annual diocesan Council and of convocational subdivisions thereof. The subject was opened by the Rev. Charles Noyes Tyndell of Fayetteville, and he was ably followed by the Rev. Claudius F. Smith, dean of Edenton. The question of calling for recruits for the ministry and assistance to those who needed it was also carefully and dispassionately discussed. At the service Wednesday evening the General Clergy Relief Fund and the Automatic Pension Fund were presented by the Rev. Mr. Tyndell, chairman of the Diocesan Commission thereupon. After this, the Rev. J. B. Gible preached a very able missionary sermon. There were present about one-third of the entire clergy of the diocese and it was really a remarkable convocational gathering by reason of its representative personnel and the scope of the discussions. The Woman's

Auxiliary gatherings were no less representative, there being present many of the diocesan officers. It may be interesting to note that fully one hundred persons received at the early celebrations at 7:30 o'clock each morning of the convocation.

THE AUTUMN meeting of the Archdeaconry of Baltimore was held in the afternoon of November 21st in the parish house of Grace Church, Bishop Coadjutor Murray presiding. About twenty-five of the clerical members and eight or ten lay delegates were present. Bishop Murray highly commended the helpful work done by the Lay Readers' League. He also announced that Rev. E. T. Helfenstein had been appointed agent of the Church Extension committee of the diocese and would be glad, at the request of any rector, to bring that subject before his people. The Rev. R. F. Humphries, the Rev. Herbert Parrish, and Mr. E. Allen Lycett were appointed as the committee on Church Extension in this Archdeaconry. Archdeacon Wroth reported concerning the important work being done by the Church among the inmates of the City Hospital, the Bay View Asylum, and other city institutions. Encouraging reports were made by the missionaries having work in the Archdeaconry.

WORCESTER CONVOCATION, diocese of Western Massachusetts, held its autumnal meeting on Tuesday, November 15th, at Christ Church, North Brookfield, Mass., a large number of the clergy and of the lay delegates from the parishes being present. Holy Communion was celebrated at 11 A. M. and Bishop Vinton gave an address on the work done in the General Convention of 1910. After the business meeting, which was held in the afternoon, Dean Hague gave his impressions of General Convention. At Evening Prayer the Rev. Charles J. Sniffen, diocesan missionary, spoke on the same subject. A large number of the people of the village attended the services.

THE ARCHDEACONRIES of Newark and Morristown held a joint meeting in Calvary Church, Summit, New Jersey, on Tuesday afternoon and evening, November 22d. Bishop Lines, the Rev. George P. Armstrong, the Rev. Dr. Blanchard, and others spoke on Sunday School and the various phases of mission work. About thirty clergymen were entertained at supper by the rector, the Rev. Walker Gwynne, and his people. Archdeacons McCleary and Carter presided in turn at the sessions.

NO SUFFRAGAN FOR VIRGINIA.

THE Bishop of Virginia has issued the following letter to his diocese:

"To the Diocese of Virginia:

"My Dear People: The election of the Bishop Coadjutor of Virginia to be president of the Board of Missions raises questions on which many of you are thinking very seriously. Of course everybody knows that under the canons of the Church a diocese can have but one Bishop Coadjutor, and everybody who is familiar with the conditions of the diocese knows that help is needed to enable the Bishop do the work which is waiting to be done.

"In these circumstances a Bishop-Suffragan has been suggested for Virginia. This is a new office, and one which requires study before its introduction by any diocese—most of all before its introduction by a diocese which has the traditions of Virginia.

"The canon creating Suffragan Bishops in the Church puts a large responsibility upon the Bishop of the diocese. Section 1 of that canon says that 'the initiative shall always be taken by the Bishop of the diocese, asking for the assistance of a Suffragan.'

"The Bishop of the diocese is the person whom some people call the Senior Bishop: in the case of Virginia, myself.

"For action to be taken on the request of any one else is unlawful.

"A large responsibility, therefore, rests on me in the present juncture of affairs.

"I am trying to meet that responsibility by writing this letter. After thinking much upon the subject, it is my conclusion that a Suffragan will not suit us.

"The complications in which the election of such an officer would entangle us are too numerous and too grave to be risked.

"This is my conviction: it would not be wise, it would not be for the present or future welfare of the diocese. With this conviction I cannot ask for a Suffragan. This I write for the settling of the minds of all of us.

"Faithfully and affectionately, your friend and Bishop,
ROBERT A. GIBSON."

LONG ISLAND LAYMEN MEET.

THE ANNUAL reunion and dinner of Churchmen belonging to several diocesan organizations of Long Island was held in the Masonic Temple, Brooklyn, on Monday evening, November 21st. About three hundred covers were laid. E. Keeler Jones, for the Central committee, was toastmaster. All of the after-dinner speeches were very brief. Bishop Burgess made a short address on "Unity." Among other things, he said:

"This American Church of ours is the keystone to American Christianity. The keystone is not necessarily the largest, but it is the one that holds up the arch. Our Church seems to stand between the Protestant sects, with their number and vigor, on the one hand, and the Greek and Roman communions, with their great organization and overloaded dogma, on the other hand, and hopes to bring about a unity which God Himself can appreciate. Let us work for that end." The Bishop also spoke of the progress the work for missions was making under the leadership of the laity. Justice Harrington Putnam spoke of the work among the Jews. The other speakers were the Rev. George I. Browne, rector of St. John's Church, Lancaster, Pa.; J. M. Locke of the Brotherhood of St. Andrew, and the Rev. Karl Reiland, rector of St. Andrew's Church, Yonkers.

OHIO STATE CONVENTION, B. S. A.

