

# The Living Church

VOL. XLIV.

MILWAUKEE, WISCONSIN.—JANUARY 7, 1911.

NO. 10

416 LAFAYETTE ST., NEW YORK



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



153 LA SALLE ST., CHICAGO

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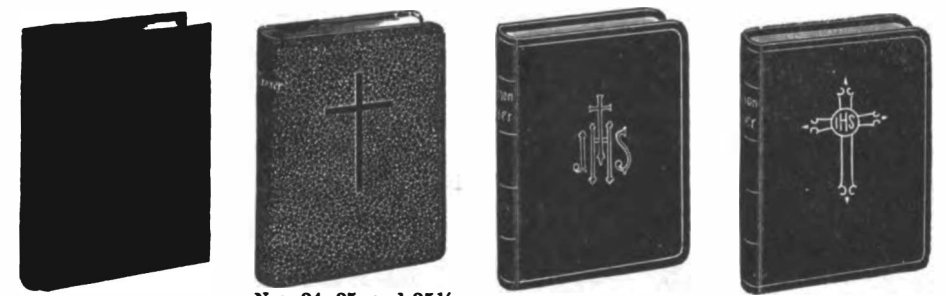
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Published by THE YOUNG CHURCHMAN CO., 494 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

### OFFICES.

Milwaukee: 494 Milwaukee Street (Editorial headquarters).  
New York: Sunday School Commission, 416 Lafayette Street.  
Chicago: 153 La Salle Street (Advertising headquarters).  
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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## THE WILL TO BE IN COMPANY WITH JESUS.

FOR THE OCTAVE OF THE EPIPHANY (JANUARY 13TH).

"But they, supposing Him to have been in the company, went a day's journey" (St. Luke 2:44).

HERE occurs at this season (literally the Second Sunday after Epiphany) the commemoration of an event that one would not willingly miss. It is the one brief but vivid glimpse the Gospels permit us of the boyhood of Jesus. The Holy Family had been on the annual pilgrimage to Jerusalem, to keep the Passover. They were returning in one of the caravans that were formed, for company's sake, in making the return journey to Nazareth. The boys of the party were allowed to roam at will in the long train, so that it was not until evening that Mary and Joseph wondered at the absence of Jesus, and began to seek Him. You remember how, after fruitless search, they found Him not, and went back to the Holy City, where on the third day they discovered Him sitting in the Temple in the midst of the scribes and rabbis, "about His Father's business." Her Child must ever have seemed to Mary a Holy Child, marvellously conscious of the presence of God, wonderfully sensible to spiritual influences. But in the long monotony of uneventful years, the very familiarity with the perfect love of this obedient Son must have led her to dwell less often on the mysterious circumstances of His birth. So accustomed had she grown not to look for the unusual that on this particular journey she had gone a day's journey before she missed Him.

We too have come under the influence of that Boy who lingered so long ago amongst the wisecracks of the Temple courts. We know something of His Father's business; we have seen Him at last emerge altogether from the obscurity of His home life to attend to that faithfully and well. We have stood by the Cross and seen Him die for the truth He taught; and have marvelled that the Body so broken and the Blood so shed have power to cleanse us from our sins, until with the Roman soldier we have cried, "Truly, this was the Son of God." We have felt the power of Jesus in our lives; in the prayers we have learned at the knees of good women; and as the desire for a good life has grown in our hearts we have thought to strive to be like Him. Aye, too, there have been those deeper experiences of Him of which we know not how to tell. But with us what does it amount to? Often we live our lives, fulfil our daily tasks, drift daily nearer to death, supposing Him to be in our company in some vague, mystical way, whereas, as a matter of fact, Jesus, who is always about His Father's business, has no part in lives that have become selfish or indifferent. It is when night falls and the journey ends and we seek Him, that we find He is far away and all the day we have been journeying without Him.

We believe that He died for our sins. What part, then, does the Cross play in our lives? Have we taken up our cross—not some one else's—and followed Him? Ah, many go through life, often a sober, orderly, decent life, "without so much as touching the Cross with one of their little fingers." We kneel in prayer and bid the risen Lord take possession of our souls, and go away, supposing Him to be in our company, but how often when the day's journey is done we have to turn back again and seek Him! He has been working: we have beguiled the day.

"O Lord, bless us all the day long of this troublesome life, until the shadows lengthen, and the evening comes, and the fever of life is over, and the voice of this busy world is hushed, and our work is done: Then, O blessed Jesus, of Thine exceeding mercy, grant us a safe resting place and peace; For Thine own sweet sake. Amen." L. G.

**"ARISE, SHINE; FOR THY LIGHT IS COME."**

It is less accurate to say that light is the symbol of life, than to say that light is itself life; that in some measure every form of material light has in it a life-giving power. So when we read the revealed description of the unseen God, the origin and source of all life, He is spoken of as dwelling in light which no man can approach unto. "He covereth Himself with light as with a garment." Epiphany is the feast of light, the Light from God, God Himself coming into the world to give light to them that sit in darkness.

As we read the story of the Wise Men from the East, coming to worship a Child born in Judea, and to adore Him as their King, the very strangeness of it all is a proof of its truth. So wonderfully does the story fit in to the needs of the world then and the needs of the world to-day, that we feel that God must have brought the scene to pass, and must have had the story written down for us. A little Babe, just born of a Jewish mother, resting in that Mother's arms, in a little Judean town, unknown, unnoticed—who so little likely to draw heathen great ones to His feet in adoration? Who so little likely to gain the loyalty of Gentile hearts, or to shed God's light into heathen lands?

We may well remind ourselves, in this day when men would turn the Divine Birth into a fairy story or a myth, of how completely the hand of the eternal Father was overruling all things surrounding the advent of His Son into the world. Let us read what St. Leo says was behind the visit of the Wise Men: "O wondrous faith of perfect knowledge, that was not learned from earthly wisdom, but taught by the Holy Spirit! For how could these men, when they set forth from their country, and had not yet seen Jesus, nor by beholding Him taken notice what they were to venerate in such due order, observe this method in presenting their gifts, unless that besides that appearance of the star on which their bodily gaze was fixed so eagerly, a brighter ray of truth had thoroughly instructed their hearts? So that before they began their journey, they understood that One was being signified to them, to whom was due royal honor in the gold, divine worship in the frankincense, and a declaration of mortality in the myrrh."\*

THE MISSIONARY theme is inevitable as the true purpose of the shining forth of Christ to these mysterious representatives of the great Gentile world, which had been waiting in darkness for the Light; a world still waiting, so far as the vast majority of its people are concerned, for that Light to come. Centuries before God came in the flesh, the longing spirit of Hebrew prophecy broke forth in the strain that is still the watchword of the advancing hosts of the sons of the Light, "Arise, shine; for thy light is come!" It was as though the prophet felt that so overwhelming was the need of mankind that God must come to satisfy that need. So complete was his faith in God's goodness, so uplifted was he by the Holy Spirit of promise, that he could speak to Israel and to all the world as though the assured Light had already appeared—"Thy Light is come!"

St. John, in his prologue, records the fulfilment of Israel's marvellous vision. He identifies the light with life. "The Life was the Light of men; and the light shineth in darkness." The contrast both in Isaiah and in St. John is between light and darkness. Light is life, as all nature shows us, and darkness is death. "In Him was life, and the Life was the Light of men." Isaiah's exclamation indicates the distinct, sudden coming of Christ into the world.

True, there was through the ages of the old world a preparation for His coming. The developing revelation and the ripening hope among God's chosen people prepared men for the Incarnation. The increasing darkness of moral failure in heathen lands led wise men to feel that a light must come. But the coming at last was sudden; just as everything was going on as usual in little Bethlehem and great Jerusalem the Babe was born who was to be the Light of the World. Light comes suddenly, although the world waits long for it. The picture in Isaiah's mind was of the sudden sunrise of an Eastern dawn. There was no gradually brightening twilight, heralding the coming day; but suddenly "the light is come." At one moment the prophet saw thick darkness; the next, bright daylight. So he calls out to sleeping Israel, "Arise, shine; thy light is come!"

The lesson from prophecy and gospel for us is the finality and completeness of the revelation of God in Jesus Christ. It is the one point in history where evolution fails, and its very

failure here may go to prove its truth everywhere else; because the Incarnation marked the starting-point of a new creation. The Light that came so suddenly and definitely into the world was not an earthly brightness, the resultant of other lights that had been shining and growing brighter as the ages came and went. But it was a light from heaven, the perfect light and life from God, coming at once and completely into the world. Christ our Lord was no evolution from men who had gone before; but He was the beginning of an evolution that shall last till the end, the development here on earth of that new race of men who are to inhabit that new heaven and new earth wherein dwelleth righteousness. Through the light that is in the world from Him, men and women all over the world are developing into that perfect humanity which is to live in the world when war and strife shall cease, "the measure of the stature of the fulness of Christ."

CANON LIDDON, preaching, in 1872, his great sermon upon "Missionary Enthusiasm," said: "Churches are generally living churches in the exact ratio of their missionary activity. . . . No law is more certain in the spiritual world than this, that to give is to receive more abundantly than we can give; that self-sacrifice for others in the name of Him who died for all, inevitably carries with it the most genuine, the most lasting blessings for ourselves."

A short time since the present writer was seated in the back seat of a church in a small eastern city. Although it was a week-day afternoon in the busy social season, the upper half of the church was filled with a company of women in earnest consultation. The lady who presided was bringing all the charms of an earnest and cultured nature to bear upon her hearers, and their intent looks and ready response showed how deeply in sympathy they were with the purpose of the gathering. One might have inferred that it was something of a very special and unusual character that had drawn them thus together. It was, however, only a meeting of the Woman's Auxiliary, the regular monthly meeting of one of the missionary districts in a diocese of the second rank. There was no foreign missionary or other visiting attraction, only their ordinary work done in the ordinary way.

The point that impressed the observer was that they were deeply interested without seeming to realize it. There was earnest purpose in all faces, and quiet hopefulness in voice and manner. The unavoidable lesson that he drew from the gathering was, how much more this little monthly meeting was accomplishing than it seemed to be doing. It might seem on the surface to be merely a work of routine, perfunctory charity. But what was being accomplished besides was the enlarging of the minds, and broadening and sweetening of the characters of those present, as was shown in the look, speech, and manner of them all. However unconsciously, the spirit of Christ was in them, so that in their willingness to carry the Gospel to others they were unwittingly bringing it to themselves.

The lesson to draw from such a commonplace incident as the above is, the rich reward that Christ gives to all who do anything for Him, and especially to those who send His name and His salvation to those who have not known Him. We thus see how much more those who have begun to love and work for missions get out of it than they can possibly put into it. That is where the intensive nature of work for the personal Saviour comes in. Work undertaken at first, it may be, in a spirit of half-willing condescension for the poor Indian, or Negro, or Filipino, to do them good, is done for Christ; and He,

"The first true gentleman that ever breathed,"

takes it as a personal kindness done Himself, and rewards the workers by pouring somewhat of His love and spirit into their hearts. This deepening of the personal consecration to our Blessed Lord on the part of those who are helping the missionary work is the most blessed result of doing it.

THE LESSON of all life is, if we are not giving out we are dying out. The great temptation of those who have received spiritual blessings is to keep them as one's own and not share them with others. The missionary appeal must be first to our generosity. If Christ's Life is in us, having come to us through those generous souls that have brought it down to us, we are in honor bound to prove our birthright by passing it on to those who have it not.

But for those in whom the life of Christ is so feebly developed that the appeal to generosity awakens no response, who think that Christ belongs to them, not they to Him, there is

\* Quoted by Canon Bright, in *Faith and Life*.



another and closer appeal—the appeal to fear. The life that does not grow, decays. The flower that does not expand, withers. The fountain that does not flow, dries up. The missionary appeal is not for our money. God does not want that, if that is all we have to give Him. A gift is only the outward expression of the love within. The hungriest beggar, if he have any manhood, will spurn the food given in cold charity. The money for missions that is always needed will come freely and gladly only when it is the token of loving, grateful hearts. We may indeed begin to fear lest the Epiphany light is dying out of our own favored souls when we weigh and count the dollars given to carry that same light to those still in darkness, or to keep that light burning where it might otherwise go out.

It is a statement not of religious sentiment but of psychological fact, that a selfish man is a dying man, while a generous man is a growing man. The Apostle gives the rule for missionary giving as for all other giving: "Let every man do according as he is disposed in his heart, not grudgingly, or of necessity." If we have honestly only a little love in our hearts, let us give only a little; but give it cheerfully, and it will be rewarded by some measure of God's love. The Apostle gives that as our reward and our motive: "for God loveth a cheerful giver." The word stands for much more than *cheerful*; it means *glad*, literally, *hilarious*. Love grows by exercise. He who gives a little gladly will be so rewarded that he will wish to give more with greater gladness—glad because we feel and know that in the very act He is becoming more really and deeply the life of our own souls. It is said that in heathen lands every convert desires to become a preacher of the Gospel; the message is so precious, the joy is so great. Why did St. Andrew, when he had found the Messiah, go off at once to tell his brother Simon? Not because he was paid for it, or was told to do it; but because he could not help it.

There is another thought on this selfish side of the missionary question, and a very real and serious thought. It grows out of the unceasing conflict between the Light and the Darkness. The only way to overcome the Darkness is to spread the Light. Spiritual Darkness is not a mere inanimate negation. It is a cruel, hateful, personal thing, creeping in when men are unaware. It is heathenism growing up in our own land, at our own firesides, in our own hearts; just because we have coldly neglected to send the Light shining out into the world.

The Christian civilization of the West cannot look indifferently upon the awakening powers of the great Oriental lands: Japan with its cool, conscienceless alertness, planning and waiting; China with its wonderful solidarity, its teeming millions, just awakening. We must give them a Christian civilization to-day, for to-morrow may be too late. If we do not subdue them with the Light, they will overwhelm us with the Darkness. It may come to be a life and death struggle between Christ and Satan for the possession of our fair Christian lands; and you and I are bound to spread the Light.

THE OLD Epiphany story in God's Book tells us that when the Magi in their own land saw the star they went whither the heavenly messenger told them to go: "We saw His star . . . and are come." And when they found the Babe to whom the star led them, they did three things: first, they fell down and worshipped Him; second, they offered their gifts to Him as their King; and third, they departed into their country to carry the story.

Three things are the test of all followers of the Epiphany star, all true believers that the Light is come. First, we must worship Him, loyally adoring Him as God made man for us. Second, we must pay Him our tribute in all that is most precious, of ability, of time, of money; knowing that He is the chief thing in our lives. Third, we must go and tell the story to those who do not know it; we must carry or send the Light to those who are still in darkness.

### ANSWERS TO CORRESPONDENTS.

S. C. P.—A person desiring to make a permanent benefaction with the proviso that stated memorials of the departed should be made according to specified conditions, might give or bequeath the sum to an incorporated trust company, explicitly stating the conditions; or might leave it to any ecclesiastical or benevolent corporation that was to be benefited thereby, on condition that such a trust be permanently accepted. If the case might be more fully stated we might be able to recommend a specific corporation through the medium of private correspondence.

M. H. C.—No person (except the celebrant, in case he is obliged to duplicate) ought to receive the Holy Communion at a midnight celebra-

(Continued on page 328.)

### BLUE MONDAY MUSINGS.

**A** MERRY CHRISTMAS." The words echo everywhere; they greet one's eyes in illuminated signs; they are repeated heedlessly by a babel of voices in the streets; even the tragically ridiculous "Salvation Army" Santa Clauses, who turn a pretty legend into particularly absurd caricature on the wind-swept corners, shiver "a merry Christmas" for every coin dropped into their receptacles. But very few grown people really are merry at this holy season. It brings its own blessings, in the spiritual, intellectual, and social order. As we bow beside the Crèche; as we rise thankfully after absolution; as we go forward to worship and receive our Lord manifested once more in the true House of Bread, we rejoice in the knowledge of the Incarnation. As the familiar carols strike our ears, or the sublime cadences of *Corde Natus* resound, we thrill responsive; even as the dear old Christmas tales that all sensible people read over yearly bring their pleasant messages to us out of the past, we think of by-gone days and re-possess for a little their happiness. But all that is not merriment; and its happiness is tinged with a shade of melancholy.

Only children have a "Merry Christmas"; and the nearest we can get to it is to be in their company. Innocence, no long series of memories, no sad associations, an infinite capacity for loving and being beloved, a delight in the immediate present, self-unconsciousness—all these qualities coexist in good children; and Christmas makes its special appeal to them. I daren't count up how many Christmas parties I have been to already—and there are still two more, my note-book warns me! But I will tell you where I felt the Christmas spirit most strongly. The first was at a darling little school where the seniors are only twelve years old, and seven or eight is the average. Every one of them was radiantly expectant, with eyes like stars; curls floated free, wonderful hair-ribbons made overshadowing bows, starched little petticoats rustled entrancingly in curtsies that would put a drawing-room to shame; and my flowerlike Katharine led the march up to where the parents and friends were waiting, the tree blazing with lights, and candles twinkling everywhere. We were not parents, the Doctor and I, alas! but we were friends, so thirteen-year old Julia came and sat between us, with a hand for each: Julia, *Wunder-Kind* indeed, poet and romancer and eagerly responsive listener, glowing as if with an inward pure flame, but wholesomely normal, for all that, as a child of the rectory should be. Then the entertainment began: all the sweet old carols, from "Good King Wenceslas" on, the voices not always attuned to exact harmony, but sweeter in their fleeting discords than ever were grand opera stars, if my heart could judge. One darling recited Longfellow's matchless "Three Kings"; others lisped French ballads of Noël, ma'mselle watching anxiously for mistakes; and even the tiniest kindergartners had each a testimony to give that Christmas was the feast of the Eternal Child. Then came the distribution of gifts from the tree to the guests of the afternoon: marvellous calendars made by baby fingers, needlework worthy the raiment of the king's daughter because of the sweet, oft pricked hands that toiled over it "for mamma." And, too soon, the motor cars tooted dolefully that it was time to go home to supper and bed. There were hurried kisses and good-byes: "Merry Christmas" really meant something there. Yet I wonder why my spectacles needed so much wiping!

THAT WAS in a suburb which prides itself upon social pre-eminence. But my circle of friends intersects many orbits of planetary systems; and the other bit of real "Merry Christmas" was in a big public hall in the "South End" of the great city where my lot has fallen—a fair ground, truly, a goodly heritage. On the stage an orchestra played energetically; all the tempo was *marcato*; and two hundred stage children were dancing with all their hearts (I use the phrase advisedly). Friends filled the galleries, looking down with delight; shy small boys made ventures out on the polished floor; adorable cupids of four and five tottered back and forth in emulation of their elders; and the famous Puritan minister who was my companion said: "How good it all is, and what darlings they are!" Margaret came out, resplendent in red and yellow, to do the "Chanticleer" *pas seul*, her fair, oval face in an aureole of golden hair like one of Blake's angels; with a wave of the hand, and later a gentle "Merry Christmas, Father," to one who loves her much, Helena danced like an elf, all smiles and elasticity, floating through the air; Blanche and Doris and Vera and Florence and twenty more brought each

some "turn" for the common joyance. And all shone with a radiant unselfishness and consideration that made me think whether it would not be well to let all children have a year of stage life, if it produces such sunny, kindly, friendly little folk as are these beloved comrades of mine. The tree shone in the corner; but it was soon stripped of gifts, each one received with genuine appreciation and smiling gratitude. Then I left them, to go back to my desk; but I am quite sure that the glory of the Bethlehem manger shines even on the stage where those dear wearers of the buskin tread.

"How STRANGE it is," said the country parson the other day, "that so many dignitaries and non-parochial clergy forget their good manners in a parish like mine"! I pricked up my ears: for it is temerarious to speak lightly of dignitaries, at any rate, and my friend is the kindest and most charitable of men. "One of the hardest things to perpetuate, in days like ours, and in a typical country-house region, is the pastoral relation. People are tempted to put everything upon a basis of personal liking: they go to church if they like the music, or if they like the sermons. If they don't, they stay away. Duty has nothing to do with it, in their judgment. They give what they feel like giving, when they do: the Divine obligation of the Tithes, far more obligatory upon Christians than ever upon Jews, is outside their calculations. And so, they dread any parochial responsibility: they don't want to be enrolled as regular members of a specific church, but prefer to think of themselves as unattached, free to wander about—religious tramps, in a word." "All lamentably true of a certain easily recognizable class," I acknowledged; "but what has that to do with good manners on the part of our prelates, Very, Right, or Rather Reverend"? "Much, as I shall show you. Take the son of such a family: he goes to St. Levi the Publican's School, where it costs a thousand a year to give him an education that fits him for all the clubs except the Phi Beta Kappa. Mr. Moneypenny, one of the clerical masters there, is his great friend. A few years later, he falls in love with a daughter of a similar family, who lives here; and when the marriage is to take place, they inform me casually that the Bishop is coming to officiate, assisted by Mr. Moneypenny: of course it will be all right, and won't I be present at the ceremony? Now, everyone knows that the solemnization of marriages is one of the acts of sacerdotal function peculiarly pertaining to the rector of a parish, and that no one else has any right to perform that service among his people except with his explicit permission. But what can I do? If I say, 'You take too much for granted: I do not consent to that arrangement, about which you never even consulted me until the plan was made,' I run the risk of alienating the whole circle for ever, besides getting the reputation of being a rude, disobliging man. I must therefore pocket the slight as best I can, put on a smiling face, and stand idly by, a spectator at a marriage in my own parish. When the first baby comes, its baptism is made a social function at the house, though I am doing my utmost to break up that unchurchly fashion; the Bishop, or the unfailing Mr. Moneypenny, telephones me to ask if it is 'all right' for him to come down and baptize the child of his old friends; and my part in the whole affair is to send up the parish register, that the entry may be made by these intruders. In sickness and death, it is still the same careless discourtesy on their part: they take it as eminently natural that their ministrations should be sought rather than mine, and my pastoral relation is reduced to the merest shadow.

"Whose fault is it? Mine, do you say? I ought to make myself so beloved that they would prefer me? But, waiving the anarchy which results from basing such matters upon personal affection, when shall I ever get the chance to make myself beloved? It is in the performance of those very duties that a parish priest gains the affection of his people: if they hold him at arm's length, he has no chance to make them care for him. Is it the people that are to be blamed? Partly, to be sure, but not chiefly. The real onus of condemnation falls upon Mr. Moneypenny—and the Bishop! Of course, the Bishop is chief pastor, and cannot intrude in his own diocese: but he exercises those functions normally through the rectors of his parishes, and he should realize what an injury it is to pastoral influence for him to respond to a summons from rich or prominent people to lend the dignity of his mitre (or its equivalent) when they need any benediction. And Mr. Moneypenny is absolutely indefensible. If he has not sufficient knowledge of parochial affairs to realize what a nuisance he makes of him-

self, he ought to be told bluntly, at any cost, that he is not welcomed, and that permission is refused. This holds good, also, of all free lances, monastic and otherwise. Archdeacons have no business performing pastoral offices in regularly constituted parishes: let their 'archidiaconal functions' occupy them. And surely, other rectors ought to know better than to acquiesce when careless people invite them to invade another man's cure—though, alas! they don't! It isn't a question of fees, primarily; though it is adding injury to insult for such a circumcellion to carry off the wedding fee that legally belongs to the incumbent. It is a question of order, of congruity, and of decent manners."

It was a long speech for the country parson to make, and he lapsed into silence at the end of it, waiting for a word of comment. "And Amen, said my Cid Campeador!" was all I could say. How does it strike you, Mr. Moneypenny?

PRESBYTER IGNOTUS.

## NO TARGET TOO SMALL.

BY CLARA MARSHALL.

IT has been said in praise of our new Dreadnoughts that no target is too small for their well-handled guns. Somehow, while such commendation as this is praise indeed when bestowed on battleships, it suggests rather unpleasantly the unpraiseworthy ways of the detracting tongue.

Too often are we reminded by the remarks of a censorious person of the performance described by the poet as "breaking a butterfly on a wheel." As, for instance, when Mrs. Sparenot brings her heavy guns to bear on a little neighbor, aged three, by saying with solemnity: "That child's vanity is simply shocking. Why, I have been told that she will climb up on a chair in front of a looking-glass, and stand there until you would think she would drop from fatigue. I know she is pretty in a doll-babyish sort of way (Mrs. Sparenot's own little girl is not pretty in any sort of way), but I should think her mother would be alarmed about her, young as she is. If she is so fond of the looking-glass now, what will she be when she is sixteen? Really, I am disposed sometimes to regard an attack of small-pox as a blessing in disguise in the case of vain young girls. There is that Miss A—, for example. I know just what her father's salary is, as he is in my brother's employ, and I know he cannot afford to give her such hats as I have seen her wear to church. The one she sported last Sunday did not cost a penny less than ten dollars. When the daughter of a man with a small salary and a large family makes such a display as that at church one can hardly blame decent girls for preferring to stay at home because they cannot sport such fine feathers.

