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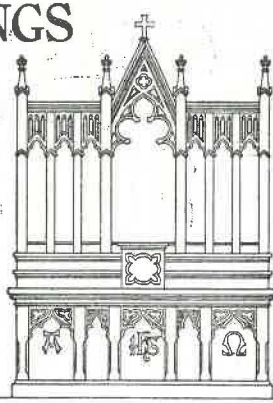
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A CROSS that we know how to keep secret, a vexation of which we speak only to God, is a great treasure for a peaceful soul and the source of many graces.—*Pere de Neuville.*

A ROYAL MARTYR

FOR THE MARTYRDOM OF KING CHARLES (JANUARY 30TH).

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully (I. St. Peter 2:19).

ALTHOUGH the order for the commemoration of the Martyrdom of King Charles has not appeared in the English Prayer Book since 1859, it was never removed by authority, and therefore is still an integral portion of the Anglican calendar and deserves rehabilitation if for no other reason. The festival should interest other Churchmen than those of England, since King Charles is the only saint who has been formally canonized exclusively on the authority of the Anglican Church. The services proper for the day were authorized by Convocation in 1661, and until after the exile of the Stuart dynasty and the final crushing of the hopes of the Stuart pretenders in 1749, was popular throughout the mother country. Many churches were dedicated to the royal martyr.

The name of King Charles I. recalls the troubled times of the Church of England when, having secured her independence of the Roman pontiffs, she was attacked and almost destroyed by those who desired to force her not only to the repudiation of the Papal authority but to the repudiation of her Catholic constitution and principles. King Charles's name suggests, we say, many old controversies, historical as well as ecclesiastical, about matters upon which opinions still differ within the Church, and draws attention to wounds in the visible Christian society that have not yet been healed. But whatever opinions we shall hold of the king's political wisdom, or the consistency of his royal acts at various stages of his career, the study of the history of the times and of his life emphasizes more and more the purity of his motives and the persistency of his adherence to certain fundamental religious principles, that make us indebted to him, under God, for the integrity of the Anglican Communion today as a portion of the Catholic Church. And, though we may feel that a larger wisdom and a more consistent attitude might have spared his people and himself some of the troubles of his times, we must recognize and be grateful for that personal purity of character and loyalty to the Church of his fathers, of which he was the anointed protector, that made him adamant against the proposals of the Puritan reformers. He renounced his life rather than consent to a compromise that he knew would destroy the Catholic character of the Church.

His own words to his son, the future Charles II., best tell his reverence for the English Church:

"If you never see my face again, and God will have me buried in such a barbarous imprisonment and obscurity wherein few hearts that love me are permitted to exchange a word or look with me, I do require and entreat you, as your father and your king, that you never suffer your heart to receive the least check against, or disaffection from, the true religion established in the Church of England. I tell you I have tried it, and after much search and many disputes, have concluded it the best in the world, not only in the community as Christian, but also in the special notion as reformed. . . ."

King Charles the Martyr will ever stand, as he so nobly appears in Van Dyck's familiar portrait, the model of the courteous Christian gentleman. About his person there will always cling the romance of the Cavalier loyalty to Church and King that has so enriched the poetry and story of our mother tongue, and about his head will gleam the halo of a royal martyr, who went forth to death with the dignity and fearless faith that becomes a king.

"Praise to our God! not cottage hearths alone,
And shades impervious to the world's proud glare,
Such witness yield: a monarch from his throne
Springs to his Cross and finds his glory there."

L. G.

DAILY OFFICES

THE prayer life of the clergy is not a matter of rubrics or of canons. It is the atmosphere whose breath is vital. Without it no priest can work, no priest deserve success. For that matter neither can any layman achieve real greatness without it. For prayer brings a man and his work before the judgment-seat of God. By prayer all our works are begun, continued, and ended in Him. It is the measure of our loyalty, and the touchstone of our effectiveness in the eternal counsels of God for humanity. But, like all real work, it must be punctual and well articulated. It must have its stated times, its settled objects.

Many of these features the prayer life of the clergy exhibits in common with that of his lay brother. But from those in holy orders we look for some special mark of professional devotion, if the phrase may be allowed. Standing as they do before the people to represent them before God, the people have a right to know that they are doing that duty faithfully. While the spur of sharp necessity drives them to the bench and to the counting-house, they have the right to know that the spur of devotion is sharp enough to drive the clergy into the sanctuary. The English Prayer Book recognizes this just claim of the laity by imposing upon the parochial clergy the duty of summoning the people to the church by ringing of a bell to join them in the recitation of Morning and Evening Prayer daily throughout the year. The American Church, having by sad experience found out the powerlessness of rubrics to compel their own fulfilment, has rescinded the rule in question. For the duty of public worship rests upon a deeper foundation than canonical enactment.

In the primitive Church those who had been Jews still went daily to the Temple to pray. They were found in the synagogues so long as they were permitted to retain their places there. For Christian worship they met together under the presidency of the apostle, bishop, or priest, to celebrate the Holy Mysteries. In the synagogues they heard the reading of the Law and the Prophets and the Psalms; they listened to the sermon of the rabbi or themselves had a word of exhortation for the brethren. But in the course of time the Nazarenes were expelled from the community of the synagogue, to which Gentile Christian converts never had been admitted. Thus the excommunication of the Christian Jews and the extension of the Church among the Gentiles led to the unexpected result of closing the Old Testament to the laity. It was undoubtedly responsible for the ignorance of the Hebrew Scriptures on the part of the clergy, which is so marked a feature of the writings of the fathers. Greek was the language of commerce and of social intercourse throughout the East, and even at Rome Latin was not the original language of the Church. Even with slave labor the cost of a manuscript of the Greek version of the Old and New Testaments was very high, nor have we any reason to suppose that all the faithful could read, although the cleavage between literate and illiterate did not follow the lines of to-day. It would not be extravagant to say that thousands of pious Christians in the primitive Church lived and died in ignorance of the detailed history of God's dealings with the chosen people as set forth in the early books of the Bible. It is a needed lesson for our day to remember that these were none the less well instructed Catholics, having light enough to walk by, even through the valley of the shadow of death.

The Church saw the need of giving the Bible to the people. But the way was not our way. She taught them orally, and kept the scenes vividly before their eyes in the carvings and paintings on the walls of the churches.

But some there were who had vowed themselves to lives of special devotion. At first these lived at home, till in the process of time the gregarious instinct brought them together in communities. Once assembled there, it was but natural that they should read together more fully the lives of saints of both the old and the new dispensations. And the outlines of the service they evolved followed very closely the lines that had been laid down for the worship of the synagogue. It consisted of the reading of the Law and the Prophets, of the Gospels and Epistles, with many hymns from the Psalter together with the records of lives nobly lived and ended in the faith of Christ. Here was no need of any priest. The service was purely a lay service. Only at a later date did the bishop or priest come in at the end to read the collect from the Eucharistic office of the day and to give his blessing, possibly most often before they began their journey with him to the church to celebrate the Eucharist. When the people saw the monks and nuns leading

this life of prayer and meditation on God's Word, they demanded of the clergy a like assiduousness in its study. And so a service that was in history a layman's service, and is to this day recited by laymen in Greek and Roman convents, became to some degree clericalized. It remained for the Council of Trent to settle the obligation of its recitation upon the clergy of the Roman obedience.

If any one will be at the pains to examine the orders of Matins and of Evensong set forth in the First Prayer Book of Edward VI., he will find that nothing there requires any sacerdotal function to be exercised in its recitation. It remained for the book that marks the extremest advance of Protestant influence in the Church of England, the Second Book of Edward VI., to stamp the *priest* upon the daily offices. There first appeared the Absolution to be said by the minister alone. All doubts were set at rest in 1662 by altering "Minister" to "Priest," if any could have had a doubt. Once more the American Church has restored to it its proper liturgical value, by the permission to begin with the Lord's Prayer, as did the Book of 1549. But yet the fact remains that the clergy are the natural leaders of the people in public prayers. Why then should any clergyman refuse to offer the laity the layman's prayers daily in the church, because, forsooth, no rubric bids him do it? The very name of "parson" should remind him that he is the person (*persona*) who can definitely be present in the Church in the name of all the other persons in his cure.

The clergy must now reverse the process of the history of the divine office. They must give it back to the laity from whom they have inherited it. It is a task to equal the labors of Hercules. But it can be done. The chief difficulty is to get a congregation. There is one who can be relied upon, the parson. Begin with him. Ring the bell, and go into the empty church, and say the office. Sooner or later some will join in it. Great things have small beginnings, but the great thing is to make the beginning. The people want, and the people will welcome, a godly clergy. It is not always winter. If the first summer does not gather many, try again. The will to succeed is half the battle. But the people need to be evidently reminded that God looks for worship all the week through, before they will live for God all the week through. The knowledge may bring irritation in its train, and unpopularity for the daring priest, but that is the kind of sensationalism which is needed.

UNDER the heading of "Canonical Anomaly Relating to Courts of Review" we have presented, on another page, a curious canonical tangle which has been the subject of legislation in the Diocese of New Hampshire and which that diocese

A Canonical Tangle

has communicated to the other dioceses in the First (New England) Missionary Department. In brief, the General Convention of 1910 amended Canon 30 in order to supersede the former method by which General Convention—acting of necessity hastily and therefore unintelligently—elected the members of the Courts of Review for all the eight Judicial Departments; and provided, instead, that "each Department shall prescribe the manner in which the Court of Review shall be chosen." The anomaly results from the fact that the Judicial Departments—which are entirely distinct from the Missionary Departments, though comprising the same areas—have no representative body and no canonical way to organize one, and therefore no opportunity to "prescribe" a way to choose members of their Courts of Review, much less to elect those members. Who, then, shall represent these Departments for the purpose mentioned, and how shall members of the Courts of Review be chosen?

The New Hampshire resolutions state the difficulty and suggest that the New England dioceses, by resolution, empower their delegates to the Missionary Department council to act also as representatives on their behalf for the Judicial Department, so that by such means the mandate of the canon, already quoted, may be fulfilled.

The canonical anomaly pointed out by the New Hampshire resolutions is, indeed, a real one. The Judicial Departments are charged to "prescribe the manner in which the Court of Review shall be chosen," while yet no body is provided which may represent the Department for the purpose.

But the anomaly does not, in our judgment, require the summary action suggested by these resolutions. Before the canon had been amended in the Cincinnati Convention, the members of the Courts of Review for the eight Departments

had been elected under the old provision, which then read as follows:

"At each triennial session, the General Convention shall appoint for every such department seven persons as members of the Court, therein. . . . The persons so appointed, except in case of death, resignation, refusal, or inability to serve . . . shall continue to be members of the Court until a new appointment shall be made" (Canon 29 of 1907, § IV.).