A MOST interesting and helpful assembly of the Ohio State Convention of the Brotherhood of St. Andrew was held in Cleveland on Friday, Saturday, and Sunday, November 18th to 20th. On Friday evening a goodly number of Brotherhood men were present at a Bible class for men at the Cathedral House, at which Dean Du Moulin lucidly exemplified ways in which a chapter might do splendid work in encouraging Bible study among men. The following morning was occupied by a business session, opened with an address of welcome by the Rev. Gerard Patterson, rector of the Church of the Incarnation and president of the Cleveland Clericus, at which 140 men were present. In the afternoon a general discussion was had upon the "Forward Movement of the Brotherhood," led by Mr. W. A. Haberstro, secretary for the Mid-west. This was followed by a forceful address on "Religious Work Among Men," by Mr. Augustus Nash, an experienced worker among men in connection with the Y. M. C. A. At 7:30, in the Cathedral, the Brotherhood met for a service of preparation for the corporate Communion, conducted by the Rev. W. E. Wright, rector of Christ Church, Geneva, Ohio.

The corporate Communion was made on Sunday morning at 8, at St. Luke's Church, when 105 received the Blessed Sacrament. At 10:45 the convention assembled in Trinity Cathedral, where the Bishop of the diocese was preacher, and urged as the inspiring motive in all Brotherhood work "Love for God

manifested in self-sacrifice for the uplifting of our brethren." The convention closed with Evening Prayer at Emmanuel Church, at which the rector, the Rev. J. C. Jager, pointed out the wide-reaching influence one man may wield through others, as illustrated by St. Andrew upon his brother St. Peter, and afterwards by St. Peter the Apostle upon countless others.

SALE OF ST. PETER'S, BALTIMORE, CONSUMMATED.

CONVEYANCE was made on November 22d of St. Peter's church, Baltimore (Rev. Romilly F. Humphries, rector), by the vestry of the Church to Bethel African Methodist Episcopal Church. The sale had been agreed upon early in the spring and an option was then given the colored congregation, which paid \$20,000 on account, but unforeseen complications delayed the consummation of the transaction. The vestry of St. Peter's received a check for \$50,000, making, with the \$20,000 previously paid, \$70,000 in cash, and took a mortgage for the \$20,000 remaining. A union with St. Bartholomew's Church had been seriously considered, even to the extent of Rev. Mr. Humphries being chosen rector of both churches, but obstacles regarded as insurmountable arose, and Rev. G. Mosley Murray was recently chosen rector of St. Bartholomew's. A plan for the union of St. Peter's and Grace churches was recently considered by committees from the two vestries, but was decided to be impracticable. The vestry of St. Peter's now proposes to seek a new location and to build as soon as practicable. In the meantime a hall will be secured for temporary services. The colored congregation will probably take possession of the church about January 1st.

DATE SET FOR CONSECRATION OF REV. E. A. TEMPLE.

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Edward Arthur Temple, Bishop-elect of the missionary district of North Texas, as follows: Place, St. Paul's Church, Waco, Texas; time, Thursday, December 15, 1910; consecrators, the Presiding Bishop, the Bishop of Dallas, the Bishop of West Texas; presenters, the Bishop of Oklahoma, the Bishop of Kansas; preacher, the Bishop of Texas; attending presbyters, Rev. P. G. Sears and Rev. E. C. Seaman.

CHURCH CORNERSTONE LAID AT PHOENIX, N. Y.

THE CORNERSTONE of a church to cost \$6,000 for St. John's mission, Phoenix, N. Y., was laid on Saturday morning, November 19th, by the Bishop of the diocese (Central New York). There was a large congregation, and many priests from Syracuse and neighboring parishes were present. Taking special part in the service, besides Bishop Olmsted, were the Rev. W. E. Jones and the Rev. W. DeLancey Wilson, D.D. The structure is to be built of concrete and wood, and is to be ready for occupancy by March 1st. The architect is the Rev. A. B. Rudd of Grace Church, Elmira, N. Y.

St. John's is a mission of Calvary parish, Syracuse, and the Rev. Walter E. Jones is priest in charge. It has been very successful, there having been a growth of 300 per cent. in about two years.

THE REV. T. P. THURSTON ACCEPTS.

THE REV. THEODORE PAYNE THURSTON has written the Presiding Bishop his acceptance of the call to be Missionary Bishop of Eastern Oklahoma. It is hoped that arrangements can be made to have the consecration service in St. Paul's Church, Minneapolis, on St. Paul's Day.

NEW CHURCH FOR ST. PHILIP'S, BROOKLYN.

A LARGE congregation attended on Sunday afternoon, November 20th, the cornerstone laying for the new St. Philip's church, to be located at Dean street, Brooklyn. The Bishop of the diocese, clergy, and parish officers met in the guild house and went in procession to the out-door platform. Bishop Burgess was attended by the Rev. N. Peterson Boyd, rector, and the Rev. Walter Irving Stecher. The Bishop's address was highly commendatory of Mr. Boyd and his work. Dr. Burgess called attention to the fact that only negro work was employed in the building operations.

CONDITION OF THE BISHOP OF MARQUETTE.

THE Rt. Rev. G. M. WILLIAMS, D.D., is ill at his home in Marquette, having suffered a complete nervous breakdown. It has been necessary for him to give up all activities, and the ecclesiastical authority has been transferred, temporarily, to the Standing Committee. The Bishop has been in ill-health for some time, but has refused to acknowledge it by any cessation of activities. Ever since the General Convention he has been practically confined to his home, and a large part of the time to his bed. Though it will probably be a long time before he can resume his work, no immediate apprehensions are entertained as to his recovery.

NOTES FROM BERKELEY DIVINITY SCHOOL.

THE REV. CHARLES BAKER HEDRICK has accepted an appointment as instructor in the New Testament, and will enter on his new duties after the mid-year examinations.