"Oh, dear no! I am not intimating that Miss A—'s finery is paid for by any one who has no right to supply her with hats—I really do not suspect her of being that sort of girl—but I must say I have my doubts about that pert B— girl. When I remarked to her yesterday that it was nearly bed time when she returned the evening before from her bicycle jaunt with her gentleman friend, she replied, 'Yes, we took the wrong turning, and were out later than we expected to be, but, as the song writer says, 'Twas but cousin Jack, so where was the harm?' Humph! she has too many cousin Jacks, I am thinking. I never saw a girl more disposed to do everything to attract the attention of the other sex. I am sure I wouldn't have her to teach my children if I were Mrs. C—, though it is really charity her doing so, as the widow B— could not make both ends meet without her daughter's earnings.

"And that reminds me! I went the other day to see the widow C—, who belongs to the poor of our Church, and I am very sure she does not need any more help from the Church. Why, that woman's window curtains must have cost more than mine did! Her daughter is waitress in the H— restaurant, and I dare say she receives a fortune in tips. I have noticed that she pays much more attention to the men-customers than to the women. No, those lace curtains could not be a left-over from better days—curtains are too perishable for that—and besides I seldom pay attention to talk of fallen fortunes. No! that girl is fairly raking in silver, while we have been spending money on her mother that is far more needed by others. But I shall take care that we shall not be guilty of such unwise benevolence after this."

And so the guns go on firing, always hitting their aim, and from time to time doing an immense deal of mischief. What good they do, if any, has never yet been determined.



**LIVERPOOL CATHEDRAL**

**To be One of the Largest Cathedrals in the World**

**CANON SCOTT-HOLLAND TO BE REGIUS PROFESSOR AT OXFORD**

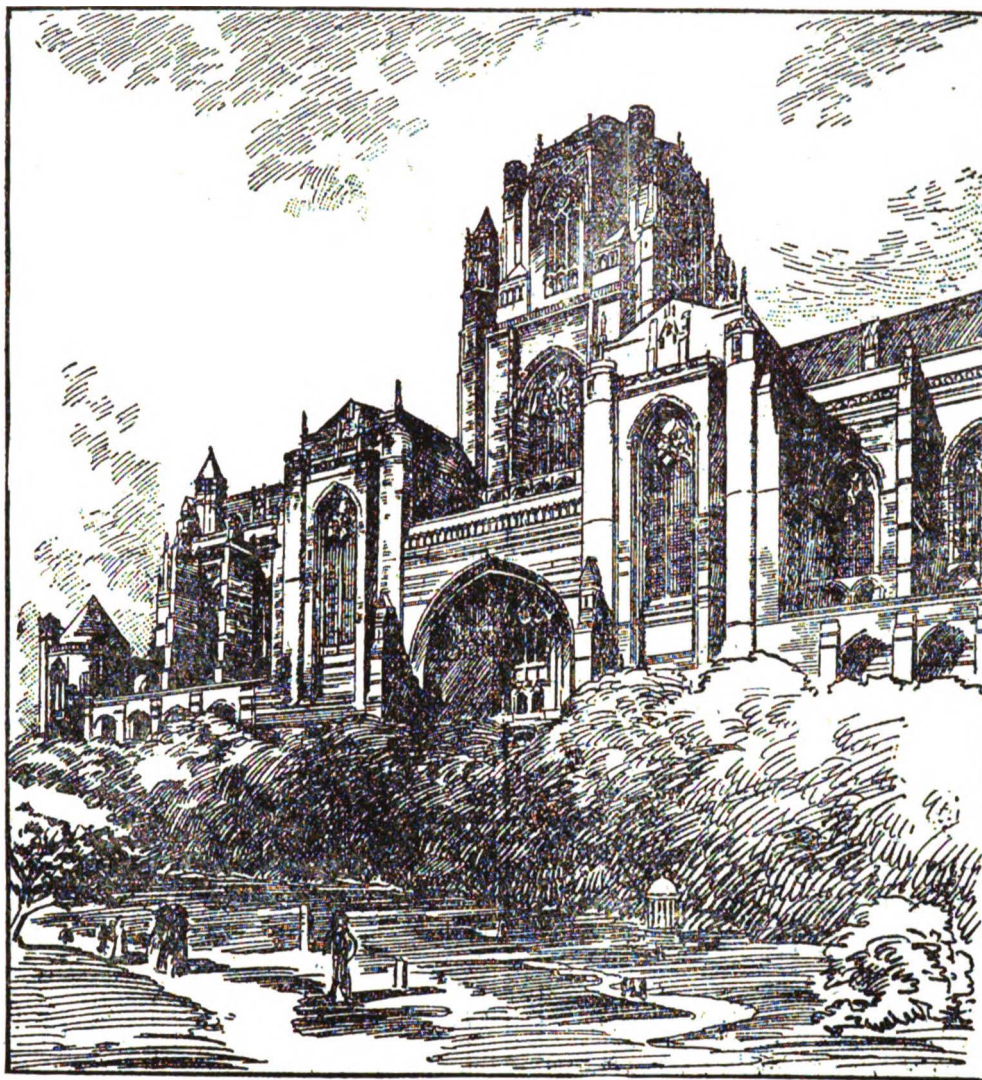
**Resignation of the Venerable Archbishop of Armagh**

**VARIOUS ITEMS OF ENGLISH CHURCH NEWS**

*The Living Church News Bureau  
London, Dec 20, 1911*

**T** SEND a wood cut of the amended design for Liverpool Cathedral, which has appeared in the *Times* newspaper. The amended design by Mr. G. Gilbert Scott, the architect, which has been approved by the Executive committee, provides

even fairly greater surprise—the appointment of the Rev. H. Scott Holland, D.D., D.Litt., Canon of St. Paul's, to be Canon of Christ Church and Regius Professor of Divinity in the University of Oxford, in the place of the late Dr. Ince. This is indeed one of the most notable cases of preferment in recent times, and in which Mr. Asquith is undoubtedly seen at his best from the point of view of Catholic Churchmen. It has come all the more as a surprise because it was generally thought, I suppose, that this popular St. Paul's Canon would be the next Dean of St. Paul's. It seems to be generally recognized that Canon Scott Holland—the old name sounds more familiar than the newer one of Dr. Holland—will make an eminently suitable occupant of the premier divinity chair at Oxford. While, in my opinion, at least, he will be more thoroughly in his element there than in St. Paul's pulpit, I should think also he would be



SKETCH OF THE LIVERPOOL CATHEDRAL.

in the interior an unbroken central space of nearly 200 feet by 100 feet, an area, it is said, equalled perhaps by only two other Cathedrals in the world, and not approached by any Cathedral in England. Externally it shows a great central tower more than 100 feet square and rising to a height of 280 feet above the roadway and 120 feet above the transepts; "this should give a simpler and more dignified effect than the twin towers as originally designed, especially as the Cathedral will be visible from great distances, owing to its commanding site on St. James' Mount." The cost of the amended design will be £25,000 more than that of the original. I may note that the tower of Liverpool Cathedral will be 18 feet higher than the great central tower of Lincoln, which is at present the loftiest Cathedral tower in England.

Perhaps the most striking and characteristic feature of the present Prime Minister's exercise of the ecclesiastical patronage of the crown is the way in which he springs surprises upon the Church. Following close upon the appointment of the Dean of Westminster to the Deanery of Wells comes one of

heartily glad of the prospective change from London to Oxford; from the "city's crowded clangour," in the words from his fine hymn in the *English Hymnal*, as borne in upon his ears and nerves at Amen Court, to the academic repose and architectural charm of "Tom Quad." The canon becomes an Oxford professor at the age of 63 years.

The Dublin correspondent of the *Times* conveys the announcement that Dr. Alexander, the Archbishop of Armagh and Primate of All Ireland, has resigned the Archbishopric, his resignation to take effect on February 1st of the coming year.

**Resignation of the Irish Primate**

It was regretfully accepted last Wednesday (Ember Day) at a full meeting of the House of Bishops, which passed a resolution in the following fitting and felicitous terms:

"That we, the Archbishop of Dublin and the Bishops of the Church of Ireland, having heard the parting message of his Grace the Lord Primate, recognize with affectionate sympathy and grief the force of the reasons which have led him to resign our highest office, and we hereby place on record our gratitude to Almighty God for the splendid powers and the spiritual force and influence which our

**Recent Ecclesiastical Preferments**

beloved chief has so long and faithfully devoted to the service of the Church he loved; and not only for his brilliant public endowments, but for the exquisite and unflinching kindness which recognized a comrade in every one of us and only grew richer and more mellow with the lapse of years. As we part with so much genius and so much charm, we earnestly pray to our Heavenly Father to be with our father and friend in his honorable and honored retirement, to sustain his aged footsteps, and so make his pillow smooth."

The retiring Irish Primate, who is an Irishman by birth, has now reached the great age of eighty-six, and was consecrated to the episcopate as Bishop of Derry and Raphoe in 1867, two years before the disestablishment of the Irish Church. He was translated to Armagh and became Primate of All Ireland in 1896.

It is understood that the election of a successor to the ancient and venerable see founded by St. Patrick, the Apostle of Ireland, will take place on Candlemas Day. It appears that the usual practice when a vacancy occurs in this archdiocese has been that the synod of Armagh chose a Bishop-elect, who thereupon sat with the other twelve members of the House of Bishops and from their number one was elected to be Primate. The Bishop-elect of Armagh, if not elected Primate, was then transferred to the bishopric vacated by the new Primate. In this way the dioceses of Cork and Derry obtained their present Bishops. On the present occasion, however, the procedure will be simpler, as it is provided by the constitution of the Church of Ireland that when, in the House of Bishops, there are already two members who have been sometime elected by the Armagh synod, the vacancy in the primacy may then be filled by an election from the twelve Bishops, who need not previously fill up the one vacancy in their house.

Further evidence before the Royal Commission on Divorce has comprised that given by Mr. Robert Leslie Blackburn, K.C., chancellor to the Primus of the Church in Scotland, on behalf of the Scottish Bishops, and by Mr. Henry W. Hill, secretary of the English Church Union.

Mr. Blackburn was there to say that the Scottish Church had not taken up a different attitude from that of the English Church. The Consultative council on Church legislation had agreed to recommend a canon in the following terms: "No clergyman shall perform the Marriage service for either of two persons between whom divorce has been pronounced during the lifetime of the other party."

Mr. Hill, with characteristic and delightful straightforwardness, observed that as to the alleged inequality before the law as it at present stood there was an easy remedy—the repeal of the already existing Divorce act. "It was not open," said Mr. Hill, "to anybody in the Church, from the Bishops downward, to go behind the authority of the Church and deduce for themselves exceptions taken from the Bible."

That important Church society, and one which is in particularly good hands, the Guild of Servants of the Sanctuary, has been holding its annual meeting and festival at the Church of St. John the Divine, Kennington (South London).

There were about four hundred members present, notable among whom was the first Bishop Associate of the Guild, the newly consecrated Bishop of Nyasaland (Dr. Fisher). At the meeting it was stated that the twelfth year of the Guild's existence had been one of continued progress on the sound lines of its policy. The total membership is now just below 2,000; quality rather than quantity remains the maxim of the council. Mr. H. W. Hill, the treasurer, in presenting his statement, emphasized the fact that in these days of active attack upon the Church, it was absolutely essential to be able to rely upon every man whose name is on the roll of a Church society. He thought that their plan of wiping off "non-effectives" was one that should be generally adopted. The warden, the Rev. R. E. Girard (vicar of St. Mary Magdalene's, Munster Square), in his address, said the first object of the Guild was to raise the spiritual tone of altar servers, and he thought there were indications of progress in the spiritual life of the members. One of those indications was, perhaps, to be found in the fact that a larger number attended the annual retreat this year. The great majority of the members who attended the festival service were in cassock and surplice. The two cantors wore the Guild's cantor's copes. The warden was vested in a cope, and the Bishop of Nyasaland, who was vested in cope and mitre, assisted at the singing of the office and preached. He said one of the things he hoped to do in his diocese was to found a branch of the Guild among the native servers. He emphasized the need on the part of altar servers of both a mental and

spiritual counterpart to their sense of beauty in ceremonial worship. He recommended them a little hard theological study. And for those who lived in London, the St. Paul's Lecture Society would give them just the help they required. Then, in addition to such exercise of the mind, he ventured to suggest some definite bit of Church work apart from what was connected with ceremonial or study. With regard to ceremonial itself, they must guard against it becoming purely mechanical by spiritualizing their whole life. The service concluded with a solemn procession and the Bishop's blessing.

The Standing Committee of the S. P. G. has again been forced to define its attitude towards the "Continuation committee" of the Edinburgh Protestant Missionary Conference. The committee has, at its meeting on the 1st inst., adopted the following resolution:

"WHEREAS, Some members are still apprehensive lest they should find the society committed to a policy of undenominationalism, the Standing Committee desire to inform the remonstrants that they have in no way departed, nor have any intention of departing, from the resolution of July 14, 1910, viz.:

"That the Standing Committee in receiving the "Remonstrance" desire to assure those who have signed it, and all other incorporated members and friends of this society, that the society is not represented on the "Continuation committee," and the Standing Committee are unanimous in their determination to uphold in all parts of the mission field the principles, order, discipline, doctrine, and sacraments of the Church, for the spread of which the society was formed and exists."

Since writing my obituary notice of Canon Ince (THE LIVING CHURCH, December 3d), I have been glad to learn that, though such a "Moderate" as he was in his theological position, he had always been an active supporter of the Universities' mission to Central Africa. It appears from the December number of *Central Africa* that Canon Ince was a member of the Oxford Deputation to Cambridge in 1859; Oxford secretary, 1859-1879; and chairman of the Oxford University committee from 1879.

The dissolution of Parliament has brought with it, fortunately or unfortunately, the necessity for an election of proctors in convocation. The writs for the election of new members of the two Lower Houses, issued by the Archbishops, are returnable on February 1, 1911. There will be again some keen proctorial contests. There will also be newly elected members of the Houses of Laymen of the two English provinces.

Canon Emery, late Archdeacon of Ely, passed away last week in his eighty-sixth year. He became a Churchman of note mainly as the founder of the Church Congress, of which he was the secretary until a few years ago. R. I. P.

The Bishop of St. Albans is leaving England on Christmas Eve for a short visit to Jamaica on the invitation of the Archbishop of the West Indies. He will take part in the consecration of a number of churches which have been built in place of those destroyed during the earthquake. The Bishop expects to return by the first week in February.

The Archbishop of York has appointed the Rev. H. R. L. Sheppard, late head of Oxford House, Bethnal Green, as extra chaplain for work in the Archdiocese of York. J. G. HALL.

## ANSWERS TO CORRESPONDENTS.

(Continued from page 325.)

tion of Christmas Day and again at a later celebration on the same day; but if a communicant, ignorant of the Church's customs, should present himself at the altar rail a second time, not having been warned not to do so, the priest is bound to communicate him.

B. L. L.—It is quite probable that the Holy Family were no longer in the stable when the Magi made their visit.

LOVE'S CHIEF WORK is that of discovering good, not evil. One who constantly points out defects of others, even though claiming, as is often the case, to do so "in love," has not caught the root principle of love. It was said of a well-known Christian worker: "Because love was the controlling force of his life, his energies went out always as a builder, never as a destroyer. He destroyed evil, of course, but by building up the good." To do its building work, love must be able to recognize the materials for building and that is just where true love's peculiar power lies. It sees good in others when unlove sees only faults, and it seizes upon the good in such eager recognition that the power of that good is increased and multiplied under love's warmth. If we would have love and use it, let us set about this sort of building in the lives of those about us. No other effect brings us rich returns.—Selected.



**CHRISTMAS AND NEW YEAR'S DAY IN  
NEW YORK**

**Week-End Parties in the Country Interfere with  
Religious Observance**

**FAREWELL SERVICE AT OLD FLOATING CHURCH**

Funds Coming in from Hospital Collections

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church,  
416 Lafayette St.  
New York, Jan. 8, 1911

**C**HRISTMAS services began in New York with the carol service at noon of Christmas Eve in old St. Paul's chapel. Later in the afternoon the traditional children's service and Visit to the Manger was held in old Trinity. The music was much the same as in former years because everyone, young and old, expects to hear the carols sung as in other years. As usual two trumpeters vested in cassocks and cottas preceded the choir and children of the Sunday school in procession.

At 2:30 on Christmas morning there was a service in St. Paul's chapel for newspaper men and other night workers, at which there was special music.

Comparatively very few churches in the city and neighborhoods had midnight Eucharist. In many churches three celebrations of the Holy Communion were given, and almost every church had two. In a number of parishes the Sunday schools had a special service in the afternoon. The attendances on Christmas Day and the offerings are generally reported as good. The great feast, coming as it did on Sunday, and being followed by a legal holiday, might have been better observed if week-end parties in the country and holiday trips to near-by winter resorts were not so fashionable. Cheap excursions and ever increasing facilities for transportation have much more damaging effects on Church attendance, Sundays and holy days and holidays, than the average parson or vestryman realizes. The traffic figures for such a day are quite convincing.

Christmas Day was an ideal winter day. Though rather cloudy at daybreak, towards noon it was bright and clear and just cold enough to keep the scant ice and snow from melting. As the day wore on, there was more and more of Christmas sunshine in many a home, in many a hospital, asylum, and reformatory. Even the strangers just coming into one of our gates, the immigrants at Ellis Island, were not forgotten. They, too, had Christmas cheer and religious services provided for them.

Some idea of the "week before Christmas" in the streets and stores of the borough of Manhattan may be gathered from these figures published a few days ago in the *New York Herald*. The estimates are for Manhattan Island only. In six days ending December 24th \$100,000,000 worth of goods were sold in retail shops and 2,900,000 shoppers landed on Manhattan Island. There were more than 6,000,000 purchasers; 97,000 buyers crowded into one store during one day. All records were broken.

New Year's Eve was clear and cold, but this did not deter thousands from assembling at a number of our churches to hear the chimes ring out the old year and ring in the new. The bells of old Trinity on lower Broadway, so dear and well-remembered to old and young alike, brought out a great crowd of people in the neighborhood, usually so deserted after business hours. At Grace Chapel, East 14th street, a popular selection of tunes and songs was played from eleven to twelve on these beautiful bells. Then at the coming of the New Year, "changes" and a few carols were rung. At the historic Church of the Holy Communion there was a watchnight service followed by a celebration of the Holy Communion after midnight. At the Church of the Ascension, Fifth avenue, the organ and orchestra assisted the choir in a recital of music at quarter of eleven. Following this, the Rev. Percy S. Grant conducted an appropriate service. At twelve o'clock Handel's "Hallelujah Chorus" was performed by voices and instruments. At St. George's, Stuyvesant Square, the Holy Communion was celebrated at midnight after a preparatory service. At St. Andrew's Church, Harlem, the celebrated "Seguin Chime" was rung. The Rev. Dr. Reese F. Alsop, *rector emeritus*, gave a pastoral salutation to the congregation of old St. Ann's Church, Brooklyn.

On the octave of Christmas many churches repeated the music sung on that festival; others made some modifications

to celebrate the Feast of the Circumcision. New Year's Day in New York and vicinity was dull and threatening. Toward evening a heavy rain storm began. Weather conditions and other affairs tended to interfere with good attendances at Church.

After serving as a house of worship for sea-faring men and their families and the people along the East River lower water-front forty-one years, the floating chapel, known as the Church of Our Saviour, goes to Mariners' Harbor, Staten Island, for other uses. The farewell service was held on Christmas morning and was well attended by old members and their successors. The Rev. Archibald R. Mansfield, chaplain of the Church Institute for Seamen at this port, officiated at the farewell Christmas Communion service. In his sermon he told briefly of the fight which had gone on under his chaplaincy for better port conditions, and of the causes which had led to the present step. "For many years we have been trying to obtain a better location for this church," he said. "No other place is obtainable, and the present location has become impossible. It is, therefore, after the most careful consideration that the Bishop, the Standing Committee, and the Board of Trustees have determined to present it, as a Christmas gift, to a mission of the Church which sorely needs it—All Saints' parish, at Mariners' Harbor, Staten Island."

During the week a fleet of tugs conveyed the floating church across the harbor, where it will be taken in charge by the Rev. W. W. Mix, for the work of All Saints' Church.

Until the new building is erected the congregation of the Floating Church will worship at the Church of the Holy Comforter, at West and Houston streets, which is a part of the plant of the Seamen's Church Institute.

It was in April, 1844, that a group of young men formed a society with the long name of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York." The same year the first Floating church was built, and was anchored off Pike street. In 1869 this was destroyed by fire, and the present structure was built. Out of it, as from a nest egg, has grown the present plant of the Seamen's Church Institute of New York, embracing among its features a hotel, a bank, a shipping bureau, a steam yacht, a North River station at Houston and West streets, and a Battery station at 1 State street. The Institute cares for 50,000 men and boys in a year, and is planning to erect at Coenties Slip and South street a twelve-story building, to cost \$500,000, which will be the wonder of the world, so far as seamen are concerned.

Almost all of this expansion has come to pass within the fifteen years' service of the present superintendent, the Rev. Archibald R. Mansfield.

All returns have not as yet been made to the Hospital Saturday and Sunday Fund. The collections were made on Christmas Day and its Eve. One woman sent a check for \$500 after reading Mayor Gaynor's letter.

**Other Churchly  
Activities**

In this connection, the Rev. Dr. Ernest M. Stires, rector of St. Thomas' parish, for many years one of the largest contributors to this cause, said: "The idea of the followers of all creeds uniting in a work of such elementary mercy as the provision of hospital treatment for the sick and injured who cannot pay is one of the best possible illustrations of the spirit of Christmas good will. It is well for Christians to remember that the good Samaritan not only picked up the injured man whom he found by the wayside, but also paid the bill for his care and succor. The work of the Hospital Saturday and Sunday Association is the exact modern equivalent for his action."

The Rev. Dr. Barry, rector of the Church of St. Mary the Virgin, West Forty-sixth street, Manhattan, has sent a circular letter to acolytes in the parishes of New Jersey, Newark, Long Island, and New York dioceses, through their clergy, inviting these priests and laymen to a special service on Tuesday evening, January 24th: The preacher will be the Rev. George Ernest Magill, rector of the Church of the Holy Innocents, Hoboken, N. J., and the music will be sung by the combined choirs of the parish, with organ and orchestra.

Bishop Greer officiated on St. John the Evangelist's Day in the crypt of the Cathedral of St. John the Divine. There were two celebrations of the Holy Communion. At the mid-day service the Bishop spoke of the projected opening of the choir and crossing of the Cathedral and announced that the dedication would take place on Wednesday in Easter week.

THE ONE great truth to which we all need to come is that a successful life lies not in doing this, or going there, or possessing something else; it lies in the quality of the daily life. It is just as surely success to be just and courteous to servants or companions or the chance comer, as it is to make a noted speech before an audience, or write a book, or make a million dollars. It is achievement on the spiritual side of things; it is the extension of our life here into the spiritual world, that is, alone, of value. This extension is achieved, this growth toward higher things is attained, by our habitual attitude of mind. It develops by truth and love and goodness; it is stunted by every envious thought, every unjust or unkind act.—Lillian Whiting.

## NO "OPEN PULPIT" IN PHILADELPHIA

### Sensational Plans of a Junior Rector are Nipped in the Bud.

#### EVENTS OF CHRISTMAS WEEK IN THE QUAKER CITY

The Living Church News Bureau  
Philadelphia, Jan. 3, 1911

THE dull period following Christmas has led the newspapers to give much space during the past week to two controversies in which the Rev. George Chalmers Richmond, rector of St. John's Church, Northern Liberties, has become involved. The first was occasioned by his announcement on Christmas Day, that he had arranged an exchange of pulpits for Sunday, January 29th, with a prominent Presbyterian minister, the Rev. John A. MacCallum, who was, he declared, "as much in apostolic descent as Dr. Mortimer, Floyd Tomkins, or Father McGarvey." Permission for this exchange had been given, he said, by the Bishop Coadjutor, under the provision of Canon 19. Bishop Mackay-Smith promptly sent to the papers a letter explaining that while he had given permission for Dr. MacCallum to make an address on a specified subject and at a special service, he repudiated any construction of his act which would justify Mr. Richmond in making the announcement that he proposed to "open his pulpit." "If he said this," the Bishop wrote, "he is entirely mistaken, and can do nothing of the sort. I can hardly believe that he ever uttered the words, for should he try anything of the kind, he will immediately find himself in a great deal of trouble. This is a diocese governed by law, and the law will be enforced. . . . I profoundly deprecate on the part of any clergyman the craze for notoriety." Subsequently Mr. MacCallum withdrew his acceptance of the invitation to deliver the address, in an open letter addressed to the Bishop Coadjutor in which he said that he did not wish to be a foe to unity among the ministers of the Protestant Episcopal Church.

Last Sunday morning Mr. Richmond read from his pulpit an apology withdrawing his utterances in the controversy with the Bishop Coadjutor.