Thus the members of the Courts were canonically elected in 1910, to serve until the next "triennial session," or "until a new appointment shall be made." If any vacancies should occur in the meantime, provision is made by § XVI. of the same canon (Canon 29 of 1907, Canon 30 of 1910) for filling them, through the President of the Court. Hence, even though the Judicial Departments should find a way by which to express themselves, there would be no occasion for them to cause the terms of members of the Courts to expire before the General Convention of 1913—the end of the term for which they were elected; and even after that convention they will continue to serve "until their successors shall be chosen." Hence the constitution of the Courts of Review is subject to no difficulties by reason of the anomaly.

The only question that can arise, then, is whether the amendment that changed the manner of electing members of the courts, legislated out of office those who had already been canonically elected to serve until 1913. We cannot think this will be seriously maintained. The continuity of the courts is clearly unshaken. The new provision is certainly not retroactive. The elections of General Convention, being legal when they were made, remain legal. On the other hand, if a body created by the dioceses according to the plan suggested by the New Hampshire resolutions, should be brought into existence, it would not be the body which was sought to be created by General Convention. And it is easy to see that serious uncertainties would arise if such a body sought to tamper with the membership of courts that were created, not by the dioceses, but by General Convention.

While, therefore, amendment of this canon by General Convention is imperative, there is no occasion for extraordinary procedure, and the validity of the Courts of Review as now constituted cannot be challenged.

HOW shall General Convention finally cure this obvious defect?

It will be remembered that we have now Missionary Departments, Sunday School Departments, and Judicial Departments, each covering the same area, but each entirely distinct from the other and with no common bond uniting them; the Judicial Departments, as we have seen, having not even a way of fulfilling the obligations laid upon them by canon.

For years prior to 1907 there had been agitation in the Church to secure a Provincial System, and finally, in the revision of the Constitution effected by the General Conventions of 1901 and 1904, authority to create Provinces was conferred upon General Convention, subject to the peculiar provision that "no Diocese shall be included in a Province without its own consent." The attempt made in 1907 to carry this constitutional permission into operation by a canon creating Provinces failed by a narrow majority, largely, we believe, because no particular lines of activity were assigned to the proposed Provinces. The Missionary Department system, which was in fact a limited Provincial System under another name and free from the constitutional restriction quoted, was, however, adopted, the Judicial Departments having already been created in 1904.

The Missionary Department immediately came into universal favor. All that the advocates of the Provincial System claimed for that system on the missionary side was at once realized. Those who were afraid of "Provinces" proved, curiously enough, wondrously brave in meeting "Departments." Each of the "Departments" was at once organized, not only with no dissentient diocese insisting upon holding aloof, but even with no dissentient groups or individuals within dioceses.

By 1910, so successful had the system proved that it was still further extended. The Board of Missions was entirely re-organized in such wise as to admit of representation from the Departments, and that also has proved to be a great success. An attempt to re-organize the General Theological Seminary on similar lines was made, but failed—unhappily, in our judgment—in the House of Bishops. And, finally, a wholly new set of Departments was constituted for Sunday School advance-

ment, providing for Department representation in a General Board of Religious Education. To-day, the idea of grouping contiguous dioceses for common work has been demonstrated by experience, and none of the gloomy prognostications of the opponents of the Provincial System has been realized. *Instead of the potential Provincial System recognized by the Constitution, we have three distinct and independent Provincial Systems at work side by side*, all of them with the unanimous approval of the Church! It is not strange that the Joint Commission on Provinces should have reported in 1910 that it was then deemed "undesirable" "to press the matter of Provinces, more especially since several of the most important objects aimed at by the proposed provincial organizations are secured by the provision of Judicial Departments and of the Missionary Departments, and it seems desirable to allow the Missionary Councils to develop."

But the canonical difficulty pointed out in the New Hampshire resolutions, whereby the Judicial Departments have no way of making provision for the Courts of Review as they are obliged by canon to do, makes it evident that we must legislate further, either in the direction of making our system still more cumbersome, or considerably less so. Has not the time come for combining the three present Department systems into a single Provincial system, creating in each of the Departments or Provinces a single synod that shall be competent to deal with all the judicial, missionary, and Sunday school matters that might require legislation, providing, if so determined, for subordinate missionary and Sunday school conventions at their discretion, so that neither form of activity should be swallowed up in the multiplicity of subjects that might be brought before the synods?

It appears to us that this must be the next step in the development of the system; and we are quite agreed that the further development should work itself out in practice. If this be the case, we submit that the Joint Commission on Provinces may well take cognizance of the New Hampshire resolutions, and work out a system of consolidation of the three distinct Department systems now recognized by canon, and providing a means whereby the Courts of Review may hereafter be chosen by the Provincial synod. If any diocese shall determine to exercise its constitutional prerogative to hold aloof from the consolidated system thus created, it would be entirely within its rights in doing so; but so thoroughly have the advantages of the coöperative system been demonstrated in practice, and so generally has that system been accepted, that we cannot think any diocese could be induced to withhold its acquiescence. Certainly we should hope that nowhere is a spirit of local diocesanism so entrenched as to leave this an open question.

Somehow the difficulties raised by the New Hampshire resolutions must be met by the General Convention of 1913, and if the Joint Committee on Provinces would take the initiative, so that a well-considered plan might be prepared in advance and be submitted to the General Convention, it would seem to give much greater promise of workable legislation, than if correction of the difficulty be left to the initiative of individual deputies.

PHILLIPS BROOKS' bright reply to the question as to how he would begin if he were called to the charge of a run-down parish that could not nearly pay its expenses—"I would begin with a collection for foreign missions"—has been quoted in missionary addresses innumerable. Not often, however, do we find it put into practice.

It is recalled, however, by an incident that has just come to our attention, reported, not by those immediately interested, but by their Bishop.

A church was destroyed by fire. There was some insurance, but not nearly enough to cover the loss. On the Sunday following, services were held in the parish house adjoining, and, by resolution of the vestry and congregation, the offerings were devoted to missions, domestic and foreign.

"Oh yes," some one will reply, "but that must, of course, be one of those rich churches that can afford to pocket losses and say nothing about them."

Well, "rich" is an ambiguous term as applied to churches, and God may have some standards of richness that do not wholly accord with those that are current amongst us.

The congregation in question was one of colored people—the Church of Our Merciful Saviour, Louisville—and until a few years ago it was maintained by missionary assistance. Finally it was able to assume entire self support on a rigidly economical basis, and it did so. For several years, therefore,

How may it be Cured?

Church Burned—Offering for Missions

it has been a self-supporting parish. Now, its church gone, it must begin at the beginning again. And this is the way it begins!

To point a moral would be the clumsiest ending of the tale. The incident preaches its own sermon to any who will listen.

By courtesy of the Bishop of Kentucky we append the resolutions of the vestry and congregation which accompanied their missionary offering when placed in his hands:

"JANUARY 15, 1912.

"To the Rt. Rev. Charles E. Woodcock, D.D.:

"WHEREAS, The congregation, known as the Church of Our Merciful Saviour, on the First Sunday after Epiphany, January 7, 1912, was sorely visited with a disastrous fire which rendered all helpless and left our beloved church in ruins, and

"WHEREAS, Since this visitation our hearts, though sorrow-stricken, have been softened with love one towards each other, and towards those far and near, who are likewise or worse sufferers; feeling that Almighty God hath spared us from a worse fate, and hath been kind to us, even in our affliction, by raising up amongst us generous and good-hearted friends to help and succor, and hath left us strength to meet bravely our condition and hopefully to continue the work for His Kingdom, be it

"Resolved, That our congregation give, of our mite and possessions, our first offering, this next Sunday, to our esteemed Rt. Rev. Father, Charles E. Woodcock, D.D., with the wish that he forward the same to the Board of Missions, Foreign and Domestic, for the purpose of rendering aid, however small, to the cause of Missions, Foreign and Domestic, among those who stand in need.

"Our Christian duty: though we stand in need ourselves we may help others.

"Vestry and Congregation,

Church of Our Merciful Saviour.

"(Signed) LEROY FERGUSON, Rector."

IT is a pleasure to welcome the first number of the *National Municipal Review*, under the editorship of our own collaborer, Clinton Rogers Woodruff. The *Review* is to be a quarterly publication of the National Municipal League, taking the

The "National Municipal Review"

place of the extensive annual reports formerly published by that organization. The first number consists of 180 pages, filled with intelligent discussions of municipal questions and reports of municipal enterprises and advance. The editor sums up "American Municipal Tendencies" in his annual report presented at the Richmond meeting of the League in November, reviewing the municipal happenings of 1911. Mr. William Dudley Foulke writes on "Effective Municipal Government: a Study of the City of Frankfort-on-the-Main." This, like several of the other leading papers, is the substance of an address made before the League. The careful news notes pertaining to cities and municipal legislation are among the best features of the magazine.

The *Review* is to be supplied to members of the National Municipal League, the expense being included in their annual dues of \$5.00. We take this opportunity to urge a larger membership in this organization on the part of men who are interested in reclaiming the American city. Among officers and councilmen of the League whose names are especially familiar to Churchmen, beside that of Mr. Woodruff, the secretary and editor, are H. D. W. English, Robert Treat Paine, Charles W. Andrews, George W. Guthrie, Rev. Charles N. Lathrop, John S. Bryan, and Frederic C. Morehouse. The National Municipal League has long been a power in the direction of better civic conditions.

ANSWERS TO CORRESPONDENTS

J. P. A.—The subscription of the English clergy prior to ordination, which also is repeated on the first Sunday in any church in which the ordained clergyman is afterward to serve, includes assent to the Athanasian Creed by implication, though not directly. The declaration to be made is as follows:

"I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer and of the Ordering of Bishops, Priests, and Deacons. I believe the Doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God; and in public Prayer and Administration of the Sacraments I will use the Form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority."

INQUIRER.—(1) A priest, being chaplain of a state penal institution, would be under no obligation to use the Prayer Book in the services of the institution.—(2) We know of no right on the part of the Bishop to intervene to compel him to do so nor (3) to prohibit a priest from accepting such a charge where the Prayer Book services are not used.

QUESTIONER.—One should speak of the Sundays *after* (not *in*) Epiphany and Trinity, but *in* (not *after*) Advent, Lent. Epiphany and Trinity Sunday are single days; Advent and Lent are seasons which include many days.

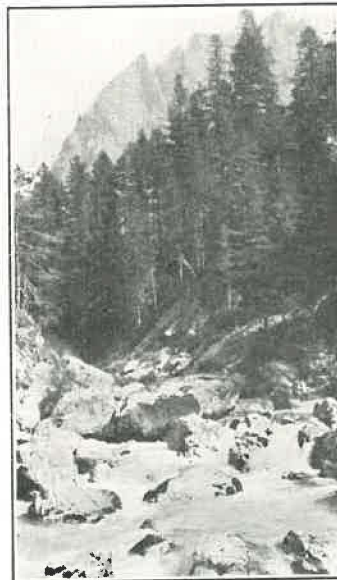
TRAVEL PICTURES

XIII.