THE REV. HENRY FERGUSON, LL.D., of the class of 1872, for many years professor of history in Trinity College, and now rector of St. Paul's School, Concord, has accepted an election as Mary Fitch Page lecturer for this year, and will deliver four "divinity sermons or lectures" on this foundation in the week following Sexagesima.

THE REV. HERMANN LILIENTHAL, rector of St. George's Church, Astoria, N. Y., has accepted an appointment as Alumni Lecturer on Preaching, and will give a course of four lectures soon after Easter.

DEATH OF REV. DR. WARNER.

A TELEGRAM announces the death of the Rev. Beverley E. Warner, D.D., LL.D., rector of Trinity Church, New Orleans, from heart failure, which occurred suddenly last Sunday, November 27th, after an illness of only one week. Dr. Warner had been a deputy to the recent General Convention and an active member throughout its sessions and appeared then to be in his usual health.

He was born in Jersey City, October 14, 1855, and after studying for a time at Princeton, he entered Trinity College, where he was graduated in 1876, and the Berkeley Divinity School, class of 1879. In the latter year he was ordained deacon by Bishop Williams of Connecticut, who also advanced him to the priesthood in the year following. His earlier ministry was spent in Connecticut, where he had charges successively at South Manchester, Stafford Springs, again at South Manchester, Stratford, and Bridgeport. Since 1893 he had been rector of his present parish, Trinity, New Orleans, except for a few months in 1905, during which he was rector of St. Stephen's, Philadelphia, but almost immediately relinquished that work to return to his former parish in New Orleans. He was a notable figure in the work of civic reclaiming of the city, and was an authority in sociological studies. He was also a leading spirit in everything pertaining to the

diocesan work, being president of the Standing Committee, examining chaplain, and deputy to several General Conventions. He was a man of broad culture and a student of English literature generally, being author of the following works: *Troubled Waters* (a novel), 1885; *English History in Shakespeare's Plays*, 1894; *The Facts and the Faith*, 1897; *The Young Man in Modern Life*, 1902; *The Young Woman in Modern Life*, 1905; *Famous Introductions to Shakespeare's Plays*, 1906.

MISSIONARY WORK IN THE FIFTH DEPARTMENT.

IN HIS second annual report, which unhappily will be his last as Fifth Department secretary, the Rev. John Henry Hopkins, D.D., states that within the year past he has journeyed about 18,000 miles, to 176 parishes and missions, in 147 different cities and towns, being accompanied by Mrs. Hopkins on all but two of these itineraries. He has made 352 addresses and Mrs. Hopkins 121, the total attendance thus addressed being



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about 25,100. He has attended diocesan conventions in Chicago, Fond du Lac, and Milwaukee, and annual, semi-annual, or quarterly meetings of Woman's Auxiliary branches in Chicago, Toledo, Springfield, Manitowoc, and outside the Department, in Louisville. He has conducted Quiet Days for the Auxiliary in Dayton and Milwaukee, and has given Lenten Noonday addresses in Chicago, and in a number of other ways has performed needed service. The following table shows the story of results on their pecuniary side for the year ending in October, the figures being the contributions toward the apportionment of the dioceses within the Fifth Department:

| | GAVE | INCREASE | GAIN ABOUT |
|--------------------|-------------|-------------|------------|
| Chicago | \$9,353.61 | \$3,313.79 | 55% |
| Ohio | 9,256.74 | 1,637.48 | 21% |
| Michigan | 5,817.80 | 1,195.62 | 25% |
| So. Ohio | 5,541.44 | 711.02 | 14% |
| Milwaukee | 2,123.52 | 240.40 | 12% |
| Indianapolis | 2,118.00 | 751.46 | 55% |
| West'n Mich. | 2,105.00 | 699.90 | 49% |
| Quincy | 1,145.83 | 655.83 | 138% |
| Michigan City ... | 1,091.67 | 205.55 | 23% |
| Springfield | 1,070.68 | 114.67 | 12% |
| Marquette | 978.61 | 814.45 | 493% |
| Fond du Lac | 796.91 | 478.84 | 155% |
| Totals | \$41,399.81 | \$10,819.01 | 35% |

The number of congregations contributing something by September 1st was 104 more than last year. The number completing their apportionments by the same date was 238, and of these, 116 more than completed their apportionments. Last year only 140 congregations completed their apportionments. By October 12th several additions were made to this list. One diocese, namely, Quincy, had completed its apportionment of \$900 before June 1st. By October 12th, six dioceses had completed and also overpaid their apportionments, namely, Quincy, Michigan City, Indianapolis, Springfield, Marquette, and Western Michigan. Last year not one of our twelve dioceses completed its apportionment. The apportionment for our Department during the year just closed was \$74,333.

The Sunday schools of the Department gave at Easter this year \$10,518.53. Last year they gave, during the year, \$10,309.99. The figures for the Woman's Auxiliary, towards the appropriations of the General Board for the year just closed are not accessible at this writing. Last year our Woman's Auxiliary branches gave \$9,478.84 to the Board, and it is more than likely that their corresponding gifts have increased during the year just closed. Adding this estimate to the above figures, we find that our congregations, Sunday schools, and Auxiliary branches have given to the support of the 2,500 missionaries of the whole Church about \$63,000 for the year just closed. This is less than one cent each week from our 123,390 communicants. Large as has been our increase, he says, we can surely do much better in the future.

ATLANTA.

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

Parochial and Personal Notes.

A **MISSION** was held the week preceding Advent at St. John's, College Park, of which the Rev. C. K. Weller is deacon in charge.

MARKED interest is being awakened in the Brotherhood of St. Andrew. Prior to the Nashville convention a great rally of the young men of Atlanta was held at St. Luke's Church, and on St. Andrew's Day another such meeting will be held at the Cathedral.

DEACONESS GOODWIN visited Atlanta the first week in November and addressed the Junior Auxiliaries of the city at St. Luke's Church, and later gave a talk on Prayer at Miss Woodberry's School for Girls, and on Vocation at the Girls' High School.

