



# The Living Church

VOL. XLIV.

MILWAUKEE, WISCONSIN.—DECEMBER 31, 1910.

NO. 9

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

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## ARISE, SHINE, FOR THY LIGHT IS COME.

FOR THE EPIPHANY (JANUARY 6TH).

WHEN in the inn stable at Bethlehem, there knelt before  
the Holy Child Jesus as He lay in the arms of His blessed  
Mother, the Three Kings or Wise Men from the mysterious  
East, secretly for fear of Herod, and worshipped, offering gifts  
of gold, frankincense, and myrrh, then began to be fulfilled the  
saying of the prophet:

"Arise, shine for thy light is come, and the glory of the  
Lord is risen upon thee. For, behold, darkness shall cover the  
earth and thick darkness the people: but the Lord shall arise  
upon thee, and his glory shall be seen upon thee. And the  
Gentiles shall come to thy light, and kings to the brightness  
of thy rising."

And this prophecy shall be completely fulfilled when at  
last we shall call the walls of our spiritual city *Salvation* and  
her gates *Praise*, and we shall need neither the sun for light  
by day nor the moon by night, when the Lord shall be our ever-  
lasting light, and our God our glory.

In this exquisite incident of the Nativity, which no crit-  
icism may dissolve for faith, there is hidden, as in a mystery,  
the suggestion of the way by which we are led to Christ, and  
of the gifts that we may acceptably bring to Him.

The Wise Men, longing for the truth, waiting in patient  
study and prayer for the manifestation promised by their  
hearts, were led by a star until they came where Truth was,  
and discerned beneath all that lowliness and humbleness of  
circumstance, that seeming helplessness of Child and Mother,  
the Eternal Glory. So are we led by a star, not by the bright-  
ness of the sun, by the unmistakable light of certainty; but  
by the star of faith in the soul, gleaming now from a pure sky,  
now from amidst clouds and darkness, now quite hidden: we  
catch its gleams upon the troubled waters of life, or upon life's  
serene seas, a pure and faithful witness that beyond immediate  
sight, the Sun's light shineth fully in God's heaven. We do  
not follow oftenest in the way of unclouded vision, but a star-  
light gleam, faint often, but always sure, seldom long hidden  
by the clouds of doubt. For faith leads back to God; to clear  
and certain and splendid vision at last as we kneel at the feet  
of the Holy Child.

"Our birth is but a sleep and a forgetting:  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home:  
Heaven lies about us in our infancy!  
Shades of the prison-house begin to close  
Upon the growing boy,  
But he beholds the light, and whence it flows,  
He sees it in his joy;  
And by the vision splendid  
Is on his way attended."

And what gifts shall we bring to Him to whose feet faith  
hath led us? The Kings of old, when they came, opened their  
treasures, and offered unto Him "gold, as to the great King;  
frankincense, as to the true God; and myrrh, for His burial."  
So we should give Him of our gold, a full tithe, a grateful  
return of all the good things wherewith He hath blessed us;  
the incense of a sincere and faithful devotion, daily in the  
closet of our hearts, frequently in His house, week by week at  
His altar; and myrrh, our kindness, sympathy, helpfulness to  
the poor, the unfortunate, the troubled, in whom He suffers and  
dies again. "Inasmuch as ye do it unto the least of these, My  
brethren, ye do it unto Me."  
L. G.

**"AS A TALE THAT IS TOLD."**

**C**HAT the close of the year should bring serious thoughts is inevitable. One more landmark is past on the journey toward eternity. Our years are rapidly approaching that time when, for us, the end has come; when "we bring our years to an end as it were a tale that is told." At best, the number of New Year's days remaining to any of us is not large. It is a merciful providence that none of us can with even approximate certainty count them ahead.

And so the personal side of the "Tale that is Told" will have the first place in the thoughts of most of us. No one else can appraise the place which each of us has made; well is it for any of us if he can do it for himself.

But the public side of the Tale is open to the eyes of the world; and if we make an attempt to define the place of 1910 in history, it is, of course, with the knowledge that forces at work can never be gauged with accuracy until long after their day has passed. Any view at the close of a year must be largely superficial.

In American public affairs the sense of unrest and of distrust has resulted in one of those reversals of the political hour glass which recur, from time to time, in American history. To change from one party to another does not mean much when, as in this country, the parties are divided by so little of real principle; and it is perfectly evident that the people's verdict at the polls was rather one of disaffection with the party that had long been in power than one of confidence in the other. We may not, indeed, be on the verge of the disruption of our historic parties, as some believe; but we have certainly reached the stage when party loyalty rests very lightly on the average voter. "Tried in the balance and found wanting," is a collective verdict under which innocent have gone down with guilty.

And new leaders have arisen who show evidences of power to mold public opinion. What place in American history Woodrow Wilson, John A. Dix, and William J. Gaynor are to have is as yet wholly unknown; but they represent a type of democrat that is wholly different from any that has of late years risen to leadership, and it is significant that they should have been produced by the East. Undoubtedly the capture of the republican party by its progressive wing in the Middle West alone saved that party in that section from sharing the fate which, superficially speaking, republicanism has met in the East; and correspondingly it has prevented or at least hidden the rise of Wilsons, Dixes, and Gaynors among Middle Western democrats—unless Governor Harmon be reckoned as of that class.

But the real pith of the Tale is that the American people demand a new perspective in American politics. Character and efficiency will hereafter bulk larger than platform platitudes, and to hurrah for the flag and shout for "reform" and weep for the oppressed in distant lands will no longer be the talisman to political success. Beyond those two factors, the people crave leadership. They are groping after men who will interpret their own better aspirations to them and who can secure their confidence. The contrast between the men who stand for popular ideals to-day and those whose success in politics was recognized fifteen or even ten years ago, is very pronounced.

And across the horizon is easily discerned, in political socialism, the rise of a new factor. Success in one city has been to socialists both an encouragement and an embarrassment: an encouragement because it points to possibly a larger ascendancy in the future, and an embarrassment because socialism, in any partisan sense, is as impossible under American conditions and the American constitution as is monarchy; so that socialists, placed in political power, are obliged to govern on lines that are not socialistic at all. That will be not altogether a disadvantage to them if, in fact, they are right in supposing that they are able to evolve a better economic condition than that of to-day. If they "make good" thoroughly under present conditions, men will conclude that their ideas as to better conditions are worth thinking of. But the first step must be to show themselves discreet statesmen while in power under present-day conditions. Socialists, far more than socialism, have been on trial in the single city in which they have reached political success; and socialists must and will be judged as men, and not as a system. They may be able to govern a city; but can they govern themselves? They may be able to plan better housing facilities; but can they control their own tongues and pens? Socialism has not yet been able to repeal that old proverb, "He that is slow to anger is better than the mighty; and he that ruleth his

spirit than he that taketh a city." Socialists, having taken a city, may easily become the worst enemies of socialism or of a socialistic administration.

Speaking generally, we find much that is encouraging in the outlook for American cities. We have not, indeed, emerged from the degradation of municipal corruption. Here and there a city has been reclaimed from forces of evil, but we have not yet been sufficiently constructive to place our cities on a really strong and trustworthy footing. A reform that may almost be said first to have been propounded during the past year, and which, at the close of the year, is beginning to seem to be the most important forward step that can be taken, is the short ballot. Many have seen that the root difficulty in our cities is not in party machines, not in some evil that can be cured by primary elections or by non-partisan tickets—indeed these seem really to enhance the evil—but in the fact that the voters are called upon to choose between candidates of whom they know nothing. Huge blanket ballots, with, sometimes, hundreds of names upon them, mean unintelligent choice by the voters who mark their ballots; and unintelligent choice means the probability of a bad choice. If party emblems are omitted, if no party organization has indorsed candidates, the voters are still further at sea, because deprived of the very slight measure of guidance that was theirs under the old system. Perhaps we are learning to appreciate the "boss." Perhaps we are coming to see that political organizations and nominating conventions need not have been surrendered entirely to the devil, but might have been used as instruments of good government had we set out to reclaim them.

But the short ballot has in it the seeds not of a temporary victory, but of a permanent reform. It implies the choice of a few officials only, who shall themselves choose their subordinates, knowing whom they choose. It is a system by which efficiency can be looked for with far greater hope than it can be to-day. It is a modification of, and, in our judgment, an improvement upon, the commission form of government. With the short ballot in operation, the voters would choose intelligently from among a few names only, and there would be the probability of a wise choice. The marvellous growth of the sentiment looking toward this reform is perhaps the most conspicuous feature of 1910. After that must come some really efficient method of nominations, whereby intelligent groups of citizens shall seek out candidates for office, not leaving would-be candidates to be their own nominators and indorsers.

**WITHIN** the communion of the Church we have passed through a General Convention whose hearty spirit of mutual sympathy and coöperation was very generally commented upon. Was it worth while to seek to knit together the factions in the Church that have heretofore kept largely aloof from each other? Did the attempt to find common ground upon questions long at issue, and to settle those questions by means of a reasonable comprehension of varying views into measures that could have received the support of all parties without violence to their convictions, do any good? Was it even appreciated? It is difficult to say. That the effort to bind Churchmen together into a new unity that should be a prelude to a splendid forward movement all along the line failed, so far as the immediate present is concerned, is obvious. It does not follow that it failed permanently. It gave a new opportunity and a new challenge; and as in all such crises, it showed some men who could rise to their opportunity and some who could not. It brought individuals closer together and pointed to some men who could rise splendidly above their environment—which is the true test of greatness; but we fear that it seemed also to indicate the existence of a party by no means inconsiderable in size or in influence that was absolutely unaffected by the desire for unity, entirely unappreciative of it, and which was not even able to act with generosity toward those who had set such high ideals before the convention; a party of absolutely irreconcilable partisanship. It would be worse than useless to ignore this fact, if fact it be; and under the guise of preserving an eirenic temper one must not permit himself in fact to be weak, in dealing with unpleasant conditions that may actually exist. The vote on the Pepper resolution was only superficially a vote on changing the name of the Church. It was in reality a vote in which men revealed their ideals and measured their breadth, and recorded the result imperishably upon the permanent records of General Convention. It was more important that the perspective of the Church thus recorded should be an accurate one, than it was that the specific resolution voted

upon should be enacted or rejected. And if the perspective thus drawn may have shown the average ideal in the Church to be less exalted than many had hoped, it remains true that no progress can be looked for that does not recognize first the actual condition existing within the Church. What bearing the attempt thus made and the conditions thus revealed will have upon the future, is not a part of the "Tale that is Told," and nobody can prophesy now. If new partisan conflicts are inevitable where many of us had earnestly sought for unity, at least the attempt to harmonize views was honestly made and the responsibility must rest upon those who rejected it, but yet suggested no other.

And the same convention that rejected the measures for internal unity showed a magnificent unanimity in seeking to find means for external unity. Does the appointment of the new commission mean only that the real impediments to unity are so guilelessly unsuspected by most in our own communion, that the enthusiastic adoption of the resolution only bears testimony to our own failure to do justice to the subject? Perhaps; but even then it does not follow that the attempt is not worth while. The first step toward unity must be to define what each of us means by the terms that seem to imply something that others reject. After that must come the effort to coordinate views that seem hostile to each other. Long years may, and probably will, intervene before a third step is even reached; and we have a splendid body of men, in our joint commission, prepared, we fully believe, to lead the way to these first two steps. Only the making of the resolve to make the attempt belongs to the "Tale that is Told" before the year 1910 is gathered into the years that have already merged into eternity.

THE YEAR'S STATISTICS neither justify elation nor despair. They certainly do not justify the view that was expressed in General Convention that the Church is growing so splendidly that no advanced legislation is called for. A two per cent. net increase in communicants is found after very many names have been dropped from the parish lists. We need Good Shepherds to go out into the wilderness and seek those whose names we drop with so little sense of responsibility. Who are they? Those are questions that we must answer.

This is the story told in the Summary of Statistics in the new *Living Church Annual*.\*

The clergy are increased by 27 and now number 5,543. Candidates for Orders and Postulants have increased but there is a decrease of 100 in Lay Readers. Baptisms have decreased more than four per cent. within the year—a serious blight upon us and suggestive of serious consequences, especially as it represents a tendency that has been discerned for many years. "In 1910," says the editorial in the *Annual*, "there was one person brought to Baptism for every 14.2 communicants, as compared with 1 for every 13.3 communicants in 1909. Ten years ago, in 1900, there was one baptism to 12 communicants; in 1890, one to 8.2 communicants." One gleam of comfort may be derived from the fact that the decline has been less rapid in the last ten years than in the ten years preceding; but the matter is one that cannot be brushed aside without anxiety. Whether our spiritual birth rate declines because the physical birth rate among our people has similarly declined, or whether it be because infants are now left unbaptized, the condition is a serious one. The Church cannot keep on indefinitely registering an increase in communicants simultaneously with a decrease in baptisms. Marriages have decreased for a second year consecutively and burials and Sunday school teachers are fewer than last year; a slight increase being recorded in Sunday school pupils and in contributions.

We are not making such rapid growth that we can afford to rest contented; but yet a normal annual increase of from two to three per cent. in communicants, after making allowance for more and more strict revision of parish registers, is not a bad showing. The growth of the nation through immigration brings no added increase to the Church, and affords a handicap against us in comparing our growth with that of the nation. If the population be 92,000,000, as approximately it seems to be, we have gained in relative strength from one communicant in 107 of the population in 1900 to one in 97 in 1910; but have slightly lost ground since the U. S. census showing of 1906, when we were credited with one communicant in every 95. At best the ratio of relative increase during the past ten years has been

less than that of any other ten years within the past century; but that may easily be due to the changed character of immigrants, who seem, under present conditions, to be hopelessly alien to the Church. The actual numerical increase of communicants from 1900 to 1910, though less relatively, is greater in figures than that for any preceding decade.

The times are in God's hands. It is neither for us to despair nor to be filled with pride. Our part is to give faithful service, and to seek to mend our deficiencies and to repair our leaks. To Him do we leave the measure of increase with which our labors may be blessed.

#### DR. GROSVENOR'S LETTER AND THE CONFERENCE AT GRACE CHURCH RECTORY.

IT is always a misfortune when reporters get hold of a private gathering of gentlemen and publish information that might better remain confidential. Our New York Letter in this issue takes notice of the reports in the daily papers of that city, of a gathering at the rectory of Grace Church of a group of gentlemen who met to confer as to the best means of stemming the tide toward the change of name of the Church. That we are not in sympathy with their purpose does not prevent our recognizing that these gentlemen are entirely within their rights in launching a propaganda in the interest of the Protestant Episcopal name. As to the conferees, it may readily be assumed that they viewed the matter from varying points of view, even though the report be true that they unanimously determined to enter upon a campaign that can hardly be viewed otherwise than as party warfare. Some of them recognized that there was a real effort made at the late General Convention to unite Churchmen and to foster an eirenic spirit, for Dr. Grosvenor's letter, printed in this issue and written since that conference, bears emphatic testimony to such a belief on his part, and Mr. Henry had signed a report to the House of Deputies which distinctly recognized it. Others had no appreciation of that spirit, as Dr. McKim directly stated for himself in his letter printed in *THE LIVING CHURCH* of December 17th; and in last week's *Southern Churchman* we find a letter from Mr. Francis A. Lewis, who was commonly recognized as the minority leader on the floor of the House of Deputies, who takes this view as emphatically as Dr. Grosvenor takes the contrary view. Mr. Lewis is not among those reported to have been in attendance at the Grace rectory conference, but he may perhaps be recognized as representing the view of most of those who were present. The pith of Mr. Lewis' view that there was no eirenic spirit shown by the attitude of the majority in the recent convention is stated in the following lines:

"An individual meets me in the street and suggests that he and some of his friends had a Round Table Conference, and have agreed that I ought to surrender my pocket-book, but fearing I might object to that, they are willing to meet me in an eirenic spirit, and will be content with my gold cuff buttons.

"Now, personally, I am willing to meet any one in an eirenic spirit, but when he wants me to give up valuable property I care not whether he is actuated by an eirenic or hostile spirit, he will not get the property if I can prevent it."

Of course the fallacy of Mr. Lewis' reasoning lies in the fact that he does not own the Protestant Episcopal Church, as he owns his pocket-book or his cuff buttons, though he seems to have overlooked the fact. Consequently he has no personal rights which would be invaded if a change of name were effected, and he would be at liberty to call himself a Protestant with his dying breath—may that occasion be long postponed!—though the change of the name of the Church be made long before that sad event transpires—as we trust it may be. All one has to do to be recognized as a Protestant is to keep right on protesting.

But if Dr. Grosvenor be right in his feeling that an eirenic spirit pervaded the recent convention, as he so generously declares in his present letter, who were responsible for that spirit? Were they the gentlemen who chiefly participated in the Grace rectory conference? Or were they those others whom that conference has determined to oppose, and for which purpose it has created its finance committee? Having been a member of both the pre-convention conference and of this recent one, Dr. Grosvenor has certainly the best opportunity of knowing. "Spirit" is confessedly difficult to measure, but one concrete incident may perhaps afford an indication.

Dr. Grosvenor says that if the recent proposals had been carried, the world would have assumed that "the Catholic party

\**The Living Church Annual and Whittaker's Churchman's Almanac. A Church Cyclopaedia and Almanac for 1911. Milwaukee: The Young Churchman Co. Paper, 50 cts; cloth, 75 cts. Postage 7 cts.*

has conquered and that is all that it means." Dr. McKim says, "the conclusion could hardly be avoided that the change indicated the triumph of the anti-Protestant party in the Church." Since both of these authorities, then, view the vote on the name as simply a partisan division, what logically follows?

That "party" which Dr. Grosvenor terms the "Catholic party" and Dr. McKim the "anti-Protestant party" showed its strength to be 65 per cent. of all the deputies. It could thus have elected one of its own members to be president of the House of Deputies had it chosen to do so—and it was quite conscious of its strength. Instead of that, this "party" did nothing of the kind. There were three nominations for president, all of whom represented the minority in the house. Two withdrew their names and Dr. McKim was elected unanimously. It will be generally agreed that he has always been entirely frank as to his position, and when the "party" that numbered sixty-five per cent. of the voting strength elected him, they realized perfectly well that they were throwing every partisan advantage to the minority, should their chairman choose to favor one side rather than the other.

And when the committee on the Prayer Book, to whom the Round Table measures were referred, made its report, it appeared that ten members had been selected from the minority of the house, and four from the two-thirds majority;\* that of the four who signed the minority report favoring change, three had been reappointed from conventions prior to Dr. McKim's presidency and only one was his own selection; that of the members who signed the majority report, eight out of ten were newly appointed at the convention; and yet not the slightest complaint as to the make-up of the committee was made on behalf of the majority of the house. They had determined to do everything in their power to bring parties together. They deliberately gave every partisan advantage to those who proved irreconcilable to any eirenic programme that could be devised. Their adversaries used that advantage to the fullest degree. All this is a matter of record.

We cite this incident, not at all for the purpose of finding fault, but as throwing light upon the discrepancy between the two views as to General Convention which we have quoted. Which "party" in General Convention promoted the eirenic spirit, "its tolerance, its patience, and its brotherly kindness"? Which was the party of "breadth"? And if that spirit is worth maintaining, is a partisan propaganda in the interest of the party that conspicuously showed no sympathy with that spirit, the best way to maintain it?

\* The majority report declared that "the eirenic import of the proposed joint resolutions is clearly evident," but held that "the proposal to submit the matter to the vote of the Convention is inexpedient." This was signed by the Rev. Dr. Crawford (Virginia), Rev. Dr. Grosvenor (New York), Rev. Edward L. Parsons (California), Mr. C. M. Clement (Harrisburg), Rev. Dr. Buckner (Arkansas), Rev. Richard L. McCready (Kentucky), Rev. Dr. Nash (Massachusetts), Mr. George F. Henry (Iowa), Mr. Roland S. Morris (Pennsylvania), and Mr. R. A. Mercur (Bethlehem). Mr. Parsons and Mr. Clement afterward voted, however, to substitute the minority report for that which they had signed. Dr. Crawford and Mr. Clement were reappointed members; the others began their service on the committee in this convention.

The minority report recommended the passage of the Round Table measure relating to the change of name as introduced by Mr. Pepper. It was signed by the Rev. Dr. Hodges (Maryland), Rev. Dr. Enos (Albany), Mr. Gilbert (Springfield), and Mr. Copeland (Milwaukee). Dr. Hodges was originally appointed in 1892 by Dr. Dix; Dr. Enos and Mr. Copeland in 1901 by Dr. Lindsay; Mr. Gilbert was an original selection of the present chairman in 1910.

**A** FRESH example of the "authority of the Living, Infallible Voice," as exercised in the Latin obedience, comes from overseas. Pius X., in his zeal against all forms of what he calls "Modernism," recently issued a decree requiring that all priests teaching theology must swear that they accept none of the theories or conclusions lumped under that name in previous utterances of his, and providing an elaborate system of espionage and delation. The traditions of Hohenlohe and Döllinger are not wholly forgotten in Bavaria, however; and the Bavarian government made such vigorous representations to the Vatican that the oath will not be required of Bavarian theologians, though elsewhere, in lands less fortunate, the private opinions of a notoriously unlearned Italian Bishop will be imposed as doctrines divinely revealed, to question which is temerarious at least. Lucky Bavarian papalists! We wonder whether Miss Petre, in England, will be allowed the same liberty, or whether the authorities of the Italian Mission, refusing to answer her reasonable question whether all the Pope's utter-

ances against Modernism are *de fide* or not, will excommunicate her! Sometimes Catholic Churchmen not of the Latin rite are tempted to envy "Rome's splendid discipline"; but it has its pernicious side, patently.

**W**HAT was the "best" Christmas gift? It is the question of the day after.

Is not the answer, the "best" was the simple, inexpensive Christmas card, that involved no burden to the sender, that was not a "duty" recognition or a return for value to be received, that was not selected haphazard, but was chosen for the appropriateness of an individual sentiment that was delicately and chastely expressed?

In the ratio that the commercialization of giving, clouds the Christmas spirit, the value of these remembrance cards seems to us to increase. One wishes that, for the ordinary exchange of greetings among friends, they might wholly crowd out other gifts, leaving the giving of articles of intrinsic value to be confined to the sacredness of the family circle, where it is bound to bear some relation to the family purse. Thus should we help to reclaim the sweetest anniversary of the ages from its degradation, and teach our children to appraise rightly the meaning and the value of Christmas gifts.

### THE DOGMA OF CHRISTMAS.

CHRISTMAS is unquestionably the most popular festival of the Christian Year. It is kept not only by the historic Church, not only by all sects which style themselves Christian, but also by the mass of men in civilized lands even outside all lines of creed and worship.

An explanation sometimes offered for the holiday keeping of Christmas is that the date coincides with that of old pagan festivals, such as the Saxon Yule and the Roman Saturnalia. Of course, many of the customs and games of the season have such an origin; they were taken by the Church, cleansed from heathen impurities, and given to her children for instruction and recreation. But it would be quite absurd to ascribe the dominance of Christmas to any mere coincidence of date with ancient anniversaries. The radiance which streams over the world at this time really comes from the lights on the Church's altar, little as some of those who enjoy this radiance appreciate that fact.

The Christmas spirit of good-will and generous sympathy is abroad on the earth, because the proclamation made by the angel on the first Christmas Day is repeated from the myriad pulpits of the Christian ministry. The gifts at this time—whenever they are made in any really laudable and noble spirit—are due to some sense of the great gift made by God in Bethlehem of Judea.

It is quite true that the other chief days of the Christian Year, such as Good Friday and Easter and Ascension, are equally essential to the revelation of the love of God and the salvation of human-kind. Without them there could be no Gospel Story. Nevertheless, the dominance ascribed to Christmas is a proper one. All Christianity is truly contained in the event which this day commemorates. As the angel declared to the shepherds "Unto you is born this day a Saviour." He was *born Saviour*.—*North Dakota Sheaf*.

**H**OW ARE YOU going to account for Jesus? By a merely human heredity? But Jesus was a member of the most separate and sectarian of peoples. By environment? Standing amid the fair and various beauties of the birthplace of Robert Burns, one exclaimed: "No wonder Robert Burns was a poet!" But another answered: "Sir, since Robert Burns, hundreds of men have been born into this environment, but not one of them was a poet." Environment cannot completely explain a poet, much less can his environment—narrow, pedantic, Gentile-hating—explain Jesus. Or, will you account for Jesus, as some attempt, by the assertion that he was the God-filled man, but man only; the child of natural generation of Joseph and Mary? But how was it, that born only thus, of all the men that ever were, He alone became the "God-filled" man? No, all such attempted accountings for this Jesus are halting and helpless. What is the only true and possible accounting for Him? This: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God;" this, the descent of Deity into humanity; actual and veritable incarnation; and, as belongs to such abyssmal stoop of Deity, by the virgin birth. And the fitting prelude to such life and love and atoning death was the actual virgin birth of the God-man. You scatter, in time you surely annihilate, all the high adorning joy of the Christmastime if you withhold your faith from the veritable fact of the virgin birth. Jesus must be utterly inexplicable to you if you refuse. Really, refusing the virgin birth, you have no right to Christmas; its deep meaning has departed for you.—REV. WAYLAND HOYT, in the *Expositor*.

## BLUE MONDAY MUSINGS.

I FOUND a battered old book hidden away in a corner of the library this morning, one cover hanging loose, the illustrations ready to slip out, the fly-leaves scribbled over with childish scrawls, except where a firm and exquisite Italian script displayed the dearest to me of all dear names, written thirty years ago and more. It might have stood with others on a book-stall, marked, "Your choice, 10 cents." Yet, as I turned its pages, it proved little short of a magic treasure-trove; for it was one of the very first stories I ever read for myself. *Sevenoaks*, its name is; and Dr. J. G. Holland its author. Nobody reads him nowadays, alas! *Katrina* is unknown, *The Bay Path* untrod, *Arthur Bonnicastle* a stranger. There are newer fashions in literature, and the sometime editor of *Scribner's*, poet, novelist, philosopher, is forgotten. Yet, across the years, his pictures of the little Maine village, with its dominating mill-owner, its corrupt local politics, the great wilderness adjoining it, Jim Fenton, the honest trapper, and Keziah Butterworth, the brisk little dressmaker, whose name "had a handle to it," shine out, vividly convincing and pleasantly familiar. It is a good story, far more interesting than many problem-novels of the latest mode; and all its influence is on the side of righteousness—no slight commendation, I think. And it is interesting, psychologically, to note the vividness of the impressions it made upon my child-mind, so much clearer and more lasting than from the hundreds of stories skimmed through, these later years, on trains and steamers and cool verandas. What is more out-of-date than a novel of last summer? And how little remains of all the fiction each season produces!