OF all the roads in Europe, none can compare with the glorious new Dolomitenstrasse, which the Austrian government completed late in 1910. It runs from Bozen to Toblach, about a hundred miles through the heart of the Dolomites: past mountain tarns in whose deep blue waters the eternal snows are mirrored; amidst vast forests of larch and pine that seem primeval until one discerns here and there a ruined castle nine centuries old, uprearing its battlements above the tree-tops; over passes between gigantic peaks that impend threateningly from ten thousand feet of height; down long descents that whirl and wind like the *vol-plané* of an aeroplane; by rock-hewn tunnels whose windows frame incredibly beautiful pictures; through little villages (some of them dirty and slovenly, Italian fashion; others worthy of Tirol in their cleanly simplicity) with old-fashioned, comfortable inns that have not yet been wholly overshadowed by the grand hotels springing up along the route; under the guns of fortresses where kodaks are "most strictly prohibited"; along the narrow shelf that overhangs a profound valley descending almost vertically, but whose green walls are tilled, every square foot of them, or

given over to hay-harvesting; traversing wide upland meadows starred with autumn crocuses; and always matchlessly beautiful.

From Innsbruck one goes to Bozen over the Brenner Pass: not now on horseback or in carriages as for nineteen centuries, but by a comfortable express train, in about four hours, with entrancing glimpses of valleys either side, and castle-crowned crags beetling above the road. Half way is the ever memorable *Sachsen-Klemme*, where the gallant Tirolese defeated Lefebvre and his army in 1809, rolling artificial avalanches down the precipitous walls of the defile. Bozen itself goes back to Roman times; and its vineyards and orchards, sheltered from the cold by mountain-walls, are



A DOLOMITE GLEN.

evidence of Italy's neighborhood. The bright old city is thriving and picturesque, though too hot for summer or autumn visits. The fruit-market is a delight such as one rarely finds; and the long arcades, *Lauben*, such as one finds at Innsbruck and Lugano, are refreshingly clean and cool. The fourteenth-century gothic parish church, its west portal guarded by two red marble lions older than itself, uplifts a graceful, open spire two hundred feet above the Walther-Platz and its monument to the minnesinger, Walther von der Vogelweide. Castles look down from the heights above: Burg Karneid, and the twelve-centuries-old Burg Firmian being chief. But when one lifts his eyes to the hills and sees for the first time the sunset glow on the eastern peaks of the *Rosengarten*, all else seems scarcely worth notice.

The Dolomites, as all the world knows, are mountains of gray magnesian limestone, cold and bare enough where not clothed with ice, and worn by the weather into astounding pinnacles, chimneys, pyramids, towers, castellated summits, that seem to have been moulded by a Titanic architect. The highest summits are between ten and eleven thousand feet above sea-level; and there are wooded foothills and fertile valleys throughout the whole region of say ten thousand square miles. When the rays of the rising or setting sun touch the gray mountain-tops, all is transfigured: the world seems on fire! It is something like the Alpine-glow one sees on the snow-capped Jungfrau sometimes, but a deeper, richer, more empurpled tinge is spread over the Dolomites. Rose-gardens indeed they seem for the too brief period of the wonderful phenomenon.

I saw it at its best when, at 6 o'clock one bright September morning, I crossed the square to take my place in the motor-post for Cortina d'Ampezzo. Since the new road was completed, the Austrian government has displaced its old mail-coaches by handsome motor cars, seats in which are reserved at the post-

office for a very reasonable charge. One can book through, or stop off as he likes; but in the latter case there is always some uncertainty as to finding a vacant place when it is desired. Leaving Bozen so early, Cortina is reached at 6 o'clock, with a long halt for luncheon at Canazei. What a day of delight!

The autumn manoeuvres were on, and we had two or three handsome Austrian officers for companions, passing, besides, several encampments of troops who all waved cheerful greetings at us and looked like boys out playing a rather elaborate game. If that were all it was! I had the same feeling later, when I saw the Swiss soldiers bivouacking above the St. Gotthard. Taken as sport, it was doubtless good fun; but when I recalled that it might be deadly earnest any year, and that all these elaborate preparations tended to provoke war

down those abrupt hill-sides to reap or mow, I cannot conjecture.

Cortina di Ampezzo, in a wide, fertile valley, is the veritable queen of the whole district. There are vast mountains on every side, snow-covered or naked; but they are sufficiently far away not to seem threatening, and the immediate region is smiling and delightful. The long village street winds up toward Toblach, past the church with its fine detached campanile (rivaling St. Mark's, the proud Cortinese claim), with many good, comfortable homely inns and two or three large modern houses "frequented by English and Americans"—silly folk to flock together so! Myself, I recommend to you the Hotel Cortina, opposite the church, where you can eat out-of-doors on a terrace overlooking the whole life of the piazza, watch the moon



PORDOI, DOLOMITE ROAD.

rather than to preserve peace, I became more than ever a champion of disarmament and the Hague Tribunal.

AT CANAZEI we found the old order and the new side by side. There was a Grand Hotel, with liveried flunkeys, there at the foot of Sella; and the motor-post pulled up in front of it. All my companions (Germans and Austrians entirely) surrendered to the brass-bound portier and were led within, to a *table d'hôte*. I knew better! Across the valley, among evergreens, beside a little glacier stream, stood the *Gasthof Weisses Kreuz*, unpretending, primitive. Thither I went, alone; found a spotless little bed-room under the open roof-beams (it rented for one crown a night, say twenty cents), refreshed myself, ate and drank of the best, out-of-doors in the garden by the brook, breathed balsamic fragrance, chatted with the kindly old *Wirth*—and paid 40 cents for all! Returning to the motor, I heard bitter lamentations: "We paid ten crowns and rose hungry from the table!" one angry Prussian declared. Ah, the simple life is better every way; but unless you hurry, I fear you will find the *Dolomitenstrasse* lined with "Grand Hotels," and will have to search long for inns like that of the White Cross.

How the sonorous mountain-names thrill one! Marmolata, Cinque Torri, Tre Croci, Tofana, Pomagognon, Pelma, Sorapis, Croda Rossa, Cristallo and Cristallino, fifty more, each to its proper praise and own account. The Pordoi Pass is almost seven thousand feet high, and the long white road soars over it with scarcely an effort.

Of all the towns on the road, Piere-Buchenstein seemed most incredible. [It must not be confused with the more famous Piere di Cadore, Titian's birthplace, further south, over the Italian border.] The Sella group towers above it; and the traveller is astonished to find that the one long street of the village, so narrow as to be barely passable, is built out over a valley so deep that one shivers looking down from the rear windows of the houses. A lovely church lodges somehow there, and there is a comfortable hotel; but how the farmers ever venture

rise above the mountains, and talk with the gracious Marianna, niece of Sior Apollonio, your host, who is charged with the duty of seeing that the guests are well-served. Apollonio is the great name of this valley; there are any number of gentlefolk who bear it and have borne it for twenty generations. [Inn-keeping is an honorable profession in Tirol, and one sees the coat of arms of his host hanging above the office-door commonly enough.] Apropos, the old Castell di Zanna, seven or eight centuries old, just outside the town, is still in the hands of the family that takes its name therefrom; but part of that ancient structure is now an automobile-repair shop, the days of robber-barons having passed but the old instinct surviving!

IT WAS THE Nativity of the Blessed Virgin, and all the country-people came down from their mountain farms to keep the feast, brave in the quaint and vivid costumes which Ampezzo preserves still. Good, honest folk they were, with much dignity of bearing, and friendly smiles, but, for the most part, quite without beauty. Two little maids were caught unawares by my camera, one of them looking heavenward as if she saw a vision. After Mass, there were the usual noisy accompaniments of a *fiesta*; and I turned away from the crowd to explore for myself a wooded mountain-side westward. The path dipped downward, crossed a roaring torrent, and then climbed higher, ever higher,



TWO LITTLE AMPEZZO MAIDS.

through the most wonderful larch forest I ever saw. There was no undergrowth to choke the way and impede the view; it seemed as if all had been parked by some skilful gardener who knew how to conceal his art. Little pastures appeared, set round with trees, but themselves quite level and jewelled with meadow-saffron, its small purple flower almost carpeting the field as in early Italian pictures of Paradise. Further on, the long vistas of slender, graceful trees with their feathery branches, opened out magically; I should scarcely have wondered to see Our Lady herself, with bright angels and saints for a guard of honour, come down the green arcades, keeping her own festival in a place of such supernal beauty!

At last I reached a little lake, set round about with greenery, and reflecting the abrupt mountain-wall that towered a mile above it. A cottage stood there in the wood; and a beaming old *contadina* brought forth eggs and cheese and black bread for my refection. She spoke only Italian in the dialect of her region; and what little Italian I have is Tuscan. But we understood enough to be mutually pleased; and when I turned my back upon *Laghi Ghedina* and wandered down another way into the valley of Cortina, I felt as if I had penetrated into the very sanctuary of the Dolomites, and seen the central jewel there enshrined.

PRESBYTER IGNOTUS.

CANONICAL ANOMALY RELATING TO COURTS OF REVIEW

A SERIOUS anomaly relating to the choice of members of the Courts of Review created by General Convention was reported by a committee to the convention of the diocese of New Hampshire at its last meeting, and was the subject of resolutions by the convention and of an official communication therefrom to the other dioceses of the First (New England) Missionary Department.

It will be remembered that the canons constitute judicial departments, which are now of identical extent with the missionary departments, though canonically distinct from them. Courts of review, as appellate to diocesan courts, are canonically constituted for these several judicial departments. Up to the present time General Convention has elected the members of these courts on the nomination of the Bishops and deputies from the dioceses concerned. At the General Convention of 1910, however, the canon (30) was amended to provide that "each department shall prescribe the manner in which the Court of Review shall be chosen."

"But," says the New Hampshire committee, "the Judicial Department has no representative body, as the Missionary Department has. How is the Department to prescribe? Your Committee feel that it is important for the Judicial Department to find some means of expressing itself, and they think, if all the Diocesan Conventions of any Department should agree in authorizing their Representatives in the Missionary Council to act as their Representatives in settling also how Judges of the Court of Review should be chosen, such authorization, conferred by every diocese in the Department, would constitute a Representative Body, whose voice would be the voice of the Department."

Accordingly, on recommendation of this committee, the Convention by resolution authorized its representatives "at the next meeting of the Missionary Council of the New England Department to act as its representatives in dealing with the business of the Judicial Department, and particularly in prescribing the manner in which judges shall be chosen for the Court of Review, referred to in Canon 30, § IV, of, the Canons of the General Convention, and in the election of such judges."

It was further ordered that the resolution be communicated to the other dioceses of the Department, in order that these might take like action should they deem proper.

THIS EARTHLY LIFE, when seen hereafter from heaven, will seem like an hour passing long ago and dimly remembered; long, laborious, full of joys and sorrows as it is, it will then have dwindled down to a mere point, hardly visible to the far-reaching ken of the disembodied spirit. And thus death is neither an end nor a beginning. It is a transition, not from one existence to another, but from one state of existence to another.—*Selected.*

THE ONLY WAY to be patient, to be calm, to be ready for all effort and all endurance, is to hold in the soul the thought of the great truths of God, greater than any passing event or crisis. To live thus in the presence of eternal laws and lofty ideals is to have power and conquer.—*New Guide.*

DECLINE OF WELSH PROTESTANTISM

Figures Show Continual Decrease in Numbers of Leading Denominations

DEATH OF REV. W. H. HUTCHINGS, D.D.