CONNECTICUT.

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

Offerings of the Woman's Auxiliary—Quiet Day to be held at Hartford.

AT THE thirteenth annual meeting of the Connecticut branch of the Woman's Auxiliary, lately held, the offerings throughout the day amounted to \$555. In addition there were special subscriptions of \$215. This was a far larger sum than at any previous meeting.

A **QUIET DAY** for the women workers in the diocese is to be held in Christ Church, Hartford, December 6th. It will be conducted by the Rev. Charles S. Hutchinson of St. Clement's Church, Philadelphia.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Remarkable Offering at Terrell.

A **REMARKABLE** offering for a Church numbering but slightly over a hundred communicants was that made on Sunday, November 20th, at the Church of the Good Shepherd, Terrell, on the occasion of the Harvest Home service, amounting to \$1,100. This was in addition to the various articles of produce donated, which were sent to All Saints' Hospital, Fort Worth. The collection at this church last Easter amounted to \$1,300. The rector, the Rev. T. J. O. Curran, has presented seventeen adults (including a class shortly to be confirmed) for confirmation within a year.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Church Reopened at Maxton—St. Joseph's, Atlanta.

THE **WORK** in Maxton has been reopened after a lapse of about a year. There is an excellent church edifice dedicated to St. Matthew and a small, active, and earnest body of Church people in this intensely Presbyterian community. The work is in the hands of the Rev. Cornelius Norvin Duncan, vicar, who has charge also of the missions in Red Springs and Hope Mills. In each of these places the prospects seem bright and results are anticipated.

AFTER a vacancy of about six weeks, St. Joseph's (colored) Church, Fayetteville, has called the Rev. Albert Eustace Day (colored) of St. Paul's parish, Atlanta. St. Joseph's presents a fine type of the colored work of the Church. It has a complete parochial plant, consisting of church, rectory, parish house, and parish school (day) house, all connected by cloisters, on one of the principal streets of the city. The Rev. A. E. Day is one of our best colored clergy and thoroughly equipped for the work.

ERIE.

Revival Helps New Castle Churches—Loss to Christ Church, Punxsatawney.

TRINITY CHURCH, New Castle (the Rev. D. E. S. Perry, D.D., rector), has received 127 new communicants as the result of the

preaching of the famous evangelist, "Billy" Sunday. It seems that all religious bodies in the city of New Castle received members in the same way. The pastor of the Roman Catholic Church said that by the help of God and the assistance of "Billy" Sunday he could reclaim in six weeks more all his lapsed communicants. In preparing those whom he received, the rector of Trinity Church had the assistance and advice of Archdeacon Radcliffe of Ridgway, Pa.

CHRIST CHURCH, Punxsatawney, suffers a loss in the removal of its rector, the Rev. Roger H. Charnock, Ph.D., to St. Peter's Church, Butler, Pa., where he succeeds the Rev. M. H. Milne. Dr. Charnock was formerly a Presbyterian minister, and was placed at Punxsatawney two years ago shortly before his ordination to the diaconate. Two years' work has resulted in an improved exterior to the church building, and the securing of a rectory, on which the debt is not yet fully paid. There has been a great increase in the number of communicants in this thriving little city of 16,000 inhabitants, while several outlying missions have also had their services supplied by Dr. Charnock.

FOND DU LAC.

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

Organ Blessed at Oconto.

THE **NEW** memorial organ recently placed in St. Mark's church, Oconto, was blessed at solemn Evensong on November 22d (St. Cecilia's day) by Canon Sanborn of Fond du Lac. Mr. Ralph W. Smith, organist of Christ Church, Green Bay, gave a recital after the service.

INDIANAPOLIS.

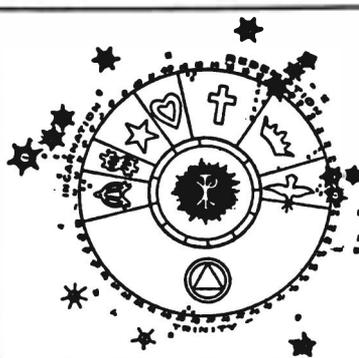
JOSEPH M. FRANCIS, D.D., Bishop.

Addition to St. George's Parish House, Indianapolis—Clericus Organized—Notes.

THE **VICAR** of St. George's Church, Indianapolis, the Rev. George G. Burbanck, and some of the men of the congregation are building a much needed addition to the parish house. It will serve as a meeting room for the Church organizations. The entire cost has been met by voluntary contributions from the members of the parish.

THE **Church Chronicle**, owing mainly to a marked increase in the cost of printing, has suspended publication. It is expected that a quarterly, under another name, and of a somewhat different character, will succeed it.

THE **INDIANAPOLIS Clericus** met for organization on Monday afternoon, November 21st, in Christ Church parish house, Indianapolis. Bishop Francis was elected president, the Rev. Messrs. Sargent of Indianapolis and Leffingwell of New Albany were elected vice-presidents, and the Rev. Henry Lodge of Indianapolis, secretary-treasurer. The traveling expenses of all out-of-town members are to be met by a uniform tax of one dollar per meeting.



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KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Various Items of News.

THE NORTHWEST DEANERY held a convocation in St. Paul's Church, Manhattan (the Rev. W. H. Burbank, rector) on November 9-11. The occasion was one of much helpfulness.—THE property of St. Mary's Church, Galena, has been greatly improved.—A STAINED GLASS window, from the Daughters of the King, will soon be placed in St. George's Church, Wakefield (the Rev. Arthur S. Freese, rector), in memory of a former rector, the Rev. Alfred Brown.—ST. TITUS' MISSION, Seneca, is improving its basement, where meetings of various sorts may be held. A chancel chair has been presented. The incumbent will serve the church at Seneca and at Marysville.