On the day following his first appearance, Mr. Richmond again appeared in the public prints with an announcement that he had been in New York to see "La Samaritaine," and had been received by Mme. Sarah Bernhardt, in her dressing-room, after the play, where he assured her that the play had his approval, and would be received by Philadelphia with open arms. This called forth a prompt reply from a committee of the Clerical Brotherhood, consisting of the Rev. Dr. Carl E. Grammer, the Rev. Horace F. Fuller, and the Rev. J. Sanders Reed, who had been appointed by the brotherhood to protest against the production of the play in Philadelphia on account of the representation in it of the character of our Lord upon the stage. Mr. Richmond issued a counter-reply, in which he referred to the protest of his fellow priests as "bleating and whining," and announced that he intended to exercise his rights as a rector, and "never submit to extraneous and uncanonical ecclesiastical domination." The whole unseemly matter is a cause of grief and regret to the majority of Churchmen in the city, who earnestly hope that it may proceed no further.

Mr. Richmond came to Philadelphia about a year ago, and various sensational incidents in his previous career had, it was reported, led to his inhibition in another diocese.

Some events of Christmas Day services were the unveiling of a window in memory of the Rev. Robert C. Booth, a former rector, at St. Mark's Church, Frankford, and the opening of the new parish house of St. Luke's, Germantown, which will be formally dedicated later. At St. Andrew's, West Philadelphia (the Rev. W. Arthur Warner, rector), an organ recital of old carols was given at 11 o'clock on Christmas Eve, followed by the reading of the Messianic prophecies at 11:30, and the first Eucharist of Christmas was celebrated at midnight, with the full choir.

The retirement of Dr. Charles Custis Harrison from the office of Provost of the University of Pennsylvania is of interest to Church-

men as well as in educational circles. Dr. Harrison is a Churchman of prominence and influence, and his administration has been marked by a deep interest in the spiritual and moral welfare of the students, as well as by conspicuous material gains in the plant of the university and an amazing increase in the attendance. On Christmas Day he entertained at dinner, according to his custom, 175 students who were unable to go home for the holidays. The cosmopolitan character of the university is indicated by the fact that the guests represented twenty states and forty foreign countries, including Denmark, Sweden, Spain, Portugal, Ireland,

England, Austria, Germany, Russia, Egypt, China, Japan, India, Burmah, Korea, several South American countries, and Australia.

We note with sorrow the tragic death of a prominent and active Churchman of the city, Mr. R. Winder Johnson of St. Paul's Church, Chestnut Hill. He was struck by an ambulance while crossing Chestnut street just at dusk on Tuesday evening, and so severely injured that he died in the Jefferson Hospital the next day. The funeral was held from St. Paul's on Friday afternoon, December 30th.

The B. S. A. committee on Lenten Theatre services have arranged to have the addresses given during the first week in Lent by the Rev. Father Hughson of the Order of the Holy Cross, who will be followed by Bishop Woodcock of Kentucky and Dean DuMoulin of Trinity Cathedral, Cleveland, each taking a week.

## THE IRRATIONALITY OF UNBELIEF.

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 scrupulosity, 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."

This argument from probability also seems to us conclusive in controversy with unbelief. We who believe ought not to stand upon the defensive. We have a right to demand that unbelief offers us some explanation of the phenomena of life and show us that it is more probable than our explanation. What is your explanation of an intelligible universe if there is no intelligible God who has made us and who made it? What is your explanation of the fact that wherever man has emerged from a purely animal condition there are altars and priests and temples and worship, if in all these centuries he has found that worship unmeaning and unreal? What is your explanation of the fact that after eighteen centuries of moral and intellectual development, and of criticism and controversy, the Bible is still the world's "best seller"? What is your explanation of the fact that wherever the life and teachings of Jesus of Nazareth have gone He is the most revered and loved of all the figures in human history? If we are to answer these questions, as we answer other questions in philosophy, by balancing probabilities, the balance is wholly in favor of faith in God the Creator and in personal human communion with Him.—*The Outlook*.

CHARLES F. DOLE in his last book *The Ethics of Good Will* says:

"I must be just.

"I must live a clean life, clean in body, clean in language, clean in thought and desire.

"I must show courage.

"I must be faithful to trusts.

"I must be generous.

"I must be true and therefore truthful.

"I must be modest."

And yet these are not fixed principles, but the normal manifestations of a life of good will.

Compromise is discussed from the point of view of good will and the "problem of compromise may be likened to the working of the resultant of forces. There is a certain direction in which you wish to move a load. Other men associated with you, however, pulling also at the same load, point in various directions for your pole star. Are you not glad if by your united efforts the load moves, whether northeast or northwest, provided on the whole it makes a distinct nothing? Will you stand aloof and do nothing, and see the load only move to one side or the other? 'I do not wait,' said a Chicago politician, 'to hitch my wagon to a star; I hitch it to anything that goes my way.' This conduct was not necessarily immoral. It is fair compromise, that is, coöperation, if we insist upon pressing, through the activity of all, as far and as fast as we can toward our goal. That is fair compromise in which a man does not retract, nor retreat, nor falsify his manhood." In short, "man at each issue or hour of temptation must act in good will."

THE GREAT religions of the world have not a few stories of incarnations to offer us. While they form an impressive witness to the strength of man's desire for the coming of the Divine into the life of men, none of them can either on historical or moral grounds claim to stand on a level with the story of Jesus of Nazareth. If God was not incarnate in Jesus there has been no incarnation of which history holds record.—*J. H. B. Masterman*.

**BRIGHT CHRISTMAS IN CHICAGO**

**Large Number of Communion Made in the Leading Churches**

**TWO NEW RECTORS BEGIN WORK ON NEW YEAR'S DAY**

**Preparations for a Pre-Lenten Retreat**

**OTHER NEWS OF CHRISTMAS WEEK**

*The Living Church News Bureau }  
Chicago, Jan. 3, 1911 }*

It was a very pleasant Christmas Day that Chicago had, not very cold, but with enough snap in the air to give a holiday tingle to one's blood. The services in the various churches were unusually well attended. Reports have not been received from many parishes, but if the 500 communions at Grace Church, 450 at Christ Church, 262 at St. Bartholomew's, and 325 at St. Luke's, Evanston, are any indication of what took place throughout the diocese, it would seem that more people than usual met their Lord at the altar on Christmas morning. The music, while not so elaborate as at Eastertide, was in most cases of special beauty. At Grace Church (Harrison Wilde, choir-master), the choir sang Wareing's Mass in E; at Christ Church (Lee Pomeroy, choir-master), Mozart's Seventh Mass was sung entire; and at the Church of the Ascension a string orchestra added to the beauty of the late celebration. Midnight celebrations of the Eucharist on Christmas Eve were more common than a year ago, although several parishes discontinued them this year. The Bishop was present at the Cathedral at 11 o'clock and preached to a large congregation.

The relief work among the poverty-stricken was general among the parishes, most of which worked in coöperation with the United Charities. At the Cathedral twelve entertainments were held for the people of the neighborhood, and dinners were served to 700 people, at which thirty-four turkeys were consumed. At all the penal and charitable institutions Christmas services were held by the Cathedral City Missions staff. On Christmas Eve, as is his usual custom, Dean Sumner, accompanied by the Rev. Arthur Morrison and city detectives, visited all the unfortunate women who live about the Cathedral, offering them aid, wishing them as happy a Christmas as their sorry lives allow, and distributing Christmas cards. These visitations have always resulted in the bringing of some girls back to lives of respectability.

Two additions to the city clergy list entered upon their rectorships on New Year's Day, being the Rev. Franklyn Cole Sherman at the Epiphany and the Rev. George M. Babcock at Calvary.



**REV. F. C. SHERMAN,**  
Rector Church of the Epiphany,  
Chicago.

Mr. Sherman comes to the city from Aurora, in this diocese, where, in a ministry of six years, he has built up a difficult work, including the purchase of a parish house, the reconstruction of a rectory, connecting it with the parish house by a cloister, the installation of an electric lighting system in the church and the redecoration of the latter, while parish receipts have been multiplied four or five times over, missionary offerings increased from nothing to over \$900, and Sunday school enrolment from 20 or 30 to 250.

Mr. Babcock has been in charge of St. George's Church, Grand Crossing, while taking a post-graduate course in Semitics at the Western Theological Seminary. More recently he has been ill in St. Luke's Hospital, following

which he has been resting at Resthaven, Waukesha, Wis. As successive steps in his progressive religious experience it is noted that he was baptized by Dr. Washington Gladden, confirmed by Bishop Phillips Brooks, ordained by Bishop Nicholson, and appointed Archdeacon by Bishop Grafton.

The Bishop has appointed, to succeed the Rev. F. O. Granniss as priest at Wheaton, the Rev. William J. Cordick, until lately of Pueblo, Colo. He is a Nashotah graduate and was made priest by Bishop Grafton in 1892. He has in former years been rector, successively, of churches in Menasha, Ashland, and Wausau, Wis. A new rectory has been added to the equipment at Wheaton. It will be ready for occupancy in the near future.

Plans are under way for the holding of a retreat for the clergy

of the diocese at an early date, probably on Monday, Tuesday, and Wednesday, January 30th-February 1st, being the three days before the feast of the Purification. At a preliminary meeting of some of the clergy last Tuesday afternoon a request was made that the Bishop ask Father Officer, O.H.C., to conduct the retreat. The place has not yet been decided upon, but it will probably be St. Paul's church. The committee in charge consists of the Ven. Archdeacon Toll, the Rev. Gilbert Laidlaw, the Rev. C. H. Young, and the Very Rev. W. T. Sumner.

A meeting will be held of some of the more prominent clergy next Tuesday afternoon to formulate plans and select preachers for the Lenten noonday services to be held this year as usual in the Chicago opera house.

**Other Items of Interest**

Under the auspices of the Chicago Froebel Association Mrs. William S. Bishop of Christ Church, Winnetka, is to deliver a series of four lectures on "The Primary Sunday School," on Wednesdays at 4 o'clock, beginning on January 11th at the Kindergarten Training School, Wabash avenue and Congress street. Further particulars may be obtained from the Rev. H. W. Starr of Winnetka.

The first Church Club dinner of the year will be held on Thursday, January 19th, with the general subject of discussion, "Mission Means and Methods." Particulars will be announced next week.

BERNARD I. BELL.

**THE POWER OF LOVE.**

BY RALPH ERSKINE GENTLE.

LOVE naturally beseeches and does not command. The harsh voice of command is simply the imposition of another's will, belonging to relationships in which the heart has no share. But wherever love is the bond, grace is poured into the lips and "I order" becomes "I pray." So that even where the outward form of authority is still kept, as between parent and child, for instance, there will ever be some endearing word to swathe the harsh imperative in tenderness, like a sword wrapped about with wool lest it should wound.

Love tends to obliterate the hard distinction of superior and inferior, which finds its expression in laconic orders and silent obedience. It seeks not for mere compliance with commands, but for oneness of will. Its entreaties are more powerful than imperatives. The lightest wish breathed by loved lips is stronger than all stern injunctions; often, alas! than all laws of duty. The heart is so tuned as only as to vibrate to that one tone. The rocking stones, which all the storms of winter may howl round and not move, can be set swinging by a light touch. Una leads the lion in a silken leash.

Love controls the wildest nature. Authority is the weapon of a weak man, who is afraid of his own power to get himself obeyed; or of a selfish one, who seeks for mechanical submission, rather than for the fealty of willing hearts.

Love is the weapon of the strong man, who can cast aside the trappings of superiority, and is never loftier than when he descends, nor more absolute than when he abjures authority and appeals with love to love. "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ."

**CIVIC APHORISMS.**

1. You can get a law through the legislature, but you can't get it enforced.
2. Billboards cover a multitude of tin cans.
3. One medical inspection in time saves nine doctors' bills.
4. Many playgrounds make light-hearted children.
5. Too many labor permits spoil the adult worker.
6. One tuberculosis case in camp is better than ten in a tenement.
7. All that's garbage is not collected.
8. Inspectors that can inspect and won't inspect should be made to inspect.
9. Uncleanliness is next to ungodliness.
10. Look out for the children and the men will look out for themselves.
11. You'll never miss the microbe till the river runs dry.
12. To the smoky city belongs the spoiled merchandisc.
13. When the chimneys be up, all cats be gray.
14. It's an ill milk that bringeth no baby good.
15. Where there's a will to make a better city, there's a way.

From *The Book of Gopher*, by Mrs. THOMAS G. WINTER.

# WHOLE MAN FOR WHOLE GOD

A Sermon Preached at St. Paul's Cathedral, London, on the Third Sunday in Advent, 1910, by the Rt. Rev. C. H. Brent, D.D., Bishop of the Philippine Islands.

"He which testifieth these things saith: Yea, I come quickly. Amen. Come, Lord Jesus" (Rev. 22:20).

**A** COMMON impulse gathers us to-day in this place. We come in order to feel the touch of God upon our lives, to be confirmed in our belief that His power has not shrunk with the ages, but that He is still a tower of defence to those who trust in Him, to be challenged by some unrealized ideal born not of man, but of God. We perceive the brave proportions of human capacity only where we are charged with the performance of a difficult task by the vision of things to be, such as that which shall be my theme this morning—the realization of the Unity of the Church of Christ.

Consider God's impatience in behalf of man. His eagerness finds expression in the cry, "Yea, I come quickly." He means it. His delight is among men. His rush manward is more direct than the arrow seeking its mark, more eager than the flight of the mother bird on homeward wing.

This approach of God to man is matchless in its generosity. It is not the response of God's abundance to man's need, but rather God's abundance leaping unbidden in the direction of man's capacity. From the protevangel, "it shall bruise thy head, and thou shalt bruise his heel"—to this, the last chord in the symphony of the written Word, Divine announcement has ever anticipated human appeal. The invitation is accepted by God before it is issued by man. Can there be any surer witness to the dignity of human life than this?

The effect of God's eager interest in man's affairs because they are human, is to assure us that our dearest hopes and highest ideals are to reach their perfect consummation. No height is too high to scale if God is on our side, no task too impossible to undertake. We are stung into life.

Side by side with God's impatience on behalf of man is His patience with man. He has never once forced His way into human life. If we are reluctant to receive Him, He waits—

"O Jesu, Thou art standing  
Outside the fast closed door;  
In lowly patience waiting  
To cross the threshold o'er."

The latch is on the inside of the door, and only the human hand can lift it from within. God respects too much the liberty of will with which He has endowed manhood to interfere with its operation. He is patient in His impatience. He comes quickly, according to announcement—as quickly as we permit. Every prophecy in history is the sound of His approaching feet; every outburst of virtue is a gleam from the radiance of His face; every word of wisdom is the whispering of His counsel; every triumph over opposing forces is an echo of His might. As often as man refuses full entrance, He accepts partial entrance. If the palace is closed, He waits in the park without. Be the door opened, never so little, His life enters and illumines. Does man refuse Him the symmetry of a unified Church, He seizes upon the broken order and works marvels with it. The history of time is filled with His approaches, manifestations, darts in, caresses.

But so great potentially is the stature of human life that partial incarnations are inadequate. Only God in the richness of His completeness is sufficient for man in the richness of His possibilities—whole God for whole man. In the ripeness of time He found full entrance into human life. A body was prepared for Him. He entered humanity as every man-child enters the family—from within. The door may be bolted and barred but no lock can keep the babe out. The Word was made Flesh, and dwelt among us—though only for a moment. He was thrust forth as soon as He was discovered. His foothold from the first was precarious—like that of the crag climber who clings to the face of the cliff where only birds can rest secure. In the prime of His manhood He was dislodged by cruel enemies and fell with pierced hands and bleeding feet outside the door of time.

This, however, was not the end. Again with force renewed and sympathy quickened by His human experience He returned to the assault of love. Forevermore the Spirit of God by virtue of the Incarnation is the Spirit of man. He seizes upon all that a sluggish, reluctant race will yield, leaving areas of luxurious and brilliance wherever His eager cry, "Yea, I come quickly," meets with the response, "Amen. Come, Lord Jesus."

Yes, that may not be forgotten—an urgent announcement calls for an urgent reply. In the far-off days when Isaiah spoke and wrote it may have been sufficient for men to wait for God; now, instead of being passive, we must hasten toward Him as the shepherds hastened to the Bethlehem Babe. Our best must be His as well as our most. We must give Him room to dwell—whole man for whole God. Nothing short is a worthy recognition of the approach of Him who proclaims, "Yea, I come quickly."

Whole man for whole God—this means a corporate offering. Mere individualism is a thing of yesterday. The written record of

Revelation begins with a garden and ends with a city; it begins with a man and ends with man; it begins with an individual and ends with a society; it begins with a unit and ends with a unity. These days in which we live are not the beginnings: they are the end. We must therefore offer God for His foothold a unified Church and an evangelized race.

Unity in Christendom is the prayer and purpose of Jesus Christ. Its desirability is beyond dispute. The need of it, those who, like myself, belong to a Christian communion none too numerous or strong, and who, like myself, wear the proud title of Missionary, alone can fully appreciate. Fragments can do only fragmentary work. Do not be deceived; without unity the conversion of great nations is well-nigh hopeless. The success of missions is inextricably bound up with unity. It has been said by someone that we need not more, but better, Christians. Such antitheses are unfortunate. You cannot have better Christians without having more. The effort to expand is a requisite of health—but the expansion must be of a unified Church, not of sectarian fragments.

There are four main obstacles in the way of promoting unity.

1. *Acquiescence in the broken order.* Satisfaction with the moderate success of things as they are, the acceptance of mediocrity as a necessity, is fatal in the Christian life. We have fleeting glimpses of Christ, when we ought to have a glowing vision. A mutilated Christendom can never have anything better than a mutilated conception of our Lord, and an impoverished influx of His power. Our broken Christendom is wholly inadequate to meet the needs of society. We have rather settled down in the conviction that unity is not a possibility, and that we must, therefore, make the best of the situation as we find it. Unity is possible only so far as we believe it to be so, and there can be no realization of it or any other ideal until we crown our desire for it with our conviction that it must be.

2. *The sense of security among great dominating Churches like the Church of England, the Roman Catholic Church, and the Orthodox Churches of the East.* It is their misfortune rather than their fault if they fail to recognize the imperative need of unity. They are apt to be prejudiced in their own favor by their prestige and position. They rejoice in their strength and mistake their local for universal influence. Endowed as each is with a body of systematic theology all its own, they are in danger of worshipping their idea of God instead of God, and invoking the presence of their idea of Christ rather than Christ. Ideas are noble, but at best they contain only a cupful of nourishment and are soon wrung dry.

3. *The misuse of the word "Church."* So far as I am aware, there is no warrant except perverted use for the application of the word *Church* to any existing Christian Communion in the sense it is commonly intended. The word is so majestic in what it connotes, that it cannot bear the restraint of adjectival qualification beyond what has been attached to it in the language of the Creeds. A distinguishing word linked to it—like Protestant or Episcopal, for instance, is apt to contradict the essential meaning of the word. The utmost it can bear is a territorial or a national characterization, and only then if it is applied with understanding. Its careless use obscures the Catholicity of its sweep, caging men in sectarianism and removing the stinging rebuke which it forever carries to a city that is not at unity with itself. My preference would be to term the various organic groups of Christians indiscriminately as *Communities*. Not one is to-day worthy of a better title. Then we could reserve "Church" for the Bride of Christ, that glorious Church, holy, without blemish, not having spot, or wrinkle, or any such thing.

4. *Substitutes for unity*—of which there are two principal ones, called, respectively, Undenominationalism and Uniformity. Undenominationalism at best can only hope to bring about a federative patchwork, "a gluing of the churches together at the edges"; at worst it will lead us into the slough of unreality by slurring over those distinctions of conviction which call for a treatment not of obliteration, but of preservation and synthesis.

The other substitute, Uniformity, is equally disastrous. At best it is capable only of creating structural dignity and formal completeness; at worst it would rob us of our royal liberties by an imperialistic tyranny.

It is organic unity that we are reaching for, not reunion. The former is from within, the latter from without. The one is fundamental, the other artificial. It is a mistake to suppose that it is desirable to reproduce the imperialistic unity of ancient times, good as it was for the moment. It is no more desirable or possible than it would be to regain the civilization that is past. That which is to be can be built only on that which is. There is a simple unity and a synthetic unity. The former precedes, the latter succeeds, analysis. It is synthetic unity which is our goal. Our next formal or organized effort is to discover by personal conference just where we stand, and to clear the issues befogged by controversy.

The Communion which I represent, less than two months ago in its representative council composed of upwards of 300 picked



presbyters and laymen, and more than 100 Bishops, adopted without a dissenting voice the following resolution:

"We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian communions are in accord with us in our desire to lay aside self will and to put on the mind which is in Jesus Christ, our Lord. We would heed this call of the Spirit of God in all lowliness and with singleness of purpose. We would place ourselves by the side of our fellow Christians looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past and for other faults of pride and self-sufficiency which make for schism, with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us, holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution:

"WHEREAS, There is to-day among all Christian people a growing desire for the fulfilment of our Lord's prayer that all His disciples may be one, that the world may believe that God has sent Him:

"Resolved, . . . That a joint commission be appointed to bring about a conference for the consideration of questions touching Faith and Order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference.

"What a risk!" I hear some one say. Yes, I reply, a glorious risk. It were better far for a Christian communion to risk the loss of its distinctive character in a brave effort toward unity than to sit in idle contemplation of a shattered Christendom. At worst it would lose its eccentricities and prejudices; at best it would lose itself entirely in the splendour of unity according to the mind of Christ. But let there be what peril there may, peril for God's sake is the only safe condition for Church or Churchmen. It is more reasonable to be in peril than in security if the best things lie a hair's breadth beyond the peril. Everything worth having is found only on the yonder side of a risk. We must have unity, not at all costs, but at all risks. A unified Church is the only offering we dare present to the coming Christ, for in it alone will He find room to dwell. Whole man for whole God is our watchword. Let us expect unity, let us think unity, let us pray for unity, let us work for unity. If we fail, it will be better to fail because we have dared great things than because we have not dared at all, so that men can say that we aimed at—

"The high that proved too high,  
The heroic for earth too hard,  
The passion that left the ground  
To lose itself in the sky."

No ONE EVER took a full, fair look into the face of God and found discouragement there. Not only is there no discouragement in Him, but, while we look at Him, there is no room for discouragement anywhere in our lives. In God is the power, and the love, and the will, to do away with every cause for discouragement that we know. We know this in general; do we always give ourselves a fair chance to believe it and test it in particular? This discouragement that threatens your usefulness to-day can no more live if you, with all that you have and are, will face directly toward God and nowhere else, than a snowflake could live if brought close to the burning, shining face of the sun. "When the outlook is not good, try the uplook."—*Sunday School Times*.

HOLY LIVING is not a mere accidental thing. The true Christian makes it his business, his purpose in life, to cultivate holiness, to be like Christ. God has cast up a "highway of holiness" and asks us to walk in it. He has provided the power by which we can cultivate holiness and He expects us to grow day by day into His likeness.—*Christian Observer*.

## THE NAME AS A PRACTICAL HANDICAP IN THE PHILIPPINE ISLANDS.

BY THE REV. GEORGE CHARLES BARTTER,  
*Missionary Priest.*

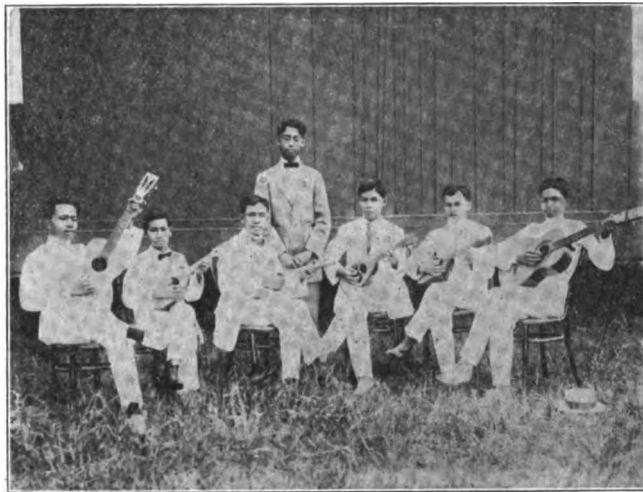
THE following incident from Manila will, I believe, interest the readers of THE LIVING CHURCH: Some of the boys of the St. Luke's Mandolin band are in the habit of coming to my office for practice on the typewriter. Last Saturday Florencio Cruz, the second from the right in the picture, spent the morning with me. He picked up at random from many magazines on my table a copy of the YOUNG CHURCHMAN for November 28, 1909, and typed out the following:

### "AN INCIDENT.

"One of our clergy told us the following incident, just as we had the proof of this page before us. A young lady came to him asking for information regarding the Church. She had been brought up a Congregationalist. The priest gave her a pamphlet on the Church, which she was to read. A few days later she called him up by telephone saying, 'I have read the pamphlet, and it says the Church is

not Protestant; but I see on the title page of the Prayer Book the words "Protestant Episcopal." Will you please explain it to me?"

"The clergyman replied that the subject was too big a one to explain over the telephone, and he would have to have an interview with her for that. He then sent her the booklet from which we have copied, *Church Facts*. But how discouraging it is to feel that our teachers have to explain that the American Church is Catholic, and then have it all upset by the title page of the Prayer Book. This is what Bishop Brent complains of as the greatest hindrance to his work in the Philippines; and so do all of our missionaries in foreign lands particularly. The change of name will come in God's good time, but till then teachers should see that children are properly taught to call themselves



ST. LUKE'S MANDOLIN BAND, MANILA.

members of the American Catholic Church."