TO BE SURE, there are fashions of literary style, almost as marked as those of costume; and sometimes (in the field of second-class literature) one feels as if he were looking at an old daguerrotype or faded photograph of a generation past, where the height of correctness in its day appears grotesque and absurd in ours. With masterpieces, it is another affair: they belong to all time, like the great portraits of Rembrandt and Van Dyke. Last summer I rejoiced in a shelf of books placed by my bed-head, in a certain paragon of country-houses where all is peace. Four great windows opened wide, vines clambered up to make a living green curtain, humming-birds fluttered just outside the screens: and one could really rest. There was a set of "American Masterpieces of Humor," handy little brown volumes with extracts from Max Adler and B. P. Shillaber, and "the Danbury News man," and many another over whose pages I used to rock with inextinguishable laughter as a small boy. But something had evaporated; the humor seemed rather strained and farcical, depending too much upon physical elements of grotesque misfortunes. I laughed because I remembered how I used to laugh; but reminiscent laughter is next door to sadness. Perhaps, after all, the change was in me:

"Sing me a song of a lad that is gone.  
Say, could that lad be I?"

"CAN TWO walk together except they be agreed?" It is an old question, with only one possible answer. And in this day of an almost hysterical enthusiasm for "reunion" at any sacrifice, under any circumstances, it is well to see just how far from agreement with sober, earnest, Prayer Book Christianity much American religion is. There really is no virtue in a crowd as such: there is no gain in "union meetings" if the most part know not why they have come together. Better "our unhappy divisions," which at worst are open wounds, than a light healing of those wounds, which would mean turning the poison back through the whole system.

I have just been reading some "religious notices" from a Dakota village paper, which make me raise this question.

Here is a "union service at which we are to be favored with some music from the famous Edison graphophone, the Keystone Pharmacy having kindly consented to play for us on one of their instruments some of the finest of their sacred music. Other songs, also, by noted soloists, mixed and male quartets, will be played. Come promptly on time for the opening music." What has all this to do with worship, or instruction in the way of peace?

But worse follows. In the Bible Class, "We will study next week two miracles, the healing of the impotent man at Bethesda and the healing of the paralytic, together with the subjects of mastication and saliva under Fletcherism." Comment is superfluous; but I must add that this is not among the Dowie-

ites or some other extravagant sect, but in a Presbyterian congregation.

A COPY of the *Iron County Register* from Missouri lies before me, with a column letter by the Rev. W. W. Strother of Des Arc, dated October 28, 1910, on the subject of State-wide Prohibition. I am frank to say that I believe in prohibition as the ultimate goal of our restrictive liquor legislation; so that my criticism of "Rev. Strother," as the head line describes him, is not from a friend of whiskey. But what can a sober, temperate man, think of this frenzied intemperance?

"It is not for one day, or month, or year, but it is for always or eternity, that I am willing to leave my comfortable home and wife and precious daughter and push my way to men and try to get them to choose a blessing for our State and happiness throughout eternity. We stop as we utter this word. Our imagination runs until it sweeps through millions of coming years. Stop—Eternity! We almost hold our breath as we gaze out into Eternity, and try to think of what it means; after we have crossed the line of worlds and multiplied millions of years have passed, we will be living in heaven or hell, enjoying eternal bliss or enduring eternal torment and punishment, and then it will only be begun. But all will not be saved. All will not vote for State-wide Prohibition. While these words are being written and my heart is aching for the blessing of God on our fair State and happiness in homes and eternity, there are numbers planning for the licensed saloons and thousands dying without God and going into outer darkness. What will eternity mean to the lost as they are incarcerated behind the swelling walls of hell to be shrouded in eternal darkness? Buried beneath the fiery billows of eternal damnation, while flames envelop the naked soul and the serpents of hell hiss, crawl, and sting them, and the hell hounds are ever upon their track? These demons gloat with glee as they torture fallen, hopeless souls and pitchfork them through the midnight regions of hell where there is no booze to quench their thirst. There the lost will cry, fry, roast, wail, and wring their hands, pull their hair, curse, pray, and plead as they roll and tumble through the dark caverns. The white-winged angel of mercy and peace will have winged its flight. No God, no hope, no rest—only eternal darkness is before them. Their wails will echo from the dark banks of despair, lost in eternity's night. Christian friends, will we let the 8th of November pass and fail to choose a blessing? May the God of Moses lead us out into a goodly land and our state be dry.

REV. W. W. STROTHER.

Des Arc, Mo., October 28, 1910.

P. S. If this article does any one good, please drop me a line." S."

I do not know what particular brand of brimstone this writer favors as "the church of his choice"; but to announce that only those who vote for state-wide prohibition will be saved, while the advocates of county option, by a necessary consequence, will inherit "the midnight regions of hell," is certainly the very way to make the name of Christianity odious. "Calvin's God is my devil," holy John Wesley said. Mr. Strother's name might take Calvin's place in that aphorism; and I am going to "drop him a line" to that effect.

"FIRST PARISH CHURCH,  
Organized 1712  
(Unitarian).

Corner Centre and Corey Sts.

Rev. \_\_\_\_\_, Minister.

Sunday Service at 10:45 A. M.

Sunday School at 12 M.

Women's Alliance, 2nd and 4th Wednesdays.

Unity Club, 3d Friday. Theodore Parker Club,  
every other Friday.

All who are interested in services of the liberal religion are cordially invited to be present.

Mr. \_\_\_\_\_ will exchange with Rev. \_\_\_\_\_ Sunday.

Orchard St., Trimming, 75 cts.; making, \$1.50.

Special interest in remodelling used materials."

Typographical errors are not confined to any one sort of paper or religion; but the "Church notice" reprinted above from a New England village paper, with its last line, is really too good to be lost! A lot of used materials are remodelled out of recognition in many "liberal churches," I fear.

THE DAILY PAPERS of November 11th published a despatch from San Francisco, announcing the marriage of Miss Alice Rooney, a cousin of various social magnates, to Louis Titus, "a few hours after receiving his final decree of divorce from his first wife." Such odious scandals are all too common; and the fact that the man is called "one of the wealthiest young men in the state" certainly does not diminish the odium. But it is interesting to learn that the so-called marriage was performed by the Rev. Father Lynch, a Roman Catholic priest. Has anyone an explanation to offer? PRESBYTER IGNOTUS.

## FROM THE RIVIERA

## An Anglican Conference and an American Thanksgiving Day

NICE, FRANCE, November 26th.

TWO interesting Church events have occurred at Nice since my arrival. The first was the annual conference of the Anglican clergy along the Riviera from Marseilles to Genoa. There are about thirty in all and there were over twenty in attendance, including the representatives from the two extremities. The Lord Bishop of Gibraltar, the Rt. Rev. W. E. Collins, D.D., to whom the clergy are devoted, is at Malta, recuperating from a long illness, and was not able to be present. The Rev. T. F. Buckton, the chaplain at Holy Trinity, Nice, where the conference was held, presided in his stead, and read an admirable paper on "The Revision of the Prayer Book." The Rev. D. Stodart, chaplain at Alassio, also had an interesting paper on the same subject. While both writers and nearly everyone present recognized the need of some changes and some additions, all feared touching the Prayer Book itself, and the conclusion of the whole matter was that if ever any changes were agreed upon they should be printed as an appendix and they should not even then affect doctrine. The English clergy of all shades of the Churchmanship along the Riviera are safely conservative. They would all like to have greater privileges in the use of the Psalter, and a better lectionary, and be authorized to shorten the services on occasions, and have special services appointed for Harvest Festivals, National Thanksgiving Day, for Consecration of Churches, and for the Institution of Rectors. A very large number also voiced their feeling of the need of a memorial service for the blessed departed.

The Holy Communion was celebrated most reverently at an early hour on both days of the conference, November 22d and 23d; on the first day by the Rev. Canon Arthur Barnett, the long-time and popular chaplain at Bordeghana, and on the second day by the Rev. T. F. Buckton, the chaplain at Holy Trinity, who in the year or more he has been here has won the respect and confidence of all the English and American residents at Nice. The sermon was delivered on the second day of the conference at the request of the Bishop by the Rev. Walter Back, chaplain of All Saints', Costebelle, reminding one very much in mind and spirit of Dr. van Allen. It was on the words, "Ye shall be witnesses unto Me," and set forth in a forcible, scholarly way the need in this day and in this region of bearing witness for Christ as Son of God in the doctrine and life of the clergy.

The Rev. T. F. Buckton entertained the clergy handsomely at luncheon at the Queen's Hotel, and Mrs. Buckton had tea for them at the rectory. It was a great privilege for an American to come in contact with so many earnest, able, and devout Anglican priests.

The other interesting event was Thanksgiving Day at the American Church. The patriotic spirit as well as the religious spirit arises on this day in the hearts of Americans abroad, and much is made of it. It is a sort of rallying day at the Church of the Holy Spirit, and special attention is very wisely given

to it. Nearly every American here goes to it, and there are besides many English who attend to show their good feeling. On this occasion there was a very large attendance, and the rector, the Rev. William S. Adamson, an American fully abreast of the times, in spite of long residence abroad, preached vigorously, in terse English, a well thought out sermon on the words, "There be many that say, Who will show us any good?" (Ps. 4: 6), in which he showed that there was much to be thankful for in the way that Americans had given evidence of progress in generous gifts, not only for scientific, philanthropic, and educational purposes, but also directly for religious ends.

The service for the day was rendered chorally. The music at this church is always of a high order. It is under the direction of the organist, a Mr. Potter, an Englishman, well versed in the best masters, and is sung by an excellent quartette from the British Isles, whose correct pronunciation and clear enunciation it is delightful to hear. In the afternoon there was

"tea" at the beautiful rectory adjoining the church on the Boulevard Victor Hugo, when Mr. and Mrs. Adamson, great favorites in Nice, received their many friends, and Americans new to this great Riviera city had an opportunity of becoming acquainted with others to whom it has become a regular winter home.

G. S. P.

## LARGE TYPE CHRISTIANS.

BY RALPH ERSKINE GENTLE.

A FEW weeks ago, while passing through Omaha to visit a friend in another town in Nebraska, I noticed a bill poster hanging a number of placards on a blank wall. One or them instantly arrested my attention, for at the point at which I stood I could read these words, "Large Type Christians." Doubtless a close inspection would have informed me that a certain publisher was about to issue literature for special uses in Christian work. But I passed on with what I had seen, not desiring to exchange my thought for the meaning that a closer inspection would probably have revealed.

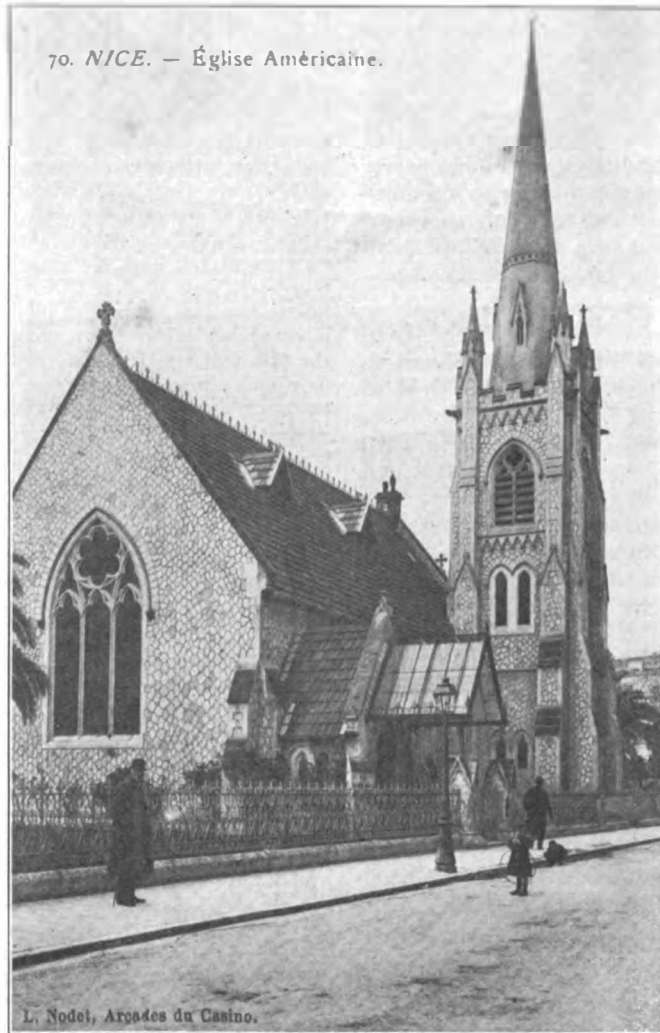
*Large Type Christians!*

What greater need has the Church to-day than this? Large type literature may be

good and necessary, but large type Christians are better.

We have many, very many Christians; more, perhaps, than either a despondent Church or a sceptical world will acknowledge. But not nearly enough of those who are clearly, largely, unmistakably Christ-like in all their doings. If the graces of the Holy Spirit, though real, are small and stunted, and especially if they are dwarfed by vanity, worldliness and self-pleasing, they will not be seen by those who most need their evidence. The careless observer will class you according to the earthliness which is large in your life and not according to the heavenliness which is small. If conformity to every vain show makes up the bulk of your experience, while your compliance with the will of the Father can be detected only by the microscope, your influence will, in point of fact, tell on the side of the world. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

LOVE is at once admiration and affection. True love, complete love, finely combines a pure, unselfish perception of the essential quality of a character with a warm personal gratitude for what that character bestows on us.—*Phillips Brooks*.



AMERICAN CHURCH, NICE, FRANCE.



**TO RETAIN THE PROTESTANT NAME**

**Meeting is Held in New York by Men Devoted to that Purpose**

**DEATH OF REV. DR. TUTTLE-SMITH**

**Rev. Theodore Sedgwick Called to Calvary Church**

**OTHER RECENT CHURCH NEWS OF NEW YORK**

Branch Office of The Living Church  
416 Lafayette St.  
New York, Dec. 27, 1910

**A** RATHER important gathering of clergy and laymen was held on Friday, December 16th, at Grace Church rectory to take action to prevent the spread of the movement to change the name of the Church and in defense of its present title, as a result of which the following resolution was unanimously adopted:

"Resolved, That the chairman of the meeting be authorized to appoint the following committees, each to consist of three clergymen and three laymen, namely, a committee on publication and circulation of literature and a committee on finance, and that these two committees, with the chairman and secretary, be made a general executive committee for the purpose of educating the people of the Church in the history and name of the Protestant Episcopal Church."

The Rev. Dr. McKim, president of the House of Deputies, was chairman of this meeting, and the membership is said, by the daily papers, to have been selected by informal invitation determined upon by those interested at the late General Convention. Those named by the *Tribune* as present were the Rev. Dr. McKim, chairman; Rev. Dr. W. M. Grosvenor, rector of the Incarnation, Rev. Dr. Charles L. Slattery, rector of Grace Church, Rev. Dr. Ernest M. Stires, rector of St. Thomas', Rev. Dr. Leighton Parks, rector of St. Bartholomew's, and General W. W. Skiddy, all of New York; the Rev. Dr. Carl E. Grammer of Philadelphia, the Rev. E. B. Niver of Baltimore, Rev. D. D. Addison of Boston, Rev. Dr. R. F. Alsop of Brooklyn, Rev. Dr. Henry L. Jones of Wilkesbarre, Pa., Rev. Charles M. Addison of Stamford, Conn., Rev. Dr. George William Douglas of Tuxedo, N. Y., Mr. Hamilton Wright Mabie of Newark, Judge Charles Andrews of Syracuse, William D'Olier of Burlington, N. J., John N. Carpender of New Brunswick, N. J., and George F. Henry of Des Moines, Iowa.

As a result of this conference the *Tribune* gravely observes:

"The Protestant Episcopal Church, which for some time has been stirred by a proposition to change its name to 'Holy Catholic Church,' has proclaimed with finality that the Church shall be faithful to the heritage bequeathed by the Reformation; that it is to be essentially a Protestant Church, and that the name, Protestant Episcopal Church, must remain unchanged."

We are authorized to say that the report that one of the conferees "presented Mr. Morgan's views" is unfounded.

Dr. Manning, rector of Trinity Church, spoke by invitation on the subject of Christian Unity in connection particularly with the newly appointed joint commission of General Convention, at a luncheon of the Presbyterian Ministers' Association of New York

**Dr. Manning on Christian Unity**

last week. Dr. Manning presented the purpose of the General Convention in making provision for such a World's Conference and expressed the hope that Presbyterians would participate. Dr. Henry Van Dyke, the distinguished author, who has lately resigned his professorship at Princeton, and also declined to be pastor of the Brick Church in New York, expressed great interest in the proposed conference and sympathy with the idea.

A crude and misleading report of his remarks having been printed in the *Sun*, Dr. Van Dyke wrote a letter of correction in which he thus defined his view:

"Christ founded a spiritual kingdom, an invisible Church, which is righteousness and peace and joy in the Holy Spirit. All who love Him and believe in Him and serve Him are in that Church. It is undivided, indivisible, infallible, and imperishable. His disciples organized the visible church or churches to protect that spiritual kingdom and make it effective in the world. Church union represents the agreement of Christians in matters of doctrine, discipline, and worship, or their willingness to ignore their differences in minor matters for the sake of proving their Christian unity in greater and more vital things. . . . Now we have too little Church union. The real unity of Christians is obscured and hidden by hair-splitting creeds, exclusive claims, and ecclesiastical rivalries. Christians who hope to meet in heaven shut each other out from their communions and their pulpits on earth. They plant five or six poor little churches in a town where one good one would do better

work. It will be profitable for them to come together and frankly look their unhappy divisions in the face. That will help them to see how small are the things in which they differ compared with the great things in which they agree. All the visible churches need this.

"No one dreams that the present proposal will promptly result in Church uniformity. But multitudes share Dr. Manning's generous hope that it will lead to a better understanding, a closer cooperation among the communions of Christendom, and so at last, by fellowship and work, to a broader, richer, freer Church union. This will enable the followers of Christ to do more than they are now doing for the betterment of the world. This is why I want it."

The Rev. Dr. James Tuttle-Smith, founder and rector emeritus of the Church of the Holy Sepulchre, this city, died at his home,

**Death of Rev. Dr. J. Tuttle-Smith.**

Oatlands, Ridgefield, Conn., on Sunday, December 18th. He was born in New York City in 1831, and was graduated from Columbia University, and from the General Theological Seminary in 1862.

As a young man he served in the Seventh Regiment, and as a chaplain in the United States Army.

Dr. Tuttle-Smith was for three years a curate in the Church of the Transfiguration, and rector of the Church of the Holy Sepulchre for twenty-five years. He was a member of the Academy of Sciences, the St. Nicholas Society, and the Union League Club. Funeral services were held at his late residence on Tuesday, December 20th.

It has been definitely announced that Calvary Church, now in the new mercantile section of the city at Fourth avenue and Twenty-

**Calvary Calls Rev. Theo. Sedgwick**

first street, will not move up-town for some years to come. To succeed the Rev. Dr. J. Lewis Parks, now rector emeritus, the vestry

elected the Rev. Theodore Sedgwick to be the new rector, at a special meeting held on Tuesday, December 20th. Mr. Sedgwick was born at Stockbridge, Mass., August 2, 1863, and is a graduate of Harvard and of the Berkeley Divinity School. For four years after his ordination in 1890 he was assistant to Dr. Rainsford at St. George's, Stuyvesant Square, after which he was rector of St. John's, Williamstown, Mass., 1894-1900, and has occupied his present post in St. Paul during the last ten years. He was a deputy to the recent General Convention, and is also a member of the Standing Committee and of the diocesan Board of Missions in Minnesota.

The Rev. Archibald R. Mansfield, superintendent of the Church Institute for Seamen, announced on Wednesday, December 21st, that

**Last Service on Floating Church**

the farewell service on board the floating Church of Our Saviour will be held on Christmas Day. This building, about fifty

feet long and twenty-five feet wide, of Gothic design, built on a flat-boat, has long been one of the sights of New York Harbor. Some time soon the floating chapel will be towed to Mariners' Harbor, Staten Island, where it will be used as the chapel of All Saints' parish. Its complete equipment will be moved with the building from the boat to a site on the shore.

Formerly the church on the water was moved to a pier at the foot of Pike street, East River. Latterly, the location was changed to the foot of Market street. In other days it had a large shore congregation, which was dissolved by the changed character of the population of the lower east side.

A portrait bust of the late Bishop Henry Codman Potter is soon to be placed in Grace Church, of which Dr. Potter was rector from

**Bust of Bishop Potter for Grace Church**

1868 until his elevation to the Episcopate in October, 1883. The bust is of white marble, and is being executed by Miss Frances Grimes.

It is the gift of the four daughters and son of the late Bishop: Mrs. Mason Davidge, Mrs. Charles H. Russell, Mrs. William H. Hyde, Miss Sarah Potter, and Mr. Alonzo Potter.

**SOCIALISM OF THE HIGHEST SORT.**

George W. Perkins, until a few days ago a partner of Morgan & Co., is quoted as saying:

Let those of us who are in business be fair with the people and the people will be fair with us.

Let us see and accept the tendency of the times.

The officers of great corporations should remember that such concerns are more nearly public institutions than private property.

The American future has its choice of three methods: First, cooperation through the medium of corporations, with federal regulation and control; second, governmental ownership and management; third, socialism.

Under the method of large corporations regulated and supervised by federal authority with widely distributed ownership and with labor interested in the business, you have all the safeguards and advantages that the most ardent advocate of government ownership could desire.

In broadly distributed ownership among the public and labor you distribute profits to the people and retain for the benefit of business that one great necessary factor which has done so much for American industry—viz., individual initiative.

You leave to men the goal of achievement; you leave their ambition unhampered. This is socialism of the highest, best, and most ideal sort.

## CHRISTMAS IN PHILADELPHIA

## Notable Gifts Made to the Church of the Holy Apostles

## CITY NEWS OF LAST WEEK

The Living Church News Bureau,  
Philadelphia, Dec. 27, 1910

THE news of Christmas Day in Philadelphia would read much like the news of it in many other cities. There are few notable incidents to report. The coincidence of the feast with Sunday means happily rather more emphasis upon the religious significance of the season in the popular mind than when it falls on a week-day, and the gradual adoption of the Christian Year among our Protestant brethren is evident in the universal observance of the day among them. Perhaps more people than ever before kept holy day as well as holiday this year.

One parochial celebration especially worthy of record was at the Church of the Holy Apostles, where a new altar and reredos of oak, given by the congregation in memory of their great co-worker and benefactor, George C. Thomas, were dedicated. The work was done here in Philadelphia, and the design is simple but dignified, and harmonious with the lines of the Church. The daughter of Mr. Thomas, Mrs. Remington, has given an altar cross in memory of her father. Under the care of the Rev. Wilson R. Stearly this famous parish goes forward steadily, meeting the difficult problems of its environment with courage and hope.

It is announced that the Rev. Charles W. Robinson, who recently resigned the Church of the Evangelists, will not go to the diocese of Oregon, as was at first reported, but will take a much needed rest, probably in Europe. The burden of debt which he has carried for so long, first in connection with the growing work at St. Martin's College, and later in the struggle to save the Church of the Messiah, which he took over, in addition to his exacting duties in his own parish, has proved too heavy for him to carry longer. As yet the plans for the future of the important enterprises which he leaves are too indefinite for announcement.

The deep sympathy of the whole diocese is with the Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy, for more than thirty years, whose wife died on Wednesday, the 21st, and was buried from the church on Christmas eve. The Rev. Joseph L. Miller officiated at the funeral.

Reports from the Bishop of the diocese assure his friends that he has at least lost no ground in the past month, though he continues in great weakness.

The Rev. William C. Richardson, D.D., rector of St. James' Church, has issued in pamphlet form, under the title *The St. James' Syllabus in Preparation for Confirmation*, some very suggestive brief notes to be used in confirmation lectures, or put in the hands of candidates as a guide in this preparation for the Sacrament.

## "THE WAY OF A MAN WITH A MAID."

(Proverbs 30: 18-19.)

She sits enthroned upon a truss of straw,  
Earth's fairest, purest, altogether best,  
Mary, the Ever-Virgin, Ever-Blest,  
Spouse of the Spirit, Vessel without flaw,  
Emmanuel's Mother seers of old foresaw.

Quick, to your knees! For, folded on her breast,  
Her new-born Son, the Prince of Peace, doth rest,  
Jesus, the Mighty God whose Will is Law.

Chief among wonders, this of Bethlehem!  
The eagle's trackless path, the serpent's road,  
The ship whose wake in bubbly foam doth fade:  
Even the wise king marvelled before them.  
But where the Word-Made-Flesh hath His abode,  
Let us adore the Man-Child from the Maid.

St. Thomas, 1910.

WILLIAM HARMAN VAN ALLEN.

THE DEEPEST thought of God is not that of a ruler, but of a father; and the deepest thought of men is not that of subjects, but of children. And the deepest thought of God's purpose in our life is not salvation from threatened danger, but the training and development of souls as the children of God. The Father's heart yearns after His prodigal children; and all that we have to do is to come home in penitence and humility, trusting in His mercy and seeking to do His will. To love God and to seek to serve and please Him is the sum of human duty, and it is forever incredible that God should demand any more or be satisfied with any less. The divine aim is to bring men into the loving recognition and acceptance of the divine will. Forgiveness by the heavenly Father is no more difficult than forgiveness by an earthly father, and in both cases what is desired is the establishment of the filial spirit in the heart and will of the wayward child.—*Borden P. Bowne.*

## "EVERY-MEMBER CANVASS" GENERALLY ADOPTED IN CHICAGO

## Vigorous Efforts Made to Increase Missionary Giving

## VARIOUS EVENTS OF LAST WEEK

The Living Church News Bureau }  
Chicago, Dec. 27, 1910 }

AT the monthly dinner of the joint committee of forty laymen on general and diocesan missionary enterprise in the diocese of Chicago, held on December 20th, it was announced that over one-third of the parishes and missions in the diocese have made an "Every Member Canvass" for weekly pledges for all kinds of missions, and that in most of the other two-thirds plans were being laid for such a canvass. The Rev. Dr. J. H. Hopkins, formerly secretary of the Fifth Department, announced that 8,500 copies of his second annual report had been mailed to the 824 parishes and missions in the department. These copies were published free by a layman, a member of the Department's Missionary Council.

The Round Table was addressed last Monday morning by the Rev. Professor M. B. Stewart of the Western Theological Seminary on the subject, "The Available Text Books on Church History for the Sunday School." Professor Stewart showed the inaccuracy and bias of the books most used, and the dry, uninteresting, and unpedagogical methods of those not much used but available, so clearly that the clergy present passed unanimously this resolution:

"Resolved, That an entirely new text book in Church history should be prepared for use in our Sunday schools; and that the president of the Sunday School Commission of the diocese of Chicago be requested to take such steps as may seem best to procure the publication of such a book at the earliest possible date."