KENTUCKY.

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

Two Meetings of the G. F. S.—Clerical Changes.

A SPECIAL MEETING of the diocesan officers, working and honorary associates of the G. F. S. was held at St. Andrew's Church, Louisville, on Tuesday afternoon, November 15th, at which the first vice-president, Mrs. Charles Edward Woodcock, presided. The principal address was delivered by the diocesan secretary, Miss L. L. Robinson, whose topic was "The Duties and Responsibilities of Associates." Miss Rosalie Pargney of the Cathedral branch spoke on "Social Service" and Miss Myra H. Baird, branch secretary of the Church of the Advent, gave a most interesting account of the G. F. S. meetings held in Cincinnati in connection with the General Convention, and some of the practical ideas and suggestions brought out at that time. On Saturday afternoon, November 19th, the quarterly meeting of the G. F. S. diocesan Council was held at the episcopal residence, Mrs. Woodcock presiding. There being a vacancy in the office of president caused by the resignation of Mrs. Harry S. Musson, Miss L. L. Robinson was unanimously chosen, and Miss Henrietta Bulliet, head of the Christ Church Cathedral branch, was made secretary and treasurer in Miss Robinson's place. The council was further enlarged by the election of Miss Rosalie Pargney as diocesan Social Service secretary and Mrs. Musson, Mrs. Charles D. Jacob, and Mrs. Henry Heimerdinger were made elected members. Two new branches were reported in Louisville, one at Trinity mission and one at St. Peter's Church.

SEVERAL CHANGES in the diocesan list of clergy are pending. The Rev. David Cady Wright, former rector of Grace Church, Paducah, is to assume the rectorship of St. Paul's Church, Louisville, the first Sunday in December. The Rev. Clinton S. Quin, rector of St. James' Church, Pewee Valley, and priest in charge of several suburban mission chapels, has been called to Grace Church, Paducah. The Rev. John S. Lightbourne, assistant at Christ Church Cathedral, and priest in charge of All Saints' mission, Louisville, has been extended a call to St. Paul's Church, Richmond, Ind. The Rev. Ernest R. Ladbroke of Kent, England, has accepted the appointment as curate at the Church of the Advent, Louisville, under the Rev. Harry S. Musson, and will begin his new work the first Sunday in December.

BISHOP WOODCOCK has just finished conducting a week's mission in St. Paul's Church, Henderson. All of the services were well attended and many good results are anticipated from it.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Vacancy Filled on Standing Committee.

AT A meeting of the Standing Committee of the diocese, held November 21st, the Rev. William P. Evans, rector of the Church of

the Resurrection, Richmond Hill, was chosen to fill the vacancy caused by the resignation of the Rev. Dr. Charles A. Jessup, who has accepted the rectorship of the Church of the Ascension, Buffalo, diocese of Western New York.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Anniversary at Sault Ste Marie—Personal

THE Ven. ARTHUR H. LORD has just completed his tenth year as rector of St. James' Church, Sault Ste Marie. The occasion was celebrated by the parish with appropriate festivities.

THE Rev. EVERETT E. WILLIAMS has resigned charge of St. Stephen's Church, Escanaba. The parish has not as yet been supplied.

MARYLAND.

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

News Notes.

THE Rev. JESSE R. BICKNELL, who broke his leg boarding a car on the 12th of June last while on duty at St. Paul's Church, Baltimore, was able to leave the hospital for the first time a few days ago, although he is still obliged to be on crutches.

ON NOVEMBER 17th Rev. Arthur C. Powell, D.D., rector of Grace Church, Baltimore, celebrated the twenty-second anniversary of his institution, which is by far the longest rectorship Grace Church has ever known.

ON THE Friday nights during Advent the Rev. C. P. Sparling, vicar of the Chapel of the Advent, Baltimore, is holding a series of "Lenten services," with illustrated addresses.

MASSACHUSETTS.

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

Fourfold Anniversary at the Church of the Advent, Boston—The Rest House, Swansea—Resignation of the Rev. James Yeames.

ADVENT SUNDAY was splendidly observed, as it always is, at the Church of the Advent, Boston, as it commemorates the feast of the parish's foundation, dedication, and consecration, and this year it also marked the eighth anniversary of the Rev. Dr. van Allen's rectorship. The preacher at the morning service was the Rev. Professor Jenks of the General Theological Seminary, New York, a close friend of Dr. van Allen. There was a Solemn High Eucharist and procession. The rector preached in the evening and gave a most interesting review of the work of the parish during the past year.

THE REST HOUSE at Swansea is making good progress toward completion. The walls already are up and the roof will be finished in a short time. The work is being done under the personal direction of Mr. Clarence H. Poor, who is treasurer of the diocesan Board of Missions and one of the directors of the Rest House.

MUCH REGRET is felt over the announced withdrawal of the Rev. James Yeames from the rectorship of St. John's Church, Arlington. Mr. Yeames has been rector of the parish for thirteen years and previously was a minister of the Methodist denomination. His resignation, which is owing to ill health, will take effect on December 31st.

MILWAUKEE.

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

Church Club to Hold Annual Meeting.

THE CHURCH CLUB will hold its annual meeting for election of officers in connection with an informal reception and dinner at St. Stephen's parish house, Twenty-seventh street, on Wednesday evening, December 7th. The

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Bishop and three deputies to General Convention will tell the story of that great event. Mr. H. N. Laffin, opening, will give a general view of the Convention. Archdeacon Mallory will tell of the missionary sessions and the new missionary canon. Frederic C. Morehouse will talk on The Round Table and what came of it; and Bishop Webb will speak from the point of view of the House of Bishops.