I found the "copy" on my desk when he had gone.

I take pleasure in sending you this "incident," as it serves to emphasize the position of the Church in the Philippine Islands, and the severe handicap which we suffer from the negative, misunderstood name which our Church bears.

Bishop Brent, in his last Convocation address, just published, states the case with his usual force and insight. He describes the Church in the Philippine Islands as "attempting to do a Catholic work with sectarian implements, a manifest absurdity," and enlarges on the misconception arising in the minds of the natives when a Church with a blatantly Protestant name claims to be Catholic in character and work.

"In their minds Protestant and Catholic are as diametrically opposed as darkness and light." When Spain and Rome held undisputed sway in the Philippines, the terms *filibustero*, *mason*, *insurrecto*, and *protestante* were used by the friars as synonymous, and synonyms they remain in the minds of the majority of Filipinos at the present day.

When visiting recently at the Government Leper Colony, I received a deputation of lepers who begged me to petition the authorities to send them a Protestant pastor, as they were not in sympathy with the Spanish Jesuit priest (a salaried government official) who is stationed there, and wished to become Protestants. I was assured by an American doctor, a member of our Church, who is working there, that this wholesale demand for "the gospel" was brought about by the tactless preaching of the Jesuit against the immoralities of the lepers. He had threatened that the sexes would be separated, and they believed that a Protestant pastor would condone their lack of virtue, hence their zeal for the change! This opinion of the doctor's is doubtless exaggerated, but probably contains elements of truth.

To quote Bishop Brent once more:

It may be a small matter in the United States what the Church is called, and men may dismiss the question as being too insignificant to make a fuss about; but in a country like the Philippines it makes all the difference between success and failure.

If the Church in the homeland rejoices in a name which,

whilst it negatively places itself in contradistinction to another branch of the Church, yet has some historical significance to themselves, surely they would not wish the Church abroad to carry the burden of a title which is as significant to the natives it is seeking to reach, as the title Anarchist Church would be to the people of the United States of America!

At St. Luke's we have torn out the title page of our Prayer Books, and insist on the meaning and significance of the confession of faith in the Prayer Book itself: "I believe in the holy Catholic Church."

### THE TREASURER'S BULLETIN OF MISSIONS.

NEW YORK, December 24, 1910.

**I**N this, the first apportionment letter for the year 1910-11, we wish to try to express the very deepest gratitude of the Board of Missions to all the reverend clergy everywhere for their continued interest and help in the work that devolves upon the Board. By their coöperation last year the magnificent sum of \$585,000 was received from parishes and individuals.

Eight years ago, the first year of the apportionment, the amount received from the above same sources was \$329,000. The apportionment that year was \$524,000, and 62¾ per cent. of the sum asked was given. Last year \$656,000 was the apportionment, and 89 per cent. of it was received. For this present year \$727,000 is the apportionment, and the whole of it is needed (and more, too).

Now there is nothing in this last apportionment to cause alarm or anxiety anywhere—but, on the contrary, everything to rejoice the heart. The above tabulation shows how keenly and how earnestly the Church responds and does her part as soon as her members understand the meaning of the Great Obligation. They, then, give themselves heart and soul to her service, and by their action they make others to pause and to think.

The Laymen's Missionary Movement and the Forward Movement are living forces that are going to help the Reverend clergy enormously. While it is true that for the first three months of this year the contributions applicable on the apportionment only exceeded those of a year ago by \$1,500, we feel convinced that, owing to the greatly increased interest in the missionary work of the Church, as manifested on all sides and all over the land, her members mean to uphold her Board of Missions.

It is gratifying to note that up to the present writing the office has received 46 apportionment lists from dioceses and missionary districts, as against 21 last year. Again, we are most grateful to the Bishops and Diocesan Apportionment committees for thus early giving us these details of diocesan allotments.

GEORGE GORDON KING, *Treasurer.*

"THE Sherman Anti-Trust law has outlived its usefulness. Some think it never had any. It certainly was never intended to apply to labor unions and ought not to be applied to railways. It makes the agreement itself the contract in restraint of trade, irrespective of the question of the reasonableness of the restraint. There ought to be a modification of the law.

"Centralization of corporation powers may be a public benefit. To say that mere size of corporation interests is dangerous is to contradict all progress; it is to say the small boat is better than a big ship, that a slow train is better than a fast one.

"There should be no insistence upon competition where competition is unnatural. It is a delusion to say that competition is good under all circumstances. There should be no attempt to regulate prices, for it seems impracticable, and it is unnecessary because, strictly speaking, there is no such thing as monopoly except in case of patents.

"The great and effective regulation is by way of publicity. Those who think a corporation's affairs should be as exclusively its own business as any other forget that its very excuse for existence is not to make profits, but to serve the public. Publicity ought to begin with a full disclosure of the stock subscription. If property is subscribed, it ought to be at a proper, open valuation.

"The payment of dividends when not earned must be prohibited. The holding corporation's name must be required to be put over the door everywhere. Banking corporations should be prohibited from going into manufacturing or railroading, and vice versa."—*Senator Theodore E. Burton.*

YOU ARE to fulfil the unfulfilled programme of your own life, which is involved in the fact that you are the child of God. You are to become "like your Father," fulfilling the injunction of the Sermon on the Mount by "coming to yourself," so realizing the picture of the parable of the Prodigal Son.—*Phillips Brooks.*

### WARNING AGAINST CHALDEAN COLLECTORS.

**S**OME people do not read THE LIVING CHURCH. They move along in the even tenor of their way and say, Go to! Who cares what's happening in the Protestant Episcopal Church? Who cares for "its news and its thought"?

That is the kind of people that various Chaldean solicitors love to visit. Poor orphans in unpronounceable places hidden away in mountain fastnesses are charming baits. Any good Protestant Episcopalian who does not read THE LIVING CHURCH is always willing to rescue a few. And many good, self-denying Chaldeans are willing to spend their lives in constant travel through the United States making the willing collections from the said benevolent Protestant Episcopalians who do not read THE LIVING CHURCH. They began this work of charity long years ago. They are still at it. They have multiplied so that Chaldean bands are reported from many parts of the United States at once. Orphans are born, grow to maturity, and die, and still the good work of rescue goes on—*rescue*, that is, of surplus backsheesh from generous Protestant Episcopalians who do not read THE LIVING CHURCH.

Quite a little has appeared in these columns concerning these Asiatic collectors, and THE LIVING CHURCH has asked that persons who receive friendly calls from Chaldeans will kindly supply the editor with information concerning their movements and their credentials. The former are rapid; the latter are voluminous, overwhelming, absolutely convincing to all Protestant Episcopalians who do not read THE LIVING CHURCH. And information comes to this office almost every day.

Last week one squad was reported to us from Texas. Another squad was at work in Georgia. The latter were so cheerful that a collection was taken up for them in St. Philip's Church, Atlanta—so the papers say. Atlanta is a goodly town, and St. Philip's Church is the Cathedral. "Then it happened."

The following is a report from the *Atlanta Constitution* of December 27th:

"Have four Armenians, dressed in clerical garb, seeking subscriptions toward a fund for an orphanage near the site of ancient Nineveh, in Turkestan, for the children of the Christians slain in the Turkish-Armenian war, called on you yet?

"If so, you have had the pleasure of meeting four of the smoothest fakirs who ever swindled generous Americans, according to Isaac M. Yonan, professor of theology in Urumia college, Urumia, Persia, who is the guest of Captain R. M. Clayton.

"With a complaint lodged against the quartet at police headquarters on the charge of cheating and swindling and carrying with them various amounts collected from churches and office buildings in Atlanta, the four Armenian 'clergymen' have skipped out, flew the coop, vamoosed.

"Acting on the suggestion of Secretary Joseph Logan, of the Associated Charities, the police have sent out alarms for the arrest of the alleged fakirs to the cities of Macon, Augusta, Montgomery, Birmingham, Charlotte, Greenville and other places.

"According to Professor Yonan, a native Persian, but an American citizen sent to Persia in charge of the Presbyterian mission at Urumia and who was a delegate to the World's Missionary Conference in Edinburgh, the quartet belong to a notorious organization which 'works' Americans 'to a finish,' soliciting funds for some charitable institution that does not exist, and then convert the American silver into gold and go back to the Orient to live high and laugh at the gullibility of the people over this side.

"They are Syrio-Chaldeans of the district of Jelo, Kurdestan, a mountainous land between Turkey and Persia and subject to Turkish rule.

"Although running the risk of being prosecuted on some trumped-up charge by the Turkish government for exposing the alleged 'clergymen,' Professor Yonan says he is willing to take that chance for the sake of putting the people on the alert to what he terms the greatest frauds whoever lived.

#### "GOT COLLECTION AT CATHEDRAL.

"The last collection secured in Atlanta by the turbaned Orientals was taken up for them Sunday in St. Philip's Cathedral. There were only three present to make the appeal for the poor little orphans around and about old Nineveh, but it is said they received a generous subscription through the appeal of Rev. C. T. A. Pise, who, like his congregation, was in the dark as to the turbaned men being frauds.

"These three Orientals who were at the Cathedral had as their leader a large man with 'Teddy Roosevelt' teeth and small black mustache, who said his name was Marcus George. His companions were Showel Chirkinah and Daniel Nesan. The fourth 'clergyman,' who was absent was George Purgeow.

"The trio told of having traversed on foot over 10,000 miles about the world in an effort to raise money for the asylum on the



ruins of old Nineveh. They pictured the crying needs of the little children left orphans by the unspeakable Turks who butchered their parents. They presented papers from Turkey and indorsements from leading clergy of this country declaring their motives sincere. And lastly they made mention of the fact that no place on earth had they found like the United States; nowhere are the people so happy, so generous, they said.

**"YONAN GAVE WARNING.**

"Professor Yonan had heard of the Turks being present at the church and had hurried to give warning to Dr. Pise. But he arrived too late. Professor Yonan openly accused George of being a fraud in the church and demanded that he show his papers. Dr. Pise thought the Turks might be honest. So strongly was he impressed with their credentials the incident passed with the promise of the astonished and offended foreigners to call at the Bishop's office Monday morning at 11 o'clock for the donations not given in cash.

"But with the passing of the incident, passed the Armenians. Fortunately they received only a small sum in cash at the collection, the bulk of it being subscribed, and on Monday morning at the hour when the Armenians were to have called, they did not present themselves.

"Professor Yonan has had experience before with this ingenious class of foreign fakirs, and has caused several of them to cease their operations and to be deported to their own country."

A report in a later paper add the following information:

"The discovery that four Turks who passed through Atlanta last week begging for money to build an orphanage at Nineveh were frauds, has led to the further discovery that other fakirs of this sort are operating in various parts of the country. Three have been arrested in Macon on warrants sworn out by Joe Logan of the Associated Charities, two of whom have been brought to Atlanta.

"These three, however, are said not to be the four men who begged in Atlanta. Very probably, though, all are members of the same band. Skilful imposters of their sort, working in harmony and in all likelihood directed by one leader, are carrying on their humbuggery in a number of places. . . .

"The two men who have been brought to Atlanta admit that they are cheats and that they have no intention of building an orphanage in Mesopotamia. . . .

"A touching story of how nearly 200 Christian children have been left orphans by the Turkish-Armenian war is told by these men. They have with them credentials from Turkish officials and from ecclesiastics and laymen of every sort. Most of these appear to be genuine. So skilful have the crooks been that they have fooled nearly every one.

"The four who begged in Atlanta must have secured several hundred dollars. They were here for four or five days and during that time canvassed the city thoroughly. . . .

"After a second conversation with the incarcerated men on Wednesday morning, Professor Yonan stated that in his opinion the men arrested are the least guilty of some twenty-four Chaldeans, who are working the same game throughout the United States."

THE LIVING CHURCH now asks that somebody will canvass Atlanta for subscriptions. The people need it as a protection to their loose backsheesh, and for other reasons. Special rates to the clergy—especially Deans.

But there are more towns in which there are many Protestant Episcopalians who do not read THE LIVING CHURCH. And there are more suffering orphans. And more Chaldean solicitors. And more American backsheesh ready to fall into their pockets.

Good luck to all of these!

IT IS THE oneness of the soul's life with God's life that at once makes us try to be like Him and brings forth our unlikeness to Him. It is the source at once of aspiration and humility. The more aspiration, the more humility. Humility comes by aspiration. If, in all Christian history, it has been the souls which most looked up that were the humblest souls; if to-day the rescue of a soul from foolish pride must not be by a deprecation of present attainment, but by opening more and more the vastness of the future possibility, if the Christian man keeps his soul full of the sense of littleness, even in all his hardest work for Christ, not by denying his own stature, but by standing up at his whole height, and then looking up in love and awe and seeing God tower into infinitude above, certainly all this stamps the morality which is wrought out within the idea of Jesus with this singular excellence that it has solved the problem of faithfulness and pride and made possible humility by aspiration.—*Philips Brooks.*

ALL OUR lives are in some sense a "might have been"; the very best of us must feel, I suppose, in sad and thoughtful moments, that he might have been transcendently nobler and greater and loftier than he is: but, while life lasts, every "might have been" should lead, not to vain regrets, but to manly resolutions; it should be but the dark background to a "may be" and "will be" yet.

**ST. STEPHEN'S COLLEGE.**

BY THE REV. GEORGE H. KALTENBACH.

(St. Stephen's, '94.)

WHEN speaking in behalf of St. Stephen's College one is sometimes asked about its location and what sort of an institution it is. The question is pertinent, and a short sketch, in brief outline, may perhaps be interesting for those who are unacquainted with its history.

St. Stephen's is located at Annandale, N. Y., amid beautiful and picturesque surroundings. The first steps towards its establishment were taken by Mr. and Mrs. John Bard, in 1860. Under the direction of the Rev. George F. Seymour, then rector of Holy Innocents', and afterward Bishop of Springfield, a few young men were studying the required subjects for entrance into the Seminary. Later on, this small class became the nucleus of the college. Mr. Bard gave over to the college the beautiful stone church which he himself had erected, the parish schoolhouse, and other property amounting in all to about



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VIEWS OF ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y.

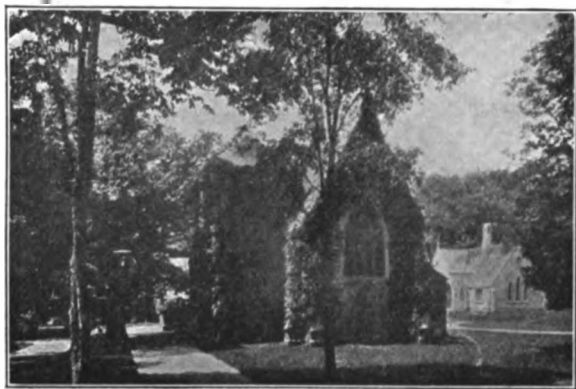
\$60,000, and promised to pay an annual suscription of \$1,000 a year during his lifetime.

On March 20, 1860, the Hon. John V. L. Pruyn obtained from the legislature a charter which conferred upon the trustees of St. Stephen's full collegiate powers and privileges. The trustees organized under the charter, April 11, 1860, and appointed the Rev. George F. Seymour warden. From the first the diocese and the college have been closely related. This relationship is now emphasized by the appointment of George Zabriskie, Esq., a member of the Standing Committee, as an *ex officio* member of the board of trustees. Likewise the Society for Promoting Religion and Learning is represented on the board of trustees, by the appointment of the Rev. Dr. Seabury and William Harrison, Esq., as *ex officio* members.

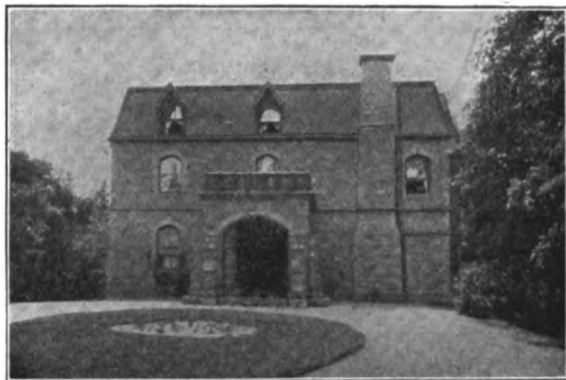
Since its inception the career of St. Stephen's, although confronted at times with many serious problems, has been marked with success, by sending many well equipped men into the ministry and other callings, and also by the addition of new buildings and endowments.

There are, therefore, many very good reasons why St. Stephen's should be more generally known and patronized by Churchmen. Chief among them, and one which ought to establish implicit confidence in her ability to continue the work so splendidly begun, and one which must be continually emphasized if her position is to be realized clearly and permanently

established, is the fact that it has never in any way or at any time departed from the very high ideals for which it was originally founded. The idea of removing it from its present beautiful location, or of consolidating with any other institution, has long since been entirely abandoned, as most impracticable. St. Stephen's is in the strictest sense a *Church college*, under the control of the Church, and absolutely free from all sectarian influences and interferences. And there is every reason to believe it will continue to be a *Church college*. It *certainly* will, if Churchmen generally will only recognize what a very important position St. Stephen's holds among the few institutions which may rightfully be designated Church colleges. When an institution has been tested, and that under the most trying of circumstances, and has not been found wanting, it ought at least to appeal to the pride of Churchmen. St. Stephen's, having once put her hand to the plow, has never looked backward. It has advanced, progressed, and kept abreast of the times. When it is known that about one-twentieth of the communicants of the Church are administered



CHAPEL AND BARD HALL.



WARDEN'S HOUSE.

VIEWS OF ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y.

to by graduates of St. Stephen's, it will be readily seen what an important factor she has been in the education of the clergy. This is a point in her favor which ought to arrest the attention of every Churchman interested in the men who are to serve them as pastors. An educated ministry will always command respect and attention, and it is only reasonable to expect that the institution which helps so largely in educating that ministry, should have a little more than a passing notice.

St. Stephen's has done her part, and has done it well, with the very limited means at her disposal. Its main object is to give young men desirous of studying for holy orders a thorough classical and collegiate training, thereby laying a solid foundation for a theological education, which makes for an efficient ministry. And we venture to allege, if the young men who are looking forward to the sacred ministry (and there is no higher or more dignified calling to which they could look forward) would avail themselves of the opportunities offered by St. Stephen's, or for that matter any other avowedly Church college where the classics are taught, there would be no necessity for dispensing them from Greek, Latin, or Hebrew, or any other subject, when they presented themselves for canonical examinations. For a classical and collegiate education means that a student, who has received it, has learned how to study, how to get at the thought of a book and the mind of the author, and how to appreciate a sentence in a foreign tongue, whether or not

it be reckoned among the spoken or dead languages. Bishop Greer of New York has spoken so well on this point that it may be worth while to notice what he has said:

"I believe in St. Stephen's College. From the first the classics have been the foundation of its curriculum. St. Stephen's to-day stands for those studies which are fast disappearing from our larger institutions—so well and lavishly equipped with laboratories and other facilities for physical research and study. . . . There is therefore increasing need for more vigorous study in the classics, for classical training is the only foundation of all true and successful scholarship. . . . Give us men! Give us true, brave, consecrated, religious men and scholars."

But lest it be thought that St. Stephen's provides only for men who intend studying for holy orders, let it be clearly understood that it prepares young men for other callings as well, by offering a broad and comprehensive learning in both classical and scientific courses, so that afterwards they may be prepared to specialize to the very best advantage on whatever line of work they prefer. This should appeal not only to wealthy Churchmen, who are able to lend assistance by gifts in money, but to Churchmen generally, especially to those who are seeking out some college where their sons may have the benefit of the Church's influence, grow up in a wholesome atmosphere of college life and encouraged in everything which makes for good citizenship, Christian character, and scholarship; besides receiving a great deal of personal attention from competent professors and instructors, which they could hardly expect to receive in the larger institutions.

St. Stephen's offers these excellent opportunities at the minimum cost of \$300 a year inclusive. This sum of course does not meet the entire expense. The cost of living, as we all know, has greatly increased, and for every \$300 paid into the institution, the institution pays out \$400. This means that unless there is a fund to draw from St. Stephen's will soon be forced to discontinue the work so nobly done in the past, and is being asked to do now. St. Stephen's has no such fund, and there are at present sixty worthy students in residence. Others have been turned away because of the lack of means to care for them.

Now temporary assistance is always most thankfully received; yet, after all, it is only temporary. What St. Stephen's wants, needs, and ought to have, is permanent assistance by way of more scholarships, and an endowment of \$250,000. Of this amount \$100,000 is already raised. She needs \$150,000 more. She is hoping and praying, and her friends and alumni are working diligently, to realize this amount. The new president, Dr. William C. Rodgers, is doing all in his power that St. Stephen's may prosper and have a more glorious future. This appeal is written with the earnest hope that St. Stephen's will receive both the moral and the generous support of all well disposed Churchmen.

EVERY HOSPITAL, whether in the home land or in foreign lands, with its rows of cots, its nurses and doctors, bears testimony to the goodness of Him who came when the Star shone in the East. Whenever we hear the ambulance bell clanging in the streets and behold the equipages of fashion and the vehicles of trade giving the ambulance the right of way, we once more note the love and sympathy that came to men with the Star in the East. Wherever we see woman honored and exalted to a sweet preëminence in the home, whenever we hear the singing of happy children, we again find confirmation of the truth that Jesus came into the world to uplift and glorify the home. Every orphanage gathering forlorn little ones within its sheltering arms speaks of the love of Christ. Every Christmas tree with its myriad lighted tapers repeats for us again the story of the Star. There is nowhere in Christendom an effort to rescue the fallen, to enlighten the ignorant, and to break down the sinful barriers of caste between different ranks of humanity that had not its origin in the infinite love of God, the love that reached its coronation in the hour when Jesus was born in Bethlehem.—*Sel.*

SINCE God's greatest gift to man was made—since the advent of the Christ-Child in Bethlehem town so many, many years ago—the "Spirit of Giving" has been slowly but surely gaining the mastery over the "Spirit of Getting." New joy has come into child-life, new meaning into all life, since the Saviour of men lived out the meaning of His own words: "It is more blessed to give than to receive."—*Selected.*

OUR LORD took our flesh, not in pity, not in any fanciful license, but in all sober earnest. He did not take it up as a dress to do what He chose with. Nay, He took it, took it as it stood, as it really was; as St. John says, "The Word became Flesh." He became that which His birth from His mother's womb made necessary and essential.—*Canon Scott-Holland.*



## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

### NEW HAMPSHIRE DIOCESAN REPORT.

THE New Hampshire diocesan commission on Social Service has issued a report which it frankly says is not a record of accomplishment, but rather a survey of the field, with a statement of the purpose of the commission and suggestions as to possible activities. Above all, it is intended to be educative, to bring before the Church people in New Hampshire their responsibility in civic and social matters. The intention of the commission is to be a medium of information regarding the manifold needs of the day in work for social welfare. "We desire," the report declares, "to put the Episcopal Church in New Hampshire officially on record as taking an interest in and having a readiness to assist in matters pertaining to the general welfare. Where possible, we wish to exert influence in promoting worthy efforts for social service by stimulating within our own household of faith a deeper moral responsibility and wider human sympathy." Among the subjects treated are, "The Manufacturing Cities and Larger Villages and Their Problems," "Child Labor," "Penal Institutions," "General Charities," "The Educational Advance of the State," and "Baby Farms." The chairman of the commission is the Rev. Stanley W. Emery, Concord.

### CHURCH ASSOCIATION FOR ADVANCEMENT OF THE INTERESTS OF LABOR.

C. A. I. L. will hold its annual convention January 10th at the Church of the Beloved Disciple, New York, Eighty-ninth street near Madison avenue. The meeting will be opened with a celebration of the Holy Eucharist at 9:30. There will be sessions of the association at 11 A. M., 2 P. M., and 8 P. M., at which will be presented reports of the officers and committees. In the evening the subject for discussion will be "Prevention of Strikes Through Effective Arbitration." This association, which has been in the forefront of the movement, having formed the first committee on mediation and arbitration, now believes that the time has arrived for the discussion of authoritative measures to take the place of the present optional method. Prominent speakers will represent the State Labor commission.

### WOMAN AND CHILD WAGE EARNERS.

The federal government has been conducting an elaborate investigation of the condition of "Woman and Child Wage Earners in the United States." The first of the nineteen volumes of the report has been issued. It deals with the cotton textile industry and was prepared under the direction of Charles P. Neill, commissioner of labor. The investigation leading up to this volume of 1,044 pages was carried on in four New England states and four southern states, those chosen being where most of the cotton mills are located. The field work was begun in the South late in the fall of 1907 and continued until the spring of 1908, and was carried on in New England during the spring and early summer of 1908. In all 198 mills were investigated; 7 in Maine; 7 in New Hampshire; 22 in Massachusetts; 10 in Rhode Island; 4 in Virginia; 59 in North Carolina; 36 in South Carolina; 31 in Georgia; 13 in Alabama; and 9 in Mississippi. Some of the mills were located in cities, some in towns, and some in the country districts. In selecting the mills the aim was to choose those in each locality most representative of the industry, including some that showed the best conditions, others that showed the worst, and some in which average conditions prevailed.