The trustees of the Hale Foundation have unanimously selected as the subject for the annual Hale sermon for 1911, "The Work of the Church in Theological Seminaries." The preacher is to be the Very Rev. William C. DeWitt, D.D., Dean of the Western Theological Seminary. Dean DeWitt, as deputy to the General Convention, was the one who brought about the appointment of a committee to investigate for the next convention the state of theological education in our various seminaries. The date of the sermon has not as yet been fixed, but it will probably be in April or May.

A special meeting of the Chicago branch of the Woman's Auxiliary was held last Friday, to hear an address by the Rev. Y. T. Kong, missionary to the Chinese in Honolulu.

**Miscellaneous Diocesan Notes**  
The Rev. Dr. J. J. Wilkins, secretary of the \$5,000,000 Pension Fund for Clergy, is to visit Chicago during January and February, and at this writing his schedule has practically been filled for every available Sunday service during the two months.

The Church of the Atonement, Edgewater (the Rev. C. E. Deuel, rector), comes to its Christmas this year with a fund of \$10,000 pledged, with which the church is to be enlarged. The work of making over the structure, which is one of the most picturesque in the diocese, has already begun.

As a memorial to the victims of the Iroquois Theatre fire, there will be opened on Friday next, the seventh anniversary of the disaster, the Iroquois Memorial Hospital, which will be used only for emergency cases. It will be managed by the city. The president of the Memorial Association is Mr. J. E. O. Pridmore, a communicant of the Church of the Atonement.

St. Martin's parish, Austin (the Rev. R. H. F. Gairdner, rector), appears as beneficiary in the will of the late Mrs. Addie B. Hitchcock. Just what will be the extent of the legacy is not yet apparent, as the estate is still to be settled, but it is believed that it will amount to a considerable sum.

The Rev. W. B. Williamson, lately ordained to the priesthood, has been transferred from St. Timothy's, Chicago, to St. Paul's, DeKalb, succeeding the late Rev. H. W. Heermans. He will take up his new work about the first of the year. The Rev. George Arnold, ordained at the same time, will leave his curacy at St. Mark's, Evanston, at about the same date, to become priest at St. Elizabeth's, Glencoe, succeeding the Rev. Luther Pardee. BERNARD I. BELL.

SPEAKING OF faith and unbelief, the baneful effect of the one and the life-giving effect of the other, Goethe in a remarkable passage in one of his letters says: "The conflict of unbelief and belief is the most real and the deepest theme of history. All epochs in which belief has dominated, no matter what its form has been, have been brilliant, ennobling, and fruitful for time and eternity. On the other hand, those epochs in which infidelity, no matter in what form, has had the upper hand, have been and are of no interest, for the simple reason that no one troubles himself with a knowledge of the unfruitful."

### THE PAPAL COMMISSION ON ANGLICAN ORDERS.

THIS attempted *rapprochement* between the Churches of Rome and England in the last decade of the nineteenth century will always be associated with the names of Halifax and Portal.

There is at Funchal in Madeira a convent hospital served by the Sisters of St. Vincent de Paul. It is a magnificent building founded by an Empress of Brazil, whose daughter died in the island, and commands from its terraces an impressive view of ocean and mountain. Two brothers of the Order act as almoners, and in the winter of 1889 the two so engaged had the temporary assistance of a third, Ferrand Portal. The Abbé Portal, to give him the title by which he is usually known, was born more than fifty years ago in South France. One branch of his family in the old days had turned Huguenot and immigrated to England; but the Abbé's ancestors had always been Catholic. He entered the order of the Lazarists (the name of the brethren of St. Vincent de Paul), was ordained priest, and held the position of professor at the ecclesiastical seminary of Cahors. From his youth he had been interested in theological questions; but the only members of a religious body other than the Roman Communion with whom he had come practically into contact had been the French Huguenots. His sphere of work had lain in the South of France, Spain, and Portugal. Politically he was a democrat and a republican. Of the English Church he knew little, and regarded it as a Calvinistic sect.

One day the Superior of the convent, La Mère Sophie, and the three brothers were surprised to receive a visit from two distinguished English visitors, Viscount and Viscountess Halifax. The visitors impressed their hosts by their evident sympathy with the monastic life. The wards, the galleries, the crèche, the schools, were all visited, and finally, before parting, there was a general conversation on the terrace of the convent. Lord Halifax took the opportunity of informing the Abbé Portal how deep was his interest in religious subjects, and suggested that during his stay in the island they might have some conversation thereon. A walk was arranged, and the Abbé afterwards said that Lord Halifax's first words convinced him that he had met a kindred spirit, a man of fine intellect and great heart. The first walk was not the last. The intimacy between the two was encouraged by Monsignor Baretto, the Bishop of Funchal, and they often met and discussed subjects, theological, historical, literary, the state of religion in their own and other countries; but all their conversation led them to the unhappy divisions that rend the Church of Christ. What Lord Halifax told his friend of England came as a revelation. The Abbé at once grasped, since he had not the hereditary prejudices of the English Roman Catholics, that the Church of England differed *totâ materiâ* from the Calvinistic sects. He believed that it was only necessary to explain matters to alter the official attitude of Rome and to pave the way for the eventual reconciliation of the two Churches. Friendly explanations were, he thought, the chief thing needed, or, as he expressed it, "*Il faut causer.*"

After Lord Halifax left Madeira he and the Abbé continued to correspond and meet, and presently an idea occurred to them to raise the question of the validity of English orders from the Roman Catholic standpoint. So much confusion exists as to the meaning of this attempt that it may be well to state its significance. As Mr. Lacey well puts it in the introduction to the book which we are reviewing,\* "The Catholic hypothesis in its simplest form is that ordination is a gift from God conferred by the ministry of the Church. The Church by the hand of a qualified minister ordains a man, therefore he is ordained. There is no prescribed form. Any form seriously used by a Bishop of the Catholic Church, with the grave intention of perpetuating the ministry as it has come down from Apostolic times, may be taken as adequate." There can be no doubt but that on this standpoint Anglican orders given under the form of the Ordinal in the Prayer Book are perfectly valid. Roman Catholics, however, insist further that the ordaining Bishop must be in communion with Rome. If he is not in communion with Rome the form that he uses may be valid, but it has no warranty in itself. Unquestionably the English ordinal, as compiled in 1550 and amended in 1662, was the work of Bishops not in communion with Rome. It must, therefore, from the

Roman Catholic standpoint, be examined to see whether it possessed a satisfactory form, whether the form, if satisfactory, was intended to perpetuate the Catholic succession. It was further a question whether the Bishops who first used it were themselves Bishops in the Catholic sense, since if they had not been ordained and consecrated they could not, by any form or intention, transmit valid orders.

At the beginning of 1894, the Abbé Portal published at Arras a pamphlet, "*Les Ordinations Anglicannes.*" The interest in the work lay in the fact that the author approached the discussion from the Ultramontane standpoint. He concluded that the English ordination form was valid; he made short work of the discreditable fables like that of the Nag's Head, which calls into question the fact of Archbishop Parker's consecration; but he still gave it as his opinion that the alteration of mediæval forms without Papal sanction of ordination had invalidated English orders from the Roman standpoint. He urged, however, that it was a question which might, even on Anglican principles, be submitted to the Pope as Patriarch of the West. The pamphlet created a considerable sensation in Roman Catholic circles, and was reviewed by the well-known authority on archæology and ancient ecclesiastical history, the Abbé (now Monsignor) Duchesne. The Abbé Duchesne dismissed M. Portal's point as to the abandonment of mediæval forms by the simple argument that such reasoning would invalidate the Orders of the Greek Church, which Rome acknowledged, and even Roman Catholic Orders themselves, since in the first ten centuries of Church history the mediæval forms in question had not been used. The Abbé Duchesne's review made the question one of general discussion, and the Bishop of Salisbury, who throughout took the greatest interest in the question, wrote to the Abbé Portal to express his satisfaction that French scholars were interesting themselves on the subject. In the spring of 1894 a volume written in Latin was published by two English clergymen, our author, Mr. Lacey, and Mr. Denny, to vindicate Anglican Orders from the Roman standpoint. The Latin language was adopted, as it is useless to address the Curia in English, and Mr. Lacey was selected for the work, partly because, as he says in his preface, he was supposed to have some skill in the handling of the Latin language, a supposition which every classical reader of his pages will endorse. The book was well received on the Continent and Mgr. Gasparri, an Italian professor of Canon Law at the Catholic Institute at Paris, and a great authority on the subject of ordinations, took up the question and gave copies of the book to certain of the Cardinals.

In spite, however, of the academical interest aroused in the question, there might have been no practical upshot from it in ordinary times. The practice of the Roman Church to treat Anglican Orders as null, in other words to re-ordain unconditionally English clergymen who seek to minister at Roman altars, dates at least from a decision of the Holy Office or Inquisition of Rome of 1704, given in the case of John Gordon, a Scottish Bishop and Jacobite refugee, and it was improbable that the rule then laid down would have been reconsidered, because of pamphlets and newspaper articles. The discussion, however, coincided with the attempt of Pope Leo XIII. to raise the question of Christian reunion alike in the East and the West. In September, 1894, the Abbé Portal received an intimation from the then Papal Secretary of State, Cardinal Rampolla, that he should visit Rome. The Abbé had recently paid his first visit to England. He had been introduced to several Bishops, had seen some of our churches, had stopped at Oxford with the Cowley Fathers, and was more convinced than ever that the position of the Church of England had been gravely misrepresented in his own communion. In his visit to Rome he impressed this view on the Pope and Cardinals. He was heard with sympathy. "How gladly," said the venerable Pontiff, "would I sing my *Nunc Dimittis* if I could make the smallest beginnings of such a reunion." It was no good to do anything, the Abbé (who, by this time, had fairly grasped the Anglican position) explained, unless the Pope was prepared to make the fullest concessions possible. The Pope appears to have agreed on the following plan: that he should write a letter to the Archbishops of Canterbury and York on receiving an intimation that such an approach would be favourably received, and that conferences should be held between English and Roman Catholic representatives, in which the points which divide the two Communions, including the question of Anglican Orders, should be discussed. Subsequently the Abbé was informed that the Pope had requested the Abbé Duchesne to investigate the validity of Anglican Orders. The Abbé left Rome with a letter from Car-

\*A Roman Diary, and Other Documents Relating to the Papal Inquiry into English Ordinations, 1896. By T. A. Lacey. (London: Longmans, Green & Co.)

dinal Rampolla warmly approving of the proposed conferences, hurried back to England, saw Lord Halifax, and interviewed the Archbishops of Canterbury and York. The latter was sympathetic. The former, who was probably already suffering from the complaint that subsequently carried him off, hardly rose to the occasion. He had been not unnaturally annoyed by that tone which Cardinal Vaughan, the then head of the English Roman Catholic hierarchy, had taken a few days previously at a meeting at Preston when speaking of the English Church, and he unreasonably suspected the existence of some deep laid scheme on the part of Rome, of which Lord Halifax and the Abbé were the unconscious tools. The point is important, as the Archbishop's hesitation played into the hands of Cardinal Vaughan, who made the next move.

This Prelate's life has recently been written by his friend, Mr. Snead Cox. He there appears as an earnest Christian, a good Bishop, and an earnest worker for what he deemed the truth. He, however, regarded the Church of England with undisguised contempt as a Calvinistic and Zwinglian sect. He passionately desired to make converts, and he felt that any interchange of views between the two Churches would effect nothing, and hinder conversions. In January, 1895, he visited Rome, and impressed this view on the Pope and Cardinal Rampolla. He was seconded in his efforts by Abbot Gasquet, the historian of the English monasteries, and the effect was apparent in the change of plan. The Pope determined to treat the question of English Orders as a matter to be decided by his own tribunals. Nothing more was heard of the proposed conferences, and in place of making an appeal to the English Archbishops, the Pope wrote a letter, in April, 1895, addressed to the "English people," of a devotional character in which the English Church was ignored. This was a severe check to the hopes of the reunionists; but the Pope felt at the same time that he could not ignore the question of English Orders, and it became known towards the end of 1895 that a Commission would be appointed to consider them, and that Cardinal Vaughan would be consulted in respect to its constitution.

The method adopted was less fair to the Church of England than the Abbé Portal's proposal. No doubt the question was one of internal importance for the Church of Rome; but it was more than that, as the unity of Christendom was concerned. The Abbé Portal, though disappointed that this plan had been adopted, continued the fight with courage, and at the close of the year 1895 he started in Paris the *Revue Anglo-Romaine* to support the English cause. Finally, the Papal Commission was appointed, and the Pope took care that theologians friendly to the English cause should have seats on it. As originally constituted, the commission, which first met in the middle of March, 1896, consisted of Monsignor Gasparri, the Abbé Duchesne, and De Augustinis, the learned Jesuit Professor at the Collegio Romano, who had recently written a memorandum strongly supporting the validity of English ordinations. These may be described as pro-Anglican. On the other side were Cardinal Vaughan's three nominees, Abbot Gasquet, Canon Moyes, and Father David Fleming. As it was considered that some advantage would be gained from the presence of an Englishman more or less favorable to the Anglican claims, Father Scannell was added. According to Mr. Lacey, he did not believe in the validity of English orders; but he felt that their condemnation would be a calamity to Christendom. It is fair to add that his expenses were paid by Cardinal Vaughan. To the commission was also added, at the same time, Father José Calasanzio de Llevaneras, a theologian and Capuchin, who inclined to Cardinal Vaughan's view. The secretary of the commission was Mgr. (now Cardinal) Merry del Val, the present Papal secretary of state, who was likewise strongly anti-English in his sympathies. Its president was Cardinal Mazzella, an eminent theologian, but of the narrowest scholastic type.

The commission sat in the Vatican palace, an armed sentry stood in the ante-chamber of the hall when it met, and its proceedings were conducted in Latin. The commissioners were, it must be remembered, technical consultants to the holy office, and were not allowed by Cardinal Mazzella to reopen certain theological points, which were understood to have been settled in the Gordon case.

On 21st March, 1896, the Abbé Portal, who was already in Rome, wrote, and suggested that Mr. Lacey should come and assist Mgr. Gasparri with some historical information. Lord Halifax also urged that Father Puller and Mr. Lacey should make the expedition. It will thus be seen that they went merely

to assist their Roman Catholic friends in a matter touching the well-being of Christendom. It never occurred to them to ask any recognition of Anglican orders for the sake of the English Church. In fact, they abstained from asking for an audience with the Pope. Father Puller received a letter and his blessing from Archbishop Maclagan, and on the 8th April the pair arrived at Rome. The Abbé Portal met them at the station, and took them to rooms in the Via del Tritone. The same day they visited the Abbé Duchesne at the French School of Archaeology, and next morning they received a call from Mgr. Gasparri. Both commissioners at once questioned them about the consecration of Bishop Barlow, and for a long time the commission was "All Barlow." Why that inquiry? It was said that Barlow, who was one of the consecrators of Archbishop Parker, was never himself consecrated; but if he were not, Hodgkens, who was another consecrator of the Primate, was certainly a Bishop in the Roman Catholic sense. The question of Barlow's consecration was at the best irrelevant. But Lingard, the great English Roman Catholic historian, more than seventy years ago proved that the idea that Barlow was not consecrated depends on a tissue of absurdities. Nevertheless, the commission spent days on this useless inquiry. But the Pope's Bull on Anglican orders ignored it and, as Mr. Lacey says, no honest controversialist will raise it again. A more interesting point arose in respect to the action of Cardinal Pole in the days of the Marian reaction. Abbé Gasquet had discovered a Bull of Paul IV. in the Vatican library, which seemed to take the view that English orders were then held invalid. Mgr. Gasparri, however, showed that the Bull, if carefully examined, seems to recognize the ordination of priests by the new ordinal, provided they were ordained by a Bishop of the old order. It was also shown that at this time the reordination of priests originally ordained under the Ordinal was not general. In the semi-legal discussions over the Barlow case considerable help was rendered to the Anglican cause by Sir Walter (now Mr. Justice) Phillimore, who was at this time in Rome.

In the preparation of evidence for the commission, Father Puller generally worked with the Abbé Duchesne, and Mr. Lacey with Mgr. Gasparri. Of De Augustinis they saw next to nothing; but one day M. Duchesne brought them his memoir. Its heads are given in the diary, and it is a remarkable tribute to English orders from the pen of a great theologian who was not specially interested in the reunion question. Unquestionably, the greatest historian, the greatest canonist, and the greatest theologian on the commission upheld the Anglican position. In the midst of this discussion our friends saw something of Roman libraries and antiquities. One day they explored the Catacombs with the late Professor Bright, M. Duchesne, and Father Scannell. By the tomb of Pope Marcellinus, Bright broke into a dissertation. M. Duchesne asked Mr. Lacey who was the speaker. "Bright," was the reply. The word pronounced in the English way gave no information. Mr. Lacey explained that he was the venerable historian and professor of ecclesiastical history. "Ah, Brieht," cried Duchesne recognizing an author whom he esteemed, and asked for a repetition of the discourse.

On 22d April Mgr. Gasparri brought good news to the two friends. He had seen the Pope, and told him of the services that they had rendered. "They are at the door," said the Pope, "and I am going to throw it wide open." Towards its close the commission, though it is said to have been somewhat hampered by its president's ruling, seems to have discussed the general character of the Anglican rite, and Mgr. Gasparri asked for information as to the way in which the English ordinations are actually performed. Archbishop Maclagan, who was then staying at Florence, willingly supplied the information. Roman ecclesiastics who saw our Archbishop were greatly impressed. They were specially interested in his former connection with the Army, and one of the Cardinals (Cardinal Parocchi) paid a tribute to the "loyalty of an old soldier."

By the close of the first week in May, the commission had finished its work; but their friends and Cardinal Rampolla advised the English representatives to remain. The report of the commission would soon be submitted to the Cardinals, and it would be well for them to be on the spot. It was suggested that they should visit certain of their Eminences. Mr. Lacey at first demurred. They had, he said, no introduction to the great. "But who at Rome is so great as you?" replied the Abbé Duchesne, in jocular reference to the independent attitude which the Anglican divines had assumed. Accordingly with the Abbé Portal they visited certain Cardinals, and always insisted in their audiences that the only present hope of accom-

modation lay in the recognition of the Anglican claim. Of their conversations Mr. Lacey has made many interesting reminiscences. Cardinal Parocchi impressed them greatly. This distinguished ecclesiastic admitted that a country like England ought to have a great deal of ecclesiastical independence. They also saw the two brother Cardinals, Vincenzo Vannutelli, who was in England two years ago, for the Eucharistic Conference, and Serafino Vannutelli. An admission by the latter of his ignorance of English matters led the Abbé Portal to impose a new task upon Mr. Lacey, the writing of a Latin pamphlet or memoir to enlighten the Cardinals as to the present condition of the Church of England and the condition of theological parties in its fold. So the pamphlet, *De re Anglicanâ*, contained in this book, was written, and it is interesting to add that the Cardinals were especially impressed with the statistical sheet at the end. "Look at these statistics," said Cardinal Steinhuber, "they are most remarkable. All these religious and retreats. Of course, we cannot say at once that these orders are valid; but something will have to be done." The pamphlet commenced on 16th May was finished on the 17th. The same week Mr. Lacey wrote an appendix to the *De Hierarchia Anglicana*. On the two documents he spent ninety hours. The Abbé Portal worked equally hard. Every week he had a long article on the commission in the *Revue Anglo-Romaine*. On the 18th May Father Puller and Mr. Lacey visited the historic Abbey of Monte Casino, where they had an interesting interview with Abbot Tosti (a friend of Mr. Gladstone), who in his youth had been one of the poets of the Italian revolution. He was an old man now, and the Pope allowed him to say Mass seated in his cell. The return to Rome brought fresh work. Mr. Gladstone's famous letter on the Anglican question, intended for the Pope, and addressed to the Archbishop of York, had appeared, and the difficult task was imposed on them of translating it into French. "These things cannot be said in French," said the Abbé Portal sadly. Cardinal Rampolla, however, expressed himself pleased with the letter. The letter is printed in this book. There were now, however, diverse rumors afloat. Father Scannell assured his English friends that there would be a complete condemnation of Anglican orders. "Impossible," said the Abbé. "It is the impossible which happens," said the Englishman. The point discussed was whether the reports of the commission would go to the Cardinals of the holy office or to an independent commission of Cardinals. If to the former, nothing could be expected at the best but a *dilata*, that is, no decision. To effect this, M. Portal had worked. If it went to an independent commission the prospects were more favorable.

Meanwhile, their opponents were not idle. Cardinal Mazzella had submitted the *De re Anglianna* to Abbot Gasquet and Canon Moyes, who had also remained in Rome. After consulting with Cardinal Vaughan they put forth a reply known as the *Risposta*, written in Italian. This document, which Mr. Lacey publishes, endeavors to portray the Church of England as a Calvinistic or Zwinglian sect in which High Churchmen have no proper place. It contains the extraordinary statement that only in a few Anglican churches is the Holy Communion celebrated more than once a month, and that only Ritualists believe in Lenten services and missions. The Memorandum had unhappily a great effect on the Cardinals, and its influence may be traced in the tone of the Pope's Bull on English orders. It was unfortunate that the Cardinals could not read Mr. Lacey's criticisms on the *Risposta*, contained in this volume. On Corpus Christi Day there was a procession of the Blessed Sacrament in the streets of Rome, the first since the occupation of the city by the Italian government, and in this the Abbé Duchesne took part. His friends were full of the news that he was about to visit England to receive an honorary degree from Cambridge. On 8th June Father Puller and Mr. Lacey took farewell of Cardinal Rampolla, who assured them of the Pope's impartiality, and while the former went to Milan the later returned with Abbé Portal to Paris. Here he, at the Catholic Institute, again met Mgr. Gasparri, and also had an interview with M. Eugene Tavernier, the editor of the great Ultramontane organ, the *Univers*. Ultramontane as he was, M. Tavernier showed himself worthy of the best traditions of the Gallican Church in the warm sympathy with which he aided Anglicanism at the crisis. On 12th June Mr. Lacey was back in England.

The end everyone knows. In September, the case went to the holy office, and in September came the Bull *Apostolicae Curae*, condemning Anglican orders. The Pope had adopted the history of the *Risposta*. The Archbishops of Canterbury and York published a reply that fully satisfied all English

Churchmen. To this the Pope rejoined in a courteous reply, published for the first time in this volume, which did not carry the controversy further.

And was this all the end of the Abbé Portal's hopes? No. The beginning of a better feeling between two Churches has been made. The most thoughtful men in the Roman communion now know something of the Church of England. Many Churchmen also have a better comprehension of the Church of Rome. It is now allowed that the Bull *Apostolicae Curae* is not an infallible utterance. The dangers which threaten all Christianity must tend to bring the two Churches together. In days to come the Abbé Portal and his English friends will be regarded as the pioneers of a great and Christian enterprise.

For this reason Mr. Lacey's book must have a deep interest for all who seek to understand the Christendom of the present and the future. English Catholics and Romans still need to understand each other better, and the moral is found in the words of Abbé Portal, "*Il faut causer*"—*Church Times*.

### SYMPATHY.

O Sympathy, the wondrous pow'r which springs  
Within the human heart, for human woe;  
That longing to alleviate the pain,  
To wipe the tears which from deep sorrow flow;  
That wondrous pow'r which leaps across all time  
And bridges o'er the distances of space,  
And makes the heart beat quicker for the pain  
Of one unknown and ne'er seen face to face;  
That pow'r which ent'ring into tone and touch,  
Although no words are found to speak the part,  
Yet bears with them a tenderness of love  
Which oft brings soothing to the wounded heart!

O Sympathy, which flies around the world,  
To watch the bedside of a man whose life  
Has drawn the eyes of nations to his land,  
To wait now breathless on his latest strife;  
And when that strife is o'er, the great world halts  
And lays its tribute on his resting place,  
Telling, but softly, how he failed or fell,  
Off'ring the gentle Sympathy of grace!

O Sympathy, that pens the written words,  
To carry comfort to a distant heart,  
That springs responsive to the hand and eye  
E'en midst the bustle of some busy mart!  
For Sympathy can flow to strangers' needs,  
Can speak without the accent of a sound;  
And Sympathy will rise from unseen wells  
Where'er the need of Sympathy is found.

O tender Sympathy, that fills the breast  
With pity, and that calls the ready tears  
At hearing of a tale of pain and woe,  
Or when a cry of anguish greets the ears;  
That makes one wait in tense anxiety  
The outcome of a strife 'twixt life and death;  
That makes one hear of suff'ring and distress,  
With burning head and quickning of the breath!

All this is Sympathy, but O, the force,  
When 'tis a loved one who has tasted woe,  
When 'tis a kindred heart that beats with pain,  
And well-loved eyes from which the hot tears flow;  
Then all the world seems naught beside the thought  
That this dear one has anguish deep to bear,  
And thine own heart is torn, as by the knife  
Which does the heart of thy beloved one tear.  
Then is the time, when in a silence deep  
Thou hold'st the sufferer clasped unto thine heart,  
Kissing the burning cheek and streaming tears,  
Of their deep bitterness thine own a part;  
Then come the crooning words, which in themselves  
Are nothing, but that they would voice the cry  
Of love and Sympathy which from thine heart  
Goes forth to meet each sobbing breath and sigh,  
And with the tender touch and loving tone  
The cry of sorrow and the struggles cease;  
For Sympathy has worked its tender charm  
And love has eased the wound with balm of peace.

God-given gift, from heav'n sent down to earth,  
By Him who wept for mortals bowed with woe,  
Whose Hand was stretched in healing and whose Voice  
Spoke words of comfort while He dwelt below;  
Sweet Sympathy, that binds in mystic bonds  
Our hearts with pity and with tender love!  
O Sympathy, that flows unmeasured forth,  
Alight as with a radiance from above.

Orlando, Fla.

ELIZABETH H. RAND.

ONE NEED not run to and fro to seek out God. He is not far away. He stands before our door and waits. To him who is ready and opens to Him, He enters in. He delays not.—*John Tauler*.

## HOW IT LOOKS TO A FOREIGN MISSIONARY.

BY THE REV. ROBERT E. WOOD.

WHEN I was in Kuling last summer I heard a lecture by one of the best Protestant missionaries in China. From a Catholic point of view it was most interesting. It was an appeal to abandon denominationalism and what he called "Western statements of doctrine" (meaning Westminster Confessions, Thirty-nine Articles, etc. etc.) and give Christ and Christ only to the Chinese. A fellow priest of our mission was sitting near me, and I whispered, "He's groping for the Catholic Church." The reply was "They *all* are." I began to think with pride and joy of our own Catholic position in China, both as to name and fact. For, as everybody knows, we have no other name than Holy Catholic for the Church in China. There is no equivalent for "Protestant Episcopal" in Chinese, nor have we any denominational statement of doctrine—the Thirty-nine Articles not being in the Chinese Prayer Book at all. I began to congratulate myself that the lecture did not apply to us. We have no "Western Confessions of Faith." We have the Catholic doctrines only which go back, behind the divisions between East and West, to the days of the one Church when there was neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ was all and in all.