Shocking Particulars of Murder of Rev. A. J. Douglas

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, January 9, 1912

ACCORDING to the *Times* newspaper, the official statistics of the four leading Welsh Protestant sects—the Anabaptists, the Calvinistic Methodists, the Congregationalists, and the Wesleyan Methodists—indicate that the tide has not yet turned in Wales; the decline in chapel membership, which began during the third year after the "Revival" in Wales, has not yet been arrested. The continued fall in the membership is attributed by these sects to the fact that the "Revival" reaction is still felt in many districts. The Bishop of St. Asaph, in a letter to the *Times*, supplements these Welsh Protestant statistics published by that newspaper with some details taken from the Year Book of the Welsh Calvinistic Methodists for the years 1907 and 1912. The Calvinistic Methodists are, he points out, "the most distinctively Welsh denomination and the most highly organized and centralized denomination in Wales." Their Year Book for the year 1907 shows that the total number of their full members in Wales and Monmouthshire was 172,493, and of their "hearers" or "adherents"—including children of every age and even only occasional attendants—316,193. Their Year Book for 1912 shows that there has been in this period a decrease in their full members of 5,500, and in their "hearers" of 2,001. The Year Book for 1907 gives their total receipts as £306,825 and for 1912 £293,866, or a decrease of £12,959. The chapel debts in 1907 amounted to £531,648, and in 1912 £689,374, or an increase of £157,726. It is observed that the "hearers" are not quite double the number of full members.

Then is given the total number of the full members of the four leading Welsh Protestant sects this year, viz., 504,656. The importance of these figures, the Bishop thinks, cannot be ignored. The population of Wales and Monmouthshire was at the last census (last year) 2,442,340. The important fact, therefore, stands out that the four leading Protestant sects in Wales and Monmouthshire, even on the most generous computation, fall short of half the population by no less than 211,858. Upon the evidence of these Welsh Protestants themselves we are left face to face with this fact, that of a total population of 2,442,340 there are left 1,433,028 wholly unclaimed by the four leading Welsh Protestant sects. To the Bishop these figures seem a significant warning that this is not the time to "weaken the one great and ubiquitous body in Wales which so far does not share in this general declension."

The Rev. Dr. William H. Hutchings, who only a few days ago resigned his canonry and chancellorship in the York Cathedral Chapter, and who was formerly Archdeacon of Cleveland (in the diocese of York), departed this life last Sunday morning at his rectory house in Kirby-Misperton, in his 77th year, after a long illness. He was a Devonshire man by birth, and was graduated at Oxford (Magdalen Hall, afterwards Hertford College) in 1857. After his ordination he was assistant curate of Bedminster, Bristol, till 1865, when he became subwarden, under Canon Carter, of the House of Mercy of the Sisterhood of St. John the Baptist at Clewer. He had held the rectory of Kirby-Misperton since 1884. He was chiefly known as a theological and devotional writer. He also published translations of a number of standard devotional works, and compiled the *Life and Letters of Canon Carter of Clewer*. May he rest in peace!

Details have now reached England of the sad tragedy in which occurred the decease of the Rev. Arthur Jeffreys Douglas at a Portuguese station on Lake Nyasa on November 10th. The authorities of the Universities' Mission to Central Africa at Westminster have issued a statement to the Church press in which they say:

"He was shot through the heart deliberately, and at close range, by the young Portuguese officer of the station, who was personally acquainted with him, had exchanged hospitality, and had time to know his character.

"There had been some dispute and negotiation over the detention

of one of the boats of the mission, whose crew had been locked up by the officer and the native captain flogged. The Bishop and Mr. Glossop went over upon the business. The negotiation was much encumbered by the difficulty of language, an interpreter being the only medium. The missionaries, however, understood that the officer had consented to the release of the crew, and while he walked with the Bishop to the beach, Mr. Glossop himself released them. Unfortunately in the doing of this some disorder occurred. The men got excited; they seemed to have laid hold of some Portuguese arms, and in order to prevent a collision Mr. Glossop showed a revolver. But the Bishop at once summoned them to lay down their arms at the feet of the Portuguese officer, and complete order was restored. In fact, the officer had gone on board the *Charles Janson* and accepted an offer that Mr. Glossop and he should go together in the ship to bring the matter before the superior Portuguese official at Mtengula. Unfortunately there arose a difference of opinion about the question whether the officer should take either the arms laid down or some armed companions (on this the accounts differ) and the officer again left the ship. When he had done so, he was seen running toward the Mission College, and firing two or three shots in its direction, whither Mr. Douglas had returned. When this happened, the Bishop, whose steamer was already a short distance from the shore, felt obliged to put back to ensure the safety of the ladies on shore and of Mr. Douglas himself. A boat was sent off under Mr. Ayers, captain of the *Charles Janson*, and the officer with a guard came down to the shore to meet it. At this moment Mr. Douglas came down the path from the College to meet Mr. Ayres. The officer turned, saw him, and raised his rifle and shot him dead at a few yards' distance. Mr. Douglas was unarmed, as were the party in the boat. The officer at once fled and the boat's party landed, took off the ladies and removed Mr. Douglas' body. All this happened under the Bishop's eyes. It is possible that some plea of panic may be made, but, if so, it was panic of a very causeless and inexcusable kind.

"Mr. Douglas had recently interfered on behalf of some native girls, and it is to be feared that this may have had something to do with this miserable tragedy.

"In any case, it is good to know that Mr. Douglas' painless end closed not unfitly a noble and courageous life.

"Whatever steps need to be taken in vindication belong to our Foreign Office, and we have reason to know that they have been prompt and vigorous."

It appears from a private letter received from Bishop Hine (Northern Rhodesia), who had arrived at Likoma on the day of the murder, dated on the following day, that there had been great troubles with this Portuguese official, who was quite young, and only resident about a month.

At Winchester Cathedral on Christmas Day alms amounting to more than £700 were presented in connection with the Keble Memorial Buttress now being erected on the south side of the Cathedral. This buttress is to be inscribed, "In Memory of John Keble." The sum appealed for was £576, and rather over £700 was subscribed. Of this £100 have been contributed by the Winchester High School for Girls.

I learn from a private source, in confirmation of the public report, that the Rev. Bernard Moultrie, rector of Christ Church, St. Leonard's-on-Sea, one of the foremost Catholic parishes in England, has been appointed to the wardenship of the Clewer House of Mercy, in succession to the Rev. G. S. Cuthbert whose resignation takes effect at Easter. The Rev. Mr. Moultrie would seem an ideal priest for the wardenship and to be a worthy successor of "Carter of Clewer."

J. G. HALL.

LIFE AND DEATH

"In a strait betwixt two" (Phil. 1: 23).

I.

Between the river and the sea
I stand with equal heart and free,
Nor do I fear to leave the verge,
Nor dread the dark and stormy surge.

II.

What time the distant hills grow dim
Beyond the river's sun-lit rim,
A Star shall rise upon the sea
To light the way that leads to Thee.

III.

Oh, Lord of Death and Lord of Life!
Whether Thou givest peace or strife,
Whether in Life or Death I be,
I know that Thou art there with me.

—CLARA DARGAN MACLEAN.

TRUTH IS always consistent with itself, and needs nothing to help it out.—Tillotson.

THREE CLERICAL ANNIVERSARIES IN NEW YORK

Clerical Union and Alumni of General Seminary and of Berkeley

CONGREGATIONS OF TRINITY PARISH HAVE SOCIAL GATHERING

Prosperous Year at Church of the Ascension

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St.
New York, January 23, 1912 }

HERE were three notable gatherings of clergy in Manhattan this week. The first was to celebrate the twenty-fifth anniversary of the "New York Clerical Union for the Maintenance and Defence of Catholic Principles." About seventy members, with Bishop Burch and Bishop Lines of Newark as guests of honor, had luncheon at the City Club on Tuesday, January 16th. The Rev. Dr. Arthur Ritchie, president of the club, was toastmaster. In a comprehensive speech he recalled the fact that there were but three men now living of the six who met informally in November, 1886, to consider the formation of such a society of like-minded clergy. The speaker also recounted the ways and means by which the society has done quiet but effective work in the good cause, and in the formation and affiliation of similar clubs in principal cities. Bishop Burch and Bishop Lines made sympathetic speeches and emphasized the value of clerical clubs in bringing lonely and isolated men together for that inspiration attending good fellowship. Other speakers, who brought greetings from the Clubs in their respective cities, were: The Rev. Gilbert R. Underhill of Philadelphia; the Rev. Frank E. Aitkins of Boston; and the Rev. William A. McClenthen of Baltimore. The closing address was made by Ben Greet, who appealed for a more active and sustaining interest on the part of the clergy, and Church people generally, in the work of those who in this day are striving for the integrity of the stage, just as the great and honored actors and actresses did in their generation.

On the evening of the same day an unusually large number of the Associate Alumni of the General Theological Seminary had a mid-winter reunion at the Hotel St. Denis, opposite Grace Church in the city of New York. The president of the association, the Rev. Dr. J. Nevett Steele, was toastmaster. Other speakers were as follows: the Rev. Professor Roper, Bishop-elect of Columbia, who described his new diocese and work as well as his pleasure in the fifteen years' work at the General Seminary; Justice Vernon M. Davis of the Supreme Court of New York, who spoke of the new and increasing interest of laymen in missions and Church extension as the fruition of patient and persevering work in the preaching and teaching of the clergy; the Rev. Dr. Frank B. Reazor, the Rev. James Goodwin; and the Rev. Dr. C. F. J. Wrigley. On motion, the meeting unanimously voted an expression of joy at the news that Dean Robbins, now abroad, has much improved in health, and that he will soon be at his post with renewed strength. A great many letters of regret were received. Among these were most kind and fraternal greetings from these alumni: The Presiding Bishop, Bishop Scarborough of New Jersey, Archdeacon William R. Thomas, the Rev. Dr. George R. Van De Water, the Rev. Edmund Banks Smith, the Rev. Professor Boynton, and from the acting Dean of the seminary, the Rev. Dr. Denslow. About twice as many alumni were present compared with the attendance at the experimental mid-winter reunion of last year. It was the consensus of opinion that one should be arranged for the winter of 1913. The Rev. John Keller, secretary of the alumni, reported 973 living and recorded in the catalogue, besides many non-graduating students. Of the 973 there were 634 living in the eastern states, New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia. The remainder are scattered throughout the country and are largely represented in the mission fields of China, Japan, Alaska, the Philippines, and one is at work in Persia.