As Mr. Neill points out in his introduction, the relative importance of cotton manufacture in the American industrial life is at once recognized when it is known that it employs more people than any other manufacturing industry in the United States, except foundry and machine shop products; that it ranks fifth among manufacturing industries, both in capital invested and wages paid, and sixth in the net value of products. In a study of woman and child labor the manufacture of cotton

textile takes first rank. In 1905 there were 1,065,884 women wage earners. Of these 128,163 were engaged in cotton manufacture. In the same year there were 159,899 children employed in manufacturing industries, of whom 40,428, or more than one-fourth, were employed in the manufacture of cotton.

The present report is the most comprehensive ever undertaken by the federal government and perhaps one of the most extensive ever undertaken by any government.

### THE GARMENT WORKERS' STRIKE IN CHICAGO.

Here is a powerful appeal just issued to the clergy of Chicago by the Women's Trade Union League of that city. It is from the trenchant pen of Katharine Coman. God grant that its appeal may fall on responsive hearts!

*"Bear Ye One Another's Burdens and so Fulfil the Law of Christ."*

The garment workers of Chicago are engaged in a desperate fight against a grinding competitive regime, the sweating system, which means overwork, under pay, and unjust exactions, whether the work is done in a tenement dwelling, a contractor's shop, or a well-organized factory. The individual wage-earner, usually ignorant of our language, unaccustomed to American standards of wages and cost of living, can do nothing but accept the terms offered him by boss or foreman. Protest is answered by dismissal. These people ask that wages and hours and speed requirements be determined by collective bargaining, that they be permitted to treat not as individuals but through their elected representatives with their employers. They believe that no settlement can give them any security for the future without this guarantee that the interests of the laborer will be considered, in reckoning up the costs of manufacture. This principle has been clearly recognized in the settlement of the garment workers' strikes in Boston, New York, and Philadelphia, and it is there regarded as an assurance of industrial peace. The New York manufacturers have declared "their belief in the union, and that all who desire its benefits should share in its burdens." Why should not the clothing manufacturers of Chicago concede as much?

The firm of Hart, Schaffner & Marx have agreed to arbitrate the questions at issue between them and their employes (not excluding the proposed shop organization as in the terms rejected by the people three weeks ago), and this settlement is being urged upon them by the labor leaders. But the other firms, represented by the Merchant Tailors' Association and the Tailors to the Trade, have signified their resolution to accept nothing less than unconditional surrender. Those who are familiar with this industry here and in eastern cities know that such a defeat would mean the abandoning of the workers to the degrading effects of unrestrained competition. The perpetuation of the sweating system is a menace, not only to the men and girls who are trying to earn a living in the garment trade, but to the community, which must sooner or later bear the burden of poverty, physical degeneracy, and class bitterness generated thereby. It behooves the public-spirited citizens of Chicago to see to it that the 35,000 garment workers who will remain on strike after the 10,000 employes of Hart, Schaffner & Marx have gone back to work, are not starved into 'unconditional surrender.'

"The Garment Workers' Union has no strike fund and few of the people involved have any money laid by, and they cannot fight their battle without support. The Chicago Federation of Labor has taxed its membership at the rate of 25 cents a week as long as there shall be need. The synagogues of the city have turned their tithes into a relief fund and are maintaining a commissary station from which six hundred families are fed. The radical Jews are issuing meal tickets for single men and women at a cost of \$3,000 a week. Father O'Callaghan of the Paulist Fathers and Father Hishen have appealed to their congregations for aid, and each church has contributed \$100 to the support of the strikers. Several Protestant churches devoted the Thanksgiving Day offering to the same cause, but as yet the Protestants have not contributed in proportion to their numbers and wealth. This is a great opportunity. There can be no more effective demonstration to these strangers in our midst of the depth and sincerity of Protestant Christianity than a generous response to this, their first appeal for help."

### "CHILD LABOR" SUNDAY.

The National Child Labor committee invites the churches of America to observe Child Labor Day. Sunday, January 22d, is mentioned as the most acceptable time. However, the committee makes clear that the date is only by way of suggestion, for while it values concerted action, it would not interfere with regular church schedules and cordially welcomes coöperation at any convenient time. This call is endorsed by a large number of prominent ministers of all communions.

The restriction of child labor by suitable laws, well enforced, has progressed with encouraging rapidity since the organization of the committee six years ago, and thousands of little boys and girls have been rescued from coal mines, glass

factories, cotton mills, cigar and cigarette factories, and have been given an opportunity to grow and study. Yet much remains to do. *In thirteen states little children under fourteen years of age may legally work in factories and many other industries.* In twenty-five states children may work in coal mines and other dangerous occupations; and in thirty-three states they may work all night in glass houses, cotton mills, or other factories. Child labor in street trades and sweatshops is almost entirely unregulated, and only New York and Ohio have enacted suitable laws for the protection of little messengers from the moral hazard of the night service.

With these facts in mind the committee seeks to be the agent of the churches in arousing a healthy moral protest against the abuse of child labor. "We need present," it asserts, "no argument to those who worship in the name of the Father of all children, that it is not His will that 'one of these little ones should perish.' But only through organized effort can safeguards be established. Our pamphlet publications (of which we issue over 150 kinds) present expert discussion of all phases of the problem; child labor in relation to education, to health, to industrial efficiency, to wages and the standard of living, and the definite attempts to secure for children educational facilities adapted to their needs. Single copies of these pamphlets and any other information about the progress of child labor reform in America will be cheerfully sent upon request, at No. 105 East Twenty-second street, New York City."

#### THE SALVATION ARMY

in the United States provided Christmas dinners for about 350,000 persons, Thanksgiving dinners for nearly 30,000, and toys and clothing for about 40,000 children this holiday season. Each application, unless personally known by some officer, was investigated as to the immediate need, though no searching into the antecedents or prospects of the family was resorted to. The immediate need with the improbability of its being met from other sources was the fact to be ascertained. Probably 10,000 persons contributed physical labor to make the dinner possible, while hundreds of thousands, casting their mites into the kettles on the street corners, entered into the benevolence.

This is but a part of the ordinary winter relief work of the Army, which includes the sheltering and feeding of men and women, the delivery of free coal and wood, the finding of employment for both men and women, the maintenance of depots for the supplying of cheap meals, the distribution of warm clothing at nominal cost to the poor, and the sheltering of homeless children. It is to be regretted that so widespread and so useful a work should be handicapped by the persistent refusal of the officials to account publicly for the funds which come into their hands.

#### THE MEANING OF SOCIALISM.

To thousands of people in England Socialism means the victory of the common good over selfish individualism. Politics in the pulpit are an abomination, if by politics we mean the denunciation of political views with which we disagree. But the attempt to organize, under the guise of religion, a campaign against Socialism as "immoral" is grossly unjust. It is infinitely pathetic to see, as we can see all around us, the leaders of the "working class" appealing to us as Churchmen to try to understand their ideals and aspirations, and then to find Church dignitaries answering the appeal by supporting anti-Socialist unions. How much better to spend a day of humiliation in confessing our failure to keep the industrial advance of modern England along Christian lines and asking for a new understanding of the mind of Christ on the great social questions that must lie as a burden on the mind and conscience of every Churchman who believes that God's will should be done on earth as it is done in heaven.—*Prof. (Canon) Masterman of Birmingham.*

NEW JERSEY has a commission on Industrial Old Age Pensions, of which the chairman is William D'Olier of Burlington, a deputy to the General Convention from the diocese of New Jersey.

THE SEVENTH International Congress for the Study and Prevention of Tuberculosis will be held in Rome next September. The sixth was held in Washington two years ago.

## 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.

### SWEDISH WORK AND THE AUGUSTANA SYNOD.

To the Editor of *The Living Church*:

I WAS deeply interested in the article by the Bishop of Marquette, but the perusal of it left me wondering if that worthy prelate really understood the claims which are made by the Augustana Synod in regard to our Swedish work. Certainly to a reader who had never investigated the question the article would be very misleading.

In my work as a reporter on the *Brockton Daily Enterprise* I cover a section of the city which contains in the neighborhood of 5,000 Swedish residents. There are four Swedish churches, one of which belongs to the Augustana Synod. With the various pastors who have been settled at the Lutheran church I have always been on very friendly terms, and this fact, with my proximity to the seat of the trouble, Providence and Boston, and a slight knowledge of the Swedish language, has given me an opportunity to see the question from the other side.

The Bishop in his article speaks of the small amount we spend in the Swedish work and infers that the whole matter is insignificant. This is measuring by the American standard of dollars and cents. Measured by this standard the widow's mite sinks into an insignificance wholly at variance with the importance our Master placed upon it.

It is a small matter to the American Church whether our Swedish congregations belong to us or to Augustana, but it is a large matter, and of vital importance, if the maintenance of those congregations subjects us to the charge of proselyting under false pretences.

In brief, the main charge made by the Lutherans against our Church is that the pastors of our Swedish congregations go after the immigrants from Sweden and influence them by claiming that the Protestant Episcopal Church is the representative in America of the State Church in Sweden and that the Augustana Synod is not. Also that in vestments and liturgy everything possible is done to carry out the deception. As to the accuracy of these claims I cannot state of my own knowledge, but the testimony given me by Swedes of good character would be sufficient to convict in a court of law.

No honest person can claim that we are the representative of the Swedish Church in the face of the direct statement to the contrary which has been made by Bishops in Sweden. Under such circumstances any statement that we are, becomes a misrepresentation. In regard to using the Swedish Lutheran liturgy, few of the Lutherans understand our law on the point, and when I have explained it to them, it has always seemed to overcome their objections; but if our liturgy was translated into Swedish and used in these churches it would go far to set matters straight.

In regard to vestments our position is not as easily defended. Bishop Williams says truly that we have no law on the subject (which is much to be regretted), and that "what is decent, and traditional, is proper." Allowing this, there remains the question of motive. No priest ministering to an American congregation would think of doing so in gown and bands, and it seems to me that when done in a Swedish congregation the only motive can be to deceive the people into thinking that it is the Swedish Church. The definition of a lie is "an endeavoring to deceive another by signifying that to him as true which we ourselves think not to be so"; and this is the best characterization I can find of the act of wearing Swedish vestments by an American priest.

I do not for a moment suppose that the members of the Church at large are aware that any such things have been done as are charged against us, for, if they were, the matter would have been remedied long before this. Awaiting the time when no one will think of charging the American Church with anything contrary to the teachings of its Master, I remain,  
Yours etc.,  
Campello Sta., Brockton, Mass., Dec. 24th. WALTER N. FOSS.

### FAILURE OF THE ROUND TABLE EIRENICON.

To the Editor of *The Living Church*:

THE Eirenicon did fail. The only possibility of its escape from complete failure was to win practically unanimous approval. To lose by one vote was as truly failure as to lose by several hundreds.

The reason for this failure is obvious. It was because the pro-

posal abandoned altogether the attempt to give a name to the Church, and ventured instead to advocate a nick-name. This is not to treat the matter seriously; and the Church was not in a mood to give the subject a trivial turn. If we are to abandon all attempts at a name, any nick-name will do—such for instance as *The Prayer Book Church*. It was especially unfortunate, in suggesting a nick-name, to take *Episcopal*, which was one-half of the Church's former and real name. The fact that it is in common use is far from commending it to serious consideration.

The truth is that if there is to be a real name which is to stand for something and is to be adopted because it stands for something, and in a serious spirit, that name must be a double name. The reason for this is, that it is the striking and peculiar genius of our Church that it is built upon the principle of the comprehension of two opposites. This was worked out by the genius of Cranmer and imbedded in the Book of Common Prayer.

This is characteristic of our Church because, as we believe, it is essentially the characteristic of the Church universal. It is the principle which gives significance to the development of the Apostolic Church. It is really the truth which is proclaimed in the Creed, wherein the Church is given the double name, Holy Catholic. The opposites which are comprehended are the principles of Liberty and of Authority. The emphasis upon these has created always two parties within the Church—and only two. If there seemed to be three at times, it is only because of temporary readjustment. The name of one of these parties has been variously, from time to time, High, or Ritualistic, or Episcopal, or Catholic; the name of the other, Low, or Evangelical, or Protestant, or Broad. These parties stand for the two opposites which always have been, and always are to be, comprehended within the Church; and the name, if it is to be a real name at all, must be a double name corresponding to this fact. It must be this in order to be the name of the historic Church.

This point was clearly brought out in a speech made at the Convention by the Rev. Dr. Smith of Washington; and it has been admirably set forth in a sermon preached by him on November 6th at St. John's Church, and since printed.

But because the Eirenicon failed it does not follow that an Eirenicon may not yet be possible. It obviously is possible if each party will contribute that part of the name which expresses the principle for which that party stands, and will agree to rest satisfied with that part of the name which the other party proposes as its contribution. Apparently, the party of authority has settled upon the contribution which it desires to make to the name. It wishes the word *Catholic* to appear in the name of the Church. The question is, what does the party of liberty desire? Will it unite in insisting upon *Protestant*? Will it agree in accepting *American*, as expressing the thing for which it stands? Or, if not content with either of these, will it offer still another suggestion?

It may be that it will be contended, that for a satisfactory Eirenicon not only must each party contribute its half of the name, but must also deliberately approve that half of the name contributed by the other party. This would make the proposal more difficult of attainment, but doubtless more satisfactory when attained. One thing is clear. If in some such way as indicated a name cannot be found which will win the substantially unanimous approval of members of both parties, the best thing for the Church, and everybody concerned, will be to continue with the present name. Whatever may be the objections to it as a whole, or to either half of it, it is a genuine name, and makes the attempt to give expression to the vital principle of the Church's life. No nick-name, and no name which triumphs by a bare majority, can conceivably be any better for the Church and its life and progress, or for the development of either party or principle within the Church.

Winchester, December 22, 1910.

JOHN W. SUTER.

### FRESH REASONS FOR A NEW NAME.

To the Editor of *The Living Church*:

**W**E believe the old reasons for the change of the Church's name were sufficient. They certainly did good service by the result seen at the Cincinnati Convention. They are not worn out, but are still affecting the minds of Churchmen of all schools.

But if anyone, from whatever motive, desires some new and fresh arguments as reinforcements of the old guard, we venture to bring up a few.

There is one practical reason why the term "Protestant" should be dropped. It has, in common usage, been dropped already. We are universally known and called the Episcopal Church. We are ordinarily designated, and so designate ourselves, Episcopalians. By leaving out the term Protestant, we shall put ourselves in accord with the popular terminology. Why be afraid to do so?

Again, it is no more necessary for us to assert our Protestantism (and Protestants we shall always be) on our Title Page, than it is for Congregationalists, Presbyterians, or Baptists to adopt it. If they do not need it, neither do we. Again, its removal would not affect any of the cherished tenets of our Low Church or Broad Church brethren. It is not a change made in the Prayer Book; they would be able to interpret it just as they did before. The term Catholic, if it is placed on the Title Page, could be no more

objectionable to them than the term Catholic they actually recite in the Creed.

Again, as being *American* Catholic, we should discriminate ourselves most decidedly and boldly from the Italian or Roman Catholic body. Why not take this position? It would tend to keep our people firm in their adherence to their Church. It would open the door to many intelligent but dissatisfied Romans, who never would become Protestants, but wish to hold the old Catholic Faith, escaping from modern Roman teaching and the tyranny of the Papacy.

Again, as American Catholics we should proclaim as the rule of our belief, that sound and grand principle of the faith once and for all delivered, and uttered to-day by the common consent of all the Apostolic Churches. Many are disturbed by the conflicting opinions of the rival sects. The sectarians, having separated from the Apostolic and Holy Spirit-endowed Church, are living outside the sphere of divine illumination. Nothing with them can be certain, nothing is sure. They are floating about on the waves of rationalistic speculation. The papists, on the other hand, assert, in the face of a contradictory history, the infallibility of the Pope, and make this their rule of faith. But the signs of an awakening are not few. The man in the street asks, "How shall I know what to believe and do?" The Church as Catholic can give him a clear answer. Christ, being a divine teacher, could not have so badly taught His religion as that the greater number of His followers throughout the ages could fall into error. What therefore has been held from the beginning, and is now proclaimed by the common consent in the Apostolic Churches, must have come from Him. With this rule as the basis of our teaching, and under the banner of Catholicity, our Church will, better than any other, meet the wants of our age.

Again, if we take the name of American Catholic, we can no longer be superciliously classed by proselytizing Roman missionaries as non-Catholics. Our people will be protected from this wily effort of the professional proselytizer. When invited to attend some popular Roman preacher's address to non-Catholics, the answer will be easy, "I am already a Catholic, and do not need to listen to you."

Again, the title, if adopted, will not only declare our sure foundation as Catholic, but will also testify to our liberality. The American Catholic is, by its very term, a liberal Catholic. Our broad Church brethren should remember this. While holding what has been certified and defined to us as the ancient Faith, we relegate other beliefs to the category of allowed pious opinions. Our Church as a true mother is inclusive in her teaching, and open in all matters, other than the adjudicated ones, to growth.

We do not wish to hurt the feelings of any, certainly not our Low Church brethren. Some of them may have a sentiment about the old name. This they might waive in deference to the feelings of the majority who do not like it. But the feeling of most is, not a sentiment, but that the change would involve something they do not see. They are apprehensive and suspicious. They think foolishly that it means "sacerdotalism." They think it would be, if carried, a party triumph. Now it should not be so regarded. For our own part, and the High Churchman, we repudiate this. The change would not be a triumph of party, but a triumph of common sense. The measure would be carried by a combination of High, Low, and Broad Churchmen. These, learning to overcome some of their prejudices, or likings, or suspicions, or fears, and coming to love and trust their brethren, would unite together. It could not be, in this way, a party triumph. But by drawing men of all schools thus to act together for the common good, the union between Churchmen would be greatly strengthened, and this alone would be a determining reason for the Change of Name. C. C. FOND DU LAC.

### THE "NEW MEDIAEVALIST PARTY."

To the Editor of *The Living Church*:

**I**T would be unbecoming in me to ask the use of your columns to reply to the criticisms of my letter, contained in your issue of December 24th, but perhaps you will allow me to say, through you, to the Rev. Edwin D. Weed, that the peculiar doctrines and practices of the new Mediaevalist party in the Church find no support in the writings of that great historical school of High Church divines, known as the Caroline divines. Neither Eucharistic Adoration, nor Sacramental Confession, nor the objective Presence, nor the Sacrifice of the Mass, nor Reservation, nor Seven Sacraments, can claim the support of Bishop Beveridge, or Bishop Overall, or Bishop Andrewes, or Bishop Cosin, or Bishop Jeremy Taylor, or Bishop Bull, or Bishop Bramhall, or Bishop Hall (of course I do not include the pseudo-Cosin writings). I hold myself ready to establish this proposition by quotations from their writings if necessary. RANDOLPH H. MCKIM.

Washington, December 29, 1910.

WE ARE GOING to be through this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long; they will swing to behind some of us soon, but behind all of us before long. And then the important thing will be . . . not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.—*Selected*.

## Literary

### WORKS ON ESCHATOLOGY.

*Beyond the Borderline of Life.* By Gustavus Myers. Boston: The Bell Publishing Co. 1910. Price \$1.00 net.

*The Gospel of the Hereafter.* By J. Paterson-Smyth, B.D., D.C.L. New York, Chicago, Toronto, London, and Edinburgh.

The subjects of these two small volumes are practically the same, but treated by the authors from two entirely different points of view. The author of *Beyond the Borderline of Life* endeavors to show that physical death does not put an end to life, because proof has been finally established by scientific investigation of psychic phenomena that communication between the living and departed has been discovered by means of automatic writing and speaking, and that this method is "absolutely certain, in giving and receiving messages from the so-called dead" (p. 42). The book contains 249 pages, giving a full account of experiments and cross conferences of well known mediums, under the auspices of the British Society for Psychical Research. The book would no doubt appeal to those interested in spiritualism, but would hardly appeal to Churchmen, except on the ground of scientific investigation, as their belief in the immortality of the soul, the state of the souls departed, and the resurrection of the dead, rests on what the Church and the Scriptures teach respecting the Intermediate Life.

In *The Gospel of the Hereafter*, Dr. Smyth has brought out this teaching so vividly that the contrast between the two books is most strikingly noticeable. The author follows and adheres closely to the teaching of both the Old and New Testaments, and speaks of life under three stages of human existence, which presupposes fellowship with God and a continuance of life under new conditions and environment. Under these new conditions man grows into the "likeness of God," and rises to the "stature of the fulness of Christ, the perfect man." The first stage of human existence, *i. e.*, the period between birth and death, he thinks most important, as it is the time for forming the character, which renders a man either capable or incapable of receiving fuller light in the future state. The author makes splendid use of the story of the Rich Man and Lazarus, Moses and Elias at the Transfiguration, and the thief dying on the cross, to show that we have Christ's authority for believing that the departed are living a life as clear, vivid, and conscious as the life on this earth. Chapter X, one of the most interesting chapters in the book, is on Probation. The arguments given in this chapter for believing that this life may be the sole probation time for man, and that in some real sense it is the determining factor of human destiny, are very clear and convincing. The author holds out no encouragement for the careless, that possibly there may be another period of probation in the future life, for, while Scripture gives no definite pronouncements, and while we "dare not minimize what the love of God may do," yet, "we dare not presume in the face of Holy Scripture to lighten the responsibility which this life brings." Especially interesting and instructive is the discussion concerning Everlasting Torment, in which the author gives the precise meaning of such words as Hell, Damnation, Everlasting, etc., and kindred expressions referring to eternity.

The book is most satisfactory, and we feel that Dr. Smyth has added, in a popular form, a valuable literary contribution, by placing before the readers all the leading elements necessary to be taken into consideration for a right understanding of what the Bible and the Church teach on the subject of the Intermediate Life.

G. H. KALTENBACH.

### RELIGIOUS.

*The Psalms in the Jewish Church.* By the Rev. W. E. Oesterley, D.D. London: Skeffington & Son. 1910.

This volume is a popular account of the use of the psalms among the Jews. It treats of their use in the Temple and in the ancient synagogues and in the services of the Jews of the present day. The first three chapters are on the music of the Jews in the synagogues and in the Temple. There are also chapters on the psalms in private use and on Jewish exegesis. Perhaps the most important chapters are those on the Antecedents of the Psalms and on the Constituent Elements of the Psalter.

In the first of these chapters Dr. Oesterley suggests that as in other ancient nations, so among the Israelites, there must have existed certain types of song, which may be regarded as antecedents of the psalms. Four of these types he mentions:

"(i.) Legends, or the like, concerning the mighty deeds of Jehovah in primeval days.

"(ii.) Songs commemorating the heroic deeds of ancestors. . . .

"(iii.) Harvest and Vintage songs.

"(iv.) Meditations. . . ."

All this, of course, is conjecture; evidence there is none. But

the conjectures of a man of vast and recondite learning are interesting and suggestive. The next chapter, on the Constituent Elements of the Psalter, is an attempt to "show by definite examples that there are grounds for believing that many of the psalms, as we now have them, are developed forms of types which were in existence long before the earliest psalms in the Psalter were composed."

The only way in which the average man can test the value of the work of a man of unusual learning is to examine his reasoning and his accuracy in matters within reach. Take this illustration:

"The first type regarded, in the last chapter, as being antecedent to some of the psalms was that which spoke of the mighty deeds of the national God in primeval days. An example of this is the fragment of an ancient ode which is one of two elements incorporated into Ps. 65, verses 6, 7, (7, 8 in Hebrew) run literally:

"Who arrangeth the mountains by His strength,  
Girded with might;  
Who stilleth the raging of the seas,  
The roaring of their waves."

"The reference here is to the Creation and to Jehovah's conflict with Tehom, the primeval watery monster. A distinct community of ideas seems to exist between this passage and Jer. 10: 12, 13: 'He hath made the world by His power and by His understanding hath He stretched out the heavens [the words which follow, "when He uttereth His voice," are omitted by the *Septuagint*]; there is a tumult of the waters in the heavens. . . .' These identical words occur again in Is. 51: 15, 16, a fact which strengthens the supposition that they represent part of a well-known ancient song; possibly Psalm 65: 6, 7, belongs to the same song from which the Jeremiah passage has been taken."

Now all this is conjecture. The argument requires that in the Isaiah passage the words should really be "identical"; but any one who will look up the three passages in the Hebrew will wonder what, in Dr. Oesterley's judgment, identity means. The other passages quoted as referring to Jehovah's conflict with Tehom are equally inconclusive. It is worthy of note that Dr. Cheyne, when he wrote his commentary on the Psalms, seems to have been profoundly ignorant of all this.

Another sentence as to which the average man can test the author's accuracy and judgment is found on page 4:

"That the Israelites observed this annual mourning [for Tammuz] is clear from Isaiah 27: 10, 11, Ezekiel 8: 14, Zechariah 12: 10, *Cp.* Judges 11: 40."

Anyone who will look these passages up will be inclined to feel that Dr. Oesterley draws certain conclusions from very slim evidence. And this is the characteristic of the whole book. Nothing is known about the music of the Temple. All that Dr. Oesterley can give us is plausible conjecture. For example, he writes:

"The presumption seems justified that the influence of Greek culture manifested itself in the domain of music as well as in other directions (though it must be confessed that actual data on the subject are wanting), and if so, then it is more than probable that the music in the Temple-worship was developed in accordance with it."