Yet in giving the matter further consideration I began to discover that, in spite of our splendid beginnings, there was yet a number of particulars in which we were giving the Chinese distinctively Western and Anglican ideas, as if they were a part of the original deposit. This mistake is due, of course, to our insular and provincial ecclesiastical training and to the fact that we cannot get free from the notion that we are here in the interests of the P. E. Church in the U. S. A. and are bound to represent her faithfully even in her localisms, whereas of course, we are here to plant Christ's one, holy, Catholic, Apostolic Church.

There are many peculiarities of Anglicanism which we ought not to think of perpetuating in the Chinese Church. In regard to them it ought to be our policy to ask: "How far back can they be traced?" If they can not be found earlier than some act of Parliament in the sixteenth century, that ought of itself to be enough to condemn them and they should be rejected at once. As our Protestant friend would say, "They are *Western*. We cannot give Christianity to the Chinese in this peculiar foreign dress." It must always be our aim to give what is common both to Anglicanism and to the primitive undivided Church, in other words to give what is Catholic and Catholic only. It is wrong to require anything else.

Let me illustrate: The great Yang tse river which flows past us here is a tremendous stream, deep, swift, wide, very muddy, and about the color of *café au lait*. Travelers tell us, however, that where it takes its rise, up there in the far-off mountains of Thibet, it comes forth a perfectly clear, limpid stream and thus it flows on uncontaminated for some distance. But as it increases in volume and force it begins to wash away the soil of its banks and is forever carrying along with it quantities of extraneous matter which it has gathered in its course. It ceases to be the beautiful, transparent stream and becomes the thick, brown, muddy river. Now the Church of Christ is, in its origin, like the stream of water of life which St. John saw in the vision, clear as crystal, proceeding out of the throne of God and of the Lamb. It takes its course through the world, and for some time retains its purity and is unsullied by contact with men. But afterwards extraneous matter, which was no part of the original stream, begins to fall into it and to mingle with it, and to be borne along by it.

This is what happened to the Church in England and America. She has washed from her banks enough of the soil to discolor her, so that some Churchmen think that the original had always this local Anglican color. This is a great mistake. Many Anglican usages are *suü generis*, and are nowhere else to be found. Such, *e.g.*, are Morning Prayer and Ante-Communion as the regular Sunday worship, the Thirty-nine Articles, "Black" rubric, the denominational name "P. E.," besides a great deal of mud of controversy and insular prejudice, very unlovely, which has nothing whatever to do with the primitive source. As in the case of the Yang tse river water, there must be a careful process of settling and filtration in order to take out the silt before it is fit for use. We must take care that we do not give to the Chinese unclarified water to drink. We must get the pure, unadulterated Catholic truth of the first

centuries and give that only to the people to slake their thirst, rejecting all else.

The monastic office of Morning Prayer is a beautiful thing in itself and redolent with local piety and devotion. But it is preëminently Anglo-Saxon, and is indeed out of its place and element when detached from its own peculiar surroundings and given to the people of the Orient as the great act of worship of the Lord's Day, instead of the Eucharist. The latter, as every one knows, has always been the central act of worship of the whole Catholic Church. Departure from this rule cannot be traced back farther than Cranmer, and is distinctively local and uncatholic. Why should the Chinese have to swallow our mistakes and departures from primitive use? Why should they have Morning Prayer substituted for the Lord's own service on the Lord's Day, just because the P. E. Church in the U. S. A. does? What has *that* to do with it? Why should they *not* have the Eucharist as the Catholic Church from the earliest days has invariably had (with the one exception of the Anglican Church since the days of Edward VI.)? What presumption on our part to set ourselves against the whole Church of every clime and age and expect these Oriental lovers of antiquity to follow *us* and our local modern ways! If any one has doubts as to whether the Chinese love the Eucharist, let him come any Sunday morning early to St. Saviour's, Wuchang. He will find a choral celebration with sermon, the chief service of the day, very hearty and reverent, and very well attended—far better, in fact, than the other services of the day which come at much more convenient hours. Best of all he will find that the primitive custom of weekly Communion is very generally observed. The Sunday communions average about sixty.

One other instance: We are trying to get a standard translation of the Prayer Book which can be used by English and American Church missions throughout Mandarin-speaking China. Where the two books differ there are alternative forms. In looking over the tentative version recently, what was my horror and astonishment to find a ponderous Chinese translation of the "Black Rubric" which occurs at the end of the English Communion office. One naturally asks, What on earth has *this* to do with the Church in China—a decision of a Puritan parliament of some three hundred years ago, discolored with the mud of bigotry and intolerance of those days, but, worst of all, uncatholic and untrue? As we all know, our own American Church repudiated it from the start. And *this* it is proposed by some to give to the poor unsuspecting Chinese Church to drink as if it belonged to the pure stream which flowed from the Rock! O, when will we ever learn to distinguish between the stream itself and the soil and rubbish which it is carrying along, between what is really pure, primitive, apostolic, Catholic, from what is merely local, irrelevant, and unessential? What possible concern is it to the holy Catholic Church of China that a far-off Puritan parliament and a local Erastian Church of by-gone days chose to deny the Catholic doctrine of the Real Presence of Christ in the Blessed Sacrament? Let us hope that our American Church in China will arise as one man and protest against this rubric appearing at all in our new Prayer Book. Why should it not share the same fate as the Articles and the name "Protestant Episcopal"?

Now my reason for writing all this is, that being sent by the Board of Missions of the American Church, one ought in justice to explain his position. If I thought for one moment that it was required of me to make Protestant Episcopalians of the Chinese I would resign at once. But this I know full well is not required.

Our Protestant friend in his lecture emphasized very strongly that we are not out here "to represent Baptist, Presbyterian, or Episcopalian Boards, or to make Baptists, Presbyterians, or Episcopalians of the Chinese, but followers of Christ." Thank God our own Chinese Christians don't even know what a Protestant Episcopalian is. Whenever they speak of the Church in America they know her by no other name than that which they use of their own Church. They simply prefix the word for America instead of China and there you have it—"American Catholic Church." What more natural or simple! In the English version of the canons of this missionary jurisdiction we have—"The holy Catholic Church in the District of Hankow is in communion with the P. E. Church in the U. S. A.," etc. But in the Chinese version it is—"in communion with the *American Catholic Church*," etc. Our Chinese don't know the nickname.

We, of the Church of China, feel like saying something

like this to our mother the American Church: Dear, kind mother, you must overlook a little natural pride on our part, in our larger view of the world-wide Church. There you are like a dear old lady living in her village, beloved by all her children and relatives who delight to call her "Aunt Mollie." The name is full of tender associations and they are all loth to give it up. But of course that isn't her real name. And you likewise cling to the nickname, "Protestant Episcopal," which your loving children call you. And yet our "Aunt Mollie" is entitled to the grandest inheritance and the most noble and royal name in Christendom. She is a queen, if she did but realize it. Why doesn't some one tell her! And you—think of your glorious Catholic heritage! Why not accept the title which proclaims your right to it?

You surely do not expect a traveler from China, *e.g.*, to know you by your nickname and to address you as "Aunt Mollie," even though he hears all the family and the neighbors doing so. It would hardly be good form or respectful on so brief an acquaintance. He knows you are of the blood royal and he is shocked at people's familiarity and want of respect. Dear Mother, do put on a little proper dignity before the people of other lands. Tell the family and neighbors that they must break themselves of the habit of calling you by a nickname, however sweet and tender to them, and begin at once to address you as they should.

Think a moment, Mother, which shall it be: "Aunt Mollie" or "Mary the Queen"—"Protestant Episcopal" or "Catholic"?

We, in China, cannot understand why you hesitate one moment.

## SWEDISH ORDINATION FORMS BEFORE 1571.

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

THE late Bishop Otto Ahnfelt of Lincöping was one of the three Swedish Bishops appointed after our conference at Upsala, on their part, to go on with the negotiations. Before his lamented death he called the attention of the Bishop of Salisbury to a matter which had entirely escaped me. The Bishop of Salisbury brought it to my notice, while in Cincinnati, and we examined it carefully together. This matter is, in brief, the existence of a manuscript *Kyrko Ordning* by Archbishop Laurentius Petri the elder, dated ten years before the publication of that Church Order which became authoritative. Those curious to see it may find it in the Newberry Library in Chicago, in Volume XXIX. of the *Acta* of the University of Lund (1893).

While I do not possess a copy, I have some comments upon it by Bishop Ahnfelt, and some notes by Dr. Olof Holmström, in the same *Acta*, Volume XXV., which are of interest. My examination of these authorities is very recent.

In the *Kyrko Ordning* of 1561, the Ordinal for Priests was substantially the same as afterward adopted. But there were material differences in the Bishop's Ordinal. This, in fact, embraced two distinct forms. One form was to be used when *Electus* was only a layman; and was identical with the form used for conferring the priesthood, with, naturally, the change of the word *prestembet*, wherever it occurred, into *biskopsembet*, of which an example is seen in the Ordinal of 1571.

Should, however, *Electus* have already received priest's orders, another form was prescribed, much less developed than that of 1571. It is extremely brief. It uses the same Epistle and Gospel as in 1571, and the same exhortation following, descriptive of the dignity of the Bishop's office; but there is no examination, and the collect for Teachers, which occurs early in the office for 1571, is fitted to the position, immediately after the laying-on of hands and the Lord's Prayer, which was afterward taken by the prayer specifically mentioning the Bishop's office. These two prayers may be found on pages 12 and 15 of my little book of collected papers on the subject. It has occurred to me that these prayers may have been simply interchanged in position, as the collect for Teachers was, in the Ordinal of 1571, the second of two collects following the litany; and in 1561, two also were provided for, without being specified; but it is equally possible that the second collect was general in character.

The manuscript is so limited in extent that it doubtless omits details in the mind of the compiler, such as a preliminary address. And, after long reflection, I am not disposed to question its sufficiency. But I feel sure that its baldness would

distress some of our students, and add to any doubts they may have had on the general subject.

Hence, it becomes important to determine whether it was ever used; and to this question I have given careful attention as far as my materials go. The question may be divided into two, and the first would be, Was any layman consecrated *per saltum*, by the first provided form? The answer to this must be, No. The form must have been provided, in the uncertainty in the old Archbishop's mind, as to how far King Gustavus or his successor might go, in attempts upon the integrity of the episcopate. But the episcopal lists show everyone appointed to have been already in the exercise of the priest's office.

Second. Was the second form ever used? On this point I am doubtful, and my readers are entitled to know the evidence. The date, 1561, is the year of King Eric's coronation. We know from the Archbishop's own testimony that he endeavored to have this *Kyrko Ordning* confirmed by the king, and was unsuccessful. Still, as there was no other, that we know of, in actual use, he may have used it in the consecration of *Nicolas Olavus Helsingus* to Strengäs in 1561. This consecration does not make one of the links in the succession. This is the *only* episcopal consecration occurring in Eric's reign, and King John the Third, though he did not immediately show his disposition, was an out-and-out reactionary.

*Jacobus Johannes Westrogothus*, who was consecrated to Skara in 1570, the year before the authorized *Kyrko Ordning* was published, is a material link. Was he consecrated by the jejune form of 1561? My answer to this is, No; and (a) for the plain reason, that the Archbishop was ready to publish his *magnum opus* the following year, and did not do so until he had obtained King John's confirmation of its contents. This must have taken some time. And again, because (b) the see of Skara did not become vacant until some time in 1570, and the regular order of filling it would take enough time to bring the consecration of Westrogothus, of which I have not the exact date, well on into the year. It may therefore be confidently asserted that J. J. Westrogothus was consecrated by the 1571 form, already prepared for confirmation and publication.

There is, however, one more reassuring element. The consecration of *Abrahamus Angermannus* in 1594, which traces to Westrogothus, was by four prelates of whom two trace back through *Laurentius Petri* the younger to *Bothvid Sunonis*, who was consecrated in 1536, before the earlier ceremonies went out, and who consecrated *Paulus Juusten* to Wiborg in 1554. Just what Bothvid's views were would be hard to say, but *Agricola*, who was consecrated the same day with *Juusten*, and whom *Juusten* succeeded in Abo, certainly regarded himself as a Catholic Bishop, and *Juusten* was entirely willing to use all the old ceremonies when he consecrated *Laurentius Petri* the younger in 1575.

While I am writing, I would like to point to an omission at the foot of page 14 in my little book, *The Swedish Church*, etc. The words, "Our Father," etc., should follow the words, "Let us pray." They were in the proof, but the linotype must have broken. Also in the preceding rubric the word *responsium*, should be *responsorium*, and *ordinandi* might better be *ordinandus*. It was meant for a genitive singular, but the nominative form is perhaps better.

I find myself also corrected in the statement that we do not know that Bishop *Ingomar* of Wexiö did not assist *Petrus Magni* in the 1528 consecrations. It is known that he did not leave his diocese. What is not known is whether *Vincentius*, a Vicar Apostolic, who was in the kingdom, assisted or not. So, Bishop Anjou.

THE ARGUMENT against unbelief from reason Mr. Gladstone puts effectively:

"I contend that the skeptic is of all men on earth the most inconsistent and irrational. He uses a plea against religion which he never uses against anything he wants to do or any idea he wants to embrace, viz., the want of demonstrative evidence. Every day and all day he is acting on evidence not demonstrative; he eats the dish he likes without certainty that it is not poisoned; he rides the horse he likes without certainty that the animal will not break his neck; he sends out of the house a servant he suspects without demonstration of guilt; he marries the woman he likes with no absolute knowledge that she loves him; he embraces the political opinion that he likes, perhaps without any study at all, certainly without demonstrative evidence of its truth. But when he comes to religion, he is seized with a great intellectual scrupulousity, and demands as a pre-condition of homage to God what everywhere else he dispenses with, and then ends with thinking himself more rational than other people."

## AS OTHERS SEE US—THE CHURCH IN NEW YORK.

A SERIES of "American Sketches" by an unsigned "special correspondent" was commenced in the (London) *Church Times* of December 2d, and will be of especial interest to such American Churchmen as care to see themselves and their associates "as others see them." The series begins with experiences in New York. Whether its scope will ultimately include other cities does not yet appear.

The first of these papers related particularly to a Sunday service witnessed by the correspondent at St. Bartholomew's Church, at which the rector, Dr. Leighton Parks, preached the sermon on the title, "Protestant Episcopal," which was lately reviewed editorially in *THE LIVING CHURCH*.

"I have often wondered," says the writer, "what could be said in favor of the title 'Protestant Episcopal' for the Church of the United States. Now I know, for I heard a bright and eloquent sermon on the Sunday following the decision by the General Convention to adjourn the discussion of the subject."

"The service, to an English Churchman, was bewildering. To my simple mind it was most ritualistic. The church was St. Bartholomew's, in Madison avenue, New York. We were ushered into beautiful seats, with beautiful cushions, and with beautiful carpets on the floor. The electric lights were focussed on a wonderful reredos taking up the whole east wall. We were handed some printed papers giving the details of the music, the names of the choir, the name of the soloist, and generously giving a special line to the harpist." After relating various details of the service, as that "in the *Te Deum* the baritone kindly turned to us and sang 'When Thou tookest upon Thee,' at us," and that "the congregation did not trouble itself with much reverence: even the vested choir-girls sat during the prayers," the writer treats of the sermon as follows:

"The sermon was eloquent indeed. It told us the history of the word 'Protestant.' It was a new history, and I wonder what the Protestants of Liverpool would think of it. 'Protestant' means a 'protest against any limitations of the Gospel of Christ.' It was not meant as a protest against Romanism at all. It was really a positive and not a negative word. It was a word to be proud of, indeed, since it connoted the very opposite of what the rest of us usually think. Then it was not surprising to find that the commonly-accepted history of the American Church did not suit the preacher. There are blots on the English Church in this connection, but to tell a Madison avenue audience that the American clergy protest against the regal domination of the Church of England, and that in some way 'Protestant Episcopal' declares this fact, is something quite new. What would the Scottish Bishops think of the idea that they passed the Apostolic Succession to a Church which was protesting against the King's relationship to the Church of England?"

"Then, of course, we had an outburst of rhetoric on the subject of the sister Churches. What would the Methodists think? 'They would say of us, Ichabod—Ichabod—our glory is departed.' It was an amazing utterance, for if the Methodists think so much of the Protestant Episcopal Church, why don't they join it? To the preacher the glory of the American Church is in her name. He is not satisfied, apparently, that the Church of England should never use the word Protestant, and, if his claims are to be taken seriously, he has severed himself from communion with the English Church, since all his hope and trust is in that magic title, 'Protestant Episcopal.' Those who wanted to change the title were wicked sacerdotalists, whose minds were made up, and they were pegging away at a complacent majority, who might say, 'O, let them have what they want.' Then he came to his peroration, woe to us if we change this title. 'This great Church has fulfilled her mission through her protest against the limitations of the Gospel of Christ.'"

The second paper begins by dealing with New York's benevolences. "Philanthropy stares at one from every side." "Hospital follows hospital as we pass along the East River." The writer thinks he detects a "danger lest the organization of philanthropy and benevolence by the Church should shut out the ethical values." "There is an unmistakable air of complacency over the well-doing." "The competitive spirit in philanthropy in this amazingly wealthy city has re-acted upon the Church. She is not behind the other religious bodies in good works. In some respects she is ahead of them, in outpouring, in organization, in width of charity, and in tenderness of thought. But the unfortunate fact is that her successful efforts have led many to suppose that only herein lies the comparison. It may be that Mr. Bryce is right in his estimate of the American Church, but I should imagine that she suffers not because she has made too high a claim, but because her claim is unworthily low. She has splendid machinery. Oratory and music of the highest are at her command. All that the arts can do are brought to her service. Her members claim for her the undeniable superiority in charities and in choirs, in oratory and organization. Again and again, devout laymen have made the claim, and have expressed surprise that I should be unmoved, since all I ask is that she should assert that she is Catholic.

"An eminent architect in New York said on the day that this was written that what New York needed was a forty-story building

with a Cathedral on top of it. We had searched Broadway for a religious journal, and had found nothing but *The Catholic News*, "published on behalf of the Hierarchy," and that proved on examination to be something other than we sought. Of the journals which we could buy I say nothing; no doubt someone in Broadway reads religious papers, but the bookstalls do not think so." [The pathetically few places at which *THE LIVING CHURCH* finds purchasers evidently were not visited.]

"This is not to say that the Church is listless. By no means. St. Paul's provides a Sunday service at 2:30 A. M. for night workers. Trinity and Grace Church provide daily services in abundance. There is no lethargy, no lack of effort. But there is a danger of lack of unction. There is a danger lest this beautiful oratory, with its perfect gestures, its elaborated lights and shades of utterance, its intensely dramatic presentation of salient points, should be so concerned with the machinery of presentation as to forget the message. There is a danger lest these beautiful choirs, with their remarkable, though very modern exaggerations of effects, with their harp accompaniments and their artificial tremolos, all accentuating the sentimental type of hymn almost invariably chosen in America, should fail to sing the joy of redeemed sinners. There is a danger lest the foot of the Cross in New York should seem to be carpeted, and behind the square pews of our youth (revived in New York) there should be the terrible social distinctions, against which we have fought so long in England."

One curious comment is this:

"I would urge that in all the accessories of public worship our brethren in America should be a little less scornful of historic contributions. Of all the hymns I have heard here, only one was written before 1850. Sunday follows Sunday, and one is given 'new' hymns to sing, even at Mass. I would say nothing disrespectful of them. They sing (in soft notes) of peace and calm; they sing (with proper organ illustration) of birds that carol by early dawn; they sing (with harp interludes) of golden radiant clouds. For myself, I think I will prefer one of the Eucharistic hymns of the English Church. There is room in the American Church for a movement which will tend to the consideration of definite objective teaching in the popular hymnody. The influence of the successors of Ira D. Sankey is much too evident."

And there is the following promise for the future "sketches":

"So far, the situation has merely been outlined. There is occasion for hope. We shall see that in the world of economic practice there is a yearning for Christ. We shall see that true social reform is desiderated, and that Churchmen are learning to stand up for cleaner and loftier public life. In short, we shall learn that out of this great country of free individual wills there is arising a sense of corporateness which, so far, has been singularly lacking. Protestantism of the Dublin kind has had its day. The day is coming for an older Faith to conquer the New World. We shall see evidences of the coming of that day as we proceed."

## THE OFFERING OF THE MAGI.

By HAYWOOD TUPPER.

**G**OLD, frankincense, and myrrh were the gifts of the Wise Men who had seen the Star of the Nativity in the East, and had come to Jerusalem in search of the infant King of the Jews.

The symbolism of their offerings was finely significant. Gold, the tribute of loyal subjects to a sovereign: frankincense, a natural resin which burns with fragrant flames, sacred to Deity and emblematic of worship; myrrh, also a product of the forest, of medicinal value, prophecy of the cruel wounds that the body of Christ would receive.

St. John tells us that when Christ had been crucified, Nicodemus brought a mixture of myrrh and aloes, and Nicodemus and Joseph of Arimathea wound the body of Christ in linen clothes with the spices.

Coherent in prophecy and fulfillment was the emblematic import of the offerings of the Magi to King, Deity, and Victim.

St. Matthew records that Herod was troubled when he heard of the advent of this King of the Jews, yet did Herod, past-master of distrust and suspicion that he was, trust so great an event as the finding of the young King to be reported to him by these unknown pilgrims. How easy and characteristic to have sent some of his all-too-obedient courtiers to accompany the Magi and to attempt the tragedy of Bethlehem earlier! "The astute Herod, not used to works of impiety and cruelty by halves, left the whole success of his design to these strangers."

A commentator has noted that the "Flight into Egypt" of the faithful guardians, SS. Mary and Joseph, with the infant Jesus, was provided for by this gift of gold by the worshipping Magi.

These offerings of the Wise Men may be reproduced by each of us, for we, too, may have the blessed privilege of open-



ing our treasures, and presenting gold, frankincense, and myrrh to the Son of God; giving of our material possessions—which gold ever represents—for the support of His kingdom, His Church on earth; offering frankincense, the fragrant flames of the soul's adoration to the Deity on High, who, sung by angels, came to the lowly manger that He might reign in the hearts of men; and myrrh, sympathy, healing, aid for the physical needs of our human brothers.

More than nineteen hundred years have passed since the Wise Men found the Infant King, but we can, each and all, after the lapse of these centuries, make a Bethlehem of our lives, and enshrine the Son of God for our Christmas devotions.

"Oh come, let us adore Him,  
Oh come, let us adore Him,  
Oh come, let us adore Him, Christ the Lord."

### THE WONDERFUL YEAR OF THE LORD.

BY DEACONESS M. T. PATTERSON, PD.M.

**H**AVE you ever looked into a large, well-made kaleidoscope and, turning it slowly, studied the wonderful, ever-varying patterns seen therein? Numberless patterns, seldom repeated, and all produced by a simple device with tiny bits of colored glass—these falling together now, and away from one another at the next turn.

So it is with the feasts and fasts of the year of our Lord—ever changing with the changed relations of the sun and moon and the God-appointed week; ever making beautiful and yet more beautiful combinations of the great truths which the holy times and seasons teach.

The year upon which we have just entered is a most unusual one, as may be seen by a few comparisons. First, since Christmas comes on Sunday, there is the long Advent season of full four weeks, something which has not occurred for six years and will not come again until 1921—eleven years. This makes Advent Sunday fall on its earliest date, November 27th, while next year, when the season is shortest—three weeks and a day—Advent Sunday is latest, falling on December 3d. And since Advent begins with the Sunday nearest St. Andrew's Day, which comes this year on Wednesday, and in 1911 on Thursday, it will be seen that two St. Andrew's Days fall between Advent Sunday, 1910, and Advent Sunday 1911—one belonging, of course, to the latter Church year. So, although the secular year has, as usual, fifty-two weeks and a day, the Church's year has, because this extra day is the Lord's Day, fifty-three weeks lacking one day.

So much for Advent and the falling of the days timed only by the sun, when Christmas and New Year come on Sunday. There are also wonderful combinations following Easter and the other days regulated by the moon. Let us look backward to last Easter, which fell on March 27th, within five days of its earliest limit, bringing the Annunciation on Good Friday as it is said to have been the year our dear Lord died.

Whitsunday, the fiftieth from Easter, and its octave, Trinity Sunday, came so early that the altar services for the Trinity season fell short before the late Advent, and that for the last of the Epiphany Sundays, while telling the purpose of the Redeemer's first coming rang out the warning of His coming again.

Thus another unusual combination is seen. The last of the Epiphany services was used on November 13th, the Sunday before "Stir-up Sunday"; and the late Easter (April 16th) of 1911 provides for the use of the remaining five during the Epiphany season, where last year there were but two. This also leaves the Christmas "forty days" intact, and the Feast of the Presentation of Christ will be celebrated amid the festival greens with no dimming of its brightness through encroachments of the pre-Lenten season.

Last year St. Barnabas' Day came on the third Saturday after Trinity Sunday; this year it coincides with that great feast.

Other changes might be noted, but it will suffice to add (1) that this year the Transfiguration (August 6th) falls on Sunday, so that it will be possible in some places, at least, to observe more duly that much neglected feast; and (2) that St. Andrew's Day, by falling on a national holiday (Thanksgiving Day) next fall, will make possible a more general and Churchly observance of that day than may be looked for again until 1921 A. D.

A TALENT shapes itself in stillness, but a character in the tumult of the world.—*Goethe*.

### GOD'S LITTLEST YEAR.

I had a dream, one snowy night,  
In which God spake and said to me,  
"Thou morsel of mankind, canst tell  
What giv'st Me most delight in thee?"

I answered not: what could I say  
To Him who held within His Hand  
The universe, and who could strew  
Dire devastation o'er the land?

How could I speak to Him of praise,  
Whom angels praise forever more?  
Or yet of gifts to Him who gave  
The Gift of gifts long, long before?

"Nay, 'tis not these"—He read my thoughts—  
"Nor yet thy pains, nor yet thy tears:  
What givest Me in thee delight,  
Is thy grave patience with My years;

"Is thy grave patience with My years—  
My little years," He said and smiled:  
And through the radiant Gates I saw  
Come wonderingly a rosy child.

"It is My littlest year," God said,  
"Quite inexperienced and frail."  
And suddenly upon the night  
A thousand organ-pipes pealed "Hail!"

"All hail, New Year!" triumphantly  
Clanged out the great bells far and near:  
And into human guardianship  
Walked trustingly God's littlest year!

LILLA B. N. WESTON.

### A NEW YEAR'S THOUGHT.

BY MARIE J. BOIS.