As the club is just beginning its new year, this meeting presents an excellent opportunity for Churchmen to join, and the secretary, Frederic C. Morehouse, is ready to receive applications for membership, which will enable any gentleman to attend this dinner. The dues are \$2 annually and as yet no initiation fee is required. The committee to nominate officers for 1911 consists of Messrs. C. F. Hibbard, J. V. Cargill, and J. McC. Bell.

MINNESOTA.

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

United Service at St. John's, St. Paul—Twin Cities Junior Auxiliaries Meet.

ON THE EVENING of "Stir Up" Sunday a united service of all the parishes in St. Paul was held in the Church of St. John the Evangelist. It was in charge of the Rev. A. G. Pinkham, rector of Ascension Church, St. Paul, and vice-president of the Church Extension Society of that city, and addresses were made by the Rev. John Wright, D.D., the Rev. E. S. Woodruff, and the Rev. T. P. Thurston, Bishop-elect of Eastern Oklahoma. Pledges were taken for the work of the ensuing year.

THE DIFFERENT parish branches of the Junior Auxiliary of Minneapolis met in St. Paul's church on November 25th and presented their gifts. The St. Paul branches met on the same date in St. Peter's church, St. Paul.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Choir Festival at Bloomfield—Personal Mention.

THE CHOIR of the Church of the Ascension, Bloomfield, N. J., celebrated its anniversary on St. Cecilia's Day by a choral Evensong with festival anthems. After the office an address on "Organ Pipes" was made by the Rev. Mr. Keller of Newark, in aid of the new organ fund. A large congregation was present and remained for the reception in the church rooms.

THE Rev. Drs. Bennett, Blanchard, Reazor; Rev. Messrs. Carter, Osborne, Elliot White, and E. A. White have been appointed Honorary Canons and special preachers at the pro-Cathedral, to take definite duty as preachers for the year ending with the next diocesan convention.

OHIO.

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

The Bishop Against Godless Education—New Work at Perry.

AT THE mid-day service on Thanksgiving Day, the Bishop of the diocese was the preacher at the Cathedral, Cleveland, taking for his subject "The United States as a Christian Nation." The Bishop lamented the tendency to eliminate religion from the public schools, and urged his hearers to take strong and decided grounds in opposition to godlessness in education and in the affairs of state.

UNDER THE oversight of the Brotherhood of St. Andrew in the mission of St. Anne's-in-the-Field, Perry, a new station has been opened in a rural district near-by, unoccupied by any Christian body. An abandoned schoolhouse has been purchased and prepared as the place of worship, and the Sunday school is attended by over 50 persons.

OLYMPIA.

FREDERICK W. KRATOR, D.D., Miss. Bp.

Standing Committee Organized—Personnel of the Trustees.

THE STANDING COMMITTEE of the diocese met on Monday, November 21st, for the purpose of completing the organization and the transaction of business. The Rev. H. H. Gowen of Seattle was elected chairman and the Rev. Charles Y. Grimes of Tacoma was elected secretary. The members of the committee are Rev. Messrs. H. H. Gowen, Dr. F. T. Webb, Sidney H. Morgan, Charles Y. Grimes, and Messrs. Charles E. Shepard, P. C. Kaufman, Bernard Pelly, and Thomas J. McNeely.

THE DIOCESE will be incorporated with seven trustees, including the Bishop and treasurer of the diocese as *ex-officio* members. The other five trustees, whose terms of office run four on to five years, are William West of Chehalis, P. C. Kaufman, Rev. C. Y. Grimes, and Phoenix Babcock of Tacoma and Charles E. Shepard of Seattle.

OREGON.

CHARLES SCADDING, D.D., Bishop.

New Work in Portland—Missions Held—Progress on the Medford Church.

A NEW WORK has been started under the Portland city mission in a growing section of

the city. A parish house is being erected to answer as a place for holding services. The new mission will be called St. Michael and All Angels', in honor of the day Bishop Scadding was consecrated Bishop. The Rev. Gerald Potts has been placed in charge.

FATHERS HUNTINGTON and Anderson, O.H.C., are holding two missions in Portland. The first twelve days were given to the pro-Cathedral of St. Stephen the Martyr, and then the same number of days at St. Mark's Church. So far the spiritual uplift has been of great value to the Church in Portland. As the missions increase in length the interest also increases.

ARCHDEACON CHAMBERS has completed one unit of the new buildings for the church at Medford. The block is built of solid granite blocks and contains a parish house complete but also has stores and offices which bring in some rentals. The church building is not growing very rapidly, owing to the fact that subscriptions were secured on the five-year payment plan, in order to avoid debt.

PENNSYLVANIA.

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

Vigorous Church Club Organized at Swarthmore.

THE MEN'S CLUB of Trinity parish, Swarthmore, is a newly formed organization

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to promote Church work as well as to provide social entertainment. The first regular meeting was held November 29th, when Mr. Clinton Rogers Woodruff of Philadelphia spoke on "The Church and Social Life." The club starts out with nearly 25 members.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Mortgage Cancelled on St. Barnabas' Home, McKeesport—Other Diocesan Items.

ST. BARNABAS' Free Home for Convalescents, near McKeesport, has especial cause to be thankful on Thanksgiving Day, owing to the cancellation of a mortgage on the property of the home, which one year ago amounted to \$9,000. Evening Prayer was said and addresses were made by the Bishop of the diocese and the Rev. Dr. McIlvaine of Pittsburgh. Many of the patients were able to attend the service in the chapel, who with visitors from Pittsburgh, McKeesport, and Wilmerding, made up a large congregation. An offering was received for the treasury of the Home. An interesting feature connected with the institution is an All Saints' Day Guild, the members of which pay annually on that day the sum of one dollar towards a fund to provide proper burial facilities for any of the inmates who may die whose friends are unable to provide for them in this way. The fund this year received a special gift of \$50 from a friend of the institution. The St. Barnabas' Home provides for incurables as well as convalescents, and is supported entirely by the free-will offerings of persons interested in its beneficent work.