The last chapter is a commentary on the ninety-first psalm. This theory is that the psalm is "a polemic in devotional form against current methods of securing oneself against demons. . . . Not in formulas and enchantments, not by means of wizards and witches, but only with the help, and under the protection, of Jehovah was there any real security from the curse of demons." This varied and recondite learning enables him to expound the psalm verse by verse on this theory. "The terror by night" of verse 5 is the demon Lilith; "the sickness that destroyeth in the noon-day" becomes Keteb, the mid-day demon. All this, however, is conjecture. So recent and bold a critic as Dr. Cheyne has much to learn from Dr. Oesterley.

There are many interesting things in the book; the account of the superstitious use of the psalms as charms and magical incantations is entertaining. "Concerning Psalm 58, it is said: 'If you should be attacked by a vicious dog, pray this psalm quickly, and the dog will not harm you.'" G. B. J.

### MISCELLANEOUS.

AMONG the new publications lately issued from the press of Thomas Whittaker, Inc., there may be noted a new book by Rev. F. St. John Corbett, entitled *A Thousand Thoughts for Preachers*; a volume of sermons by the Rev. R. C. Faithful of Peterboro entitled *My Place in the World: Notes of Sermons for the Year* in two volumes by Rev. H. J. Wilmot Buxton; *The Level Plan for Church Union* by the Rt. Rev. William M. Brown, D.D., Bishop of Arkansas; a volume of sermons by the late Archdeacon Farrar, edited by his son, entitled *Bells and Pomegranates*; and Canon Duncan's book, *Popular Hymns, Their Authors and Teaching*.

FROM Thomas Nelson & Sons is received an edition of the American Revised New Testament and Psalms in pica type, printed on India paper, the lines running across the entire page, and the book being very light in weight, in spite of the large size of the type. The edition is made in several bindings ranging from 55 cents to \$5.00 per copy.



## Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

THE importance of the Sunday school no one doubts. The responsibility that the Sunday school puts upon us most people recognize. How best to meet that responsibility is one of the living questions of the day.

In the past century the Church's attitude to the Sunday school has passed through many changes. The zeal of the early years gave way to controversy; and, as a result, indifference and neglect followed. But within the last decade a new spirit has been quickening the Church. Zeal is awakening once more, and in ever increasing numbers Churchmen, laymen as well as Bishops and priests, are setting themselves to find a solution of the questions that are raised.

At the General Convention of 1901 a movement was inaugurated whose outcome for good cannot be measured. Then it was that Mr. George C. Thomas, in behalf of the Joint Diocesan Commission on Uniform Sunday School Lessons, introduced the memorial which, with others on kindred subjects, brought the Sunday school into semi-official recognition by the General Convention; and led in 1904 to the appointment of a Joint Commission on Sunday School Instruction. Though the specific duty of this commission was to "consider and report upon how to make the Sunday school more effective for the religious instruction and Church training of our people," it did not interpret these words in any narrow sense, but by its reports both to the convention of 1907 and to that of 1910 dealt with the whole matter in a really large way. The former report is a very valuable document that should be in the hands of everyone interested in Sunday schools. For copies one should write to the secretary, the Rev. Herman L. Duhring, D.D., 225 South Third street, Philadelphia. The second report, also valuable in its own way, finds its peculiar worth in the recommendation looking to the establishment by canon of a Board of Religious Education. This was passed by the convention and such a board was established, to which is committed by the canon "the unification and development of the Church's work of religious instruction especially through the Sunday school." The members of this board have been announced in the report of the convention and in Bishop Vincent's letter changing the Bishops on the board.

THE SIGNIFICANCE of this movement seems to have attracted but little attention. Some of those who summarized the work of the General Convention touched upon it as another evidence of the missionary spirit that marked the sessions. But it was more than that. It is the inauguration of a great forward movement in the educational work of the Church towards which the events of the past ten years have been moving.

The various bodies already formed in different dioceses—commissions, institutes, and similar Sunday School associations—have done untold things during the past twelve years to further the progress of the newer ideas, to clarify them and make of them ideals for organization and method and purpose. But these bodies are entirely disconnected. There is nothing but the bond of a common interest and the fellowship in working out a most vital and critical problem to hold them together. There is no one to whom men beginning this work can turn for help and suggestions, who holds any accredited position in the Church herself, as distinguished from mere local office. The officers of the Sunday School Federation are the only approach to this, and they have done yeoman's service in the movement. Yet even the federation has not the authority of the Church as a whole behind it. It is not an officially recognized body to whom the Sunday school movement is committed. What the new canon gives us, and it is this that makes it a new departure, is a board officially representative of the General Convention and in so far of the Church, to whom has been committed the problem of the unification and development of the Sunday school forces and work.

The method of the new movement is not unlike that of the missionary movement. There is the central Board, partly appointed by the convention through the chairmen of the two houses, partly elected from the different districts. There is the general secretary, who is shortly to be elected. There are the

Departments, coterminous with the missionary departments, and having, like them, each its own department convention and secretary.

IT IS NOT HARD to see that we are facing a new era in Sunday school matters, or, to use the broader term, in the matter of religious education, so far as the Sunday school is concerned. With these forces at work there should be no more uncertainty as to the Church's interest in this work, nor should it be possible for any parish to lack help in dealing with its problems that arise from this source. By means of these forces not only should the Sunday school itself be brought to greater efficiency, but there should be a quickening of people's interest and an increase in the influence and usefulness of the school.

It was an augury for good things when the recent diocesan Synod in Springfield pledged its Sunday school authorities to coöperation with the General Board, and when the convention of New York chose delegates to the Sunday School Convention of the Second Department. The efficiency of the movement, the results accomplished by the Board of Religious Education, will be assured if, in this spirit, men welcome the new forward movement.

THE NECESSITY of active coöperation with the Sunday school authorities in the diocese—and by parity of reasoning, with the larger central body—is touched upon by Bishop Anderson in the foreword which he prefaced to the graded curriculum put forth by the diocesan Sunday School Commission of Chicago. The aptness of the words to the whole problem, recognizing as they do the very great importance of the problem, justifies printing them at length.

"Without going into detail, there are certain weighty matters that call for special consideration and study on the part of those who are charged with the work of the Church amongst children.

"1. A definite religious education cannot lawfully be given in our public schools.

"2. There are many Church homes where children are not given any definite instruction in the Christian religion and the Christian life.

"3. This places an incalculable responsibility on the Sunday schools. Is this to be a Christian nation? Is there to be a Christian conscience? Is Christian righteousness to abound and flourish? The Sunday schools of our land must determine these questions in a large measure. Those who love their God, their Church, and their country have a large field of usefulness offered them in our Sunday schools.

"4. The Sunday schools have heretofore been the weak point in our Church life. For this reason, the General Convention and many diocesan conventions have appointed Sunday school commissions to take up the whole subject of Sunday school efficiency. The children of to-day are the Church of to-morrow. No work can be more important. *For this reason I urge the clergy and teachers to help the Commission and be helped by the Commission.* Let us all, clergy, teachers, and parents, give to our Sunday schools concentration of thought and consecration of purpose."

It is in the sentence that I have placed in italics that the heart of the present situation lies. Absolutely loyal coöperation is necessary. No one who has the Sunday School movement at heart dreams that he has found absolutely the best solution of the vast problem. Certain principles and lines of development seem pretty clear to most. But even these may be modified as the question is studied with a wider knowledge. For it must always be remembered by all of us that the Sunday school movement is not a propaganda. It is a movement, the developing of the desire to make the Sunday school "more effective for the religious instruction and Church training of our people." What has been done has been for the good of the Church. The same purpose will mark the future. Therefore it is that the Bishop of Chicago strikes the keynote for the immediate future when he urges not only that clergy and teachers should help, but that they should be helped.

It is to the furtherance of the movement for the bettering of the Sunday schools that this department is committed, and it is undertaken with the hope that if some may perchance be helped, at any rate all who have the good of the cause at heart will help. Information, news, suggestions, criticisms, will be welcomed. But it might be remembered at the outset that the primary purpose in this department is not so much to record happenings as to discuss movements and aspects of the problem, and to call attention to the literature of the subject.

## PARISH SKETCHES.

BY PENELOPE PENDRIP.

## III.—THE RECTORY.

THE rectory seems just as much alive to me as any person I have ever known. It has its own personality, its own little ways, its own likes and dislikes, and heaven only knows how contrary it can be when it gets its back up!

This afternoon we are all alone—the rectory and I. Some one ought to write an essay on “The Joys of Being Alone”—I didn’t say “Loneliness,” mark you; that is quite another thing.

What a sense of freedom there is when you know everybody is out of the house! When you can go from room to room, and find every one of them empty! When you can go out in the kitchen and lift the lid off the stove and look in, or listen to the singing of the tea-kettle, or smell in the bread-box, or do any other crazy thing, and nobody but God and the angels know, and they don’t care! When you can sit down at the piano and play all the afternoon if you want to, or you needn’t if you don’t want to! When you can sit in unusual chairs that you never sit in any other time, or in rooms where people would think it was queer for you to sit! When you can read, or sew, or write, or not, just as you please!

It is not that you might not do all these things when people are in the house, but the very fact of having anybody around circumscribes you in some indefinable way; you unconsciously do things and say things just because they expect you to. They do hamper you, although you may not know they do until you find yourself gloriously alone, and note the difference.

This dear little dining room, all greens and browns. How kindly it lends itself to the sun, that pours in from early morning until evening, when he sends his last mellow rays over the mountain tops and in through the west window! It seems fairly to beam with hospitality. It has entertained angels unawares until some of their angelic qualities have rubbed off on it, so that I can see how it has improved through long association with the good and beautiful, if no one else can.

It has had exceptional opportunities for a room of its size, because of the many splendid men and lovely women who have broken bread within its walls. It has listened to wisdom and wit by the yard, to funny stories no end, to the hilarious enjoyment of children, and I am happy to say, it has had very little to sober it down and make it feel old. That, to my mind, is the proper atmosphere for a dining-room. If you have a headache, or a headache, or a stomach ache, leave it upstairs. If you can’t leave it, then stay with it, but *don’t* impose it on the dining room. It should be the duty of every member of the family, and of every guest, to make the dining room cheerful and happy and light-hearted. Think of all the good diners that are wasted absolutely because they are served with a sauce of sour looks and ungracious words! Out upon the rascal that brings such outrages into a sunny place!

Let us go into the tiny box of a kitchen and lay a wreath on the table for her who has presided over it these many years. What delicious meals she has cooked, what faultless meats and vegetables, done to a turn, what pies, what glorious soups! And it has all been done with the strictest economy and carefulness. The ice-box is gorged with odds and ends which will later on go into soups and hashes and things. I don’t think an odd or an end has ever escaped her. How well she does her work with her New England training behind her, and how impatient she is with the young, careless girls we get to assist her! How devoted she is to her big black cat! Many a time I have seen her sitting on an unaccustomed chair around at the side of the table to eat her meals, because Tom had her chair and she did not wish to disturb him.

I have never heard any one describe things more vividly than she can. She has the dramatic instinct. Every week when she has her afternoon out she “takes in” a moving picture show, or a more elegant *matinée*, and the next morning the rectory children invariably hurry down stairs and eat their breakfast in the kitchen, while she delights them with the thrilling adventures of the stage heroes. Once I was taking a cup of tea with her, and she was telling me all about how her cousin died of consumption.

“I never was so glad to see the breath leave any one’s body,” she said, quite as if she were in the habit of being glad to see people’s breaths leave their bodies. I love her, even if there is some fear mixed up with it.

Come out of the kitchen. There is the organist playing the most wonderful music in the church. Let us hang out of the bath-room window and listen to him.

That is one of the great advantages of living in a rectory right next to the church. You may be making beds, or doing some other equally prosaic thing, and you will suddenly be transfixed and rooted to the spot by music so beautiful that it affects you almost like an electric shock. The best of all is to garden by it. To dig and water and transplant to music by Bach and Gounod and Saint Saëns and Wagner, played with brilliancy, and style, and feeling, is something to live for.

Look at the row of celluloid ducks and fishes along the top of the bath-tub against the wall. I am sure that tub does not feel commonplace when it serves nightly for a pond, a river, a diving place, even for an ocean with waves. It looks ordinary enough for one leading such a double life, but it is ordinary only to us who look at it with grown-up eyes.

One look at the play-room before we go down. The way that poor old bed got hollowed out in the middle like a nest, is from little feet jumping on it, and little bodies diving into it from the foot board. You see the rectory is so small that there never was room enough for the children to get their proper romping exercise, so the play-room bed had to be sacrificed. Probably it is proud of its honorable scars. Be careful, or you will stumble over a train of cars, or a doll’s cradle, or a little table all set with *papier maché* eatables; and if you sit down, be sure it isn’t to crush a velvet cat or a plush bear. In the spring the late afternoon sun shines in and glorifies this room, and makes me think of when I used to sit by the window and rock a baby to sleep.

Last, but not least, is the study. Rows and rows of books from floor to ceiling, and a big desk, full of pigeon-holes, with not a paper out of place, all so methodically and precisely arranged. In front of the desk a revolving office chair which creaks when it tilts back, and in this the rector sits and listens to woes and trials innumerable; here he writes out marriage certificates for blushing brides and nervous grooms; and here he bends over and writes and writes, hour after hour, by day and by night.

Now we have seen the house. Its only *raison d’être* is to serve the church. Our little tour will not be complete unless we go into the church to pay a quiet visit to our Lord present in the Blessed Sacrament. All day long the door is open, and we are welcome to go in and kneel before the altar and pour out our hearts by ourselves. We can say in secret: “Like as the heart desireth the water brooks, so longeth my soul after Thee, O God”; for when everything is seen and everything is done, we come here to find the Beginning and the End of it all.

(To be continued.)

## THE CHURCH AND THE BIBLE.

IT IS A FACT of history, admitting no dispute, that the first spread of Christian truth was due to living teachers, and not to their writings, says the Rev. Vernon Staley in the *Scottish Chronicle*. To maintain that Christianity is originally and fundamentally based on the Bible is a perversion of the plainest historical facts; and untold mischief has resulted from regarding the assertion as valid. The statement that the New Testament is the foundation of the Christian religion is as inaccurate as it would be to assert that the cross on the dome of St. Paul’s Cathedral, London, is the foundation of the building. It was by the agency of the Holy Ghost, the Spirit of truth, and not by means of a book or books, that the first teachers of Christian truth were fitted to deliver their message to the world. “The Comforter, which is the Holy Ghost, whom the Father will send in my Name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you” (St. John 14:26). The truth concerning God and man’s duty to Him, as disclosed by Christ and His Spirit, was lodged in the consciousness of the Christian society, before it was enshrined in the New Testament. The revelation came first, the record of that revelation followed later as a less important matter. Kingdoms must exist before they can possess records. The records of a kingdom do not give birth to the kingdom: the kingdom gives birth to its records. The Bible is the product of the Church, not its foundation—the Church’s child, not its parent. As a fact of history, when the New Testament was at length and by degrees written, it was the Church which certified as to its trustworthiness as Christ’s disclosure of truth, and interpreted its true meaning and significance. The more clearly men realize the supreme importance and value of Divine truth, the more thankfully will they acknowledge the Divine wisdom in providing for its preservation, diffusion, and application by means of an authenticated society—“the Church of the living God, the pillar and ground of the truth.”

**THE PROCESSION.**

Through one mysterious gate not far away  
 A long procession passes day by day,  
 Like a vast army through a dim defile,  
 And vanishes—mysterious mile by mile.

It has no break, recruiting as it goes,  
 But when or where, though watching, no one knows.  
 Noiseless and shadow-like it passes on;  
 It ever goeth, but is never gone.

"How long, O Lord!" I sometimes dare to sigh;  
 And hear His own long-suffering reply:  
 "All things that are against My will," He saith,  
 "Shall surely cease; there shall be no more death."

HARRIET McEWEN KIMBALL.

**WOMAN'S WORK IN THE PARISH.**

By KATE WOODWARD NOBLE.

WHAT can a woman do in a parish to assist the rector in promoting its welfare? This question is one that admits of many answers. In every parish it is the women who do the bulk of certain kinds of work. The different schemes for money-raising, outside the regular channels of church and parish income, are in their hands, and they accomplish results that the men could not, as a rule. There are always a few faithful ones on whom the main burden falls. They are regular in their attendance on services; they work early and late at church suppers; they do good work in the different church organizations; in short, they have the ability to plan and to accomplish, and the time to spare—at any rate they do spare it—and they can always be depended upon. There are others, and they are by no means few, whose will is equally good, and who even possess equal ability. But they have pressing home duties that cannot give way even to church work, and these duties even stand in the way of church attendance.

The question the rector wishes answered is, I take it, What can these women do; and what can those, who now neglect their duty toward the Church, do to make amends for such neglect? There are more ways of work for God in Church and parish than appear on the surface. First of all, every woman can surely ask herself: "Is the excuse I am ready to give for staying at home instead of going to church, for declining to take part in the various activities, one that I would not be ashamed of afraid to offer to my God, if I were suddenly to be called to His immediate presence?" If it is—and with many it would certainly be so—the questioner must ask herself further, "As I cannot do these things, is there anything I can do toward hastening the coming of the Kingdom?"

There is one thing that is surely within the power of all; that is, earnest, regular prayer for the rector and for the parish. The old general who said "Lord, thou knowest how busy I must be this day; yet though I may forget Thee, do not Thou forget me," finds his counterpart in many a woman to-day. Yet one may lift up the heart at intervals for a brief ejaculatory prayer many times, as the thought of the rector, the parish, and the Church as a whole, and their respective needs, comes to the mind; and who shall measure the good such prayers may do for those who offer and for those in whose behalf they are offered?

Another thing women may do is to preserve their loyalty to the Church. They may strive to become thoroughly familiar with the service; with the Church Year; and may inform themselves on such things as they do not understand by asking the rector for such instruction as he is always more than willing to give. It takes little time to ask a question and have it answered. The need of loyal, well informed Churchmen and Churchwomen is great to-day. Children are prone to ask questions and to imitate their elders, and a word of explanation, an insistence on the mother's part that her children learn to follow and join heartily in the service, will tell mightily for good on the coming generation. The women can lead in the responses and can urge their husbands, sons, and brothers to do their part in making the services what they should be. The preponderance of the women's voices in a congregation where the bass and tenor voices should be also heard in response, prayer, and praise, is not a creditable thing to the men, and feminine influence may often be used to good effect.

The women can throw their influence mightily into the

scale of charitable judgment. Clergy and Church members are but human. Each has his individual idiosyncrasies, his peculiar traits, and each is liable to do foolish and even wrong things. But if all were judged charitably; if the best construction, instead of the worst, were to be put on every action; if circumstances of health, heredity, environment, were to be considered; and if harsh condemnations were to be left unspoken, it would be better for Church and community. Women can be loyal to the Church when offended by the actions of certain individuals, instead of forsaking it for some other communion with which, after all, they are not in full sympathy. They can keep the rector informed of things he should know, in order to judge aright concerning certain words and actions which are likely to come before him for such judgment, discriminating carefully between what might only prejudice his judgment if told him as mere gossip, and what would help him to a thorough understanding of a particular case. Women often know the inside history of certain events which appear very different on the surface from what they really are, and it is often the duty of a parishioner to let the rector know enough of such history to enable him to judge and act fairly.

There are many women who might do more; who might teach in the Sunday school, become active working members of parochial organizations, and assist in parochial visitation, if they were willing to devote some part of the time given to mere selfish amusement to these other things. They might also deepen the spiritual side of their nature by being as actively interested in reading good books, in carrying on those organizations that have to do with purely spiritual work, like the Daughters of the King, and in attending, so far as possible, all services of the parish to which they belong. This may be done without in any way neglecting the material needs of the parish.

And finally, let the influence of the Church show itself in our lives. Let the members of our own families; the associates of our working hours; the neighbors who come daily in contact with us, see and know that what we give and receive in church services, the lifting up of our hearts to God in His own house, and the words of God's messenger in the pulpit, have their influence for good upon us. Like the child on the judgment seat:

"Go, make thy garden fair as thou canst,  
 Thou workest never alone;  
 Perchance he whose plot is next to thine  
 May see it, and mend his own;  
 And the next shall copy his, sweet heart,  
 Till all shall be fair and sweet,  
 And so, when the Master comes at eve,  
 Happy faces His coming shall greet.  
 Then shall thy joy be full, sweet heart,  
 In thy garden fair to see,  
 In the Master's word of praise for all,  
 In a look of His own for thee."

**"NOT MY WILL, BUT THINE, BE DONE."**

By MARIE J. BOIS.

IT sometimes happens, on the road of life, that the traveler is brought to a sudden standstill. At a sharp angle, to the right and to the left, two paths are stretching before him. One of these he must take, but which one? Both are good, for the choice is not between evil and good, but between good and best. Which is the best? And yet, after all, which is the right one? Such is the question the perplexed pilgrim is asking himself, and he may have to stop for a long while ere the way is pointed out to him. While waiting, many are the thoughts which crowd his brain; again and again he considers the two roads; at times even, feeling the imperative need of making a decision, he is tempted to start on the way which seems best to him, but he is held back, while a gentle voice seems to whisper, "Watch and pray."

And presently his impatience dies out, he prays, Not my will, but Thine, be done. To go where Thou sendest me, to do the work which Thou hast appointed for me: this, and this only, is my desire.

The waiting, the suspense, thus bring him the blessing they had in store for him. He becomes more keenly aware of the Hand which is guiding him, of the Love which is watching over him, of the Wisdom which knows what is best for him, and when the right path is plainly shown to him, he starts again on his journey, rejoicing and praising God, exclaiming with the Psalmist, What is man; that Thou art mindful of him, and the son of man, that Thou visitest him?



## 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. 17—Seventh Dept. Missionary Council at St. Louis.  
 18—Consecration of Rev. J. W. Atwood as Miss. Bp. of Arizona at Trinity Church, Boston.  
 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 at St. Paul's Church, Minneapolis; Consecration of Rev. L. C. Sanford as Miss. Bp. of San Joaquin at the Church of St. John the Evangelist, San Francisco.

### 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.

#### 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 Wuhu.  
 DEACONESS KATHERINE PHELPS of Wuchang.

#### JAPAN.

#### TOKYO:

Rev. C. H. EVANS of Mayebashi.

## Personal Mention

THE REV. W. FENWICK BACHMAN, formerly curate at the Church of the Evangelists and instructor in St. Martin's College, Philadelphia, Pa., has accepted the curacy of the Church of the Ascension, Atlantic City, N. J., and should be addressed at 40 East Kentucky Avenue.

THE REV. ERNEST N. BULLOCK, who served St. Matthew's Church, South Boston, Mass., as rector for seven years, has gone to New Mexico to accept missionary work under Bishop Kendrick. He is making his headquarters at Roswell.

THE REV. GEORGE R. CHAMBERS has resigned the charge of St. Paul's, Grinnell, Iowa, but remains at St. Stephen's, Newton.

THE REV. H. HARMAN CLEMENT, who for the past three years has had charge of St. Paul's Church, Fort Morgan, Colo., and of All Saints' Church, Sterling, Colo., has been appointed priest in charge of Emmanuel Church, Denver, Colo., and entered upon his duties January 1st. His new address is 1020 West Twelfth avenue, Denver, Colo.

THE REV. JAMES E. CRAIG has accepted a call to be rector of St. James' Church, Cleveland, Ohio, and took charge on January 1st.

THE REV. A. WILLIS EBERSOLE has accepted the rectorship of Christ Church, Bellport, L. I., after nearly fourteen years of service as rector of St. James' Church, Watkins, N. Y. He will assume his new duties about February 21st.

THE address of the Rev. ALBERT E. GEORGE is not New Bedford, Mass., but Wellesley, Mass., or Editorial Rooms, 80 Summer Street, Boston, Mass.

THE REV. CHARLES W. PEABODY has been added to the staff of clergy at All Saints' Church (Ashmont), Boston, Mass., and began his new work on the first Sunday in January. His address is 54 Bushnell Street (Dorchester), Boston, Mass.

THE chapter and trustees of St. Paul's Cathedral, Cincinnati, have extended a call to the Rev. STUART B. PURVES of Minneapolis to become Canon of the Cathedral and vicar of the Cathedral congregation.

THE REV. HENRY J. SIMPSON, for over six years in charge of Christ Church, Xenia, Ohio, has resigned to accept a call to St. Paul's, Lansing, Mich., and begins his new work on February 1st.

## ORDINATIONS.

### DEACONS.

IOWA.—On St. Thomas' Day (December 21st) in St. Mary's chapel of St. Katherine's School, Davenport, by the Bishop of the diocese, I. H. DAVIS, M.D. The Very Rev. Marmaduke Hare, Dean of the Cathedral, presented the candidate and preached the sermon. The Rev. W. S. Leete celebrated and the Rev. F. H. Burrell said the Litany. Dr. Davis has been appointed minister in charge of Anamosa and Farley.