**M**ANY indeed are the thoughts which arise in an earnest mind as once more it faces the mysterious and solemn arrival of a new year, shrouded in the impenetrable veil of the future which no mortal ever lifted, except it was given to him to have a "vision of God" and with it, a mission to his fellow men. Many, indeed, are the questions which, with human impatience, we should wish to have answered at once, but for the Master's gentle warning, "What I do, thou knowest not now; but thou shalt know hereafter." And so we, His disciples, would face the new year, not in idle wondering nor in groundless surmisings, or worse still, with thoughtless indifference, for we know the faithfulness of our God and we put our trust in our Lord, but out of the many questions clamoring for an answer we would take one which primarily deals with the past, a heart-searching question indeed, "Have I ever brought one soul to Christ?"—not only, "Have I strengthened or weakened my fellow travellers on their heavenward journey? Am I helping or hindering them even now on the way?" but also, "Have I ever brought one to Christ?" And, if we do not know this heavenly joy, shall we not this year, which may be our last here on earth, have this before us as our one supreme aim and ambition, this as our joy: to save a sinner from eternal death by bringing him to Thy cross, O blessed Lord!

If each and every one of His followers began the New Year with that one great desire, asking for that one special gift: the salvation of an immortal soul, is there a doubt that God would grant us our earnest, faithful, and loving petition?

And after all, what more natural thing would there be for a Christian than to long for just that one thing: the joy of bringing others to Christ? Has it not always been the first impulse of those who were called? What were Moses' words to Hobab, his father-in-law? "We are journeying unto the place of which the Lord said: I will give it you: come thou with us, and we will do thee good. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

Must we not then, we Christians, who are under the new Covenant, give in His Name the pressing invitation of our King to our friends, to those with whom we live, in the same spirit, yea in almost the same words, as those of the great leader of Israel? For we, too, are journeying unto the place of which the Lord said, "I go to prepare a place for you." We, too, would say, "Come thou with us," even as the first disciples, who having heard and answered the call of the Master, brought at once their brother, their friend, to Him.

Have we found Him also? Do we know Him to be indeed the Son of God, the Saviour of the world? Shall we not then call others and bring them to Christ?

## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

A QUESTIONNAIRE has been issued by the Social Service commission of the diocese of New York, which bears at its head the following quotation from Bishop Greer:

"Social service means the wise and comprehensive application to modern society in all its phases, economic, social, and religious, of the great fundamental principles of Christian brotherhood."

The commission, believing that social service is a need of the Church, aims to study the questions affecting social and industrial life; to keep in touch with the agencies interested in these and like matters; to bring the forces of the Church in close contact with vitally pressing issues; to help procure legislation for social betterment; to aid in creating an intelligent public opinion; and to strive in every way to understand the problems of the present political, social, and religious advance, as related to the teachings of Jesus Christ. The object of its questionnaire is to secure, with some degree of definiteness, such facts and figures as will show to what extent the Church in the diocese of New York, through its clergy and laity, parochial or through other organizations, is actively interested in matters of social betterment.

The questions asked by the commission are as follows:

1. Are you a member of any society or movement interested in social betterment?
2. Give scope of such society or movement.
3. Are you a member of any department of your local city or village government, playground commission, board of education, etc.?
4. What work in your parish is undertaken under the general aim and purpose of the commission stated above?
5. Is your Church interested in social betterment in your vicinity?
6. Have you a district nurse?
7. A neighborhood clinic?
8. Have you a parish organization devoted to social work?
9. Have you classes in your Sunday school or other organization, devoted to the study of social matters?
10. How often are subjects of civics and like interest brought before your people?
11. Might we ask names of such subjects in the last year?
12. Has your parish a committee on legislation ready for prompt action on legislative measures?
13. Are the men and women of your parish affiliated with the national organizations for the improvement of working conditions of men, women, and children, such as the Church Association for the Advancement of the Interests of Labor, the Christian Social Union, National Child Labor committee, Consumers' League, Woman's Trade Union League, or any other association working for the betterment of social conditions?
14. Is any member of your parish on an industrial or other board looking toward the solution of any of the large social questions?
15. Are you affiliated with any labor organization?
16. Does your parish try to actively supervise neighborhood recreation in winter or summer? If so, how?
17. State in what ways you feel the Social Service Commission may prove effective to the Church in this diocese.
18. Is there any particular movement in which you believe the Church should take an active, practical interest?
19. Have you a Church publication? Its name and scope.

### BUFFALO'S ADVANCE WORK.

Here is an account of what one city is doing along progressive lines. It is at once encouraging and illuminating. It will help any community to recount what is being done along similar lines. In fact such a survey is essential before work of any kind is undertaken, whether parochial, ward, or community.

*Civic.* The Chamber of Commerce has fathered and prosecuted an important investigation by an investigating committee, of the methods at the city hall, especially in the department of public works. It apparently shows great abuses, but this is much disputed. The friends of the Des Moines charter have organized the Commission Government Association of Buffalo, with headquarters and an execu-

tive secretary. The association has created much favorable opinion in Buffalo. The Municipal League has a new secretary, Melvin P. Porter, who is unusually able, under whom it is doing active work. The Corrupt Practices Association assisted in procuring a new state law last winter. The Referendum League and Direct Nominations Associations are both active.

*Crime.* Under the city courts bill which was passed a year ago, the local criminal courts have been reorganized and on January 1, 1910, the new city court began with a corps of judges of more ability and character than they have usually had in criminal work. Through the efforts of Frank E. Wade of Buffalo, a new parental liability law was passed last winter at Albany which makes parents more effectively responsible for the misdemeanors of their children than heretofore. Under the new law parents can be tried in the juvenile court. Through the efforts of the Gerry Society (the New York S. P. C. C.), New York City is exempt from this law. An improved state probation law was passed last winter.

*Health.* The health commissioner, Dr. Wende, died last winter, and Dr. Fronczak, a good man, has been appointed in his place. The number of tenement inspectors has been trebled; a municipal contagious hospital is to be built; the Children's Hospital of Buffalo has just opened a beautiful new building; the Hahnemann Homeopathic Hospital is another beautiful new building; the Babies' Milk Dispensary has been formed during the year; the Playground committee of the C. O. S. has procured a Municipal Playground commission which is independent of any other branch of the city government. Good men have been appointed on it. The Tuberculosis Association has done active work and a large municipal tuberculosis hospital is being built. The District Nursing Association has nearly doubled the number of its nurses during the last year and now has 17.

*Educational.* A new technical high school is to be built and two new manual training schools are to be established. The poor and crowded truant school is to be moved into the country, with ample land and an adequate building. Under a new law the Buffalo school census board has been established and now has an important card index record of all children of school age in the city of Buffalo.

*Social.* The Buffalo Polish Survey conducted for six months an intensive study of the Polish situation in Buffalo. The work was done by a highly competent man and has attracted much attention. The Buffalo Seminar is an association of about one hundred people, mostly volunteer, who have studied with much care the social conditions of Buffalo. The Buffalo Social Workers Club has been organized. This consists of about 100 paid social workers who hold dinners monthly, with speakers on an assigned topic.

This report concludes with these significant words:

"There is no doubt much else besides what I have noted above. You ask my opinion of the present trend of affairs. I am confident in the opinion that progress now is about as rapid as is safe, and that we are making daily headway against social evils."

### THE SOCIALIST SITUATION IN MILWAUKEE.

The following letter comes from a well informed citizen of Milwaukee who has closely followed the development of events since the election of the socialist administration. My correspondent writes with regret, because from the beginning his attitude has been one of sympathy with Mayor Seidel and his supporters:

"In reply to your note asking for information as to what extent the present administration has held to its purpose of filling certain appointive offices with men of recognized experience in the several branches, I am compelled to say that they have not made good their promises. I have somewhat varied the form of your query, but as it amounts to the same thing and is more easily answered by the facts as they face us, the liberty is warranted, I think.

"To what extent they are to blame for their failure to get the kind of men they wanted during the first flush of victory with their promises fresh upon their lips and their intentions—I am still convinced—sincere, would be difficult to say.

"That they tried hard to fill the most important of these offices—commissioner of public works—with such a man as the new law contemplated. I am fully convinced, and that they did finally land a health commissioner in every way equal to inspiring public confidence and administering the office on a high plane—Dr. William Colby Rucker of the marine hospital service—we all know.

"The failure to get a man of Colonel Waring's rank to serve as commissioner of public works during the period when they were still sincerely trying to do so, was largely due to the limit of salary which they were able to offer—\$6,000. However, the point is that they became shortly convinced, assisted by the evident difficulty of finding the right man, that it was better policy and one which under the circumstances could not be as readily attacked by their natural critics, to bring another of their own people to the front, strengthen their organization, and make more sure of compliance with their scheme of government.

"So they appointed a very estimable man whom the public had never heard of before, and whose qualifications for the work were based upon nothing greater than a certain knowledge of mechanics and engineering. He was a teacher in our trade school here. He

may make good in time. He has done nothing yet that would indicate any special fitness or unfitness. He reorganized the department under the new law (we formerly had a board of three) by discharging some unfit subordinates and inspectors and retaining at least one good man not a Social-Democrat. On the other hand, he degraded one of the oldest and best men in the department (the sub-head in charge of sewer construction), and put in his place a delegate of the brick-layers' union, who early showed his ignorance of the work under his charge. His superintendent of streets was brought from New York, where he had contracted on street work with his father and is believed to understand paving methods and costs. He is under thirty and a socialist. His deputy is a man with no training whatever for the work, but he is a socialist and secretary of the machinists' union. They created the office of city purchasing agent after appointing to it a socialist who had been a merchandise buyer.

"They have long since apparently given up the idea of regarding superlative merit as the first requisite, and have completely succumbed to that pressure from within the party which they boasted would never affect their public work.

"Their last appointment—of a health commissioner to succeed the unfortunate Dr. Rucker—is sufficient evidence of this. The appointee is a socialist. He was a candidate in the beginning but was not considered then for a moment. His appointment was given out a few hours before the council meeting at which the minority's objection to the suddenness of the demand for confirmation was flattened out by the administration steam roller, with Mr. Berger at the throttle. And it is within the range of possibility at least, I should say, that the city and county medical societies will follow up their public condemnation of the appointment, by producing evidence upon which a demand for his removal might fairly be based.

"Thus, the spurt of high resolve to have none but the best, regardless of political or other considerations, and their evident recognition of their own local party weakness to supply the need, was exhausted and died almost at birth."

STATE and federal regulation of corporations and questions dealing with the limitations of combinations in restraining trade, whether in manufacturing, finance, labor, agriculture, or any other field, will be considered at the eleventh annual meeting of the National American Federation which will be held in New York January 14th to 19th, 1911. A feature of this part of the programme will be an exposition of the Canadian act providing that on application of six citizens who complain against a corporation, a judge may order that a commission of three be named, one by the complainants, one by the corporation, and a third by the two thus selected, to make inquiry and report of the facts complained of; which report must be accepted by the corporation within ten days, upon penalty of a fine of \$1,000 a day.

A GARDEN CITY has been established near Jamaica, New York, by the Russell Sage Foundation. This city is intended for men and women of small means—salaried workers, skilled mechanics, modest and young professional people. There is no charity in the scheme, but there is enlightened humanity in it, the principle of temporarily helping those who wish to help themselves. For a monthly sum no greater—or even smaller—than the rental of a tiny flat in New York, it will be possible to acquire, in the course of a few years, a comfortable little home, with a lawn and a neat back yard. With good transportation at low rates, the first of our "garden cities" should have no difficulty in attracting dwellers from among those who love nature, beauty, and quiet.

THE RT. HON. JOHN BURNS, M. P., said some time ago: "While the general death rate from consumption was 132 per 100,000, it was only 78 in happy, prosperous, healthy Hampstead, but 215 in Finsbury, with its one and two-roomed tenements, its low wages and irregular work."

"THE INDIVIDUAL, taken alone, may seem to himself and also to others insignificant, but when his activities are joined to the efforts of his fellows, and thus acquire a kind of multiple momentum, great results may be produced."

AT THE New York State Fair the department of health has an exhibit calling attention to the need of larger appropriations for their use. This is in the line of the New York budget exhibit.

A PROPOSAL to recall the present Mayor of Seattle has failed because the petition lacked the required number of signatures.

## Correspondence

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

### ON GOING TO ROME.

To the Editor of *The Living Church*:

I AM in receipt of a paper, the size of an ordinary country weekly, containing eight pages, with six columns to the page, devoting over twelve of its reading columns to the desertion of an Anglican priest for the Roman communion. The paper is called *The Western Catholic* and is, of course, a Roman publication. This paper came to me direct from the publication office, with the (vain) hope, I suppose, of causing me to follow in the footsteps of the "prominent Anglican divine," who has "seen the light." O! what a glorious chance I now have of having my name and fame spread broadcast throughout the United States, before the large number of readers of this paper! Why do I not take it? Why, when I can see for myself the plausible reasons for "going to Rome," and realize the jeopardy to my soul in refusing to follow the light now vouchsafed to me, do I not take the one step that will, according to Roman controversialists, assure me a safe haven and peace to my soul?

I will tell you why.

First, because if our Blessed Lord perpetuated His ministry through the Apostolate, I have it. If I have it not, there is not a priest upon the face of the earth. The priesthood of the Anglican communion does not rest upon theory, but fact. I do not *think*, after weighing the *pros* and *cons* of the question of Holy Orders, that I am a true sacrificing priest. I know that if there be such a thing, which I believe exists, that I am such a priest. If I am mistaken in believing that our Lord did give all power to His Apostles to perpetuate His priesthood, then the Bible and the Church are in error, that is all, and I am perfectly willing to err with them. It matters not to me if my contention is combated by a portion of the Catholic Church; *i. e.*, that I am a true priest.

But if all I claim is admitted, which many canny Romans do, then comes the argument, as in the present case, that the body in which I was born, in which I have been nourished and fed, in which I have grown up, and which placed sufficient confidence in me to make me a priest and teacher to her children, is lax in her discipline, is laity ridden, is overwhelmingly Protestant (which I deny), has many clergy who deny some of the fundamental verities of the Faith, and is all the time placing herself in embarrassing situations by hobnobbing with sectarians, etc., etc., and that the Roman communion is just the reverse of all this; *ergo*, "Come in out of the wet," forsake such a weak body, and come into the communion that stands solidly for all for which you contend and hold dear and priceless; and my answer is, in terms so clear that they cannot be mistaken: I cannot, I will not, I dare not, forsake my mother, especially at a time when she most needs my support.

There is only one *valid* reason for a priest of the Anglican communion going over to Rome, and that is, if he honestly believes or thinks he is not a true priest; and yet I know more than one who has gone over, for reasons other than this, *aye*, who has persistently maintained, "before and after," that he was a true priest, made so by his Anglican ordination. Such a conscience is, to speak softly, a warped one.

I venture to say that nine-tenths of those who have left the Anglican for the Roman obedience have done so, not because they did not believe in their orders, but because they lost heart and could not rise to the emergency to remain and fight for the Catholicity inherent in our poor, distracted mother, the communion of the Anglo-Saxon race, the race for which no apologies need be made.

These are a few reasons why I have not deserted my post, surrounded as it is by disappointments and discouragements, for an alluring light that after all may bring to those who run after it sorrow of heart and great discontentment.

I know of no more glorious shout of triumph than that of the blessed saints for whom the Anglican communion shows such great reverence, "I have fought a good fight, I have finished my course, I have kept the Faith."

HARRY HOWE BOGERT.

Point Pleasant, N. J., December 14, 1910.

### THE CRISIS AT SEWANEE.

To the Editor of *The Living Church*:

THE Pastoral Letter of "the Bishops of nineteen dioceses in the Southern states" in regard to "a crisis in the affairs" of the University of the South at Sewanee, Tenn., raises a question that many of the friends of the University desire to have answered.

We read that "the university has been hampered and crippled by lack of endowments," and, "our university faces a crisis in its

affairs." Therefore a campaign is to be made in the southern dioceses for an endowment fund of \$500,000. Yet in the same letter we read, "We have a domain of ten thousand acres."

There is a general opinion that this domain is principally forest lands, consisting of some of the finest timber lands in the country. It is also reported that the university owns the town at the railroad station a short distance away, that the people living at the station are anxious to buy the lots on which their houses are built.

What we would like to know from the Bishops who sent out this Pastoral is this: Could not the entire endowment needed be raised from the sale of the "domain" referred to? Is there any reason why the university should continue to hold this immense domain? If they do continue to hold it, could they not lease the right to cut timber under the direction of a scientific forester and thus provide for the endowment needed without impairing the value of the property?

If this could be done, why make such strenuous efforts to raise an additional endowment fund?

Of course we need to provide all things needed for a great Church university, and if the university cannot itself provide for its own endowment out of the property now held by it, then we must ask the Church people of these nineteen dioceses to provide the amount asked for by the Bishops. But if the amount can be provided, would it not be far better to put forth all our efforts toward the building of one or more smaller colleges where the expense of education would not be so great as it is at Sewanee? Many boys from Church families are now being educated at state and sectarian institutions because our own university is too expensive a place for them.

I have spoken of the needs at Sewanee and the above questions have been asked me. I would like to have the answer; there are doubtless others throughout the South who also wish to have them answered.

Faithfully yours in the Church,

Union, S. C., December 14, 1910.

C. H. JORDAN.

[We deem it useful always for questions such as the foregoing, asked obviously in good faith, to be both asked and answered; and we feel that it is due the institution that the answers should be printed with the questions. We have therefore submitted these to the Bishop of Tennessee, Vice-Chancellor of the University of the South, and have received from him the following statement:

1. The Sewanee land is not worth very much and at present prices could not be sold in bulk for more than a few dollars per acre. It is true that the village is on our land, consisting of probably thirty houses and shops. The whole place, *i. e.*, the land at the village, could not bring more than \$5,000, and yet we get about \$1,500 revenue from it.

2. For more than ten years the Sewanee domain has been in charge of the Forestry Department of the United States government, and Mr. Pinchot has been there frequently. Under his direction we lease the right to cut timber and have done so for ten years.

3. We think that the expense of education at Sewanee is very small—too small altogether, as compared with other institutions. The tuition fees are only \$100 per year and board is \$22.50 per month. As compared with Eastern institutions, these charges are absurdly low.

Editor LIVING CHURCH.]

### INDIVIDUALISM OF BISHOP MATHEW.

To the Editor of *The Living Church*:

**M**ANY inquiries have come to me concerning recent extraordinary actions and utterances of the gentleman who describes himself as "Old Catholic Bishop Arnold H. Mathew" in England, as to whether he was acting with the knowledge and approval of the Old Catholic Archbishop of Utrecht and the other Old Catholic authorities on the continent. I have just received from England the following authoritative statement, written by a distinguished Dutch priest who stands close to the central authority of the Church in Holland, which I beg you to publish with this letter; from which it appears that Bishop Mathew, though undoubtedly in the possession of valid Episcopal orders, is nothing more than a "free lance" of the type of Vilatte. It is most unfortunate; but the Old Catholic Movement, as a whole, must not be misjudged because of his disorders.

We read in the *Oud Katholiek* (the Dutch Old Catholic Weekly) of December 1st:

"Some time ago a rumor reached us from different sources, which at first seemed incredible to us, which was, however, soon after stated by the English papers, and the truth of which was later on confirmed by Bishop Mathew himself. The matter is this: that Bishop Mathew had consecrated two Roman Catholic priests as Bishops on June 13th, and that these two gentlemen declared that they remained Roman Catholics.

"The other Old Catholic Bishops did not receive any official communication of this consecration before-hand, which is clear from the fact that they did not inform their clergy and laymen, as they always do, when consecrations take place.

"We found in the *Church Times* of October 28th a letter of Bishop Mathew, in which he defends himself against an article

in the *Berner Katholik*, and in which he appeals to the act of Bishop Varlet, who was consecrated, by himself, an Archbishop for the Church of Utrecht. We do, however, remark that this instance is not well chosen by Bishop Mathew to defend his act. For, when Bishop Varlet consecrated an Archbishop for the Church of Holland, there was a Church which was prevented in an unjust way from filling the vacant place; and moreover, the opinion of different authorities was first asked about the question of such an act being canonically allowed; and by consulting that opinion any character of secrecy was avoided. Bishop Mathew, however, had no need at all to consecrate two Bishops in secret; firstly, because for the few Bishop Mathew has behind him, one Bishop is sufficient; and secondly, because there are now Old Catholic Bishops enough, who could have assisted at a consecration, if more Bishops for England were necessary and if the candidates answered to the requirements put to them.

"Bishop Mathew seems to have a very extraordinary idea about a Church. One hears that he is ordaining priests, that he is even consecrating Bishops; but we do not hear anything about the congregations for which these priests and Bishops are necessary; while Old Catholicism always has intended that a priest shall be ordained only there where there is a congregation that wants this help; this at least has always been the rule in the Church of Holland.

"Bishop Mathew seems to have an extraordinary idea about his being a member of the Old Catholic Bishops' Conference and not to know that it is his duty to inform his brother Bishops of a consecration, that the case may be duly examined and all precautions may be taken that no unworthy person is consecrated.

"If we look at the case once more, we see this: Bishop Mathew consecrates two Roman Catholic priests as Bishops, as they say themselves unconditionally and without being asked to sign the convention of Utrecht; knowing that they are Roman Catholics and that they probably will remain so; without informing his brother Bishops before-hand, as was his duty. The conclusion is therefore obvious, that Bishop Mathew acted against the convention of Utrecht; first, by consecrating Bishops without informing his brother Bishops; second, by consecrating secretly; third, by consecrating these Bishops alone; and fourth, by consecrating persons who belonged to another Church.

"Therefore we should like to ask: Did Bishop Mathew consider that by so acting he has properly given up his communion with the other Old Catholics?

"We shall not give an answer to this question, which is not for us to decide."

I am, sir, yours faithfully, WILLIAM HARMAN VAN ALLEN,  
*American Secretary of the Society of St. Willibrord.*  
Boston, December 17th.

### THE CHANGE OF NAME.

To the Editor of *The Living Church*:

**A**NY opinions that I may express in regard to this question may be of little importance, and yet I venture at this moment to write you on the subject. Those who voted for the change in the last General Convention did so for many reasons, but they may be roughly divided into two classes: First, those who do not believe in the Protestant position, and would like to revive the Prayer Book of Edward VI., or its essential principles; and second, those who thoroughly believe in the Anglican Reformation and yet think the term Protestant Episcopal awkward, and outgrown, sectarian in its terminology and practically unnecessary.

Those who voted against the change are of two general classes: First, those who believe that in dropping the name Protestant we are repudiating the principles of the Reformation; and second, those who believe that neither our own Church nor the great Protestant communions are ready for any such change; that it would cause great trouble in our midst and be utterly misunderstood by the Christian bodies, who would infer that we had given up our Protestant principles—the great truths that we share with them of freedom and spiritual responsibility.

In spite of these differences the spirit of the convention was very noble, and to the end we felt its tolerance, its patience, and its brotherly kindness. We came home with hope that the old partisan spirit was dead and that we had entered into a new era. It is our business now to perpetuate that eirenic spirit, to insist on maintaining the debate on that high level, and to avoid by every means the old controversies and the old contentions which ought to be things of the past.

You have shown, Mr. Editor, a large tolerance. I beg you hold to it. I can discern just a little note of bitterness creeping into the debate from both sides. We may easily become impatient. It is little things that irritate: let us avoid little things, and with calm faith, manfully face the greater issues.

One cannot say all that one wishes on so great a question, but I will briefly give my own views. I do not believe that when we shall drop the word Protestant we will drop the thing. We cannot get rid of our great traditions, for they are woven into all our thinking. I do not like the name. It is cumbersome, and as a matter of fact we seldom use it. Certainly the Broad Church party have

dropped it in their literature. Dr. McConnell's *History*—most interesting and attractive—is entitled *The American Episcopal Church*. Dean Hodges' little book, equally interesting, is *The Episcopal Church in America*. Many Broad Churchmen would not be disturbed over the change. They rather expect it some day. The old-fashioned High Churchmen, many of them taught by men like John Williams and Arthur Cleveland Coxe to reverence the great leaders of the Anglican Reformation, are not afraid of the change. But many of both schools are convinced that the time is not ripe; that there must be a good deal more of education in the fundamental principles of the Church; that students in our theological seminaries, clergy and laymen, must be more thoroughly taught the great truths of our Anglican freedom.

The laymen in the East, at any rate, are not ready for the change, and many of the strongest and most devout parishes in many of our important cities would have been greatly distressed, if not split in twain, had the resolution passed the convention. The name belongs to all of us. To change this or that canon troubles very few of us, but every member of the Church has a right to express his or her view in regard to so momentous a question. That can only be done by the action of diocesan conventions, and the General Convention should not initiate such action, it should wait for the demand of the Church. The Church should lead us in this matter.

Nor do I think that the Protestant world would understand us. They would say the Catholic party has conquered and that is all that it means. To adopt the name Protestant might be superfluous, to drop it after long and honorable use is another thing. It might do us great injustice in our approaches to the Swedes and other Germanic peoples to whom the word Protestant is still full of solemn meaning.

Mr. Editor, the debate in the General Convention was inevitable and these two great principles of authority and freedom will always be with us, for we have the Catholic heritage and we must keep them both. It is always easy to take an extreme position, but the great Church which we love has inherited the mission of holding the two truths in her one organic life. So far as I am personally concerned I am utterly free; I refuse to be coerced into any action that seems to me unwise; I am willing to plough a lonely furrow, and be considered weak or vacillating or anything any one pleases to call me; I refuse to be a party to the revival of the old conflicts from which we are emerging. I do not yet hear the voice of the Holy Ghost in this matter demanding the change. We may not be led into it for years, but when we are plainly guided to that decision, I am not going to refuse the guiding nor believe that the Church will ever lose the freedom wherewith Christ hath made her free.

WILLIAM M. GROSVENOR.

### THE "MESSAGE FROM THE BOARD OF MISSIONS."

To the Editor of *The Living Church*:

OUR attention has been called to the fact that through miscarriage in the mails some of the clergy may have failed, as has been the case in one or two notable instances, to receive the Message from the Board of Missions. It was forwarded from the Church Missions House on December 5th, accompanied by a letter from the president of the Board.

Any clergyman who failed to receive it may obtain a copy by a postal card request to me.

May I take this opportunity of saying that any who desire additional copies of the message to place in the hands of their parishioners can obtain them, without cost, in any quantity desired?

JOHN W. WOOD, *Secretary*.

Domestic and Foreign Missionary Society,  
New York, December 21st.

COMING TO US in this intimate union with our common humanity; coming to us with this direct recognition of our home affections; coming to us in a doctrinal tradition of eighteen centuries, which has lost nothing of its strength; coming to us in the pages of His Evangelists and in the realities of His Sacraments; coming to us in the marvelousness of His love and in the depths of His humiliations; wrapped as He is in His swaddling-clothes and laid in His manger, Jesus takes us all captive by the beauty, the poetry, the largeness of His generosity.—*Canon Liddon*.