The New York Alumni Association of the Berkeley Divinity School held the annual reunion on Thursday afternoon, January 18th, at the Hotel St. Denis. After luncheon the following officers were elected to succeed themselves: President, the Rev. Dr. William H. Vibbert; Vice-President, the Rev. Dr. Bernard Schulte; Secretary-Treasurer, the Rev. Melville K. Bailey. Dean Hart was present and made an interesting report on the condition of the school. Other speeches were made by Bishop Lines, the Rev. Theodore Sedgwick, Rev. Professor Lincoln of the California Divinity School, the Rev. Dr. Seymour, and the Rev. Clarence H. Beers. Letters of regret were received from Dean Hodges, Acting Dean Denslow of the General

Berkeley Alumni Meet

Theological Seminary, the Rev. Dr. Barry, the Rev. Dr. George M. Christian, the Rev. Dr. William W. Holley, and Professor Binney. A letter of greeting was ordered for Dr. Binney. There were twenty-six members present, and the function was most enjoyable.

During the past year the library has received special gifts from the Rev. Dr. Francis Goodwin and Mr. J. Pierpont Morgan, and has grown also from other gifts and purchases. The grounds and walks, especially about the chapel, have been put into better condition than before. Several gifts have been made to the chapel; the semi-centenary of its consecration was duly observed last March. The financial condition of the institution is good, and the income from investments, with gifts for the augmentation of scholarships, suffices for all necessary expenses; but a beginning has been made for the increase of the general fund, which is a real need. The whole life and tone of the school was described as of a true, devout, and practical character.

Trinity Church gave its first reception for all the parishioners of the mother congregation and the nine chapels of the parish on Thursday afternoon and evening in Trinity Mission House, Fulton street, a block west of St. Paul's chapel. The rector, the Rev. Dr. William T. Manning, received the guests and was assisted by the vicars, curates, wardens, and vestrymen. A steady stream of people from all walks in life entered the large building from the opening hour until the close of the function. According to the invitation cards, the purpose of the gathering was "to give an opportunity for the clergy and people of the parish, as a whole, to meet and know each other more closely." Members of the Sisterhood of St. Mary, working for many years in this downtown settlement, were everywhere about the house and graciously entertained the visitors with descriptions of their methods and successful work for the poor and deserving people of the great district. An exhibit of the work of the various guilds and societies of the Mission House was on view upstairs. Visitors were also shown the clinic department in the basement. Colonel William Jay, senior warden of the parish, who is deeply interested in this department of parochial charities, and Dr. Bennett S. Beach, the physician in charge, gave polite attention to the inquiring guests. There were 5,047 visitors to the dispensary last year. Tea was served by prominent women of the church and chapels, under the chairmanship of Mrs. Albert Delafield.

Among the many and varied agencies maintained in the parish for spiritual and social betterment may be mentioned: St. Cornelius' chapel on Governor's Island for the officers and men of the United States army and for the military prisoners in Castle William; the special work among the Germans connected with old Trinity; the Chinese Sunday school at St. Paul's chapel; the Italian mission work at St. Augustine's chapel; and the Armenian service at St. Chrysostom's chapel.

The congregation of St. Agnes' chapel, Trinity parish, are preparing for a reception in the parish house on the evening of January 31st, to observe the twenty-fifth anniversary of the wedding of the Rev. Dr. and Mrs. William Whaley Bellinger. To this, besides St. Agnes' congregation, the clergy and vestrymen of Trinity parish have been invited. Mrs. Vernon M. Davis, wife of Justice Davis, is in charge of the preparations.

The Church of the Ascension, Fifth avenue and Tenth street, never had so successful a year from a financial standpoint as the one just ended. The income of the parish last year was \$125,000. The year just closed also was the eighteenth anniversary of the introduction of the free seat system and the rectorship of the Rev. Dr. Percy Stickney Grant, who made that the leading condition when he came here from Fall River, Mass. This church is said to be the oldest place of worship on Fifth avenue. The parish was admitted into union with the convention in 1827. The support which it has received since it gave up pew rents is at least suggestive. The income of the parish last year was \$125,000, the largest in its history. The long list of names on the parochial staff, vestry, numerous committees, departments of work, and reports indicate the wide scope of activity.

It is announced that the House of Bishops will have a special service in the Cathedral of St. John the Divine on April 11th, and will meet for a business session in Synod Hall, to fill vacancies in the Missionary Districts made by death and resignation.

Ellen Whipple Hard, wife of Anson Wales Hard, died suddenly at her house in East Eightieth street, Manhattan, on Tuesday, January 16th, of pneumonia. Her husband is a member of St. Bartholomew's Church, where the funeral was held on Thursday morning. The interment was made in Woodlawn cemetery. The following unusual notice was printed in the daily press after the funeral notice:

"HARD.—MRS. ANSON W. HARD, January 16, 1912. I deeply regret her death. A noble, kind, Christian; a very charitable woman. A more kind, thoughtful employer could not be found. Her maid, Mary E. Broderick."

(Continued on page 435.)

CHRISTIAN SOCIAL UNION GOES OUT OF EXISTENCE

Finally Determined to Merge with the Official Commission on Social Service

LAST WEEK'S ACTIVITIES OF THE CHURCH IN PHILADELPHIA

The Living Church News Bureau }
Philadelphia, January 23, 1912 }

THE Executive Committee of the Christian Social Union met in the Church House, Philadelphia, on Monday, January 15th, and voted to proceed with the proposed merger with the Joint Commission of the General Convention on Social Service. A ballot of the entire membership, taken by mail during December, resulted in the approval of this proposition without a dissenting vote. The activities of the Union will be taken over by the Joint Commission, and the various diocesan commissions and its publications will be placed at the Commission's disposal. It was voted, however, to have bound a sufficient number of collected pamphlets to supply them to the library of each of the theological seminaries and some other of the Church institutions. The American Christian Social Union, which thus loses its life in a larger life, which it has helped to produce, was organized in 1891, to work along the same lines as the English Christian Social Union, which had been in existence for three years. Among the founders of the English society had been Canon Westcott, afterward Bishop of Durham, Canon Gore, the present Bishop of Oxford, and Canon Scott Holland. Bishop Huntington, Professor Richard T. Ely, and the late Rev. R. A. Holland, D.D., of St. Louis were the moving spirits in the American Union, and Bishop Huntington became its first president. Its simple but far-reaching platform was—

First.—To claim for the Christian law the ultimate authority to rule social practice.

Second.—To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.

Third.—To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.

The headquarters were at first in Baltimore, and later in Boston. In 1906 the Union was affiliated with C. A. I. L., but in 1907 the two organizations separated once more. The headquarters of the Union were established at Philadelphia, Mr. Clinton Rogers Woodruff was elected president, and the Rev. A. J. Arkin, general secretary.

A departure was made at the winter meeting of the Convocation of West Philadelphia, which was held at St. James' Church, Hestonville, on Thursday, January 18th, in the association with the meeting of a sale of work contributed by the women of the eighteen parishes in the convocation, with the object of helping St. James' to pay off the mortgage of \$6,000 on the parish property, which has long been a heavy burden upon a struggling work. Much interest in the plan was manifested, and the joint effort had the good effect of bringing together many of the workers of the West Philadelphia parishes, as well as increasing the interest in the general cause of Church extension in a growing district.

At the convocation service, Bishop Rhinelander preached a most helpful sermon. The rector, the Rev. W. H. Cavanagh, said Evening Prayer, and the lessons were read by Dean Gilberson. The Rev. H. M. Stuckert read at the evening session an essay on Sunday school work, which led to the appointment of a convocation committee to establish a joint class for teacher training.

On the second Sunday after Epiphany the Missionary Day for Sunday schools, there was a noteworthy service in St. James' church (the Rev. W. C. Richardson, D.D., rector).

The entire school assembled in the church at 4:45 P. M., when the special Service Leaflet as approved by the Bishop of the diocese was used. The service was choral. During the singing of the processional hymn the school marched around the church with their banners. In a short address the rector emphasized the fact that every penny of the offerings of the Sunday school went to missions and urged them to use the prayer that some one of their number might be called to carry the tidings to others.

The annual Requiem for departed members of the Confraternity of the Blessed Sacrament was held in Calvary Church, West Philadelphia, on Tuesday. The Rev. Charles L. Steel, rector of the parish, was the celebrant, assisted by the Rev. C. C. Quin of St. Clement's and the Rev. G. W. Lincoln of St. John Baptist's, Germantown.

Requiem for Departed Members

The Rev. Charles S. Hutchinson, rector of St. Clement's, preached the sermon.

The Sunday School Association of the diocese, at its meeting on the 15th, elected the following officers: President, the Bishop; First Vice-President, the Bishop Suffragan; Second Vice-President, Orlando Crease; Third Vice-President, John E. Baird; Recording Secretary, Clarence K. Klink; Corresponding Secretary, the Rev. Herman L. Duhring, D.D.; Treasurer, J. Lee Patton. It was announced that an institute for Sunday school teachers and workers would be held in the buildings of the Divinity School early in June. The supper served to the delegates in Cooper Battalion Hall was furnished by one of the classes of the Church of the Holy Apostles, as a means of earning money to add to its Lenten offering for missions.

On the Third Sunday after Epiphany, two Philadelphia parishes celebrated anniversaries: St. Matthias' kept its fifty-sixth (and the eighth of the rector, the Rev. C. Rowland Hill) and Good Shepherd, Kensington, its twentieth. On the same Sunday, at the Church of the Holy Apostles, the Rev. Crosswell McBee, rector of Lansdowne, preached the annual sermon to the Sisterhood of St. Mary of Bethlehem and the Girls' Friendly Society.

The Rev. J. Armisted Welbourn of Tokyo is spending several days in Philadelphia, and preached at St. Stephen's Church on Sunday morning, January 21st. St. Stephen's has just had a very narrow escape from destruction, when a disastrous fire on Market street came so close that the parish house was only preserved by desperate efforts on the part of the firemen, and was in fact damaged by water so that it cannot be occupied at present. The Rev. Mr. Welbourn was also one of the speakers at the Epiphany meeting of the Pennsylvania Branch of the Woman's Auxiliary on Monday, January 22nd, at old Christ Church. The Rev. Hugh L. Burleson also made an address at this meeting. Bishop Rhinelander presided.

The Men and Religion Movement was inaugurated in Philadelphia on Sunday, January 21st, by a mass meeting at the Garrick Theatre, in which Churchmen took a prominent part. Mr. George Wharton Pepper presided and the Rev. J. DeWolf Perry, D.D., led in the opening devotions. Mr. Edward M. Bonsall was chairman of the committee of arrangements. The address was by the Rev. Charles Stelzle of New York, who emphasized the social message of Christianity. Bishop Rhinelander has called a meeting of the clergy and lay workers of the diocese in the Church House, Wednesday afternoon, to determine how the movement may best be utilized in the parishes of the Church in this diocese.

The Rev. William C. Richardson, D.D., rector of St. James' Church, has been elected chaplain of the Dabney Maury Chapter of the Daughters of the Confederacy, which is composed of Philadelphia women. Dr. Richardson is a northern man, with no southern connections, which goes to show that the war is over.

THREE CLERICAL ANNIVERSARIES IN NEW YORK

(Continued from page 434.)