### DEACONS AND PRIESTS.

SOUTH CAROLINA.—On the Feast of St. John the Evangelist, at St. Mark's Church (colored), Charleston, by the Bishop of the diocese, J. B. ELLIOTT of Walterboro was ordered deacon and the Rev. G. E. HOWELL of Columbia was advanced to the priesthood. Morning Prayer was said by the Rev. J. W. Sparks of Mount Pleasant. The sermon was preached by the Rev. H. A. St. Aubyn Parris of Charleston, rector of the parish. There were in the chancel the following clergymen, who united with the Bishop in the laying on of hands; the Rev. P. H. Whaley of Christ Church, who acted as chaplain to the Bishop; Rev. Dr. John Kershaw of St. Michael's, who read the Epistle; the Rev. J. W. Sparks, who read the Litany; the Rev. F. H. Harding of the Church of the Holy Communion; the Rev. L. G. Wood of St. Luke's, who assisted in the administration of the Holy Communion to the laity after the communion of the clergy; the Rev. R. M. Marshall, who presented the candidate for the diaconate; the Rev. J. S. Quarles, who presented the candidate for the priesthood; the Rev. Jesse D. Lykes, and the Rev. John J. Pusey. The Bishop was the celebrant. The service was of especial interest and most of the white clergy of the city took part.

### PRIESTS.

CONNECTICUT.—On Monday, December 19th, in St. Paul's church, New Haven, the Rev. SAMUEL MCKIBBEN, minister in charge of the Church of the Ascension in the same city, was ordained to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. James DeWolf Perry, Jr., rector of St. Paul's Church, and the Rev. Floyd S. Kenyon, rector of Christ Church, West Haven. About fifteen clergymen, including the secretary of the diocese, were present in the chancel. The Rev. Mr. McKibben will continue as rector of the Church of the Ascension.

MARYLAND.—In St. Andrew's church, Baltimore, on St. Thomas' Day, December 21st, by the Bishop Conductor of the diocese, the Rev. FRANCIS KINZER LITTLE, Archdeacon Helfenstein presented the candidate, and the sermon was preached by the Rev. J. H. Eccleston, D.D., rector of Emmanuel Church, under whom Rev. Mr. Little has been serving during his diaconate. Mr. Little, who has been officiating at St. Andrew's Church since the resignation of Rev. Douglass Hooff, now becomes priest in charge of that church.

SOUTHERN FLORIDA.—On St. Thomas' Day, in All Saints Church, Winter Park, by the Bishop of the district, the Rev. J. GOODRICH LITCH, M.D. The candidate was presented by the Ven. B. F. Brown; the Very Rev. L. A. Spencer acted as deacon, the Rev. Campbell Gray being in the chancel and assisting. The Ven. A. A. Rickert and the Rev. H. W. Greatham of the Cathedral clergy were also present.

## DIED.

CLARKE.—Entered into rest, at her home, 112 Comstock avenue, Syracuse, N. Y., December 13, 1910, EMILY BALIS, widow of Rev. Joseph M. CLARKE, D.D., and mother of Rev. H. M. Clarke, Ph.D., professor in St. Stephen's College.

CLARY.—In Burlington, Vt., on December 10, 1910, in her 75th year, Mrs. HELEN M. (CHILDS) CLARY, widow of Mr. John E. Clary of Wilmington, Vt., and daughter of the late Major A. B. Childs and Hannah Lamb, his wife, of Wilmington.

DRAKE.—In Corning, N. Y., December 18, 1910, GEORGE W. DRAKE, aged 40 years. Interment was made in Hope cemetery.

ELY.—Entered into life eternal at his residence, Hotel Marie Antoinette, New York City, December 12, 1910, FREDERICK GUSTAVUS ELY, in his 73d year. Interment at Watertown, N. Y.

GAZELY.—In Clarksburgh, W. Va., on December 9, 1910, in her 39th year, Mrs. AGNES MARIA SWAN, wife of Mr. Raymond J. GAZELY and daughter of Mr. and Mrs. Charles L. Swan of Milton, Vt.

ODELL.—Suddenly, at St. Joseph's Hospital, Denver, Colo., on Monday December 26, 1910, JOHN J. P. ODELL, brother of the Rev. Daniel I. Odell of Philadelphia.

OVIATT.—In Corning, N. Y., December 26, 1910, LORENZO OVIATT, son of a Revolutionary soldier who was with General Washington at Valley Forge. The funeral was conducted on

December 29th by the Rev. W. W. Raymond from the house in which he had resided for nearly seventy years.

REW.—In Corning, N. Y., December 28, 1910, WILLIAM NASH REW, aged 29 years. Burial was in Hope Cemetery-Hill, December 30th.  
 "In the midst of life we are in death."

RIDDEL.—Entered into life eternal, at Philadelphia, on December 7, 1910, THOMAS EWING RIDDEL, age 76 years, formerly of Newark, N. J.

TUCKER.—In Corning, N. Y., December 15, 1910, MARK TUCKER, aged 62 years, a long time communicant of Christ Church, late resident at Rahway, N. J.

WALLACE.—In Corning, N. Y., December 15, 1910, JOHN WALLACE, aged 64 years. He was buried from Christ church, December 18th.

## 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.

### 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.

PRIEST, married, no family, desires parish or curacy. OMBN, 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.

## 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 HIXNERS 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 or Sunday School Banners painted in water colors. MISS BALCOM, 868 Island Avenue, Milwaukee.

**CHURCH PUBLICATIONS.**

**CHRIST, NOT THE POPE, THE CENTRE OF UNITY.** Dr. van Allen's Sermon of November 20th, in answer to Rev. Paul J. Francis; 29 pages. Sent postpaid for 11 cents. Address J. H. HUNTING, 30 Brimmer street, Boston.

**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. MACKBILLE, 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, Archæologist, 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.

**PUBLIC ACCOUNTANTS.**

JOHN VAUGHAN, C. P. A.,  
CERTIFIED PUBLIC ACCOUNTANT,  
PITTSBURGH, PA.

**HEALTH RESORTS.**

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

**INSTITUTE OF THE MERCIFUL HEALER, TAMPA, FLORIDA.**

Home for invalids and sufferers in charge of Clergyman-Physician. All chronic and nervous diseases treated by 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, Modello, 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.

**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.

**ACKNOWLEDGMENTS.**

**FOR THE WORK IN IDAHO.**

In answer to the appeal for Indian School and Hospital (St. Luke's), district of Idaho, the following additional amounts have been received:

Mrs. Ormsby Phillips .....	\$25.00
Margaret Ainscrow .....	5.00
Through Church Missions House.....	10.00
	\$40.00
Formerly acknowledged .....	16.00
Total .....	\$56.00

**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**

management, spent to administer the world-wide enterprise, seven and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking. Address

The Corresponding Secretary,  
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

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

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

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

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

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

**THE AMERICAN CHURCH UNION.**

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The

Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, Mr. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

**INFORMATION AND PURCHASING BUREAU.**

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

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

**PRAYER BOOKS AND HYMNALS.**

CHURCH Pews EDITION.  
Size, 5 1/2 x 3 3/4 inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

**THE LIVING CHURCH**

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

- NEW YORK:
  - Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
  - Tbos. Whittaker, 2 Bible House.
  - E. S. Gorham, 37 East 28th St.
  - R. W. Crothers, 246 Fourth Avenue.
  - M. J. Whaley, 430 Fifth Avenue.
  - Brentano's, Fifth Ave. above Madison Square.

BROOKLYN: Church of the Ascension.

BOSTON: Old Corner Bookstore, 27 Bromfield Street. A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS: Fred I. Farwell, 34 Summer Street.

BALTIMORE: Lycett Stationers, 317 North Charles Street.

PHILADELPHIA: Jacobs' Book Store, 1210 Walnut Street.

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

ROCHESTER: Scranton, Wetmore & Co.

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

CHICAGO: LIVING CHURCH branch office, 153 La Salle St. A. C. McClurg & Co., 215 Wabash Avenue. The Cathedral, 117 N. Peoria St.

St. LOUIS: E. T. Jett Book & News Co., 806 Olive St. Phil. Roeder, 616 Locust St. Lehman Art Co., 3526 Franklin Ave. Wm. Barr Dry Goods Co., 6th and Olive Sts.

LOUISVILLE: Grace Church. St. John's Church.

LONDON, ENGLAND: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA: Jamaica Public Supply Stores.

It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.



### HYMNALS AND CHANT BOOKS WITH MUSIC. HUTCHINS' HYMNAL.

The prices here given are the *net prices* in any quantity, payable not later than the first of the month following order. We accommodate Church people by selling single copies at the quantity rate.

Edition A. Cloth bound, size 7x4 $\frac{1}{4}$  inches. List price, 1.00. Net price, .80; by mail, .93.  
Edition B. Cloth bound, larger page and type, size 7 $\frac{1}{4}$ x5 $\frac{1}{2}$ . List price, 1.50. Net price, 1.20; by mail, 1.38.

#### LEATHER BOUND.

Edition A. French Seal, red edge, list price, 2.25. Net price, 1.80; by mail, 1.93.  
Edition A. Morocco, red or black, gilt edges, list price, 5.00. Net price, 4.00; by mail, 4.13.  
Edition B. French Seal, red edge, list price, 2.50. Net price, 2.00; by mail, 2.18.  
Edition B. Morocco, red or black, gilt edges, list price, 5.00. Net price, 4.00; by mail, 4.18.  
Organ Edition. Large type, size 12x8 $\frac{1}{4}$  inches, red or black leather. List price, 5.00. Net price, 4.00; by mail, 4.45.

### HUTCHINS' CHANT AND SERVICE BOOK.

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail, .68.

Same, Organ Edition. Large type, size 12x8 $\frac{1}{4}$  inches, leather. List price, 3.00. Net price, 2.40; by mail, 2.65.

Terms the same as on Hymnals noted above.

THE YOUNG CHURCHMAN CO.,  
Milwaukee, Wis.

### BOOKS RECEIVED.

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

#### LONGMANS, GREEN & CO. New York.

*Principles of Anglicanism.* By Frederick Joseph Kinsman, M.A. (Oxon.), D.D. (Berk.), Bishop of Delaware. Price \$1 net.

*An Excerpt From Reliquiae Baxterianae,* or Mr. Richard Baxter's Narrative of the Most Memorable Passages of His Life and Times, also an Essay by Sir James Stephen on Richard Baxter. Edited with Preface, Notes, and Appendices, by Francis John, Bishop of Chester. With two portraits.

#### THE NEALE PUBLISHING CO. Washington.

*My Three Loves.* The Poems of Beverley Dandridge Tucker, Bishop Coadjutor of Southern Virginia. Price \$1.25 postpaid.

#### JOHN LANE CO. New York.

*Socialism and Success: Some Uninvited Messages.* By W. J. Ghent. Price \$1 net.

#### FUNK & WAGNALLS CO. New York.

*Lights and Shadows of Life on the Pacific Coast.* By S. D. Woods. Price \$1.20 net.

#### CHARITIES PUBLICATION COMMITTEE.

##### New York.

Russell Sage Foundation. *Wider Use of the School Plant.* By Clarence Arthur Perry. Introduction by Luther Halsey Gulick, M.D. Price \$1.25.

### PAMPHLETS.

Volume 46, Number 1. *Bulletin of the Massachusetts Institute of Technology.* Catalogue, December, 1910.

Office of the Free and Open Church Association, 2353 East Cumberland Street, Philadelphia. *Thirty-fifth Annual Report of the Free and Open Church Association.*

*The Story of the Fire.* Being a Brief Account of the Events Connected with the Burning of Trinity Church, Asheville, N. C., Tuesday, November 15, 1910. By the Rev. H. Fields Saumenig, Rector of Trinity Church. [Published by the Guild. Proceeds for the Rebuilding Fund. Price 50 cents.]

*Proceedings of the Fifty-Seventh Annual Convention of the Wisconsin Press Association,* Milwaukee, Wisconsin, July 7, 8, and 9, 1910.

*Catalogue of the Officers and Students of Georgetown University.* One Hundred and Twenty-third Year, 1910, 1911. [Washington, D. C.]

*The Records of Christ Church,* Poughkeepsie, N. Y. Edited by Helen Wilkinson Reynolds.

*The St. James' Syllabus in Preparation for Confirmation.* By William C. Richardson, S.T.D. [Jacobs' Book Store, Philadelphia, Pa.]

*The People's Mass Book,* For the Use of American Catholics. Compiled and Arranged by the Rev. J. Morris Coerr, Priest in Charge of Christ Church, Port Jefferson, L. I., N. Y.

"Rector's Message" Tracts. Series III., No. 2. Price ten cents. *Christ, Not the Pope, the Centre of Unity.* A Sermon Preached in the Church of the Advent, Boston, on the Sunday next before Advent, November 20, 1910, by the Rector, the Rev. William Harman van Allen, S.T.D., L.H.D., in Response to a sermon preached the preceding Sunday in the Roman Catholic Cathedral, Boston, by the Rev. Paul J. Francis, S.A.

# The Church at Work

### ARRANGEMENTS FOR THE CONSECRATION OF TWO BISHOPS.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. LOUIS CHILDS SANFORD, Bishop-elect of San Joaquin, as follows: Place, Church of St. John the Evangelist, San Francisco, Cal.; time, St. Paul's Day, Wednesday, January 25th; commission to consecrate, the Bishop of California, the Bishop of Idaho, the Bishop of Olympia; presenters, the Bishop of Los Angeles and the Bishop of Sacramento; preacher, the Bishop of Utah; attending presbyters, the Rev. F. G. Williams and the Rev. D. O. Kelley.

ORDER has also been taken for the ordination and consecration of the Rev. JULIUS WALTER ATWOOD, Bishop-elect of Arizona, as follows: Place, Trinity Church, Boston, Mass.; time, Wednesday, January 18th; commission to consecrate, the Bishop of Massachusetts, the Bishop of Vermont, the Bishop Coadjutor of Virginia; presenters, the Bishop of Maine and the Bishop of Newark; preacher, the Bishop of New York; attending presbyters, Rev. W. D. Maxon, D.D., and Rev. H. S. Nash, D.D.

### IMPROVEMENTS TO CHRIST CHURCH, MOLINE, ILL.

THE IMPROVEMENTS to Christ church, Moline, Ill. (Rev. A. G. Musson, rector), were completed in time for the Christmas festival. Many individual gifts and memorials made it possible to carry out a long felt want and desire to beautify the building. A rood screen of oak has been given by those who love her as a memorial of Anna Deere Wiman. The old Cathedral glass windows have been replaced by opalescent amber ones. The electric lighting has been changed to the shower form for the nave, giving light in abundance for reading, and hidden face lighting is used for the chancel and sanctuary. The redecorated walls, the gift of one family, emphasize and concentrate attention on the altar. The reredos has been raised and a



THE LATE REV. JOSEPH H. SMITH.  
[See LIVING CHURCH of Dec. 24th and 31st.]

tabernacle put in it. Seven branched and Eucharistic candlesticks were given and completed the altar furnishings. Colored superfrontals are provided by one family and a rose point lace one with gold veil, burse,

stole, and maniple are the gifts of another. Altar lights and Eucharistic vestments were introduced, as the "use" of the parish, on Christmas morning at the 6:30 celebration.

### NEW CHAPEL TO BE ERECTED AT LENOX, MASS.

A DISPATCH to the New York *Tribune* from Lenox, Mass., states that a new Trinity chapel is to be erected in Lenox to cost \$8,000. It is stated that Mrs. William D. Sloane will furnish the funds for the building; Mrs. Thomas W. Nickerson (a daughter of the late Dean Hoffman of New York) gave the lot; Mrs. William H. Bradford will furnish the communion set and font, Mrs. Lindsay Fairfax the altar cross, the children of the Lenox summer cottagers the pulpit, and the women of the Altar Guild—Miss Adele Kneeland, Miss Heloise Meyer, Miss Emily Bindle, Miss Winthrop, and Mrs. Samuel Frothingham—the altar and its furnishings.

### GROWTH OF THE CHURCH IN LONG ISLAND.

THE PUBLISHED report of the daily press declaring that the Bishop of Long Island intends to ask for episcopal assistance (a coadjutor or a suffragan) has been discredited by a denial. No small degree of comment was made when the article was published. An editorial in the Brooklyn *Eagle* calls attention to the rapid growth of the Church in the diocese and concludes with this paragraph:

"There are in Brooklyn sixty parishes and missions; in Queens, Suffolk, and Nausau counties eighty-five. The membership of the former is 26,500 and of the latter 10,687, a total of 37,187 souls. Obviously there is work for a Coadjutor Bishop."

As usual, the strength of the Church is understated. On May 1, 1910, there were 38,285 communicants besides other souls in this diocese.



**THE REV. WILLIAM J. CLEVELAND.**

THE Rev. W. J. CLEVELAND, who died suddenly of apoplexy at Trinity rectory, Escondido, Calif., on November 23d, and a sketch of whose life was printed in these columns, was buried from St. Paul's Church, San Diego, Calif., on November 26th, the services



THE LATE REV. W. J. CLEVELAND.

being conducted by Bishop Johnson, assisted by the rector, the Rev. C. L. Barnes, seven other priests, and the vested choir. The body was laid to rest in Greenwood cemetery. His most valued work, as previously mentioned, was done in South Dakota among the Sioux, where he spent thirty-five years. He was a fluent speaker of the Sioux language, was often called upon by the government to assist at their treaties and councils, and was ever their trusted and loved friend.

**THE CHURCH AND PENNSYLVANIA STATE COLLEGE**

PLANS having been completed for the settlement of a chaplain to Church students at the Pennsylvania State College, the Rev. John Hewitt's resignation as minister in charge, tendered several months ago, has been accepted, and on January 1st the Rev. Edward M. Frear, lately assistant in St. James' Church, Lancaster, Pa., entered on duty as chaplain to Church students and minister in charge of St. Andrew's mission.

Towards the purchase of lots and the erection of a chapel members of the mission have contributed about \$900, and the Bishop of Harrisburg and some of his clergy about \$500 besides. Notable among other gifts for the use of the mission is a fine old silver Communion service from Mrs. William E. Wilmerding of Jamestown, R. I. Seven professors, over ninety students, and about twenty persons otherwise identified with the college are members of the Church.

On Sunday, December 11th, by invitation of President Sparks, Bishop Talbot was the college preacher. At an early church service on that day the Bishop confirmed two persons, one a prominent member of the college faculty, and administered Holy Communion to over forty students. The effort now being made to raise \$15,000 for a chapel has the approval of all the Bishops of the state.

**FIVE YEARS' SERVICE AT TRINITY PARISH, ROCHESTER.**

THE Rev. CHARLES R. ALLISON, rector of Trinity parish, Rochester, N. Y., closed the fifth year of his rectorship in the same appropriate manner with which it was commenced, by a celebration of the Holy Communion. This service also marked the fifth anniversary of his ordination to the priesthood. According to a recently published statement of parochial statistics, during the five years there have been 912 Sunday serv-

ices and 715 week-day services, not including 722 celebrations of the Holy Communion. The number of confirmations has been 92, marriages 73, burials 103, and baptisms 195. Trinity parish is at the head of the diocese in the number of adult baptisms and second in the number of infant baptisms. It has contributed for missions the past year double the amount given in any previous year. The children support a boy in one of the mountain schools of Kentucky, besides contributing towards four scholarships in various mission schools abroad. The men of the parish support a room in St. Luke's Hospital, Shanghai. During the past five years a debt of \$7,000 has been paid, a \$6,000 organ installed, the interior of the church improved at the cost of \$1,500, and the yearly pledged income has increased \$1,000. Last October the parish building, complete in every detail, was thrown open as a Neighborhood house, in which many agencies of the parish are at work, especially in behalf of children.

**CHURCH PROGRESS IN CUBA.**

VERY WISELY, the Bishop is emphasizing the work among the children in Cuba. This cause is progressing most rapidly, there being now seventeen good parochial schools on the island. Indeed this work has attained such proportions that it has become necessary to appoint a general superintendent, Mr. R. E. Porter, so as to relieve the Bishop. The schools are distributed as follows: Havana, 4; Santiago, 2; Guantanamo, 2; and one in each of the following places: Guanabacoa, Cardenas, Macagua, Colon, Constancia, Chaparra, Bolondron, and Santa Fe on the Isle of Pines. In one school there are industrial features, and in several there is manual training work. There are fifty teachers, and about 660 pupils. One of the schools in Santiago has had quite a remarkable history. Beginning with an enrolment of but 20, within three months it has matriculated more than 80 pupils. There are ten teachers, and the pupils are from the best families in the city. Among them are the children of the governor of the province. In almost all of the Church schools in Cuba a great part of the work is done in English. At Constancia, one of the great sugar estates, the government has been so satisfied with the work accomplished in it that it has determined to close the public school. The parochial work in Constancia also is progressing very rapidly under the direction of Archdeacon Sturges of Sagua la Grande. There is now a weekly service on a week night, with an attendance of from fifty to one hundred and fifty Cubans. The Cathedral school in the Vedado, Havana, has matriculated 150 pupils in its three departments. This work is under the special direction of Mr. R. E. Porter, the general superintendent, and Miss Checkley, who has charge of the Girls' department, together with a full complement of teachers. At Jesus del Monte, Havana, under the management of the Rev. A. T. Sharpe, one of the veterans of the work in Cuba, the school has matriculated 65 pupils. Four new schools have been inaugurated this year: at Cardenas, under the Rev. G. H. Frazer; at Santiago, under the Rev. C. B. Ackley; at Macagua, under the Rev. Sergio Ledo; and one on Peñalver street, Havana, under Mr. J. G. Peña, a candidate for holy orders.

The work at the seminary is conducted under the gravest difficulties, owing to the fact that practically no text books are attainable in the Spanish language. However, efforts are being made to remedy this difficulty by securing the translation into Spanish of such books as rapidly as possible. Owing to the above circumstances, and the difficulties of giving instruction in a foreign tongue on the part of those who, three years ago, were novices, the grade of the work done

in the seminary was for a time not all that could be desired, but the standard is being rapidly raised, and the work accomplished last year by the first student to take the full course compared favorably with that done in the best seminaries in the United States. The warden of the seminary is the Rev. A. T. Sharpe.

Bishop Knight has just returned from his mid-winter visitations of the missions in the eastern part of the island. On his arrival at La Gloria he was delighted to find that a belfry had been added to the chapel, in which a fine Meneely bell had been hung, and that a complete acetylene gas lighting plant had been installed. The bell was the gift of friends in the United States. At this visitation the attendance overflowed the building. The Rev. Charles E. Snavely is the priest in charge.

**CHRIST CHURCH, ST. PAUL, PAYS MORTGAGE.**

NEW YEAR'S DAY was marked at Christ Church, St. Paul, Minn., by an offering of over \$7,500 to remove the mortgage and other indebtedness. Christ Church is the mother parish of the diocese of Minnesota, having been founded in 1851 by Rev. James Lloyd Breck, D.D. During the rectorship of the late Rt. Rev. Dr. M. N. Gilbert, before he was consecrated Bishop Coadjutor of the diocese, the parish saw its most prosperous days, and it started as missions many of the churches which are now centers of strong parishes in the city. Of late years business houses crowded the residence district of St. Paul far up on St. Anthony Hill, and Christ Church became a struggling downtown parish. Since Easter, 1909, when the present rector, Rev. Frederick G. Budlong, assumed charge, attendance at services has more than tripled. The parish has each year raised its full apportionment for diocesan missions and a large part of its general missions apportionment; paid the increased running expenses, and a \$1,000 floating indebtedness; expended over \$1,000 in improvements, and paid \$1,000 on the mortgage previous to the offering raised last Sunday.

**COMPLETION OF ST. PAUL'S CHURCH, HARRISBURG, PA.**

THE FIRST services in the new St. Paul's church, Harrisburg, Pa. (Rev. John Mills Gilbert, rector), were held on Christmas Day. There were celebrations of the Holy Com-



ST. PAUL'S CHURCH, HARRISBURG, PA.

munion at 7:30 and 10:30, at which there were nearly double the number of communicants of a year ago; and Evening Prayer was said at 7:30 o'clock, after which a cantata, "The Christmas Dawn," was sung.

Just six months ago the cornerstone of the new building was laid, it having been considered advisable to move the location of the parish, owing to changes and growth of the city. The new church seats 300, and is very dignified in its arrangement. The interior walls are of buff brick, and the timbered roof and woodwork are in dark mission finish. The altar, standing high at the

east end, is beautified with a handsome brass cross and vases and Eucharistic lights. Among the gifts for the new Church were a processional cross and a receiving basin, both of brass, and given by the Altar chapter. The rectory adjoins the church, and will be completed in about a month.

#### MEMORIALS AND OTHER GIFTS.

ON CHRISTMAS morning at Trinity church, Marshall, Mich., the Rev. Dr. John Hartley unveiled and blessed at the late celebration a new window in memory of Mary Eliza Brewer Wheeler, a former parishioner. This window maintains the high standard of the other memorial windows in this parish church, among which are some of the finest productions in the country, and was imported by Spaulding & Co. from England, where it was made by Heaton, Butler & Bayne.

AT THE early celebration on Christmas Day in St. John's Church, Bellefonte, Pa., the Rev. John Hewitt, rector, unveiled and dedicated a reredos of beautiful design carved in oak, the gift of Mrs. Lucy H. Field, in memory of her late husband, the Rev. George Godfrey Field, at one time rector of St. John's Church.