ONE OF THE strongest witnesses to the strength of our position against the Roman pretensions is the existence here in our midst of congregations of Orthodox Eastern Christians, representing the most ancient communion of Christendom, which never at any time owned the sway of papacy or submitted to its arrogant claims. At a time when Britain was almost unknown and before the faith had been planted in Rome, the Eastern Church was rooted in the strongholds of Jerusalem and Antioch, where her Patriarchs still rule and have continued in unbroken succession from apostolic days. This is clear and unanswerable evidence that the papacy is not of the ancient day.—*Parish Notes*, Church of the Redeemer, Brooklyn.

## Literary

### OLD TESTAMENT LITERATURE.

*The Land of the Hittites*. By John Garstang, D.Sc., B.Litt., M.A., Rankin Professor of Archaeology in the University of Liverpool. Pp. xxiv. + 415. New York: E. P. Dutton & Co. 1910. Price \$4.00 net.

*Tales and Maxims from the Talmud*. By the Rev. Samuel Rapaport. London: George Routledge & Sons, Ltd. New York: E. P. Dutton & Co. 1910. Pp. 238. Price \$1.75 net.

*The Old Testament Manuscripts of the Freer Collection*. Part I, The Washington MS. of Deuteronomy and Joshua. By Henry A. Sanders, University of Michigan. New York: The Macmillan Company. 1910. Pp. v. + 104.

Modern researches in Asia Minor have rediscovered the empire of the Hittites. This great nation that gave pause to Egyptian Pharaohs and Assyrian kings, with whom it contended at times on all but equal terms for the mastery of the world, is now rapidly becoming an actual, palpitating, flesh-and-blood reality to the scientific world. The extent of its empire is now quite well known, and the general outlines of its history are well established. Much is yet to be learned; and further excavations and deeper study are sure to reveal still more of the history, customs, and religion of this people that was long the unsolved riddle of ancient history. Dr. Garstang's book gives a full account of the monuments thus far unearthed, of the geographical extent and configuration of the Hittite countries, of the ethnology of the people and their principal allies, of the history and of the architecture and art, so far as at present possible. While not always very lucid, the discussion is most interesting; and the numerous illustrations reproduced from excellent photographs which had been taken *in situ* are of the greatest value to the student. The list of Hittite monuments, with careful reference to published descriptions, the full bibliography, and the excellent General Index all add greatly to the value of the work.

We miss, very much, a statement as to the progress made in deciphering the Hittite inscriptions. Some account of this work and also some samples of Hittite inscriptions with transliterations and translations should certainly have been given by the author. We trust this defect will be made good in the second edition, which no doubt will be called for. The beautiful appearance of the book, as well as the excellence of its subject matter, must commend it to every student of the early civilizations of Asia and Africa.

Of the many books on the Talmud that have come under our notice, this volume is, in many ways, the most illuminating. Especially must we thank the author and publishers for reprinting the splendid essay on the Talmud, written by the late Emanuel Deutsch, who was one of the leading Talmudists of his day. While the picture given of this old Jewish Encyclopaedia of the Bible and the Jewish customs—for such the Talmud really is—may be depicted in terms somewhat too roseate, yet—from the Jewish standpoint—it is not only accurate but fairly judicious. The author's "Introduction," while of great value, is not equal to Dr. Deutsch's essay. The Jewish theory is clearly stated that in the Talmud is embodied the Tradition or "Oral Law," which was given to Moses as supplementary to the "Written Law" or the "Thorah." The order of transmission from generation to generation is given; and the reader will find it at least ingenious.

The first portion of the Babylonian Talmud, which is all that this work treats, to be committed to writing was the "Mishnah," whose compiler was Rabbi Judah Hanassa, a contemporary and friend of the Emperor Marcus Aurelius Antoninus. Two of his pupils completed his work, the finished product dating from about 248 A. D. The "Gemora" or Completion of the "Oral Law," a sort of running commentary on the Mishnah, was not completed until the fifth century of our era. A rather better selection of Tales and Maxims than those usually given completes the volume. And yet the impression constantly remains with the Christian reader that much of this Talmudic tradition is frivolous, foolish, and often worthless, that the interpretations of the Scriptures are frequently forced, and the deductions from the text of Holy Writ are apt to be far-fetched and over-subtle. The volume is well gotten up; and to all who desire a brief, readable, and generally trustworthy work on the Talmud, we can most cordially commend it.

Professor Sanders, in this valuable monograph, has rendered a great service to the textual criticism of the Septuagint. The manuscript he discusses is of high value, being a beautifully written Uncial dating from the first half of the fifth century, A. D., according to the author. It is an Egyptian text, purchased, together with three other Biblical Greek MSS., by Mr. Charles L. Freer, of an Arab dealer in Gizeh, near Cairo, on December 19, 1906. The actual provenance of this MS. is disputed. The monograph, which is purely technical, reflects the highest credit on American scholarship. The

reproductions of pages of the Freer MS., now referred to as *Theta*, are fine examples of photo-engraving. Of great value is the collation of the text of this MS. with that of Swete's text (*Old Testament in Greek*, Cambridge, 1901). All students of the Septuagint will find this essay invaluable.

F. C. H. WENDEL.

### MISCELLANEOUS.

IT IS A RATHER UNUSUAL experience to read a book, every chapter of which is wrong in principle, while yet almost every page calls for sympathetic appreciation. To the Churchman, of course, George Arthur Andrews' *What is Essential?* [T. Y. Crowell, \$1.00 net, 10 cents postage], is wrong in principle. It is an attempt, amid the variety of changing and contradictory conceptions of religion, to discern what is necessarily involved in its nature; a search, in other words, for the elemental, the vital, the very essence of the Christian religion. Such an attempt is always welcome. But Dr. Andrews tries to reach a fundamental Christianity in what is really a creedless gospel. The essential creed of Christ he thinks he can sum up in three articles: "I believe that God is my Father, whom I must serve. I believe that man is my brother, whom I must save. I believe that I must serve my Father and save my brother by the sacrifice of love." "The creed of Jesus was concerned almost wholly with His life. . . . If He knew the exact relation which He in His personality bore to the personality of God, He spoke of that relationship only incidentally, claiming for Himself only that He did the Father's work. Even what He believed about His death had apparently no reference to sacrificial atonement, but rather to the inevitable method of service. . . . Practically all that the historic faith of the Church has demanded as a basis of Church membership is absent from the actuating convictions of Christ Himself."

The Churchman—or for that matter the believer in any form of organic Christianity—reads the life of Christ very differently. He finds that the vital question for the disciples was, "Whom say ye that I am?" "What think ye of Christ?" Whom do I say that He is? What does He mean? What is His mission? What is His task? What is there behind the charm, the goodness, the patience of His life? The Churchman finds that Christ agonizes till He receives from His disciples their answer to these questions. He devotes Himself absolutely to them till they have read the secret of His life. He withdraws Himself from the crowd, selects the apostles, prepares them, sets them apart "until they can be trained at last to penetrate His secret, to apprehend His life work, to name His Name." His spirit, so long repressed, leaps forward at Peter's confession and on this rock of His Name, at last apprehended, He builds His Church. So we find in the very act by which we believe in Christ Jesus a reason for the Church and the creeds. To quote Scott-Holland, our individual and personal union with Christ feels marred and stunted and meagre unless it can realize itself in some organization.

*The Unity of Religions*, edited by the Rev. J. Herman Randall, D.D., and J. Gardner Smith [T. Y. Crowell, \$2.00], is a report of a sort of Congress of Religions held in Dr. Randall's Mount Morris Baptist church, New York. A course of lectures, arranged last year, enabled various speakers of authority to explain the great world religions, such as Confucianism, Buddhism, Brahmanism, Mohammedanism, and so on, while subsequent lectures dealt with the claims of Roman Catholicism, Greek Orthodox Catholicity, Judaism, Reformed Judaism, and various other isms. "Protestantism" was dealt with by Prof. Gilbert, and Dr. Randall closed the course with an essay on "The Religion of the Future," which he thinks will be "less theological but more profoundly ethical and spiritual, caring less about creeds and more about truth." Of course the new religion will not think much of churches. "It will not content itself with worshipping God within the four walls" of any place of worship, but "will find its truest temple wherever man is" and its greatest joy in bringing out in man "the divinest" by making his environment righteous and pure and true. These are things, doubtless, which the believers in the old religion have never done. We are all satisfied to go to church Sunday, and make that the whole of religion, and since the time of the apostles we have shown not the slightest interest in our brother's environment or well being. To be sure!

A BOOK entitled *Getting and Holding*, by William H. Hamby, is intended for those who ought to be teachers, as well as those who are. The writer is plainly a practical man, and does not forget that the majority of teachers do not know how to do the work named in the sub-title—"How to get, teach, and entertain a class." He takes nothing for granted, he tells the untrained teacher what to do at each step of the way. "Holding is largely the art of getting the class to talk. Untie a pupil's tongue and you tie him to the class." The book will help the untrained teacher. [Sunday School Times Co., 50 cts.]

GOD HIMSELF speaks to us through a sinless personality, which as such has no deflecting or distorting bias, and the result is a revelation which differs not only in degree, but in kind, from all that had gone before it.—J. R. Illingsworth.

### THE MAGI SEEKING.

Rest, noble strangers, in our humble dwellings,  
Tarry a while beneath our sheltering vines.  
Far have ye come, and footsore are your camels,  
Come, taste our perfumes sweet, and cooling wines.

Bid us not tarry in your pleasant dwellings,  
Bid us not rest beneath your sheltering vines:  
Tempt us no more with wines and fragrant perfumes,  
On we must go, for there the Star still shines.

#### Chorus of Magi.

Where is He, the mighty King,  
He of whom the prophets sing?  
We have travelled from afar,  
Guided by the stranger Star.  
Where is He, the mighty King,  
He of whom the Prophets sing?

Gifts have we here to welcome him as Saviour,  
Gold for the King, most glorious and divine;  
Incense for worship, humbly we adore Him;  
Myrrh, sorrow's gift, to offer at His shrine.

From distant climes we've followed still thy leading,  
From land to land in our long wandering;  
Lead on, O Star, and bring us quickly thither,  
Shine o'er the path that leads us to our King.

#### Chorus of Angels.

He, the glorious King ye seek,  
Lies in lowly manger meek.  
Pure and sinless, undefiled,  
He the holy, little Child.  
Seek ye Him, and worshipping,  
Spread your gifts before your King.

—M. R. MERRIMAN.

### STORIES OF OUR LORD'S CHILDHOOD.

BY ALICE MAY ELLIOT.

#### II.

THE first Gospel of the Infancy continues the narrative: "But an angel of the Lord appeared to Joseph in his sleep, and said, Arise, take the Child and His mother, and go into Egypt as soon as the cock crows. So he arose and went.

"And as he was considering with himself about his journey, the morning came upon him.

"In the length of the journey, the girths of the saddle broke. And now he drew near to a great city, in which there was an idol, to which the other idols and gods of Egypt brought their offerings and vows."

"Near to that idol was the inn of the city, into which, when Joseph and St. Mary were come, and had turned into that inn, all the inhabitants of the city were astonished."

The magistrates and priests of the idol inquired the meaning of the consternation which had fallen upon the whole country.

"The idol answered them, The unknown God is come hither, who is truly God; nor is there any one besides Him who is worthy of divine worship, for He is truly the Son of God. At the fame of Him this country trembled, and at His coming it is under the present commotion and consternation; and we ourselves are affrighted at the greatness of His power.

"And at the same instant this idol fell down, and at his fall all the inhabitants of Egypt, besides others, ran together."

"Now Joseph and Mary, when they heard that the idol was fallen down and destroyed, were seized with fear and trembling, and said, When we were in the land of Israel, Herod, intending to kill Jesus, slew for that purpose all the infants at Bethlehem, and that neighborhood. And there is no doubt that the Egyptians, if they come to hear that this idol is broken and fallen down, will burn us with fire.

"They went therefore thence to the secret places of robbers. These thieves upon their coming heard a great noise, such as the noise of a king with a great army and many horses, and the trumpets sounding at his departure from his own city; at which they were so affrighted as to leave all their booty behind them and fly away in haste.

"Upon this the prisoners arose, and loosed each other's bonds, and taking each man his bags, they went away, and saw Joseph and Mary coming towards them, and inquired, Where is that King, the noise of whose approach the robbers heard, and left us, so that we are now come off safe?

"Joseph answered, He will come after us."

So the Holy Family journeyed from one city to another in Egypt, treated with the greatest reverence by those who were healed by the Lord Christ.

After this we read that "they came into desert country,

and were told that it was infested with robbers; so Joseph and St. Mary prepared to pass through it in the night. And as they were going along, behold they saw two robbers asleep in the road, and with them a great number of robbers, who were their confederates, also asleep. The names of these two were Titus and Dumachus; and Titus said to Dumachus, I beseech thee let these persons go along quietly, that our company may not perceive anything of them: but Dumachus refusing, Titus again said, I will give thee forty groats, and as a pledge take my girdle, which he gave him before he had done speaking, that he might not open his mouth or make a noise.

"When the Lady St. Mary saw the kindness which this robber did show them she said to him, The Lord God will receive thee to His right hand and grant thee pardon of thy sins.

"Then the Lord Jesus answered, and said to His mother, When thirty years are expired, O mother, the Jews will crucify Me at Jerusalem; and these two thieves shall be with Me at the same time upon the cross, Titus on My right hand and Dumachus on My left, and from that time Titus shall go before Me into paradise: and when she had said, God forbid that this should be Thy lot, O my Son, they went on to a city in which were several idols, which, as soon as they came near it, was turned into hills of sand.

"Hence they went to that sycamore tree, which is now called Matarea; and in Matarea the Lord Jesus caused a well to spring forth, in which St. Mary washed His coat; and a balsam is produced, or grows in that country, from the sweat which ran down there from the Lord Jesus.

"Thence they proceeded to Memphis, and saw Pharaoh, and abode three years in Egypt."

"At the end of the three years He returned out of Egypt, and when He came near to Judea Joseph was afraid to enter; for, hearing that Herod was dead and that Archelaus his son reigned in his stead, he was afraid; and when he went to Judea, an angel of God appeared to him and said, O Joseph, go into the city of Nazareth and abide there. It is strange indeed that He who is the Lord of all countries should thus be carried backward and forward through so many countries."

Then miracles of healing continued both at Nazareth and Bethlehem.

"Another woman likewise lived there, whose son was possessed by Satan. This boy, named Judas, as often as Satan seized him, was inclined to bite all that were present. . . . But the mother of this miserable boy, hearing of St. Mary and her Son Jesus, arose presently, and taking her son in her arms, brought him to the Lady Mary.

"In the meantime James and Joses had taken away the Infant, the Lord Jesus, to play at a proper season with other children, and when they went forth they sat down and the Lord Jesus with them. Then Judas, who was possessed, came and sat down at the right hand of Jesus. When Satan was acting upon him as usual, he went about to bite the Lord Jesus. And because he could not do it, he struck Jesus on the right side, so that He cried out. And in the same moment Satan went out of the boy and ran away like a mad dog.

"The same boy who struck Jesus and out of whom Satan went in the form of a dog, was Judas Iscariot, who betrayed Him to the Jews. And that same side on which Judas struck Him, the Jews pierced with a spear."

"When the child Jesus was five years of age, and there had been a shower of rain, which was now over, Jesus was playing with other Hebrew boys by a running stream, and the water running over the banks stood in little lakes . . . . Then He took from the bank of the stream some soft clay, and formed out of it twelve sparrows; and there were other boys playing with him.

"But a certain Jew, seeing the things which He was doing, namely, His forming clay into the figures of sparrows on the Sabbath day, went presently away and told His father Joseph, and said, Behold thy Boy is playing by the river-side, and has taken clay and formed it into twelve sparrows, and profaneth the Sabbath.

"Then Joseph came to the place where He was, and when he saw Him, called to Him, and said, Why doest thou that which is not lawful to do on the Sabbath day?

"Then Jesus, clapping together the palms of His hands, called to the sparrows, and said to them: Go, fly away; and while ye live, remember Me. So the sparrows flew away, making a noise.

"The Jews, seeing this, were astonished, and went away,

and told their chief persons what a strange miracle they had seen wrought by Jesus."

"On a certain day also, when the Lord Jesus was playing with the boys, and running about, He passed by a dyer's shop, whose name was Salem."

Seeing many pieces of cloth which were to be dyed of different colors, "the Lord Jesus took all the cloths and threw them into the furnace." The dyer returning home lamented loudly when he saw what had been done. Whereupon "the Lord Jesus . . . began to take the cloths out of the furnace, and they were all dyed of those same colors which the dyer desired. And when the Jews saw this surprising miracle, they praised God."

"And Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent for to work to make gates, or milk-pails, or sieves, or boxes; the Lord Jesus was with him wheresoever he went. And as often as Joseph had anything in his work to make longer or shorter or wider or narrower, the Lord Jesus would stretch out His hand towards it. And presently it became as Joseph would have it. So that he had no need to finish anything with his own hands, for he was not very skillful at his carpenter's trade.

"On a certain time the king of Jerusalem sent for him, and said, I would have thee make me a throne of the same dimensions with that place in which I commonly sit.

"Joseph obeyed, and forthwith began the work, and continued two years in the king's palace before he finished it. And when he came to fix it in its place, he found it wanted two spans on each side of the appointed measure. Which, when the king saw, he was very angry with Joseph; and Joseph, afraid of the king's anger, went to bed without his supper, taking not anything to eat.

"Then the Lord Jesus asked him what he was afraid of.

"Joseph replied, Because I have lost my labor in the work I have been about these two years.

"Jesus said to him, Fear not, neither be cast down; do thou lay hold on one side of the throne, and I will the other, and we will bring it to its just dimensions.

"And when Joseph had done as the Lord Jesus said, and each of them had with strength drawn his side, the throne obeyed, and was brought to the proper dimensions of the place; which miracle when they who stood by saw, they were astonished and praised God. The throne was made of the same wood which was in being in Solomon's time, namely, wood adorned with various shapes and figures."

"On another day Joseph sent his son James to gather wood and the Lord Jesus went with him; and when they came to the place where the wood was, and James began to gather it, behold, a venomous viper bit him, so that he began to cry and make a noise.

"The Lord Jesus, seeing him in this condition, came to him, and blowed upon the place where the viper had bit him, and it was instantly well."

"In the month Adar Jesus gathered together the boys, and ranked them as though He had been a king. For they spread their garments on the ground for Him to sit on; and having made a crown of flowers, put it upon His head, and stood on His right and left as the guards of a king; and if any one happened to pass by, they took him by force, and said, Come hither, and worship the King, that you may have a prosperous journey."

Among those who passed along the road were some men who carried a boy upon a couch, who had been stung by a serpent and lay at the point of death. The sorrowful parents did not wish to stop when urged to do so by the boys, but finally brought the couch before the Lord Jesus. He told them to go with Him to the serpent's nest where the boy had been bitten. There the Lord called the serpent and commanded it to suck out the poison which it had infused into the boy, and the serpent obeyed Him. "Then the Lord Jesus cursed the serpent so that it immediately burst asunder and died. And he touched the boy with His hand to restore him to his former health; and when he began to cry, the Lord Jesus said, Cease crying, for hereafter thou shalt be My disciple, and this is that Simon the Canaanite, who is mentioned in the Gospel."

"On a certain time the Lady St. Mary had commanded the Lord Jesus to fetch her some water out of the well; and when He had gone to fetch the water, the pitcher, when it was brought up full, brake. But Jesus, spreading His mantle, gathered up the water again, and brought it in that to His mother, who, being astonished at this wonderful thing, laid up this,

and all the other things which she had seen, in her memory."

Some of His playmates who had been thrown into a furnace were rescued by the Lord Jesus, who called out: "Come out hither, O ye kids, to your shepherd." The boys leaped out of the furnace in the form of kids, and presently they were changed, "and returned into the shape of boys," at the prayer of the women who had tried to kill the boys.

Also the Lord Jesus was accused of throwing a child down from the house-top, for all the other boys had run away, and the child was dead; but He cried with a loud voice and commanded the boy to tell who threw him from the house-top. "Then the dead boy answered, Thou didst not throw me down but such an one did. And when the Lord Jesus bade those who stood by to take notice of his words, all who were present praised God on account of that miracle."

But the boy who broke down the pools and scattered the water with a willow wand when the Lord made the sparrows, was punished with death, according to one account, and in the other we read that he withered as a tree, until "Jesus at the request of all who were present did heal him, leaving only some small member to continue withered, that they might take warning."

Another time a boy pushed rudely against the Lord in the street, and then, at His command, fell down dead. The parents of the boy complained to St. Joseph, who rebuked the Lord Jesus for what He had done. The Lord forgave St. Joseph for this, but punished with blindness those who had complained of Him.

"There was also at Jerusalem one named Zaccheus, who was a schoolmaster. And he said to Joseph: Joseph, why dost thou not send Jesus to me, that He may learn His letters?"

"Joseph agreed and told St. Mary; so they brought Him to that master, who as soon as he saw Him, wrote out an alphabet for Him. And he bade Him say *Aleph*; and when He had said *Aleph*, the master bade Him pronounce *Beth*.

"Then the Lord Jesus said to him, Tell Me first the meaning of the letter *Aleph*, and then I will pronounce *Beth*.

"And when the master threatened to whip Him, the Lord Jesus explained to him the meaning of the letters *Aleph* and *Beth*; also which were the straight figures of the letters, which the oblique, and what letters had double figures; which had points and which had none; why one letter went before another; and many other things He began to tell him, and explain, of which the master himself had never heard, nor read in any book. The Lord Jesus further said to the master, Take notice how I say to thee; then He began clearly and distinctly to say *Aleph, Beth, Gimel, Daleth*, and so on to the end of the alphabet.

"At this the master was so surprised that he said, I believe this boy was born before Noah; and turning to Joseph, he said, Thou hast brought a boy to me to be taught who is more learned than any master. He said also unto St. Mary, This, your Son, has no need of any learning.

"They brought Him then to a more learned master, who, when he saw Him, said Say *Aleph*. And when He had said *Aleph*, the schoolmaster bade Him pronounce *Beth*; to which the Lord Jesus replied, Tell Me first the meaning of the letter *Aleph*, and then I will pronounce *Beth*. But this master, when he lifted up his hand to whip Him, had his hand presently withered, and he died."

"And when He was twelve years old they brought Him to Jerusalem to the feast, and when the feast was over they returned. But the Lord Jesus continued behind in the Temple among the doctors and elders and learned men of Israel, to whom He proposed several questions of learning, and also gave them answers. For He said to them, Whose son is the Messiah? They answered, The son of David: Why then, said He, does he in the spirit call him Lord, when he saith, The Lord said unto my Lord, sit thou at My right hand, till I have made thine enemies thy footstool?"

"Then a certain principal Rabbi asked Him, Hast thou read books?"

"Jesus answered He had read both books and the things which were contained in books. And He explained to them the books of the law and precepts and statutes and the mysteries which are contained in the books of the prophets; things which the mind of no creature could reach.

"Then said that Rabbi, I never yet have seen or heard of such knowledge! What do you think that boy will be!"

"When a certain astronomer who was present asked the Lord Jesus, Whether He had studied astronomy?"

"The Lord Jesus replied, and told him the number of the

spheres and heavenly bodies—and other things which the reason of man had never discovered.

"There was also among them a philosopher well skilled in physics and natural philosophy, who asked the Lord Jesus, Whether He had studied physic?"

"He replied, and explained to him physics, and metaphysics and other things, which the understanding of no creature had ever reached.

"Then that philosopher arose and worshipped the Lord Jesus, and said, O Lord Jesus, from henceforth I will be Thy disciple and servant.

"While they were discoursing on these and such like things, the Lady St. Mary came in, having been three days walking about with Joseph, seeking for Him.

"And when she saw Him sitting among the doctors, and in His turn proposing questions to them, and giving answers, she said to Him, My son, why hast Thou done thus by us? Behold I and Thy father have been at much pains in seeking Thee.

"He replied, Why did ye seek Me? Did ye not know that I ought to be employed in My Father's house? But they understood not the words which He said unto them.

"Then the doctors asked Mary, Whether this were her Son? And when she said He was, they said, O happy Mary, who hast borne such a Son!"

"Then He returned with them to Nazareth and obeyed them in all things. And His mother kept all these things in her mind; and the Lord Jesus grew in wisdom and stature, and favor with God and man.

"Now from this time Jesus began to conceal His miracles and secret works, and gave Himself to the study of the law, till He arrived to the end of His thirtieth year; at which time the Father publicly owned Him at Jordan, sending down this voice from heaven, This is My beloved Son, in whom I am well pleased; the Holy Ghost being also present in the form of a dove.

"This is He whom we worship with all reverence—Who for our sakes took a human body and hath redeemed us, that so He might so embrace us with everlasting mercy and shew His free, large, bountiful grace and goodness to us. To Him be glory and praise, and power, and dominion, from henceforth and for evermore, Amen."

[THE END.]

## PARISH SKETCHES.

By PENELOPE PENDRIP.

### II.—THE WOMAN'S AUXILIARY.

THE name "Woman's Auxiliary" brings before me winter afternoons spent in the parish house, in the midst of a group of women industriously cutting out and sewing up no end of under and outer garments for the Missionary Barrel.

Two or three of the women bring small children, who play and tease and make a racket at the other end of the hall. The sewing machine keeps up an intermittent humming; and we discuss almost every subject under the sun, our long suit being births and deaths. How kind and helpful these women are to other women who need them! They have but to feel the need. Distress is the *open sesame* to their hearts. There is scarcely a member of the Auxiliary who cannot tell from her own experience, tales of helping her neighbor's children into the world. As for taking care of the sick, every one of them has watched by bedsides for weeks without taking her clothes off to lie down; and laying out the dead is a matter of common occurrence. From the outside it may look as if the lives of such women are barren and uninteresting, but once on the inside you find that where others deal with trivialities, they deal with the real things of life, and it makes a return to them of unflinching interest. It is impossible to give without receiving a spiritual compensation, and this is theirs in good measure, pressed down and running over.

I will not say that their tongues are not sharp, or that there is no jealousy and no back-biting; but why dwell on those things when there is so much that is worthy of admiration and emulation?

Four years ago one of our members took a six weeks' old baby to board with her for the promised sum of two dollars a week. The woman herself is thrifty, economical, sharp-tongued, and kind hearted. Her castle in Spain is a baby farm—a house in the country where she could have the care of thirty or forty little waifs! Her husband is a big, lazy man who works in the summer only; one tall, sickly daughter completes the family.



When the subject of domestic economy has been up before the Auxiliary, I have heard a member assert that she and her family of four could "live, and live good, on five dollars a week"; but this woman sniffed at that and said that lots of people lived on two dollars and less a week; that she had done it herself, and they had had enough, too.