BY RESOLUTION of the diocesan convention in May, the Sunday next Before Advent (Stir Up Sunday) was designated as an occasion for a general exchange of the clergy throughout the diocese, in order that in all the parishes and missions the cause of missions should be presented by a voice other than that of the regular incumbent. The same resolution also directed that the Missionary Board issue Advent mite boxes that day, to be used up to the new year in behalf of diocesan missions. These have been very largely distributed, and it is hoped by means of them to provide for the salary of the Archdeacon of the diocese.

ON November 21st the Pittsburgh Clerical Union held its regular monthly meeting at St. Peter's parish house, preceded by a luncheon. Instead of a paper being read, the Rev. Dr. Vance, one of the deputies to General Convention, gave a most interesting resumé of the proceedings.

RHODE ISLAND.

St. Elizabeth Home Plans Larger Building—Good News for St. George's School, Middletown—Other Diocesan News.

THE ST. ELIZABETH Home for Incurables, Providence, held its annual meeting on St. Elizabeth's Day, November 19th. The chief interest of the meeting centered in the report of the secretary, Mrs. Z. Chaffee, which, besides telling of the good work the institution is doing, outlined the plans which are being made for leaving the Elmwood section of the city and building a larger and more substantial building elsewhere. The treasurer reported that during the year \$45,000 had been added to the endowment. Addresses were made by the Rev. Dr. Fiske, Rev. Henry Bassett, Rev. William M. Chapin, and Mr. James A. Pirce. The officers for the ensuing year were elected: President, the Bishop of Rhode Island; Treasurer, Miss N. A. Greene; Secretary, Mrs. C. L. Shedd.

THERE IS great and happy anticipation at the St. George's School, Middletown, over the announcement that the school is soon to have a new gymnasium. Mr. and Mrs. Hugh D.

Auchincloss have given \$10,000 and William M. Wood \$5,000. Other sums have been laid aside for this purpose for some time, so that a very fine building will soon be put up. The present gymnasium will be remodelled for school purposes. The Rev. John B. Diman, principal, is much pleased with the promised additional facilities.

THE CHOIR of the Church of the Messiah, Providence, gave its annual service and sacred concert on Sunday evening, November 20th.

ST. JOHN'S CHURCH, Newport, kept its dedication festival on Tuesday, November 22d. There were celebrations of the Holy Eucharist at 7:30 and 10 A. M. and a solemn Evensong was sung at 7:45 P. M. The music was of a high order. The Rev. George McC. Fiske, D.D., rector of St. Stephen's, Providence, preached the sermon and at the close of the service the annual parish reception was held in the Guild House.

BEGINNING with the First Sunday in Advent the music at Trinity Church, Newport, will be under the direction of the new organist, Dr. A. Madeley Richardson, formerly of Southwark Cathedral, England. Dr. Richardson is well known to Church musicians both in England and America through his books and musical compositions.

SUNDAY SCHOOL improvement is receiving much attention of late. The new secretary, Rev. Frederick E. Seymour, contributes an article of interest every month to the *Diocesan Record* and makes frequent visits to different sections of the diocese, addressing the gatherings of teachers and officers; East Providence and Newport have lately been visited. The grading of schools so as to include a home department for the adults and a font roll for the infants in his special topic this winter.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Recent Improvements to St. John's, Marlin..

ST. JOHN'S mission, Marlin (the Rev. A. Basil Percy, rector), reports the following improvements during the past twelve months: A handsomely appointed modern suite of rooms has been arranged in the parish house, the sanctuary and chancel of the church have been remodeled and enlarged, and several minor interior improvements made, all at a cost of about \$1,500. This has been accomplished with less than forty members. Outside of Marlin a strong mission has been organized at Mart, a neighboring town, where a church will soon be built.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Improvements in Grace Parish, Georgetown.

GRACE PARISH, Georgetown, has just completed extensive repairs to the roof of the church building. It has recently introduced a system of graded lessons into the Sunday school, using the New York Sunday School Commission series.

MR. CAMERON JOHNSON of Richmond, Va., gave an interesting lecture on China in the Sunday school room of the Church of the Ascension, Washington, on November 29th, under the auspices of the missionary committee of the parish.

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

L. M. M. Convention at Rochester—Buffalo District Auxiliary Makes Rapid Progress.

THAT THE Laymen's Missionary Movement is increasing its hold on men was attested at the dinner that took place in Convention Hall, Rochester, on Saturday evening, November 19th, when 1,550 men, united in the common bond of desire for the spread of Christ's kingdom, occupied tables together, followed by an immense meeting on Sunday afternoon. Among the Churchmen who participated and spoke were Mr. John W. Wood, secretary of the Board of Missions, whose subject was, "The Church's Central and Primary Task," Mr. Silas McBee, who spoke on "Missions and Christianity," and the Rev. W. A. R. Goodwin.

A LARGELY attended meeting of the Buffalo district of the Woman's Auxiliary was held in St. James' parish hall, Buffalo, on Monday, November 21st. Reports from the various secretaries and treasurers showed steady progress in every department of the work. Owing to Mrs. G. G. Merrill's removal from the diocese, Miss Esther Smith of Buffalo has accepted her appointment as head of the Juniors of the district. The Rev. Charles H. Smith, D.D., rector of St. James' parish, made the address of welcome, after which Bishop Walker spoke and introduced the Rev. John R. Harding, D.D., the new department secretary, who addressed the meeting at some length.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Bishop Brent and Deaconess Goodwin at San Antonio.

BISHOP BRENT visited San Antonio from November 19th to 23d, as the guest of the Rev. Mercer G. Johnston, who served in Manila for five years. The Bishop preached on Sunday at St. Mark's both morning and evening; on Monday addressed the Y. M. C. A., on Tuesday afternoon the Woman's Auxiliary, and that evening the Men's Club of San Antonio.