MR. EDGAR G. MILLER, who died December 22d, left \$5,000 to the Domestic and Foreign Missionary Society of the Church, and \$2,000 to the vestry of the Church of the Redeemer, Govans, Baltimore county, Md., to be invested, and the income to be used for the salary of the rector.

A WINDOW, one of the Gorham Co.'s productions, to the memory of Rev. Robert Nathan Parke, D.D., is to be placed at the right of the chancel in St. Paul's church, Waterloo, N. Y. It will be unveiled next Trinity Sunday, at which time the musical service written by Dr. Parke will be sung.

A FAITHFUL communicant of St. Stephen's Church, Sewickley, Pa., has given the parish a Steinway Concert Grand piano, and as a memorial a handsome solid silver communion service designed and executed by Geissler, for use at the early celebrations.

BY THE WILL of Miss Susan E. Jones, a former resident of Marshall, Mich., who recently died in Chicago, Trinity parish, Marshall, Mich., receives \$2,000 for the Rector's Poor Fund.

A VERY handsome brass memorial ewer for the font was recently given to St. James' Church, Marietta, Ga., by Miss Crockett in memory of her sister.

BY THE WILL of Miss Ada George, who died December 16th, \$1,000 is bequeathed to the Church Home and Infirmary, the leading Church hospital of Baltimore, Md.

#### CHRISTMAS NEWS NOTES.

IN THE collection at St. John's Cathedral, Denver, on Christmas Day, which reached a total of \$5,788, was found a check for \$5,000 from the Rev. H. B. Hitchings, D.D., who was rector of St. John's in the early days of the city, but who has for several years devoted himself to travel in the interests of missions and other forms of Churchly activity. Building fund collections will be taken in the Cathedral the last Sunday in each month hereafter, until the structure is paid for. About \$80,000 more, it is believed, will be required to finish it. Including the chapter house and lots, the cost to date has been in the neighborhood of \$240,000.

THE CONGREGATION of Calvary Church, Bushwick avenue, Brooklyn, who lost their church and all its contents by fire some months ago, were told by their rector (Rev. John Williams), on Christmas Day that An-

drew Carnegie had given \$1,250 on condition that the congregation give a like sum, for an organ. The new church is so far built that it may be used for services in about two months. Earnest efforts are being made to collect \$1,250, so that the other \$1,250 may be secured at once for the new organ.

A FEATURE of the celebration in Boston was the revival of the old English custom of carol singing by the choir of the Church of the Advent, which after evensong on Christmas Eve, headed by the Rev. Dr. van Allen and his curates, made a tour of the Back Bay and Beacon Hill sections, followed by a supper at the residence of Mr. G. O. G. Coale, the last place visited.—THE CHOIR of St. Stephen's, Fall River, sang carols at the homes of Bishop Lawrence, Amory A. Lawrence, Judge Loring, and other Churchmen.

THE SUNDAY SCHOOL of St. Thomas' Church, Hartford, Conn., celebrated Christmas Eve with a unique service. It was an attempt to reproduce, in many of its features, a medieval English service of song. The altar and chancel were ablaze with candles, and the effect was novel and effective.

AT THE CONCLUSION of the Christmas midnight Eucharist the vestry of St. Matthew's Church, Kenosha, Wis., waited upon the rector, the Rev. Fred Ingley, and presented to him a gold watch as an expression of their appreciation of his two years' rectorate.

#### TEN CONFERENCES OF CHURCH LAYMEN.

RESPONDING to about a third of the invitations received by it, the Church Laymen's Union, the federation of laymen's missionary societies in various cities, has arranged two series of conferences, as follows: Cincinnati January 14th and 15th, Evansville 16th, Terre Haute 17th, Indianapolis 18th; Youngstown February 2d, Akron 3d, Cleveland 4th and 5th, Erie 6th, Syracuse 7th, and Ithaca 8th. These conferences are for workers and for discussion of plans, and their aim is to stimulate effort by laymen for parish support, for local Church extension, and for the meeting of apportionments to the Domestic and Foreign Missionary Society. The plans proposed, with slight changes to meet certain local conditions, are: 1, Intercessory prayer by companies of laymen, with use of the Fraternity of Prayer Prayer Book, arranged by the late Rev. Dr. W. R. Huntington; 2, the Group Plan in parishes and missions, by which each man is informed, is given work, is asked to give; 3, a periodical relating to local, diocesan, and general missions, published by laymen and furnished free to all Church families (such is projected in the diocese of Harrisburg); 4, volunteer lay readers to help Archdeacons in Church extension, as has long been done in Pittsburgh, Buffalo, and other cities; 5, an annual conference of workers of each city to hear reports of one year and make plans for the next. In some cities work for senior teens, young men fourteen to twenty-four, is recommended, that young men at this impressionable age may become missionary in spirit and willing to take hold and help. Cooperation of all organizations of laymen, for mutual advantage of the work of all, are also urged. For these January and February conferences the Union furnishes one and in some cases two instructors.

#### ALABAMA.

C. M. BECKWITH, D.D., Bishop.  
An Unusual Event at Gadsden.

THERE WAS an unusual event at the Church of the Holy Comforter, Gadsden (Rev. R. R. Harris, rector), when representatives of the three branches of the Catholic Church stood about the font—an Orthodox Greek Catholic family had brought an infant

for baptism, Roman Catholic friends accompanied the family and all joined in the service.—A VESTED CHOIR sang the service for the first time at the Church of the Holy Comforter at the midnight celebration Christmas Eve.

#### ALBANY.

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

#### Personal Mention.

GOVERNOR WHITE on December 22d approved a commission to the Rev. Herbert E. Martin, rector of Trinity Church, Whitehall, as second lieutenant of Company I, Second Infantry. He is the only clergyman holding a commission as a line officer in the state National Guard.

#### ATLANTA.

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

#### Charity Association Organized at Marietta.

THE REV. E. S. DOAN, rector of St. James' Church, Marietta, recently called a mass meeting of the women of that city, and laid before them the necessity of organizing a Charity association to aid the poor and needy in their midst. The best women of the city are at the head of the society, and the work has been entered into with much zeal and enthusiasm. There are collectors for each ward, and a general relief committee, also a purchasing committee. All the churches of Marietta are represented. The name of the organization is the Woman's Benevolent Association.

#### ERIE.

#### Work of Rev. F. J. Mallett at Sharon.

THE NINE YEARS' rectorship of the Rev. F. J. Mallett at St. John's, Sharon, were marked on the material side by the putting in place of a memorial reredos and the erection of a fine rectory of stone and brick veneer at a cost of over \$10,000, exclusive of the lot. On the spiritual side the communicant list was almost doubled, the parish being left with almost 500 members. As was previously briefly noticed in these columns, Mr. Mallett has become rector of St. Luke's Church, Salisbury, N. C. Previous to his arrival there the church had been almost wholly transformed by the erection of a new altar and reredos, the addition of a transept, and new seating, and several fine stained glass windows are now being installed.

#### IOWA.

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

#### Conference at Mapleton—Muscatine Deanery Meets—Men's Club Formed in Des Moines.

A FIVE DAYS' conference on the Church was recently held by the rector at Trinity Memorial Church, Mapleton. Among the subjects treated were "True Religion Before God," by the Rev. Ralph P. Smith, rector of St. Thomas' Church, Sioux City, and "Why Men Don't Go to Church." These services were well attended.

THE MUSCATINE DEANERY held a meeting in St. Michael's church, Mt. Pleasant, December 6th and 7th, with an excellent attendance. The Bishop's address to the clergy was made while the Woman's Auxiliary was in session in the parish hall, presided over by Mrs. John Arthur of Cedar Rapids, who, with Mrs. W. L. Cooper of Burlington and Mrs. W. F. Bishop of Muscatine, made excellent addresses. On Wednesday Dr. W. D. Williams spoke to the deanery on "The General Convention and Missions" and the Bishop on "General Convention and Christian Unity."

A MEN'S organization has been formed in St. Paul's Church, Des Moines, the Brotherhood of St. Andrew being largely instru-

mental in its formation. Some two hundred men are now enrolled as members and prospects for a splendid working organization are excellent.

**LONG ISLAND.**

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

**Clerical Notes.**

THE REV. EMILE SHERWOOD HARPER began his duties as rector of All Saints' Church, Seventh avenue, Brooklyn, on Christmas Day.

ON CHRISTMAS DAY the Rev. William R. Watson began his ninth year as rector of St. Luke's Church, Sea Cliff, L. I. He preached his first sermon in this parish on December 25, 1902.

**MICHIGAN.**

**CHARLES D. WILLIAMS, D.D., Bishop.**

**A Fortunate Year for St. James', Birmingham.**

THE YEAR just closed has been a happy one for St. James' Church, Birmingham. Just twelve months ago, though at the time without a rector, a concrete rectory of ten rooms was purchased. In January the Rev. F. F. Kraft was appointed to the charge of this work in conjunction with Rochester and Royal Oak. During the year the indebtedness on the rectory has been paid, the rector's stipend has been increased, an electric lighting system installed in the church, and improvements made to the rectory and the parish rooms in the church basement. St. James' is entirely free from debt and has received sufficient pledges to enable it to become an independent parish.

**OHIO.**

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

**Wheeling Clericus Entertained at Steubenville—Arrangement for Episcopal Visitations.**

THE CLERICUS of Wheeling, W. Va., was entertained on December 19th at St. Paul's Church, Steubenville. The Holy Eucharist was celebrated at 11 A. M., after which a paper was read by the Rev. W. M. Sidener on "Roman Encroachment," illustrated by a chart. The guests present not members of the Wheeling Clericus were the Rev. Robert Kell and the Rev. J. S. Sturgis.

DURING the absence of Bishop Leonard, who is compelled to go to southern California for some time owing to sickness in his family, the Bishop of Michigan City will take the necessary visitations during February and the Bishop of Oklahoma during March.

**OREGON.**

**CHARLES SCADDING, D.D., Bishop.**

**An Echo of the Recent Mission in Portland.**

A FAREWELL letter has been sent to the Bishop by the Rev. Fathers Huntington and Anderson, O.H.C., at the conclusion of the notable Advent mission conducted by them in Portland, and Bishop Scadding has authorized its publication and circulation among Oregon Churchmen. The letter emphasizes the fact that the problem in Oregon is distinctly the "human" problem. "We have," the letter says, "faith to believe that our fellow-countrymen, with whom we have sojourned these past weeks, will prove equal to the tremendous opportunity before them. But if they are to meet it they must have faced the question, 'What is human life for?' and have found the true answer for it. They must have learned to read not merely transitory but eternal values into their manufactures, their business enterprises, their politics, and their trade. They must have made themselves the instruments of the Eternal Will in the manifestation of righteousness, holiness, love. . . . And, if they are to acknowledge Jesus Christ as the beginning and the end of human society, must it not

be by taking their place in union with Him in his Church, which is His Body, the bringing of all the forces and energies that man wields to be offered up to Him to the glory of God, the Father?"

**SOUTH DAKOTA.**

**F. F. JOHNSON, Miss. Bp.**

**Progress at Belle Fourche.**

THE WORK in Belle Fourche is progressing favorably. A Sunday school was started last month with twenty pupils and five teachers and Mr. F. C. Magruder as superintendent. It meets every Sunday, although the Rev. A. W. Bell, the priest in charge, who lives at Spearfish, gives the mission but one service a month. The church was erected under Mr. Bell's supervision a year ago and last Sunday the new pews were used for the first time. This completes the furnishing of the church, with the exception of the altar rail. The woodwork and furniture are of dark mission oak. The church and furnishings are all paid for.

**SOUTHERN OHIO.**

**BOYD VINCENT, D.D., Bishop.**

**St. Paul's Cathedral Day School.**

THE CLOSING exercises of St. Paul's Cathedral Day School, Cincinnati, took place on St. Thomas' Day. A choral celebration of the Holy Communion commenced the day with the Rev. J. D. Herron as celebrant, while the address was made by the Very Rev. Paul Matthews. After the service there were the usual exercises and a Christmas tree with gifts for all. The school has an enrolment of almost 100 pupils.

**WASHINGTON.**

**ALFRED HARDING, D.D., Bishop.**

**Archdeaconry and Sunday School Institute Meet—The Church and Charity.**

THE ARCHDEACONRY of Washington held its winter meeting in St. John's church, commencing with a celebration of the Holy Communion on St. Thomas' Day. The feature at the business meeting was an address by the Rev. Dr. J. DeWolf Perry of Philadelphia, who spoke on men's work for missions. The principal address in the evening was made by the Bishop of Brazil.

THE DECEMBER meeting of the Sunday School Institute was held at the Church of the Epiphany on December 20th. An audience rather smaller than usual heard Mr. S. E. Kramer discuss "The Laws of Conduct and Feeling" and Mr. Paul Micou's illustrated talk on "Teaching Ethics by Photographs."

STATING that the Church in the city of Washington as a matter of principle neither asks nor receives any help whatever from the government toward the deserving charities it is carrying on, the Bishop earnestly asks, in a general circular, that Churchmen consider the claims of their own charities first in making disposition of their gifts for benevolence.

**WYOMING.**

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

**A New Sphere of Usefulness.**

SOME SUSPECTED cases of small-pox in the Indian field have been furnishing some of our missionaries with new spheres for usefulness. At the request of the doctor, Miss Briggs went with him to the Arapahoe camps and vaccinated during one Saturday afternoon and Sunday morning. A number of Indians went to the Post on Sunday afternoon and fourteen of these were vaccinated by Miss Ross.

**CANADA.**

**Anniversary Celebrated at Cornwall—Various Other Items Gleaned in the Dominion.**

**Diocese of Ottawa.**

THE RECTOR of Trinity Church, Cornwall, celebrated the twenty-fifth anniversary of his ordination to the priesthood December 21st. He was ordained by Archbishop Lewis in St. George's Cathedral, Kingston. After holding a number of charges in the diocese, he succeeded the late Rural Dean Houston at Trintint in 1906.

**Diocese of Quebec.**

BISHOP FARRAR gave the address at the meeting of the Quebec Clerical Society, which met at St. Michael's rectory, Bergerville, December 15th.—A PUBLIC reception was held for the Assistant Bishop, the Right Rev. Dr. Farrar, by Quebec Churchmen in the Cathedral Church hall, Quebec, December 15th.

**Diocese of Toronto.**

AT A MEETING of the congregation of St. Alban's Cathedral, Toronto, December 15th, a resolution was passed pledging the Cathedral to raise the sum of \$2,000 annually for the next five years for the fund for completion of the building.—THE NEW secretary of the General Missionary Society, the Rev. Dr. Sidney Gould, has arrived with his family in Toronto.—MUCH SYMPATHY is felt with the Rev. Canon Powell, who was called to Toronto by the death of his father. The Canon is president of King's College, Windsor, and was formerly rector of St. Clement's, Eglinton.—A NUMBER of the clergy of the diocese were present at the formal opening of the new St. Barnabas' church, Chester, December 16th, by Bishop Sweeney. This handsome edifice has cost \$18,000.

**Diocese of Huron.**

THE NEW rector of St. Thomas' Church, St. John's, the Rev. W. F. Brownlee, was inducted into his charge December 14th by

**GOT IT**

**Got Something Else, Too.**

"I liked my coffee strong and I drank it strong," says a Pennsylvania woman, telling a good story, "and although I had headaches nearly every day I just would not believe there was any connection between the two. I had weak and heavy spells and papitation of the heart, too, and although husband told me he thought it was coffee that made me so poorly, and did not drink it himself for he said it did not agree with him, yet I loved my coffee and thought I just couldn't do without it.

"One day a friend called at my home—that was a year ago. I spoke about how well she was looking and she said:

"Yes, and I feel well, too. It's because I am drinking Postum in place of ordinary coffee."

"I said, What is Postum?"

"Then she told me how it was a food-drink and how much better she felt since using it in place of coffee or tea, so I sent to the store and bought a package and when it was made according to directions it was so good I have never bought a pound of coffee since. I began to improve immediately.

"I cannot begin to tell you how much better I feel since using Postum and leaving coffee alone. My health is better than it has been for years and I cannot say enough in praise of this delicious food drink."

Take away the destroyer and put a re-builder to work and Nature will do the rest. That's what you do when Postum takes coffee's place in your diet. "There's a Reason."

Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



Archdeacon Hill.—MEMORIALS were dedicated in St. John's Church, London Township, December 11th, to Bishop Cronyn and Archdeacon Brough, first and second rectors.

Diocese of Rupert's Land.

THE CONGREGATION of St. Matthew's Church, Brandon, is considering plans for the new church which, it is hoped, will be built in 1912.—St. LUKE'S CHURCH, Fort Rouge, was formally reopened December 12th. The preacher in the morning was Archbishop Matheson, and in the evening Archdeacon Fortin. The work of reconstruction has cost about \$50,000. Some of the additions are a fine chancel, a set of parish rooms for parochial activities, a chapel under the chancel for daily services, and robing rooms for the choir. A tower has also been built in which it is expected a chime of bells will be placed before next Easter. Some memorial windows have also been presented to the Church.

The Magazines

A STRIKINGLY original analysis of how a wrong theory of government has handicapped free political development in the United States is "The Cause of Political Corruption," an article by Professor Henry Jones Ford, professor of politics in Princeton University in the January Scribner's. The theory of "checks and balances," he finds to be the fruitful cause of the system of boss government so prevalent in this country, a system which has been discarded by statesmen all over the rest of the civilized world. Elmer Roberts tells of "Experiments in Germany with Unemployment Insurance," many German cities having taken up his scheme, of which statistics are being collected for a great national experiment. "The Drum Major" is the title of an interesting illustrated story of the French Commune by Molly Elliot Seawell; Sir A. Conan Doyle contributes "The Red Star," an historical tableaux, and stories are also printed from the pens of Henry Van Dyke and George Hibbard.

IN THE January Century a valuable interpretation of a great Maeterlinck drama is contributed by Mme. Gorgetta Leblanc-Maeterlinck, who tells of the production of "Pelleas and Melisande" in the open air at the Abbey of Saint-Wandrille in September of last year, in which the author took the part of Melisande. The second instalment of Professor McGiffert's "Martin Luther and His Work," recounts the visit of Luther to Rome. John Burroughs tells of his impressions of the "Grand Canon of the Colorado" on the occasion of his first visit there. One of the solutions of the food problem of the future is the breeding of new forms of plant life, according to an article in this number by L. H. Bailey, agricultural director at Cornell University, who describes the experiments in this direction of C. G. Patten of Iowa. The above are a few of the special articles in a number which is crowded with matter calculated to appeal not only to people who think but to those also who read to be amused.

WHAT promises to be a sensational expose of the condition of affairs in Mormonism has been commenced in the December Everybody's by the publication of the first instalment of a series by ex-Senator Frank J. Cannon of Utah. James Hopper tells just how it feels to fly. "A World Afire" is a graphic story of the recent forest fires in the Northwest. Lincoln Steffens presents a merciless analysis of present-day business methods. The fiction in this issue is up to the usual standard. "The Watchman," a handsomely illustrated poem by L. M. Montgomery, presents with vividness and power the supposed sensations of the leader of

the Roman soldiers at the tomb of our Blessed Lord who saw the Resurrection, though the Easter season would have been a more appropriate date for its publication.

A CHANCE MEETING.

It was on the way to Church. He looked quite large. His name was Quarter—or, to give his full name, Mr. Occasional Quarter. She was not nearly so large, but was very bright. Her name was Dime—Miss Regular Dime. She went to church every Sunday in an envelope. Mr. Quarter went once in a long while just as he was. As they turned in at the church gate, anyone could see that Mr. Quarter was more than twice as large as Miss Dime, and he looked down on her and said: "You're pretty small to go in the offering. Look at me. When they count the offering, they'll say, 'Ah, here is Mr. Quarter.'" "Yes," said Miss Dime, "I've heard them say it, and more, too." "What?" said Mr. Quarter, puffing himself out to look like Mr. Half. "Oh, I've heard them say, 'It's a month of Sundays since Mr. Quarter has been here, while little Miss Dime comes every Sunday.'" "They went on into the church and Mr. Quarter didn't hear the sermon. He was busy counting up the times he had been to church during the year, and he found he had only been ten times. Then he looked over at Miss Dime and made a short computation: "I've been here ten times; that is two dollars and fifty cents. She's been here fifty-two times; that comes to five dollars and twenty cents. I begin to feel small." And from that day Mr. Occasional Quarter changed his mind and his shame and became Mr. Envelope Quarter.

This story is taken from a New York parish paper. Just think of it, O reader! and perhaps you will be moved to asked for contribution envelopes, even if you can only spare ten cents a week.—St. Mark's Messenger.

EVERY FAILURE can be utilized as part of your education, says the Way. Make your failures your teachers. Question each one. Learn from it your weaknesses, your mistakes, the points where you need to be on guard. Some of those who stand in the first rank of the world's successful men are those who were wise enough to go to school to their failures, and who took the full course.

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To grow the finest flowers and most luscious vegetables, plant the best seeds. Ferry's Seeds are best because they never fail in yield or quality. The best gardeners and farmers everywhere know Ferry's seeds to be the highest standard of quality yet attained. For sale everywhere.

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It was before the day of . .

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**EXTRACTS FROM EVERYWHERE.**

Judgment is the throne of prudence.  
To work upright we must kneel down right.  
Charity is not made to go far by spreading it thin.  
Our farewell to Satan means our welfare with God.

It is much better to form a character than to reform one.

Love lifts up when it does not know it is bending down.

There is no greater compelling force than a constraining love.

Hours are like sponges—they often wipe out good resolutions.

We cannot be Christ's own unless we are willing to own Christ.

God often gives the hardest lessons to His most devoted children.

The devil can no more hurt a Christian than mud can soil sunlight.

There's a lot of difference between putting sins away and covering them up.

He that cannot forgive others breaks the bridge over which he himself must pass.

In your anxiety to make your neighbor a saint forget not your own sanctification.

Christ is the Light of the world, so don't draw down your blinds and remain in darkness

We are all at school, and our Great Teacher writes many a bright lesson on the blackboard of affliction.

**HOW AMERICA IS SAFEGUARDED AGAINST CHOLERA.**

There is no occasion for alarm among us with regard to psychic cholera. Our coast quarantine authorities, especially those of New York, are known to be cautious, tried, and most adequately able to cope with any possible dangers—and this especially in view of the fact that the incubation period of cholera (from the time of incurring the infection to the manifestation of symptoms) is from one to five days, so that a case should have developed sufficiently for diagnosis aboard ship and before reaching our shores. Of course, it must be stated, this will not eliminate the "cholera carrier" (who may carry the infection, though not himself ill), nor the cholera contact.

And the authorities at Washington give as little reason for fearing the transmission to us of this Asiatic guest. The public health and marine hospital service has had orders sent to the American consuls at Hamburg, Bremen, Antwerp, Rotterdam, Marseilles, Havre, Cherbourg, Genoa, Palermo, and other cities to detain steerage passengers from all parts of Russia, with their baggage, during five days, for observation and disinfection before allowing them to take ship to our ports. The guard at our ports of entry is being doubled; every quarantine officer in the service has received special instructions for the examination of vessels from ports suspected of infection or of carrying passengers from suspected districts.—JOHN BESSNER HUBER, M.D., in *Review of Reviews*.

**DRINKING WATER WITH MEALS.**

Not long ago it was almost the rule for physicians to discourage the habit of drinking water, except in minimum amounts with meals, on the ground that the gastric juice was thereby diluted and that digestion was impaired and delayed. This opinion is still held by many physicians and is the pet hobby of a great many diet cranks and quacks—professional and amateur. On the other hand, there have been many who believed that an appetite as widely distributed as the desire to drink at the time of eating, an appetite

seen in so many animals as well as in man, was a perfectly safe guide to trust, and that it was obviously a provision of nature to supply water which was needed at this time. Recent experimental evidence seem to confirm the latter view. The work of Foster and Lambert (*Journal of Experimental Medicine*, 1908, p. 820), has shown that water is a distinct stimulant to the gastric mucosa, and that instead of the presence of water in the stomach resulting in a diluted gastric juice it, on the other hand, occasions the secretion of a juice of higher concentration than under ordinary circumstances.—*New York Medical Journal*.

URANIUM appears to have a decadent life history, breaking down into other elements—of which radium is one—which, in its turn, yield the emanation, and other elements designated as radium A, B, etc. The theory has been propounded that uranium, thorium, and radium are undergoing atomic disintegration, and the heat that radium evolves is the atomic weight thus result, and hence the appearance of helium. This would account for the presence of helium in the rocks and spring waters of the globe, where it has been accumulating for millions of years.—*Century*.

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There will be a department especially alive with interest for women in the different departments of Church Work, such as the WOMAN'S AUXILIARY, JUNIOR AUXILIARY, GIRLS' FRIENDLY SOCIETY, etc. It will contain the news of such organizations, but will also be very much more than merely a collection of news items, for the helpful remarks of one of the foremost of the Auxiliary women will be sandwiched in with these. An effort will be made not only to show what women are doing in the Church, but also to suggest how they can work to special advantage.

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Published by THE YOUNG CHURCHMAN COMPANY, Milwaukee, Wisconsin