Well, to return to the baby; his mother soon stopped paying his board, and after a few months ceased visiting him at all; and for four years his foster-mother has fed and clothed him, washed and ironed and sewed for him, stayed in when she wanted to go out because there was no one else to stay with him, taken care of him when he was sick, and actually gone without clothes herself, so that he might have shoes and other necessaries. She seems to be amply repaid when he puts his arms around her neck and tells her in his baby voice that he loves her with his "whole heart." Last Christmas he coveted a small fire-engine with two horses, and talked about it constantly. They saved a little here, and a little there, and the daughter declared she would rather go without a Christmas present herself than have Neddy disappointed. The necessary \$1.97 was finally got together, and their pleasure in his joy on Christmas morning was very pretty to see.

At our Auxiliary meetings we have tea, which the visiting babies share with us, sitting in little chairs around a table improvised out of a dry goods box. Then our tongues work overtime. Once a stout, generous, good-natured member brought a most entertaining book of Irish stories, which she read aloud extremely well. I asked who wrote them. She said, "They are by *Anon.* How many things he writes, doesn't he?" I agreed that he did, and we were all edified.

Mrs. Dayner, who is one of us, and who has borne and raised ten children, stopped coming to the meetings last winter. She is a pale little deaf woman with a sweet, gentle face, and has never been known to complain. After a time we discovered, through her having a sick daughter, that she was desperately poor. The doctor said the daughter was suffering mostly from starvation, and of course the mother must have had still less to eat. The Auxiliary was much excited over the case, and all its sympathy was aroused. Mrs. Benner, one of her particular friends, said:

"Well, I've always been poor, but I've always had enough to eat."

"And me, too," said Neddy's foster-mother; "I've been pretty poor, but I've never been without enough to eat."

We discussed how we could help her without giving offence, as they all agreed she was too proud ever to "say anything." We decided on getting together what provisions the members could bring, and sending them to her with her two best friends. As the meeting was breaking up, one of the best friends called me aside.

"I don't want to tell this before everybody," she said, "but Mrs. Dayner has been to my house this winter when I've given her things to eat. I've given her a piece of meat and a two-quart can of peaches, and once I made her a cup of tea and set out a plate of crullers, and she ate 'em all up. She says, '*I ain't had much refreshment lately.*' I don't tell that to everybody, but she must have been *hungry.*"

What a pathetic picture! The poor little, elderly woman eating crullers as if they were bread, because she was hungry! That sentence, "I ain't had much refreshment lately," rang in my ears for many a day.

Every year we have a barn dance in the parish house, and then what a good time we have! What promisings of cake, and coffee, and sugar, and milk, and distributing of tickets! What fun decorating with cornstalks and pumpkins and flags! What laughter, dancing the Virginia Reel, when it is called off the way it used to be in our younger days! Each woman tries to bring "her man" on that night. Mrs. Jennings says she and her man have been married thirty-nine years and "he ain't never spoke a cross word" to her. While we watch the dancing she tells me about her summer vacation.

"My man don't want me to go away from him at all," she says. "This summer he had the first vacation he's had in seven years, and we went down on the Sound to spend a week to my cousin's. We went on Saturday. On Monday Pop wanted to come home. *No,* I says, but Tuesday I see he was so homesick, I give in. We got up to the house about 9 o'clock at night, and Sue and Em was a readin'. Sue come to the door and she says, 'Well, Pop, I'm goin' to get you a nursin' bottle,' and he says, 'Susy, I wanted to see you girls so bad, I had to come home,' and he near broke down, he was so glad to get back."

No divorce court for those people; yet they are the most

unprepossessing looking couple, with four tall, ungainly, awkward children. There does not seem to be anything attractive about them. They hold their treasure of love in earthen vessels. Mrs. Jennings says she would jump down the throat of any one who says her husband is not handsome. He could not be called that by the widest stretch of the imagination; but why be handsome, if the ones you love best can fill in the gaps like that?

Once our Girls' Friendly Society had a young Irish girl recommended to it from Belfast. She was out at service for a few months, desperately homesick all the time, and then was taken to a hospital, where she died. Her one desire was to see her mother, who had been cabled for, but she died the day before her mother could sail. The girls were tremendously interested in her and did everything they could.

The evening she died, kind-hearted, fat Mrs. Goetel came in from the parish house to use the rectory telephone. She had been practising for some play or something, and was all dressed up in a fancy costume. She had a wreath of white flowers on her head. I asked if she had heard about Nora.

"Yes," she said. "Why, when Jennie telephoned Lisbet about it, she turned as white as snow. I thought she would faint. Lisbet says that poor girl died of a broken heart. 'Ma,' says she, 'she's died of a broken heart.' 'Why didn't you bring her down here to stay with us,' says I, 'if she didn't like her place? I'd have took her in.' Why, Mis' Pendrip, I'd take anybody like that in because I'd think they might be sent for a purpose. I just shiver for joy when I can help any poor person. I love to help the poor. Last night a poor old tramp came to my house, and it was foggy and dark and cold outside, and I says to Oscar, 'I'm goin' to let that poor old man come inside to eat'; and Oscar says, 'You'd better not, ma. He might be sent here to spy on the house. You know they do send men around to find out how houses are inside so they can break in,' but I says, 'Well, I'll close the dinin' room door, and then he can't see nothin' but two stoves. He's old, and I don't like to think of him eatin' out there in the cold, and he may be sent here for a purpose.' So I let him come in, and sit down by the kitchen table with the lamp on it, and I made him a cup of tea, and fried him a couple of eggs, and warmed up some potatoes and give him some bread and butter, and you ought to have heard him, Mis' Pendrip. He made the sign of the cross, and he kept callin' down blessin's on me, and said he had never been treated so well in all his travellin'. He said he was goin' to Ridgewater. He heard he could get a job as watchman up there on the new works. He said he had hoarded up twenty-six cents towards gettin' there, but he had had to walk most of the way, so I gave him twenty-five cents to add to it. Then I asked him where he was goin' to sleep, and he said he didn't know, so I telephoned Officer Murphy (he's a friend of mine), and he said he would give him a bed at the city hall. I thought about a bed I had up in the attic, but I knew I wouldn't sleep a wink all night for fear he would come down and murder us all in our beds, maybe. . . . Well, Mis' Pendrip, I love to help anybody that's real poor. I had an awful religious father, and I can remember him tellin' us when we were little, about two poor little children who was hungry and cold and hadn't enough covering on their bed, and they heard a knock on the door and there was another Child, and they took Him in their bed with them and tucked the little cover all around Him, and there it was the little Jesus, so I say you never can tell but what somebody is sent to you for a purpose."

(To be continued.)

CHRISTMAS BELLS ring again to remind us of the coming of the Saviour of the world. I am thinking of all the difference that His coming has meant for you, and I am very, very glad, for you know I think there is nothing too good for you. There is a minor chord in the music of the hymn of Christmas joy: In the world He came to save, after almost two thousand years, two men and two women and two little children out of every three have never so much as heard of Him. As I think of you I am thinking also of the other two, and in all the joy and gladness which He has given to you and me and which He is sharing with us to-day, I wonder what He is thinking of us and of the other two. I wish that Christmas were Christmas for them all. Not least among my good things this day is the confident assurance that some time soon it will be so.—*John I. Armstrong.*

THERE IS AN enormous disparity between what we really are and what Christmas implies that we should be. The contrast is so painful that it is impossible not to be profoundly impressed by it.—*Charles Wagner.*

## Church Kalendar



- Jan. 1—The Circumcision.  
 " 6—Friday, The Epiphany.  
 " 8—First Sunday after Epiphany.  
 " 15—Second Sunday after Epiphany.  
 " 22—Third Sunday after Epiphany.  
 " 25—Wednesday, Conversion of St. Paul.  
 " 29—Fourth Sunday after Epiphany.

### KALENDAR OF COMING EVENTS.

- Jan. 6—Consecration of Rev. J. DeW. Perry, Jr., as Bishop of Rhode Island.  
 " 17—Seventh Dept. Missionary Council at St. Louis.  
 " 21—Conv. Miss. Dist. Philippine Islands.  
 " 24—California Diocesan Convention.  
 " 25—Conv. Miss. Dist. Southern Florida; Consecration of Rev. T. P. Thurston as Miss. Bp. of Eastern Oklahoma; Consecration of Rev. L. C. Sanford as Miss. Bp. of San Joaquin.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

#### ALASKA:

Rev. C. E. BETTICHER, JR.

#### THE PHILIPPINE ISLANDS:

Rev. J. A. STAUNTON, JR.

#### BRAZIL:

Rt. Rev. L. L. KINSOLVING, D.D.

#### CHINA.

#### HANKOW:

Dr. MARY V. GLENTON of Wuchang.

Rev. AMOS GODDARD of Shasi.

Rev. PAUL MASLIN of Wubu.

DEACONESS KATHERINE PHELPS of Wuchang.

#### JAPAN.

#### TOKYO:

Rev. C. H. EVANS of Mayebashi.

## Personal Mention

THE Rev. ELROY G. BOWERS has been appointed rector of St. Stephen's Church (Netherwood), Plainfield, N. J.

THE Rev. W. P. BROWNE has declined the call to St. Philip's parish, Palestine, Texas. His address is 207 Westland avenue, Tampa, Fla.

THE Rev. D. W. CURRAN, formerly chaplain to St. Mary's Cottage, Dallas, Texas, and lecturer in history, has accepted an unanimous call to the rectorship of Grace parish, Traverse City, Mich. All communications may be addressed to the rectory, 613 Washington street.

THE Rev. OCTAVIUS ENGELGOW, rector of St. Stephen's Church, Detroit, Mich., has accepted a call to become rector of Calvary Church, Cairo, N. Y. (diocese of Albany), and will enter upon his duties there on February 1st.

THE Rev. GEORGE C. GRAHAM, rector of Holy Trinity Church, Baltimore, has resigned, to take effect March 1st.

THE Rev. EMILE S. HARPER has resigned Christ Church, Indiana, Pa., and entered upon the rectorship of All Saints', Brooklyn, N. Y., on Christmas Day.

THE Rev. J. D. HERRON has for some time been serving on the clergy staff of St. Paul's Cathedral, Cincinnati.

THE Rev. JOHN WILLIAM JONES has resigned St. Paul's Parish, Council Bluffs, Iowa, the resignation to take effect on May 1st.

THE Rev. THOMAS W. JONES of Clinton, Iowa, has been appointed hospital missionary in St. Louis, Mo.

THE Very Rev. PAUL MATTHEWS, Dean of St. Paul's Cathedral, Cincinnati, and his family sail on January 7th via the Atlantic Transport Line for England. They will stay for some time in London and afterwards at a residence in the country, returning in the autumn of 1911. The Cathedral chapter is arranging for the care of the Cathedral work in the interim.

THE Ven. FREDERICK SMIES PENFOLD, rector of St. Paul's Church, Marinette, Wis., and Archdeacon of Marinette, has resigned his post to accept the rectorship of St. Luke's parish, Racine, Wis. The change will take effect February 1st.

THE Rev. THEODORE SEDGWICK of St. John the Evangelist's Church, St. Paul, Minn., has been elected rector of Calvary Church, New York.

THE Rev. E. HOMER WELLMAN of the diocese of Spokane has accepted a call to Trinity Church, Tyrone, Pa., and will begin his work there January 1st.

THE Rev. E. E. WILLIAMS has accepted a call to Grace Church, Menomonie, Wis., and will enter upon his new duties on January 1st.

### ORDINATIONS.

#### PRIESTS.

GEORGIA.—In St. Athanasius' Church, Brunswick, the Rev. C. B. PRITCHETT, for several years deacon in charge of St. John's (colored) mission and school in Albany. There were present and assisting the rector of St. Mark's, the Rev. R. E. Boykin, and the vicar of St. Jude's, Rev. S. J. French. The Ven. D. Watson Winn presented the candidate. The sermon was preached by the Ven. Richard Bright.

MARQUETTE.—On the Feast of St. Thomas the Apostle, at St. John's Church, Munising, Mich., the Rev. HAROLD JENKIN of Crystal Falls and the Rev. ROBERT S. GILL of Munising were advanced to the priesthood by the Rt. Rev. Reginald Heber Weller, D.D., Bishop Coadjutor of Fond du Lac, officiating by request of the Bishop of the diocese. Priests present and assisting in the laying-on of hands were the Rev. H. J. Ellis, rector of St. Alban's Church, Manistique, the Rev. R. T. T. Hicks, rector of St. John's Church, Negaunee, and the Ven. Arthur H. Lord, Archdeacon of Chippewa. Mr. Ellis presented Mr. Gill, and Mr. Hicks presented Mr. Jenkin. The ordination sermon was preached by Archdeacon Lord. Mr. Gill becomes rector of St. John's, Munising, and Mr. Jenkin priest in charge of the Crystal Falls field.

MICHIGAN CITY.—On Wednesday, December 21st (St. Thomas' Day) in St. Thomas' Church, Plymouth, Ind., by the Bishop of the diocese, the Rev. BENJAMIN F. P. IVINS. The candidate was presented by the Rev. M. M. Day of Valparaiso, and the sermon was preached by the Rev. W. S. Howard of South Bend, Ind. Besides the above mentioned priests the Bishop was assisted in the service and the laying-on of hands by the Rev. L. T. Scotland and the Rev. H. R. Newby. The Rev. Mr. Ivins now becomes rector of St. Thomas' Church, of which he has been in charge for nine months past.

MINNESOTA.—On Wednesday, December 21st (St. Thomas' Day), in the Church of St. John the Evangelist, by the Bishop of the diocese, the Rev. JOHN PLUMMER, the Rev. FRANK ZOUBECK, and the Rev. JOHN ALFRED FURRER. The sermon was preached by the Rev. J. E. Freeman and the Litany was read by the Rev. E. B. Woodruff. The Rev. Dr. C. H. Plummer, Rev. C. A. Poole, D.D., and the Rev. Theodore Sedgewick were the presenters, Rev. C. E. Haupt read the epistle, and Rev. S. B. Purves the gospel. The candidates will continue in their present fields: Mr. Plummer as assistant at St. John's, St. Paul, and priest in charge of St. James', St. Paul; Mr. Furrer as assistant at St. John's, St. Paul, and priest in charge of Epiphany Church, St. Paul; and Mr. Zoubeck as priest in charge of Trinity Church, Excelsior.

NEWARK.—On St. Stephen's Day, December 26th, in the Church of the Holy Apostles, New York City, by Bishop Lines, the Rev. Dr. HENRY K. DENLINGER, a former Presbyterian minister of Newark, N. J. Dr. Denlinger becomes rector of the above parish at his ordination, in succession to the Rev. Appleton Grannis, resigned.

QUINCY.—On St. Thomas' Day, in the Cathedral Church of St. John, Quincy, by the Bishop of the diocese, assisted by Canon Lewis, the Rev. G. T. Griffith, and the Rev. J. Taylor Chambers, the Rev. WILLIAM ALEXANDER BRUCE, and the Rev. JAMES THOMAS MURRISIL, Ph.D., D.D. The former is in charge of St. Mary's, Keokuk, Iowa, and St. Alban's mission, Quincy (both being work among Negroes); the latter is in charge of Grace Church, Osco, and Trinity, Geneseo, Ill. The sermon was preached by Canon Lewis.

TENNESSEE.—On Wednesday morning, the feast of St. Thomas, in St. Mary's Cathedral, Memphis, Tenn., by the Bishop of the diocese, the Rev. GEORGE C. WATTS. The candidate was presented by the Rev. R. W. Rhames, rector of the Church of the Good Shepherd, Memphis, of which Mr. Watts was formerly a member. The Rev. H. W. Wells, read the Litany and the Rev. Dr. J. R. Winchester and the Rev. Peter Wager acted as epistoller and gospeller. The Bishop preached the sermon. Mr. Watts graduated with distinction at Sewanee last summer and has succeeded the Rev. W. S. Claiborne as rector of Otey Memorial parish.

#### DEACONS.

TEXAS.—On Thursday, December 8th, by the Bishop of the diocese, A. D. ELLIS. The candidate was presented by the Rev. Thomas B. Lee, rector of St. David's Church, Austin, and the sermon was preached by the Rev. Harris Masterman, Jr. Mr. Ellis is a graduate of the University of Texas. He has been in charge of St. James', Taylor, for the past two years, where he has rendered most efficient service.

### DIED.

CURTIS.—On December 13, 1910, CONSTANCE VIRGINIA CURTIS, Augusta, Ga.

"Even as the Son of Man came not to be ministered unto, but to minister."

Grant her, O Lord, eternal rest, and may light perpetual shine upon her.

LOGAN.—Mrs. LOUISA LOGAN, widow of Dr. William F. Logan, died at her home in Williamsport, Pa., on Monday evening, December 12th, after a short illness, in the 81st year of her age.

"Blessed are the dead who die in the Lord."

MOREHOUSE.—In New Haven, Conn., December 23d, CORNELIUS STARR MOREHOUSE, born January 2, 1830, for most of his life a member of St. Paul's Church and many years a vestryman of the parish; at a former time for some years a vestryman and treasurer of Christ Church parish, West Haven.

SMITH.—On December 19, 1910, at St. Mark's rectory, West Orange, N. J., the Rev. JOSEPH HICKS SMITH, M.A., senior priest of the diocese of Newark, in the 93d year of his age.

### MEMORIALS.

#### THE REV. JOHN K. MASON, D.D.

At a meeting of the Bishop and Louisville Clericus, December 19, 1910, in the Cathedral House, the following appreciation was unanimously adopted, and the Secretary was instructed to send a copy of the same to the family of the late Dr. Mason, to the Vestry of St. Andrew's parish, to the local papers, and to the Church press:

Once more, in the sad events of life, we are called upon to mourn a faithful and dearly beloved brother who has fallen out of the ranks and is now gathered unto our fathers.

In the death of the Rev. JOHN K. MASON, D.D., we are indeed bereaved, for we suffer the loss of one who was and is deeply endeared to us by the closest bonds and the most sacred associations. We shall miss him, in the coming days, as a true friend, a dear brother, a tried and valued co-worker, whose life and influence will long remain with us a lofty inspiration and a lasting benediction. With us the memory of his noble character, his splendid service, and his godly life shall have safe keeping, for our hearts never will permit his name to die.

We desire to offer our sincerest tribute in affectionate memory of one to whom we feel that our highest appreciation is most justly due. How truly we may express this heartfelt tribute in praise of him who was ever constant in service, noble in courage, heroic in duty, high-minded in every conversation, and full of faith and hope in all the changes and chances of this mortal life. For of him we may say, because we can say no less than the truth, he first lived and then taught the things of God. Of him it may be truly said that the best evidence for Christianity is a Christian man.

Here was a man of exalted faith, of winning personality, of sovereign fineness, of rare spiritual development, of godly and uncompromising character. He brought to his work an unflinching faith and a consecrated life. With undivided aim and unwearied effort he served in season and out of season from his love of God and for his love for souls. His works do follow him and "many shall rise up and call him blessed." May we, in the work which God has entrusted to our keeping, give the same loyalty and unswerving devotion which so splendidly ennobled and adorned the service of him whom we now commit to our Heavenly Father's keeping.

To the bereaved family of our dear brother and to his shepherdless flock we extend our heartfelt sympathy, praying that the God of all comfort will keep and sustain them in their sore affliction.

#### MRS. LOUISA LOGAN.

Though she herself be dead the works that Mrs. LOUISA LOGAN did will remain as a fragrant memory. Hers was a long life, and one full of Christian character and helpfulness, of community uplift, of real service. She was a constant and faithful communicant of Christ Church, Williamsport, Pa., and president of its woman's guild for many years. She was also treasurer of the Home for the Friendless since its beginning, thirty years ago. Mrs. Logan is survived by a devoted daughter, Miss Elizabeth Logan, besides many relatives and friends to mourn her loss.

### RETREATS.

#### AT GRAND RAPIDS, MICH.

A pre-Lenten Retreat for the Clergy of Western Michigan will be held in Grand Rapids on Tuesday, Wednesday and Thursday, February 7th, 8th, and 9th, to be conducted by the Rev. Harvey Officer of the Order of the Holy Cross. A limited number of priests from other dioceses can be received and will be made heartily welcome. Application should be made at once to BISHOP MCCORMICK, as it is imperative to know just how many will attend.

**CLASSIFIED NOTICES AND ADVERTISEMENTS.**

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

**WANTED.**

**POSITIONS OFFERED.**

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

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

**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.

**ASSISTANT PRIEST**, preferably one unmarried, wanted for large New York suburban parish. \$1,200. Address RECTOR, 38 Broad street, New York.

**ORGANIST AND CHOIRMASTER** wanted for boy choir. Address Rev. LUKE WHITE, 881 Cotton street, Shreveport, La.

**POSITIONS WANTED.**

**ORGANIST-CHOIRMASTER** desires change about February. Best references for work with boys and mixed choirs. Experienced choir builder. Communicant. Good organ and teaching field essential. Address "ORGANIST," care LIVING CHURCH, Milwaukee.

**POSITION WANTED** as mother's helper by a trained kindergartner of some years' experience. No objection to travelling. References exchanged. Address KINDERGARTNER, 1002 First street, Louisville, Ky.

**PRIEST**, married, no family, desires parish or curacy. OMEN, LIVING CHURCH, Milwaukee.

**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.

**ALTAR WINES**, white or red; four gallons for \$4. Sample package 50 cents. 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.

**CHURCH EMBROIDERY.**

**CHURCH EMBROIDERY** by a Churchwoman trained in English Sisterhoods. Embroidered stoles \$5 to \$100 (large stock always on hand). Altar hangings \$5 to \$500. English silks, etc. Copes, Chasubles, Albs, etc. Workmanship unexcelled. Miss L. V. MACKRILLE, Chevy Chase, Md.

**TRAVEL.**

**GRAND TOUR TO HOLY LAND**; through all Europe, including Bayreuth Grand Opera; Land of Midnight Sun. All travel and accommodation first-class. Small, select party forming—conducted by Mrs. Virginia Jourdan, accompanied by Dr. Grote, Archaeologist, of Munich. Reference, Rev. W. T. Crocker, rector of Epiphany Episcopal Church, New York. Address Mrs. JOURDAN, 150 Nassau St., Suite 1629, New York. Portions of tour can be taken.

**SELECT PRIVATE EUROPEAN TOURS.**—Rev. ANDREW J. GRAHAM, Rochester, N. Y., assisted by his wife, will personally conduct two parties in Europe, the coming summer; one sailing for Gibraltar-Naples April 29th, the second for Rotterdam June 20th. Special rates for clergymen and their families. Send for Itineraries and Booklet.

**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.

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**HEALTH RESORTS.**

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

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

**FLORIDA HOMES.**

**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, Modesto, Dade County, Fla.

**BOARDING—FLORIDA.**

**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.

**SCHOOL FOR GIRLS.**

**GUARDIANS** wishing to insure for girls unremitting care, sound training, simple life, may find these in well situated school in healthful northern climate. Entire responsibility undertaken. Address SCHOOL, LIVING CHURCH, Milwaukee.

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**YOUNG PRIEST** is willing to part with a library of 400 books for ready money. Library contains *Hastings' Dictionary*, some recent commentaries, works of sociological import, and miscellaneous books. Address C. B., care LIVING CHURCH, Milwaukee.

**APPEALS.**

**ST. STEPHEN'S COLLEGE.**

We desire to call the attention of Church people who have the welfare of Christian education at heart and who wish for a continuous supply of well educated clergy to the needs of St. Stephen's College, Annandale, N. Y. Faithful to her principles and to the trust

imposed upon her by her Founders, this college has trained and sent out into the Ministry of the Church over 500 men.

The College needs additional endowment, a heating and lighting plant, and new buildings.

The College needs, and needs at once, a Fund of \$10,000 a year guaranteed for three or four years to enable her to do her work without running into debt. There are now sixty-four students. Each student pays in three hundred dollars for tuition, board, lodging, heat, etc., and each student costs the college over four hundred dollars.

We appeal to Churchmen and Churchwomen for help in this matter.

Who will give \$1,000, \$500, or \$100, or \$50 a year for three years?

Checks may be sent to PRESIDENT RODGERS at the College, or to CHARLES A. MORAN, Treasurer, 30 Broad Street, New York City.

**ACKNOWLEDGEMENTS.**

**IN ANSWER TO APPEALS.**

Mr. McClure acknowledges with profound thanks the following amounts in response to appeals in the Church papers. For the three appeals of November 12th: No. 1, \$341; No. 2, \$192.50; No. 3, \$347. At discretion \$292.60. For the appeal of December 3d, \$127.10.

Contributions have all been acknowledged to the donors personally except when names and addresses were not given as follows: For November 12th, "S," Norristown, Pa., \$5; Anonymous, Geneva, N. Y., \$10; Anonymous, Gambler, Ohio, \$10; From a Churchwoman, Niagara Falls, N. Y., \$2; Anonymous, \$3; From a Fellow Christian, Philadelphia, Pa., \$10; "V. C. G.," Rochester, N. Y., \$5; For December 3d: Anonymous, \$5; Anonymous, \$1; A Churchwoman, New Rochelle, N. Y., \$1; "A. E. B.," Frederick, Md., \$5; "A Friend," Middletown, Conn., \$1.

Rev. ALFRED J. P. McCLURE, Treasurer,  
General Clergy Relief Fund,  
Church House, Philadelphia, Pa.

**NOTICES.**

**THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.**

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

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

Surely Christian men and women must feel it their joyful duty to remember the small army (500 and more) of patient, struggling, often suffering, old and sick clergymen; young, sick, and discouraged clergymen; helpless widows and little children of clergymen!

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

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

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

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

**THE GENERAL CLERGY RELIEF FUND,**

Rev. ALFRED J. P. McCLURE,  
Treasurer and Financial Agent,  
The Church House, 1129 Walnut Street,  
Philadelphia, Pa.

**THE BOARD OF MISSIONS**

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

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

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

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

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

**LEGAL TITLE FOR USE IN MAKING WILLS:**

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

### GUILD OF THE HOLY GHOST THE COMFORTER.

Founded 1893. President, the Bishop of London. Open to all communicants of the Anglican Church. Send stamp for particulars to THE RECTORY, Ontonagon, Mich.

### CHURCH EXTENSION FUND OF THE DIOCESES 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.

### THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, Mr. CLIXTON ROGERS WOODRUFF. For further particulars and application

blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

### INFORMATION AND PURCHASING BUREAU.

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

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

# The Church at Work

## MEMORIALS AND BEQUESTS.

THE T. B. GAZZAM memorial entrance to Christ Church Cathedral, St. Louis, together with a tower and flying buttress, is rapidly approaching completion. The new altar and reredos, now being constructed at Exeter, modelled after the altar screen of Winchester Cathedral, will reach America in the immediate future. The reredos will be 33 feet high and weighs 140 tons. It will be enriched with fifty statues.

A LAMP of hand-wrought brass has been installed in the sanctuary of Grace church, Mt. Clemens, Mich., the gift of the Church of the Ascension, Chicago. Two stained glass windows are being placed in the south side of the church, the subjects being "St. Agnes" and "Come Unto Me." These make seven windows installed during the incumbency of the present rector.