By the will of Mrs. Matilda F. Rhinelander, who died on January 12th, St. Luke's Hospital receives one-sixth of her residuary estate. This bequest is made in memory of the testator's father and mother, David Gotheal, and Charlotte B. Gotheal.

The annual meeting of the Church Temperance Society was held on Tuesday afternoon, January 16th, in the Church Missions House.

There was a public meeting at the Waldorf-Astoria in the evening. Bishop Spalding of Utah, the Rev. Dr. Stires, and the Rev. E. S. Rousmaniere of Boston made addresses. The Rt. Rev. Dr. Courtney presided and the Rev. Dr. H. P. Lyman-Wheton was secretary.

OUR MOMENTS of gloom are largely the creation of our own imagination. It is true we all have times of depression, but there is no reason why any man should go mourning through this fair world. If there is gloom within our hearts, it is because we are so far from Him who giveth songs in the night. The fact that we have opposition is not a cause for dejection. Poor, miserable weaklings would we be if everything in life were to flow on as smoothly as a summer sea. Trials have their uses. Storms clear the atmosphere, and so the tempests that beat about our souls help to strengthen them. Why need any one fear who trusts God? All this outward commotion does not affect Him. I have seen a shadow pass over the meadow, caused by a cloud coming between it and the sun, but the meadow was not changed, nor did it lose anything by the cloud. Let every man of clouded life look up and hear what God has to say. The Lord of all the earth will certainly do right. Suppose He does take your health or your friends, is He not able to compensate you? He is doing everything to make your life a happy one, and you should go through the years with a song on your lips.—*Selected.*

CHICAGO AS HOST

Preparing to Receive the General Board of Religious Education and the Board of Missions

VARIOUS HAPPENINGS OF LAST WEEK

*The Living Church News Bureau }
Chicago January 23, 1912 }*

THE Pre-Lenten weeks are very full of diocesan and general gatherings this year. The first meetings in Chicago of the General Board of Religious Education and of the General Board of Missions are naturally the centers of widespread interest, and the preparations for both (the second to come in February) have enlisted a great deal of effort on the part of both clergy and laity. The outline of the meeting of the General Board of Religious Education has already been given in previous letters, and the meeting itself, scheduled for January 23rd and 24th, will be reported as far as possible in our next letter.

In connection with the meeting of the General Board of Missions, on February 14th, plans have been made for sermons and addresses by many members of the General Board, in the churches of the city and diocese, on the Sunday previous, which will be Sexagesima, February 11th. Additional missionary meetings are being arranged for in possibly nine strategically located churches, in and around Chicago, mainly for Tuesday evening, February 13th, the addresses to be given by members of the Board, and the neighboring congregations invited to attend. There will be a dinner, to which both men and women will be invited, at the Auditorium, on Wednesday evening, February 14th, and on Thursday evening, the 15th, there will be, in some churches, missionary meetings similar to those of the Tuesday previous. The regular meetings of the three Sunday School Institutes, on the North, West, and South Sides, have been listed for that same week, and their evening sessions will in all cases be addressed by members of the Board. The February meeting of the Chicago deanery, originally set for February 13th, has been called for the week before, on February 6th, accordingly. In every possible way the Church in Chicago is doing her utmost to welcome and to signalize this notable event—the first meeting of the General Board of Missions outside the city of New York.

The annual report of St. Mary's Home for Girls gives the outlines of a very strong and helpful work. On October 1st, when the books closed, there were 94 children, including the infants, in the home, on Jackson boulevard, and during the year there were 78 children and infants received. The item which states that there were 199 children cared for during the year tells its own story of the large amount of transient and emergency help, as well as of the long-term assistance, given by this well-established home. Of these 199, there were 43 taken as free inmates, 93 children whose parents or guardians were able to provide full pay, while there were 93 for whom part pay was received. During the year a number of girls have outgrown the age limit for residence. Of these eight have gone out to domestic service, six others have been added to the staff of workers at the home and are receiving wages. There were 22 of the children baptized and 11 confirmed during the twelvemonth. The total receipts for the year have been \$12,458.51, to which must be added \$1,975 for the summer home expenses at Kenosha, Wis., during the vacation weeks of July and August. Nearly \$7,000 of the income for the support of the home in Chicago came from money paid for board, while \$3,500 more came from voluntary contributions. The new nursery at Kenosha, which is the latest addition to the summer home equipment, has proven of great value during the year. It accommodates about forty children, and has enabled the sisters to do much good during the warm weather among the little ones from Chicago. A new departure commenced during the past year or so is called "St. Mary's Guild." It is composed of the girls who have been residents of the home, and who are now at work. They meet every three months, and about forty were present at the first of these meetings. A number spent the night at the home, in order that they might make their communions at the daily Eucharist on the following morning. An increasing clientage of support for the home is registered each year, as the fine quality and steady growth of the work becomes more and more widely known throughout the diocese.

Though in the diocese of Chicago the Junior Auxiliary is a department of the Woman's Auxiliary, and carries on its work accordingly, yet the vice-president in charge of the Junior work has found it helpful to gather Junior officers from the various parish branches in monthly meetings at the Church Club rooms, for consultation and for the hearing of addresses and papers bearing directly upon their especial work. The January meeting was held on

Thursday, the 18th, and the speakers were Mrs. R. H. Wayman, who told of "The Girls and Women of Japan," and Miss Warren, whose theme was "The Indian Missions of South Dakota."

The ten or more sets of Missionary Lenten Lectures, provided by the General Board of Missions, and kept at the Church Club rooms for use in the Fifth, Sixth, and Seventh Departments, have proven of great value, and have been in constant use during the year or more since Chicago became their distributing point. They are placed in the charge of the Rev. J. E. Curzon, the secretary of the Fifth Department, and Mrs. Dingman, the custodian of the Church Club rooms, carries on the correspondence under his general supervision. The lectures cover the leading fields of the Church's missionary work at home and abroad, and each set of slides is supplied with its own type-written explanations, so that anybody can give the lectures, simply by becoming acquainted with the text and the pictures. The slides have been selected with the greatest care, and those who have used them are loud in praise of their attractiveness, artistic beauty and valuable information. Some of the Chicago parishes are already planning a weekly missionary lantern lecture, from this library, during the forthcoming Lent.

The Rev. Theodore B. Foster, rector of Emmanuel Church, La Grange, is devoting ten Sunday afternoon sermons during January, February, and March, to a course of lectures on the "History of the Christian Religion During the First Three Centuries." The two lectures already given have covered the period from the close of the book of Acts to the reign of Nerva. The interest in this valuable course has been general from the start. The lectures are given at the Sunday afternoon vesper services. On the third Sunday afternoon of each month the lecture is not given, as there is a special musical service on those Sundays.

Several of the Sunday schools in the diocese have "Executive Committees" consisting mainly of the children themselves, acting under the guidance of the clergy and the officers of the school. This committee at Christ Church, Woodlawn, is composed of one member from each class in the senior department, and it is charged with a good deal of work, such as visiting the sick members of the school, sending clothes to needy children, and deciding upon the programme for the monthly social given for the Sunday school—be it a play, a dance, or a "party." The extensive work of building the new church is being pushed by this parish with great enthusiasm. One of the most popular methods of raising the necessary funds has been lately adopted by hundreds of the communicants. It consists in the offering, on a certain Sunday in each month, of "one day's pay" per month, for the building fund. Red envelopes are used for this "red-letter-day" offering, and great interest is being aroused by the plan. The absolute need of a new church in Woodlawn is patent when one recalls that there are over 900 communicants in the parish, and that the present church building will hold but 400. The latter will become the parish house when the new church is ready for occupancy.

The new altar of Grace Church, Oak Park, which was dedicated on Christmas Day, was designed by Mr. John Sutcliffe, and is in the English Gothic style of the fourteenth century. The mensa is of Arkansas marble. There are eight tons of this marble in the structure of the altar. The whole is built on a slab of reinforced concrete, and supported by concrete piers standing on the solid ground, according to the ancient canon of the Church. The sculptured panels represent the Transfiguration, the Crucifixion, and the Ascension. The Tabernacle is lined with white silk and the door and frame are of bronze. The Altar is furnished with the Eucharistic and the seven-branched vesper lights.

The annual meeting of the trustees of Waterman Hall, the diocesan school for girls, was held at the Church Club rooms, on January 9th, and the treasurer's report showed the financial condition of the school to be most satisfactory, the enrollment taxing the utmost accommodations of the enlarged buildings. The election of trustees for the ensuing year resulted as follows: The Rt. Rev. C. P. Anderson, D.D., president; the Rt. Rev. W. E. Toll, B.D., vice-president; the Rev. A. G. Richards, secretary; the Rev. B. F. Fleetwood, D.D., treasurer and rector; the Rev. F. C. Sherman and Messrs. D. B. Lyman, Robert B. Gregory, George T. Dyer of Chicago, and Mr. C. S. Kilbourne of Aurora, members of the board.

The latest item of especial interest to Churchmen, concerning the religious atmosphere within the University of Chicago, is that a number of the young women who are students at the University, including several Churchwomen, have asked the Rev. Dr. John Henry Hopkins, rector of the neighboring parish of the Redeemer, to form a Bible class for college women, and to teach them at 3 p.m. on Tuesdays, in Lexington Hall, the book to be studied being the Acts of the Apostles. The class was organized on the 16th of January, with Miss Letitia Fyffe, a Kemper Hall graduate, as president. The class is one of several conducted under the general auspices of the Young Women's Christian League of the University, of which Miss Burton, the daughter of Professor Ernest D. Burton, of the chair of

Biblical Greek, is the president. The Rev. C. H. Young, rector of Christ Church, Woodlawn, has also conducted such Bible classes on the University grounds, during more than one recent season.

The January edition of the *Diocese* announces that the Rev. A. G. Richards, who has for the past two years or more been the very efficient editor-in-chief of this unusually able periodical, retires from this work, in order that he may devote himself wholly to

the leadership of the parish at Lake Forest, of which he has been the rector for over seven years. Fifteen hours' work a day has at times been necessary, in being both rector and editor. The Bishop has appointed the Rev. C. K. Thompson, rector of St. Alban's parish, Chicago, as his successor. The associate editors during Mr. Richards' term of office have been Bishop Toll, the Rev. G. W. Laidlaw, the Rev. E. H. Merriman, and the Rev. George Craig Stewart.

The Chicago Homes for Boys received nearly \$5,800 as the net profits of the opera given for the Homes' benefit on the afternoon of January 10th. This gratifying sum included the check for over \$1,600 from the prima donna, Miss Mary Garden, of which mention was made in a recent letter.

New Editor for "The Diocese"

Homes for Boys Gains by "Benefit"

TERTIUS.

JANUARY BULLETIN OF MISSIONS

NEW YORK, January 16, 1912.