DEACONESS GOODWIN, student secretary from the Church Missions House, visited the diocese last week, addressing the pupils of St. Mary's Hall, and the members of the San Antonio Auxiliaries.

WEST VIRGINIA.

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

The Rev. Dr. J. J. Wilkins Makes Successful Effort at Charleston.

THE Rev. Dr. J. J. WILKINS, special agent for the \$5,000,000 Clergy Pension Fund, has been working in the southern part of West Virginia and in the work following his addresses at St. John's Church, Charleston, secured over \$1,000.

CANADA.

Fourth Anniversary of Canon Abbott's Rectorship at Hamilton—Much Other Interesting Church News from Across the Border.

Diocese of Niagara.

IN COMMEMORATION of the appointment of Canon H. P. A. Abbott, four years ago, as rector of Christ Church Cathedral, Hamilton, the members of the parish gathered in the school room of the Cathedral in large numbers, and congratulatory addresses were made by Bishop Du Moulin, Canon Sutherland, and Archdeacon Clark. During Canon Abbott's incumbency many valuable improvements have been made to the fabric of the Cathedral, a debt of \$19,000 has been wiped out, the missionary apportionment has been doubled, the rector's salary increased, a curate has been provided, 512 persons have been bap-

tized, and 365 confirmed. The Rev. H. T. Archbold, the assistant minister, has contributed largely to the success of the parish.

SOME VERY good papers on Sunday school work were read at the November meeting of the deanery of Wellington. The next meeting will be held at Mount Forest.—THE NOVEMBER meeting of the diocesan board of the Woman's Auxiliary was held in St. Thomas' parish, Hamilton. After the celebration of Holy Communion and sermon by the rector, the business session was held in the school room. Miss Lee, missionary from Woo Chow, China, gave a very interesting address.

Diocese of Ontario.

GREAT PLEASURE was felt by the congregation of St. George's Cathedral, Kingston, at the opportunity of hearing Bishop Farthing of Montreal, November 20th. His old parishioners were present in large numbers and every seat was filled.—ST. GEORGE'S church, Maitland, has been thoroughly renovated, and the remainder of the debt paid off. The reopening services took place at the end of the month.

Diocese of Rupert's Land.

THE OPENING of the new parish hall of St. Mary's, Virden, was celebrated the first week in November. The building is well equipped for parish work and is a credit to the congregation. It was opened with a service of prayer by Rural Dean Keene of Brandon.—THERE WAS a large gathering in the schoolhouse of Holy Trinity, Winnipeg, November 14th, when Archdeacon Fortin celebrated his thirty-fifth anniversary as rector of the parish. Archdeacon McKim of Kenora brought greetings from the diocese of Keewatin, and from the three churches which have grown out of Holy Trinity there were representatives.—AT THE beginning of the New Year the duplex envelope system will

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be commenced in St. Paul's Church, Dauphin. Plans are being laid for a new church and parish hall, as the congregation is growing too large for the present accommodation.

Diocese of Huron.

THE NINE days' mission which closed on November 16th in St. John's parish, Sarnia, was a great success. The missionaries were the Rev. C. H. P. Owen of Haysville and the Rev. F. G. Newton of Parkhill.—A LARGE congregation was present in Christ Church, Chatham, November 16th, when the new rector, the Rev. R. S. Howard, was inducted by Bishop Williams.—A NUMBER of the clergy were present at the meeting in Trinity Church, Simcoe, November 15th, to form a branch of the Sunday School Association for the deanery of Norfolk. It was arranged that the first annual convention should be held at Waterford early in the summer.

Diocese of Toronto.

ST. GEORGE'S PARISH, Toronto, celebrated the sixty-fifth anniversary of the opening of the church, November 20th. Bishop Sweeny preached. About a year ago the parishes of St. George's and St. Margaret's were united, and the result seems a happy one.—AT A reception held in the crypt of St. Alban's Cathedral, Toronto, Bishop Sweeny spoke hopefully of the completion of the building by the year 1914. He said a fund of \$12,000 was already available and \$10,000 more was promised by the spring of next year.—THE preacher at the convocation service of Trinity College, Toronto, November 15th was the Rev. H. T. Stannage Boyle, the new professor of Church history in the college. The subject of possible removal of the college to Queen's Park has received much consideration at the annual meetings of both the corporation and convocation, but no decision has been arrived at. The total teaching staff of the college is twenty, the divinity staff is nine. The following resolution was passed at the meeting of corporation, moved by Bishop Du Moulin of Niagara, seconded by Mr. James Henderson: "That the corporation of Trinity College regrets that the efforts made for amalgamating the theological work of this college with that of Wycliffe College, have, for the time being, proved futile, and it again expresses the hope that Wycliffe College may even yet be willing to cooperate with Trinity College for their common educational work. Trinity College remains, as before, desirous of union, believing, as it does, that the interests of the Church and theological education will be better served by the closest possible cooperation between the two colleges." Archbishop Hamilton of Ottawa presided at the meeting of corporation. The Bishops of Niagara and Toronto were also present.

Diocese of Montreal.

AT THE November meeting of the Board of Governors of the Montreal Diocesan Theological College it was decided to complete arrangements for the establishment of the Archbishop Bond memorial chair of New Testament literature.—THE Rev. Dr. PATERSON SMYTH, rector of St. George's, has been made a Canon of Christ Church Cathedral, Montreal.

The Magazines

MUCH FOOD for thought is furnished in the November number of the *Missionary Review* by an article written by the Rev. Dr. Wishard on "Present-Day Mormonism in Theory and Practice." It is claimed that polygamy is extensively practised, the teaching on the subject not having been changed, and the religious and political policies of the Mormon church and its rapid extension into neighboring states are fully described.

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