A HANDSOME brass altar cross was presented to Christ Church, Allegheny, Pa., Christmas Eve, by the Pittsburgh branch of the Guild of St. Barnabas for Nurses. The base of the cross consists of three steps, on which there is engraved an inscription. The cross is in memory of Anna Elizabeth McCandless, a former member of Christ Church Chancel Society.

A STAINED GLASS memorial window, bearing a figure of St. Helena, was unveiled on Sunday morning, December 18th, at the Church of the Transfiguration, East New York. It is the gift of Mrs. George Lewis Frank, in memory of her husband. Additional interest in this window is found in the fact that it is the work of a young Brooklyn artist, George Owen Bonawitz.

A NEW WINDOW in memory of the late senior warden of St. John's Church, Dubuque, Iowa, has been placed in that church by his widow, Mrs. Harriet Peabody. It is one of Tiffany's best productions, the subject being Charity, and adds one more to the many attractive windows in this handsome edifice.

BY THE WILL of Mrs. Mary E. Burns, who died December 11th, the vestry of Emmanuel Church, Baltimore, is bequeathed \$5,000, in memory of her daughter, Mrs. Ella B. Beaster, for the work of the Mothers' mission of that church.

THE LATE Miss Elizabeth L. Devinney bequeathed to the diocese of Missouri the sum of \$5,000, to be held in trust for the aged and infirm clergy of the diocese.

## DEATH OF THE REV. L. H. JACKSON.

THE Rev. LEWIS H. JACKSON, a retired priest canonically connected with the diocese of Pennsylvania, has passed to his reward at the ripe age of nearly 73 years. The funeral took place on December 10th, interment being

made in the churchyard of Trinity chapel, Oldfields, Md., which parish he had at one time served as rector. The Rev. O. W. Zeigler of All Faith's parish conducted the obsequies. Mr. Jackson was ordained deacon in 1860 and priest in 1864 by Bishop Whittingham, and had served the Church in the dioceses of Washington, Pennsylvania, and Delaware. He is survived by his wife and a daughter.

## CONDITION OF REV. W. N. ACKLEY.

AT THE home of the Rev. William N. Ackley, rector of St. Andrew's Church, Brooklyn, it was reported on December 22d that he was much better, and that all conditions were favorable for his recovery.

## CHURCH FEDERATION IN BALTIMORE.

AT A MEETING of ministers and laymen held at the Y. M. C. A. building, December 17th, a federation of all the evangelical churches of Baltimore was formed. The Rev. Charles Fiske, rector of St. Michael and All Angels', and Rev. Romilly F. Humphries, rector of St. Peter's, were among the clergymen who took part in the proceedings. The suggestion of the former, that Cardinal Gibbons be asked to attend the next meeting and that the Roman Catholic Church be given an opportunity to become a member of the organization, was referred to a committee to report at another meeting.

## DATE SET FOR CONSECRATION OF REV. T. P. THURSTON.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Theodore Payne Thurston, Bishop-elect of Eastern Oklahoma, as follows: Place, St. Paul's church, Minneapolis, Minn.; time, St. Paul's Day, Wednesday, January 25, 1911; consecrators, the Presiding Bishop, the Bishop of Oklahoma, the Bishop of Kansas; presenters, the Bishop of Montana and the Bishop of Minnesota; preacher, the Bishop of Massachusetts; attending presbyters, Rev. Samuel G. Welles and Rev. Theodore Sedgwick.

## CHAPEL TO BE BUILT IN DETROIT SUBURB.

ST. ALBAN'S CHAPEL, Highland Park, Mich., the latest off-shoot of St. John's Church, Detroit, is situated just outside the city limits. The large number of families removing to this vicinity necessitated providing church privileges for them, and this was done two years ago by the rector of St. John's Church, the Rev. Dr. Faber. The mission has been served by the staff of St. John's, holding services in a hall over a drug store. Recently it became strong enough to purchase

a lot, build a chapel as a basement to the future church and to call a clergyman for itself (the Rev. Otis A. Simpson). On the Fourth Sunday in Advent the chapel was ready for occupancy. An opening service was held in the afternoon, the Rev. Dr. Faber preaching the sermon. Besides the Rev. Mr. Simpson, several of the Detroit clergy were present. The chapel contains the Bishop Armitage memorial altar, formerly used in St. John's church, and the pews, chancel railing, and prayer desk of St. James'.

## FUNERAL OF REV. JOSEPH H. SMITH.

ABOUT SIXTY of the clergy of the diocese and a large congregation attended the funeral of the Rev. Joseph Hicks Smith in St. Mark's Church, Orange, N. J., on Thursday morning, December 22d. A number of clergy served as a guard of honor beside the body in the choir of the church during the previous night. Requiems were offered at early hours on Thursday by the Rev. Edmund Banks Smith, a nephew of the deceased priest, and the Rev. Elliot White. The burial office was said at 10 o'clock. A requiem followed, at which the Rev. Dr. J. Nevett Steele was celebrant. Interment was made in the churchyard of St. James-the-Less, Falls of Schuylkill, Philadelphia.

In the absence of the Bishop, Archdeacon Carter presided at a meeting of the clergy in the parish house, immediately after the funeral service. A telegram from Bishop Lines, who was detained in New Haven, was read. After appropriate remarks by friends of Mr. Smith, the following were appointed a committee to prepare a minute on the death of the venerable priest: Rev. Dr. William G.



The only baking powder made from  
Royal Grape Cream of Tartar  
NO ALUM, NO LIME PHOSPHATE

Farrington, Rev. Levi Johnston, Rev. Wynant Vanderpool.

Mr. Smith was born in the central part of the old city of Philadelphia and spent his early life there. As a parishioner of Christ Church he received the sacrament of confirmation at the hands of the rector, Bishop White. Graduating from the University of Pennsylvania in 1841, Joseph H. Smith entered the General Theological Seminary, and was graduated in 1846. Portions of his ministry were spent in Calvary chapel of Christ Church, Philadelphia; St. Matthew's Church, Wheeling, W. Va.; and as rector of St. Paul's Church, Newark, from 1857 to 1882; as priest in charge of St. Thomas', Vernon, N. J., and Church of the Good Shepherd, Hamburg, N. J., from 1882 to 1903. For a few years after his retirement from active work he resided in Philadelphia. Latterly he resided with his son-in-law, Rev. Frank B. Reazor, at St. Mark's rectory, West Orange, N. J. At the time of his death he was ninety-two years old; the oldest alumnus of the University of Pennsylvania. He was also a trustee of the General Theological Seminary and a vice-president of its Associate Alumni. Being possessed of bodily vigor and mental faculties he continued to assist in the services of the Church and to preach until quite recently. His ministry lasted through more than sixty-four years. He left a son, E. Lewis Smith of Newark, and a daughter, Mrs. F. B. Reazor.

**PREPARATIONS FOR THE SEVENTH DEPARTMENT COUNCIL.**

GREAT PREPARATIONS are being made for the missionary council of the Department of the Southwest, which is to be held in St. Louis, January 17-19th. Already seventy acceptances have been received from Bishops and delegates. The largest available building in the city has been secured and a committee of one hundred has been formed to act as promoters of good fellowship. There will be a banquet on the evening of the 17th which all Churchmen are invited to attend; a great mass meeting on Wednesday, the 18th, and Thursday will be given over to the Woman's Auxiliary, and there will be an early celebration of the Holy Communion in St. Peter's church, followed by conferences in the parish house, and in the afternoon a general meeting for women in the Wednesday Club auditorium. A special prayer for the council has been issued by Bishop Tuttle.

**BISHOP JAGGAR IN PARIS.**

THE Rt. Rev. THOMAS A. JAGGAR, D.D., Bishop in charge of the American Church in Europe, preached on Sunday, November 13th, in Holy Trinity church, Paris, France, and in the afternoon confirmed a class of twelve. On Advent Sunday, by invitation of the English chaplain, he preached in the English church to a large congregation of English and American winter residents. The Bishop's official address is care of Brown, Shipley & Co., London, England.

**SWEDISH CHURCH DEDICATED AT GALESBURG, ILL.**

ST. JOHN'S CHURCH, Galesburg, Ill. (Swedish), was opened for the first time for public worship on the Fourth Sunday in Advent, and the Bishop of Quincy dedicated the structure. The value of the property is about \$10,000, and the indefatigable labor of the pastor, the Rev. J. E. Almfeldt, and the generosity and sacrifice of the people are evidenced by the fact that the debt on the building on the opening day was only about one-tenth of the value. It is the ambition of the people to have the building ready for consecration at an early date. Without exception the communicants are laboring and salaried people of small means.

St. John's was organized in 1893, and has

had many difficulties to overcome, but the prospects are very bright. This congregation takes particular pains to meet all diocesan and general apportionments, and generally succeeds.

**NEW CHURCH FOR ELKRIDGE, MD.**

THE AUTHORITIES of Grace Church, Elkridge, Md., have accepted final plans for a new church to take the place of the one that was burned down last year. It will be of stone, cruciform, with a slate roof, steam heat and electric lights, and will seat 300 people. The cost will be about \$14,000. An artesian well, with electric pump, has been ordered for the rectory.

**DEATH OF THE REV. A. W. WILDE.**

THE Rev. ARTHUR WILSON WILDE, rector of St. John's Church, Far Rockaway, Long Island, since July, died at the rectory on Monday, December 19th, of a complication of diseases. He was born in Oldham, England, forty years ago, and was educated at St. Austin's School, Staten Island; Columbia College, the University of the South, the Western Theological Seminary, and the General Theological Seminary. He was made deacon in 1896 by Bishop Starkey, and ordained priest the following year by Bishop Whitaker. After serving as curate at St.

Michael's Church, Germantown, Philadelphia, he was rector of Trinity Church, Coatesville, Pa., for ten years. In search of better health, he went to South Dakota, remaining there until the past summer. He is survived by his widow. Funeral services were held in the Far Rockaway parish church on Thursday morning, December 22d. Interment was made in Woodlawn cemetery.

**DR. POTT'S ACCEPTANCE WITHDRAWN**

AFTER ACCEPTING his election as Missionary Bishop of Wuhu, Dr. Pott has cabled his declination. The following cablegram was received from him at the Missions House on December 24th:

"Inform Presiding Bishop cannot accept bishopric. Disregard first letter. Explanation will be made by letter."

"We have no further information as to the cause of this change of mind," says Mr. Burleson, "but imagine it must come from the difficulty in finding a successor to the presidency of St. John's University."

**THE LATE REV. JOHN K. MASON, D.D.**

AS BRIEFLY noted in these columns last week, the Rev. JOHN K. MASON, D.D., rector of St. Andrew's Church, Louisville, Ky., died

**Most Nutritious Food Made From Flour**

A strong statement — but an absolute fact. Backed up by years of testing.

The stomach digests them with pleasure, and sends them on their way to make rich, red blood, sound flesh and tough muscle.

*Every ingredient is a strength-giver, scientifically blended and perfectly baked.*

Crisp and delicious Uneeda Biscuit come to you in their dust tight, moisture proof packages, fresh, and clean, and good.

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**5¢**  
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on Sunday evening, December 18th, at the Norton Memorial Infirmary. The week previous he had been seized with an acute attack of appendicitis and an immediate operation was considered by the attending physicians to be the only chance for recovery. Dr. Mason withstood the shock well considering his age, but a few days later, peritonitis and other complications developed and his condition was recognized as so critical that his married daughter and son were immediately summoned from Virginia, and they with Mrs. Mason and the two younger children were at his bedside constantly until the end. Dr. Mason was perfectly conscious up to the last, and sent an affectionate message to his congregation to be read on Christmas Day.

He was born in Brunswick county, Va., December 3, 1847, the son of Dr. George Mason, and was educated at the Virginia Military Institute, serving in the Confederate army during the last year of the Civil war. After that, he taught school for a short time before matriculating at Hampden-Sidney College and after graduating went to the Virginia Theological Seminary, and was ordained in 1875. Dr. Mason's first charge was at Mt. Jackson, Va., which was followed by pastorates at Bedford City, Fredericksburg, Va., and Charlotte, N. C., after which he became rector of St. James' Church, Richmond, Va. In 1879 he married Miss Claudia Norton, the daughter of the Rev. George Norton. After the election of the Rev. Dr. Lewis W. Burton to the bishopric of Lexington, Dr. Mason accepted a call to succeed him in the

rectorship of St. Andrew's Church, Louisville, which position he has occupied since 1895. Much progress has been made under his leadership, notably in the growth of its parochial mission, St. Stephen's, which has developed into a self-supporting parish, and in the establishment of Emmanuel mission. At the time of his death Dr. Mason was a member of the Standing committee and of the diocesan Board of Missions, and was always prominently identified with affairs of the diocese; he was one of the clerical deputies to the recent General Convention, and had held a similar position at almost every triennial since going to Kentucky. Probably no priest in the diocese was more beloved and respected by his fellow clergymen. He was a man of pronounced Evangelical views, one of the old type that is rapidly dying out, and while few agreed with him, all recognized and loved him for his earnest piety, missionary zeal and fervor, and for his many virtues. He is survived by his wife, three daughters and a son.

The funeral services were held in St. Andrew's Church, Louisville, on Monday afternoon, December 19th, the officiating clergymen being Bishop Woodcock, the Rev. Dr. James G. Minnigerode, rector of Calvary Church, a life-long friend of the deceased, and the Rev. Francis W. Hardy, his assistant. The vestry of the Church acted as pall-bearers, and all of the Louisville clergy and those from nearby towns were present in the chancel. That evening the body was taken to Alexandria, Va., for interment.

**CONNECTICUT.**

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

**Death of C. S. Morehouse.**

AN AGED Churchman, for many years a vestryman of St. Paul's Church, New Haven, passed to his rest on December 23d in the person of Cornelius Starr Morehouse, father-in-law to the Bishop of Newark. Though nearly 81 years of age—he was born January 2, 1830—"in activity of mind and interest in life he was young" says Bishop Lines, "and his rector counted him one of the youngest and most progressive of his vestrymen." Mr. Morehouse was convalescent from a painful illness, when pneumonia set in and he had not sufficient strength to throw it off. In his earlier life he was for some years a vestryman and treasurer of Christ Church, West Haven.

**KENTUCKY.**

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

**At St. Andrew's, Louisville.**

THE BISHOP took the Christmas morning service at St. Andrew's Church, Louisville, where the death of the rector, Dr. Mason, has left a congregation deeply bereaved and feeling their affliction to be personal to each one of them. The Bishop had been in attendance at Dr. Mason's death-bed where, he said, he had beheld almost a transfiguration amidst extreme bodily suffering and entire consciousness, to the end. The dying rector sent a message to his flock: "Tell my people that I

# Now About Clean Food

## Another Splendid Opportunity to Bring Out Facts

When the "Weekly" which sued us for libel (because we publicly denounced them for an editorial attack on our claims) was searching for some "weak spot," they thought best to send a N. Y. Atty. to Battle Creek, summoned 25 of our workmen and took their sworn statements before a Commissioner.

Did we object? No. On the contrary, we helped all we could, for the opportunity was too good to be lost.

Geo. Haines testified he inspected the wheat and barley, also floors and every part of the factories to know things were kept clean. That every 30 minutes a sample of the products was taken and inspected to keep the food up to standard and keep out any impurities, also that it is the duty of every man in the factories to see that anything not right is immediately reported. Has been with the Co. 10 years.

Edward Young testified had been with Co. 15 years. Inspector, he and his men examined every sack and car of wheat and barley to see they were up to standard and rejected many cars.

H. E. Burt, Supt., testified has been with Co. over 13 years. Bought only the best grain obtainable. That the Co. kept a corps of men who do nothing but keep things clean, bright, and polished.

Testified that no ingredient went into Grape-Nuts and Postum except those printed in the advertising. No possibility of any foreign things getting into the foods as most of the machinery is kept closed. Asked if the factory is open to the public, said "yes" and "it took from two to three guides constantly to show visitors through the works." Said none of the processes were carried on behind closed doors.

At this point attys. for the "Weekly" tried to show the water used was from some outside source. Testified the water came from Co.'s own artesian wells and was pure.

He testified the workmen were first-class, high-grade and inspected by the Co.'s physician to be sure they were all in proper physical condition; also testified that state reports showed that Co. pays better wages than the average and he thought higher than any in the state.

F. B. Martin, Asst. Supt., testified Grape-Nuts made of Wheat, Barley, Yeast and Water. Anything else? "No, sir." Postum made of Wheat, Wheat Bran and New Orleans Molasses. Statements made on his experience of about 10 years with Co.

Testified bakers are required to wear fresh white suits changed every other day. Said had never known of any of the products being sent out that were below the high standard of inspection. Asked if any one connected with the Postum Co. had instructed him how to testify. Said, "No, sir."

Horace Brown testified has been with Co. 9 years. Worked in Grape-Nuts bake shop. Testified the whole of the flour is composed of Wheat and Barley. Attys. tried to confuse him, but he insisted that any casual visitor could see that nothing else went into the flour. Said machinery and floors always kept clean.

So these men were examined by the "Weekly" lawyers hoping to find at least one who would say that some under-grade grain was put in or some unclean condition was found somewhere.

But it was no use. Each and every man testified to the purity and cleanliness.

As a sample, take the testimony of Luther W. Mayo.

Testified been with Company about 10 years. Now working in the bakery department making Grape-Nuts. Testified that the ovens and floors are kept clean and the raw products as they go in are kept clean. Also that the wearing apparel of the employes has to be changed three times a week.

Q. Do you use Postum or Grape-Nuts yourself at all?

A. Yes, I use them at home.

Q. If from your knowledge of the factory which you have gained in your ten years at the factory you believed that they were dirty or impure in any way, would you use them?

A. I do not think I would. No.

Asked if any one on behalf of the Company had asked him to testify in any particular manner. Stated "No."

All these sworn depositions were carefully excluded from the testimony at the trial, for they wouldn't sound well for the "Weekly."

Think of the fact that every man swore to the purity and cleanliness so that the Atty. for the "Weekly" was forced to say in open court that the food was pure and good.

What a disappointment for the "Weekly!"

But the testimony showed:

All of the grain used in Grape-Nuts, Postum and Post Toasties is the highest standard possible to obtain.

All parts of the factory are kept scrupulously clean.

None of the workmen had been told how to testify.

Most of them have been from 10 to 15 years with the Co. and use the products on their tables at home.

Why do their families use the products, Grape-Nuts, Postum and Post Toasties, that they, themselves, make?

**"There's a Reason"**

**Postum Cereal Co., Ltd.**  
Battle Creek, Mich.

have loved them, each and all. I love them to the end. I have done for them the best I could. I leave the rest to God."

A touching story is told of Dr. Mason's resumé of General Convention, delivered on his return from Cincinnati. A Virginia Churchman, the movement to change the name of the Church was a great grief to him, and his congregation, for the most part, were of the same sympathies; but Dr. Mason would express no jubilation at the defeat of the measure, lest there should be one or two in the congregation whose sympathies were on the other side. A man of the most intense feeling on subjects such as this, his pastoral care and his loving sympathies had no partisan limitations.

**LEXINGTON.**

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

**Bishop Burton Speaks on Church Unity.**

THE REMARKABLE interest shown throughout Kentucky in the utterance of the General Convention on Christian unity has culminated in an earnestly expressed desire for information and guidance, coming from our denominational brethren. At the earnest request of the congregation and pastor of the First "Christian Church" of Winchester, Ky., Bishop Burton delivered an address on Church Unity in their church on November 27th. The gathering was remarkable for the intense interest shown, as well as for the earnest desire to do all that is possible to unite with us in the march towards Christian unity. He repeated the address also at the Christian Church, Danville, on December 18th.

**LONG ISLAND.**

**FREDERICK BURGESS, D.D., Bishop.**

Fire Threatens Brooklyn Church—Historical Memorial Tablet Erected in Huntington—Death of H. C. Childs.

THE Church of the Ascension, Kent street, Brooklyn, was threatened by fire shortly after midnight on Sunday, December 18th. The damage was confined to the vestry room, where the fire started. The building is a one-story structure of granite and sandstone. The rector, Rev. Walter E. Bentley, discovered the flames from the rectory window adjoining the church, and gave the alarm.

THE FORMER site of St. John's church, in historic Huntington, Long Island, has been marked by a memorial tablet, which also marks the spot where the first settled rector, the Rev. James Greaton, was buried. He was in charge of the parish from 1769 to 1773. The first church was erected in 1748, the second church in 1861. Valuable historical memorials concerning the history of the parish and its first rector have been collected by E. S. Prime, a member of the parish.

HARRIS C. CHILDS, a well-known resident of Great Neck, died at his home, King Point, on December 22d, aged 77 years. He was senior warden of All Saints' Church, Great Neck. Funeral services were held at his residence on Friday morning.

**MARYLAND.**

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

**Parish and Personal News Notes.**

A MEN'S GUILD was recently organized at St. Philip's chapel, Highlandtown, Baltimore county, with a membership of fifteen. The guild is already doing splendid work.

IN RESPONSE to an unanimous invitation extended to the clergy and members of St. Peter's Church (which is to be occupied on January 1st by a colored congregation), they will worship in Emmanuel church during the time they are without a church of their own, and also share the parish house.

THE Rev. A. C. POWELL, D.D., rector of Grace Church, Baltimore, recently delivered at the Chapel of the Advent a most interesting lecture on "Jerusalem," illustrated with slides, based on his travels last winter in the Holy Land. He delivered the same lecture on December 16th in the chapel of Grace Church for the members of the deaf-mute mission of that church, the translation into sign language being made by Prof. Stevenson of Gallaudet College, Washington.

MISS HENRIETTA O. CRANE, organist and director of the choir of Trinity Church, Towson, Baltimore county, was, at the last meeting of the National Association of Organists, made state president from Maryland.

A CABLEGRAM was received in Baltimore on December 15th, announcing the death in Florence, Italy, on that date of Mrs. Mary R. S. Hurst, aged 73 years. Mrs. Hurst was the widow of Mr. John E. Hurst, Sr., and was for many years a devoted member of St. Peter's Church.

**MISSOURI.**

**D. S. TUTTLE, D.D., LL.D., Bishop.**

**St. Louis News Items.**

A HOUSE has been purchased for the Rev. B. T. Kemerer, vicar of St. George's chapel, St. Louis.

THE NEW church building of the Church of the Redeemer, St. Louis, will be opened for service on January 1st.

THE Rev. Dr. J. HOLLISTON LYNCH has departed for his new parish of Mt. Auburn, Cincinnati, and before he left the clergy of St. Louis gave him a farewell luncheon.

**NEVADA.**

**HENRY D. ROBINSON, D.D., Miss. Bp.**

**Church Consecrated at Fallon.**

TRINITY CHURCH, Fallon, was consecrated by the Bishop, assisted by the Archdeacon of the district, December 4th. This church had a debt of \$1,500 two years ago. It is now free

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from debt, and the outlook for future work is exceptionally bright. Both morning and evening services were well attended. In the evening every seat in the church was filled, and a number of men in the rear were obliged to stand. The Sunday school is in a thriving condition. Although the Archdeacon can give but one Sunday a month to this place, the Sunday school meets weekly for service and instruction. This work is mostly due to the persistent efforts of Captain John Dunbar and Mrs. C. E. Coe.

#### OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Well-Attended Dinner for Men at Seattle—Rev. E. V. Shayler Given Trip to Honolulu—Personal.

A DIOCESAN dinner for men was held at St. Mark's, Seattle, Wednesday, December 14th, the Bishop of the diocese presiding. Nearly two hundred men attended and listened to the speeches of the deputies to the General Convention. The Rev. C. Y. Grimes dealt with "Suffragan Bishops, Our Hopes and Fears"; the subject of the Rev. R. J. Arney was "The Title Page, or an Accurate Name"; the Rev. E. V. Shayler spoke of the topic of "Christian Unity," and the Bishop summed up the whole situation in a stirring speech.

THE REV. E. V. SHAYLER of St. Mark's, Seattle, who has been a victim of nervous prostration for the past six weeks and has undergone a surgical operation, has partially recovered. The vestry of the parish has generously given him and his family a trip to Honolulu, where he will spend six weeks in recuperation, sailing from San Francisco December 24th. During his absence the Bishop will assist in the care of the parish.

TWO NEW clergymen have entered upon work in the diocese in the last two weeks. The Rev. Sidney James becomes rector of All Saints', Dunlap, Seattle, and the Rev. Thomas A. Hilton assumes charge of St. Stephen's, Ballard.

#### SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Following in His Father's Footsteps.

FOLLOWING in the footsteps of his father, the Rev. Edward Ashley, Mr. William C. Ashley recently left Muskegon, Mich., for the Armstrong Academy for Pawnee Indians, a government school at Bokchito, Okla., where he will introduce manual training among the Pawnee boys at the academy. Mr. Ashley has a splendid record made at the Muskegon High and Hackley Manual Training schools.

#### SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Mission Started at Westwood—Personal Mention.

A FLOURISHING mission has been started in Westwood, a suburb of Cincinnati, and is under the care of the Rev. H. Boyd Edwards, assistant at Christ Church.

THE REV. J. HOLLISTER LYNCH, D.D., formerly of St. Louis, held his first service as rector of the Church of Our Saviour, Cincinnati, on the Fourth Sunday in Advent, with an early celebration of the Holy Communion, special prayers for the parish, and with a most encouraging attendance.

#### TENNESSEE.

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

Brotherhood Gives Library to State Prison.

THE MEMBERS of the Brotherhood of St. Andrew in Nashville are raising a library as a gift from the Brotherhood to the Tennessee state prison, and books are arriving rapidly not only from local men, but also from various parts of the country. The contributions include Bibles, Prayer Books, history, philosophy, fiction, etc.

#### UTAH.

FRANKLIN S. SPALDING, D.D., Miss. Bp.

Death of Ella P. Putnam.

ON SATURDAY, December 3d, Ella Priest Putnam was called to the rest of paradise, and the missionary district of Utah lost the president of its Woman's Auxiliary and the cause of missions one of its most devoted helpers. From 1882, when her husband, the Rev. N. F. Putnam, took charge of St. Mark's Cathedral, Mrs. Putnam has given her life to the Church. For a few years Massachusetts had the benefit of her presence, for she lived in Northampton, while her daughters attended Smith College, but after their graduation she returned to Salt Lake, at once resumed her interest, and was reelected to her old office as president of the Woman's Auxiliary. She was never a strong woman, but stormy weather had no terror for her, and even after she had moved a long distance from the Cathedral she was present at every service. By her inspiration the interest of the women of Utah in missions steadily increased, until the Auxiliary is now represented in even the most remote missions.

#### WESTERN MICHIGAN.

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

Retreat for the Clergy.

A LIMITED number of clergymen from other dioceses are invited to meet with the clergy of the diocese in a retreat which will be held from February 7th to 9th inclusive at Grand Rapids. The conductor will be Father Officer, O.I.C. The Bishop would be pleased to receive applications, as it is imperative that it be known approximately how many will attend.

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