CO January 1st, with four months of the new year gone, we have received toward the Apportionment from parishes and individuals, the Woman's Auxiliary, the Junior Woman's Auxiliary, and the Sunday schools, \$123,010.99. Last year from the same sources the receipts were \$126,936.20. It is interesting to note that the number of contributing parishes for 1912 is exactly the same number as for 1911, namely, 1,525. The parishes completing their Apportionment so far this year, 76, are 29 less than those of a year ago.

The appropriations, \$1,315,804.02, provide for the salaries of 31 Missionary Bishops now living, 2,500 workers, negro schools, Swedes, deaf-mutes, and in addition they assist 42 dioceses in the United States in some of their missionary work.

We know the Church loves its missions—there is plenty of evidence of this fact. We know the Bishops, presbyters, and workers love the cause, for they are all forgetful of themselves, and glory only in being instrumental in showing to others the life of the Son of God. We know that the offerings of those who remain at home come from the heart—that is what makes them so sweet. Each member of the Church is a missionary, and by making his contribution he extends his influence and personality over land and sea.

Very truly yours,

GEORGE GORDON KING, *Treasurer.*

THE KEY TO HEAVEN

In an old Franciscan cloister, far away in Germany,
Lay the Convent tailor dying; holy old lay brother, he.
Holy Brother Bonaventure, he had labored long and well;
On his bed, amid his brethren, lay he dying in his cell.
All the solemn prayers were uttered, all the sacred rites were given;
Spake the dying from his pillow, "Bring to me my Key of Heaven."
"Key of Heaven?—Call the Prior—" And the Prior quickly came,
Bringing to the sinking friar an old missal of that name.
Slow the dying head was shaken. "Key of Heaven?" Quick as thought
Crucifix and Rule and Chaplet to the monk in turn were brought,
All in vain—the brethren marvelled; what could be the Key he craved?
Surely such demand unusual was the plea of one who raved.
Last, uprose an aged friar, bowed obedience left and right,
From the nook beside the fire brought a something small and bright;
Brought it to the bed and placed it where they saw it through their tears.
'Twas the needle of the tailor, wherewith he had wrought for years.
Ah! to see the dim eyes brighten! Ah! to see the white lips smile!
Round the tool the chill hands tightened—broken words he spoke the while.
"Many years, old friend, we've labored—ev'ry stitch I made with thee
Was for God's dear glory taken—for the blest eternity.
Now, when life's last chords are riven, blessed needle!" soft he cries,
"Thou shalt be my Key of Heaven, thou shalt ope my paradise!"
On the instant fled the spirit. Smiling in his waxen rest
Lay the Brother Bonaventure, with the needle on his breast,
And the monks around him kneeling (startled at such swift release)
Question, with the deepest feeling, "Doth he truly rest in peace?"
"Brethren!" prays the weeping Prior, "May his end to all be given!
May the life-work of each friar, be, indeed, his Key of Heaven!"

—Selected.

NEVER LOSE an opportunity of seeing anything beautiful. . . . Welcome it in every face, every fair sky, every fair flower, and thank Him for it who is the fountain of loveliness; and drink it simply and earnestly with all your eyes. It is a charmed draught, a cup of blessing.—*Charles Kingsley.*

SOME WORK OF THE SISTERS OF ST. MARY

By M. G.

I.

FOR nearly fifty years the Sisters of St. Mary have done philanthropic and spiritual work, about which the people of New York as a whole know nothing. It is your privilege to know.

The Sisters give their services free of any remuneration to the House of Mercy at Inwood, New York City; St. Mary's Free Hospital for Children in Thirty-fourth street, New York; Fresh Air Work, Norwalk, Conn.; Noye's Convalescent Home for Children at Peekskill; Trinity Mission, New York; Seaside Home at Great River; St. Mary's on the Mountain, Sewanee, Tenn.; St. Mary's Orphanage, Chicago; all supported by voluntary contributions.

Two years before the first Sisters of St. Mary were formally professed, they took charge of the House of Mercy, an institution founded in 1854 by Mrs. Richmond for the shelter and reformation of girls taken from the streets of New York, and governed by a board of trustees, a body of priests and laymen of the diocese of New York. At first the house was situated in West Eighty-sixth street, but later the trustees sold this property and erected the present buildings at West 214th street and Bolton Road, where the Sisters still continue in charge of the work. Go and see it. The house contains dormitories and working rooms for one hundred and ten girls, with accommodation for the sisters and their assistants.

It was here I came to see for myself what was done. I found a large, roomy house overlooking the North River. Here fallen girls and women committed by the courts usually remain eighteen months to two years. The longer the time, the better the results. In the last few years about twenty have married happily and are living moral lives.

Each individual girl is worked with separately, taught to mend her clothes, etc., persuaded to tell her troubles, shown the error of her ways, and few return afterwards to vice. They find the sympathy they so often need.

The first cases, taken forty years ago, were old women, hardened in sin, such as are now sent to the Hudson Reformatory, but it is now quite full, I hear. The present inmates at Inwood are young, few over twenty-five. Their time is employed in the laundry; the younger girls do the work of the house, help in the cooking and sewing, and attend school every day. All receive religious instruction, but there are no classes that they are forced to attend so they take to it kindly.

As I walked through the House of Mercy there was a nice smell of soap and water that filled the air; it was all beautifully clean.

In the sewing room a sister sat quietly mending. Near was a girl with a face drawn and white who did not look over sixteen. She was huddled up in a forlorn little heap in an easy chair, idle. That morning at 1 o'clock she had arrived from the Night Court. This was Monday. Saturday night she had been arrested for soliciting on the streets, and had stayed all day Sunday in a cell. A sister received her at the House of Mercy, and quickly took her to a delicious warm bath, after which she was given a comfortable bed in a quiet room to herself, not to be disturbed, and left to sleep peacefully. What a change for her!

"She is resting to-day, she is exhausted," said the sister gently.

"Doesn't she have to work?" I asked, astonished.

"Oh, no, not until she feels able," was the reply. "We always leave them in peace for awhile to get used to the house."

We passed on to the kitchen, and my mouth watered at the delicious odor of hot bread, while the tidiness of the place gave me an appetite.

One girl who saw the awful consequences in an older woman's life of prostitution, remarked to a sister, "My! I'm glad you got *me* before it was too late!" How many they do get!

Divided from the house proper of the House of Mercy is St. Agnes' Home. Here the children from eleven to fifteen years live. Poor, miserable little girls they are, who have been mistreated, often by men whose close relationship should have been their protection. Under these conditions their homes are impossible, and this House is indeed one of Mercy for them.

The most pathetic among them was a tiny little girl, with large grey eyes and a white little face, who was only eleven years old, among the youngest in the medical records to become

a mother. She did not realize what had befallen her, and looked at me with a sweet, grave expression that was very attractive.

When the girls are discharged, the sisters find situations for them with comfortable homes, that they may not be stranded. Indeed if they are unhappy outside, they write and beg to return, as was the case this week. The sisters gladly welcomed the girl back, and even sent money for her travelling expenses. So efficient had she become under their training, that they will gladly pay her now to work in the house.

During the summer, this year for the first time, the House of Mercy closed their city home, where much needed repair was done, and moved all the inmates to a farm they had bought at Valhalla, near White Plains. Here the girls played games and worked out of doors, developing physically in a way the sisters said was wonderful. Moods and depression vanished and their superfluous energy worked off in violent exercise, leaving them much refreshed in mind and body. It shows, the Sisters say, that the House of Mercy should rent or sell their present home and move permanently to the country, that the inmates may enjoy this benefit the whole year round.

A section of the House of Mercy, quite separate from the girls' quarters, is known as St. Saviour's Sanitarium, into which are received ladies who have become addicted to the use of drugs or stimulants; here they are cared for without publicity, and while the physical infirmity is treated, every effort is made to strengthen the feeble will, and awaken a sense of moral responsibility.

In 1881 the sisters began to do general mission work among the poor in Trinity parish, New York City. This work has been supported by the society called "The Trinity Church Association." The fine Mission House at 211 Fulton street was built by it. The chief work of the Mission House is visiting and relieving the sick and poor; meeting guilds weekly, which to working girls is a great recreation as well as benefit; superintending the training of girls, and well they do it; assisting the clergy to prepare candidates for Baptism and Confirmation; investigating the needs of new families; instructing the children in the Church Catechism; and looking after people, both in the guilds and in their homes, as to their spiritual duties. The alms of the Church are distributed from the Mission House, and bring many visitors with requests of all kinds, as, for example, for pensions, groceries, coal, shoes, old clothes, situations for work, homes for orphaned and deserted children, doctor's visits, medicine, money to cross the ferry, food, "a couple of pennies to pay rent," money to keep up insurance, tickets to anywhere, assistance to find runaway husbands, etc. See how practical it is. The Ladies' Employment Society gives sewing to 100 women recommended by the sisters. They make the clothing distributed by the sisters to poor children of the Sunday school, and also underclothing for themselves, which they purchase at the cost of the material. The training school occupies a portion of the upper part of the house. There live ten girls, their ages varying from seven to seventeen years. Some of the children are full orphans, others have one parent, in every case unable to do anything toward the support of the child; from almost hopeless surroundings they are taken to be cared for, clothed, fed, educated, and trained as servants or for any special work for which they seem fitted. Think what a chance it gives them! Many of the past sets of trained girls come back to the Mission House with their little children, and it is not unusual to hear: "O Sister, those were our happiest days!" A physician is in attendance in the dispensary from 10 to 12 daily for the relief of the sick poor in the neighborhood. Visits free of charge may be made at the request of the sisters. During the afternoon these same rooms are occupied by the agent of the Down-Town Relief Bureau, to whom are referred special cases. An hour or so each week is spent in teaching the children useful knowledge of the varied duties of housekeeping, which they put to a practical test in their homes.

The aged communicants of the parish are provided with a home maintained by the Society of St. Elizabeth, and the sisters have the privilege of nominating the inmates. The system of allowing a greater measure of independence than is usual in regular institutions has been found to work well, and adds to the personal happiness of each. Indeed one of the oldest beneficiaries was found in tears the other day, and on being questioned, said that she was so old she was afraid she would not live to enjoy her comforts as long as she could wish. Each person has her own room where she can live as she has been accustomed and where her friends can visit her. She

has her own furniture, cooks her own meals, or, if she is not able to do so, is helped by one of the other inmates. All are now very feeble, and the help of a younger woman has been obtained for them. The society has cared for a number of outside beneficiaries, many of them needing nothing but sympathy, though in some cases the rent is paid for them.

Fresh-air work is conducted from June to September at Trinity Seaside Home, Great River, L. I. Fortnightly a party of seventy or eighty children is brought out from the city. Many women and shop girls are sent to summer homes to rest for as long as their vacations permit.

St. Mary's Free Hospital for Children was incorporated in the year 1870 under the laws of the state of New York for charitable works, for the medical and surgical care of the sick, maimed, and crippled children. The early hospital work was done with the limited accommodations which a private house provided. From time to time generous friends have made contributions, and the work is now carried on in the hospital and Wilkes Dispensary in this city, in St. Mary's Summer Hospital at Norwalk, Conn., and in the Noyes Memorial Home for Convalescents in Peekskill, N. Y. The annual cost of the work in all these departments is about \$38,000; the income from the endowment fund is about \$14,000; the remainder is made up by voluntary contributions. The first large donation to the hospital was a bequest of \$100,000 from Miss Mary Cooke, which enabled the sisters to enlarge the buildings and to introduce many modern hospital appliances. Later a mortuary chapel and dispensary on Ninth avenue were built by Miss Grace Wilkes. The sum of \$5,000 endows a bed permanently, and the contribution of \$200 annually supports a bed.

A reporter for a New York paper once spent a part of an afternoon at the hospital, and as he left, he met a little child at the corner, and while waiting for his car, asked if she knew what the pretty building was yonder. "Oh, yes," she replied; "that's St. Mary's. It's pretty inside, too. It's for we, only you have to be sick to live there."

The poorest children from most unwholesome surroundings and from irresponsible parents are brought into the hospital, and it becomes to them a happy home. The bright, sunny wards, decorated with flowers and pictures, are most attractive. The children have playthings. The nurses who help the sisters in their work are trained in the institution. The medical staff includes many eminent physicians who give their services.

I went there one day to see a Russian child, committed there by the Children's Society for treatment. The cruel step-mother had beaten and starved her, forced her to carry heavy weights up many flights of steps until her little body was dragged out of shape, for she was only about ten years old. One day in a fury this unnatural woman seized a kettle of boiling water and poured it over the child's head. The burns all over her were so frightful that the little girl was quickly removed to St. Mary's. When I spoke to her gently, she looked up at me with the terrified, wild expression of a hunted animal, and crouched down in bed. It was horrible. She had no human expression in her face.

I did not see her again for three months and then I scarcely knew her. She was dressed and walked about, said "Yes, ma'am," shyly but with a friendly smile when I asked her if she was better. She was tamed and cured. The gentleness of the sisters had won her confidence, and in spite of her fearful sufferings, she was a different child.

The hospital is kept open through the summer for both medical and surgical cases, but as many as possible of the children are taken to the summer hospital at Norwalk, where, in the pure country air, they may recruit their strength after some operation. The summer hospital is built with spacious piazzas, and the children are kept as far as possible out of doors, those disabled reclining in invalid chairs on the piazzas, the stronger ones playing merrily in the fields around.

[Concluded next week.]

HAVE YOU ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great portion of His time simply in making people happy, in doing "good turns" to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.—*Drummond.*

NOTHING will be mended by complaints.—*Johnson.*

THE KEY OF INDIA

BY IRWIN TUCKER.

IN the last few weeks the attention of most of the civilized world has been directed toward India, where for the first time in history the British Emperor has gone to be crowned. Ever since the British occupation until now, the Durbar has centered round the person of the Viceroy.

Why is it that the British monarch has thus for the first time set foot in the Oriental country over which he reigns? Richard Barry, an English journalist of some note, gives the answer in an article published in the New York *Sunday Times* of December 3rd. It is, he says, because England is afraid of losing India, and is making her greatest play to hold that strange country's allegiance by a show of splendor and military power which would overawe the malcontents.

Be it remembered that the whole British Empire in India is maintained by 1,500 men composing the Government and 65,000 men composing the white army. These few and scattered white men control a population of nearly 400,000,000. Should India take it into her head to rise as Japan and China have done, the British Empire in India would vanish like a cobweb.

And this idea is penetrating the head of the Indian. The Swadeshi movement, the Kali movement, the Arya Somaj movement, are raising the cry of "India for the Indians!" and tens of thousands are listening. England's own policy has been to encourage native self-government. As a result, her pupil is growing unmanageable.

Now the British Church in India is a part of the British government in India. That forms the most tremendous obstacle the Church has to contend against. Her Bishops are officials of the white man's government;—that fact is indelibly impressed on the Indian mind. There are no Indian Bishops, there are not a very great number of Indian priests. As a consequence, when the British government goes, if it does go, the British Church is very likely to go with it. Every weakening of the British government means a weakening of the British Church.

Yet the Anglican communion is the only organization which can meet conditions in India. It has a principle of unity, which the warring sects have not; it has a principle of nationality, which Rome has not. Furthermore, Rome's influence is greatly hampered by the fact that it has recognized the caste system, and its converts remain split up into their innumerable strata, instead of being welded into one brotherhood.

British Bishops themselves acknowledge the insufficiency of their powers to convert India. Bishop Lloyd, in his tour around the world, met a number of the English Bishops who told him that they would welcome the establishment of an American diocese in India, for American methods and American adaptability are badly needed.

Now one note stressed by the Edinburgh conference was that of development of the native churches. That no land can be converted except by its own people, seems an assured result of scientific missions. Unless, therefore, an Indian Church can be established, it is vain to hope for the conversion of India.

There is a native Indian church, which has proved its capacity for self-government and self-maintenance during nearly two thousand years. Before the Nestorian missionaries reached India in the fourth and fifth centuries, Christianity existed there. Thomas of Cannaneo, the Syrian merchant who induced the Indians to accept Nestorianism, found Bishops, priests, and faithful in a long-established community on the Malabar coast. Its present membership is about 400,000.

This Church has offered to the American Church an opportunity. It is the sending of an American priest to preside over one of its official seminaries—the Mar Dionysius Seminary at Kottayam, Travancore, South India. In view of these facts, it seems as though the American Church is being offered the key which will unlock India to the Catholic faith.

There are political difficulties to be met, national and race antipathies to be overcome, perhaps doctrinal errors to be corrected. But all these things only make the task more worthy of men of God.

The invitation came to the General Theological Seminary. A society was formed there, under the title of the Society of St. Thomas—taking this name because the Church of Malabar traces its descent to the Apostle Thomas. Its purpose is to study the Church of Malabar, to find what can be done toward helping it meet the conditions of its new day. The president is the Rev. H. M. Denslow, D.D., acting Dean of the General

Theological Seminary. Its secretary, to whom communications should be addressed, is Mr. Irwin Tucker, at the Seminary.

The man desired for the post, according to a recent letter from Mr. E. M. Philip, English secretary to the Metropolitan of Malabar, is an "American priest of pure High Church Catholic school." This is specified because the South of India suffers much from Evangelical sects of the type of the Keswick Convention, Salvation Army, and similar emotional kinds, whose one idea seems to be the destruction of all that the Church of India has held sacred through its twenty centuries. This American would have to be supported from this country.

Correspondence is being maintained by the Society with the Anglican Bishop in Travancore and Cochin, who seems not opposed to the plan, although there are details yet to be arranged.

Extracts from various current periodicals are given here, to show how the opportunity offered to the American Church may be regarded in the light of similar undertakings elsewhere.

From a letter of the Rev. J. G. McGillivray, in the April, 1911, quarterly of the Archbishop's Mission to Assyrian Christians. This mission is doing just the work that might be done in Malabar:

"The first impression of a newcomer on reaching his Assyrian post is a profound conviction of his previous gross ignorance of the Eastern Churches and all that concerns them. We have a sort of hazy notion that the 'once glorious Churches of the East' were practically annihilated by the Mohammedan conquest. We know that there are Christians in Armenia, because we have all heard of the Armenian massacres. But beyond that, we think that Christianity in Asia has long since been wiped out. Now it is time that such utterly erroneous ideas should be corrected. Besides the Armenian Church, whose members are numbered by the millions, there are the Orthodox Greeks, the Jacobites, the Nestorians, and the three bodies that have separated from these and submitted to Rome, with the Maronites: great communions spreading far and wide throughout the Ottoman dominions.

"Again, there are signs on every hand that these Churches of the East are beginning to wake up. They are demanding education. They want to understand better the meaning of the Faith. They want, above all, an educated clergy.

"Now from all this what follows? It follows, surely, that here is one of the greatest works to which the Church of England is called in this generation. I say the Church of England, because I believe the Church of England alone can do the work. The Romanists on the one hand and the American Presbyterians on the other, have tried and failed. They have failed because they worked on their own lines, aiming merely at making proselytes to their own systems. We, I think, can do things better, because we can better sympathize with the position of these ancient Churches, a position in many ways like our own.

"Like the Church of England they are free national Churches, ancient branches of the Church of Christ, proud of their ancient traditions, clinging to their primitive and Apostolic ministry.

"The work, then, is ours, and the sooner we wake up to this duty and put our whole strength into it, the better. We have begun to wake up in our duty to the heathen. Let us wake up now to this still more urgent duty, our duty to our fellow Christians in the East. What we have to do is not to proselytize, but to work upon them from within. Leaving their ancient traditions and beautiful old rituals undisturbed, we have to educate them, help them to realize the meaning of their faith, give them new hope, new strength, new life.

"And then what will be the result? Humanly speaking, is it not certain that when once these ancient Asiatic Churches are thoroughly awake, they will become the most powerful instruments of the Holy Spirit for the conversion of the rest of Asia for Christ? Asiatics will bring home the truth to Asiatics, as Europeans can never do. It is not, then, for their sakes alone that we must do this work, it is for the sake of the millions yet in darkness in the countries beyond.

"Three months ago I had great misgivings about leaving urgently needed work in a great English town to throw in my lot for a time with an obscure community of Eastern Christians. Here on the spot, the last traces of such misgivings have entirely vanished. I am entirely convinced that here is by far the greatest and most urgent work which the Church of England has to do in this generation, for the evangelization of the world; and I pray continually that many more workers may be found to come and labor in this portion of the Master's vineyard."

An acquaintance is kept up between the workers among the Syrian Christians in Persia, where Dr. McGillivray is, and the Church of Malabar; for that also is Syrian, and is in communion with the Patriarch of Antioch. The Church of Malabar is in two divisions, known as Reformed and Jacobite, whose strength is relatively 150,000 and 250,000. The head of the Reformed section of the Church knew the Rev. W. H. Browne, for years head of the Assyrian mission; and on his death com-

posed a touching tribute, published in the same number of the Assyrian Quarterly as that from which the above is taken. It is called:

"A SYRIAN TESTIMONY.

"TIMOTHY, SOJOURNER AND BY THE GRACE OF GOD METROPOLITAN OF MALABAR AND INDIA, TO THE HONOURABLE EDITOR OF THE MAGAZINE OF THE ASSYRIAN MISSION, PEACE.

"Not alone from my friendship for you do I ask you to translate these paragraphs, but also in memory of him whose memorial will be blessed among us and you, who was beloved of us and from you; to wit, the late Doctor William Henry Browne.

"Dr. Browne in his quiet work did two great things: the greatest and most necessary, though not yet finished altogether, was the removal of the great black stone of offense in the minds of the English in regard to our Church, that it is heretical, which God forbid! for he had the courage to declare that this was not true. And as far as I know I can say that he did all that lay in his power for us; and so he is worthy to be loved, and we must never forget him. Need not that I throw doubt on the distressfulness of our condition, so I can say that I rejoice that he died in our midst, in especial that he thought well of the faith of our Church. I doubt not that the Church of England can easily fill his place with another person and another name, but alas! how difficult for another leader to fill his place in the heart of the Syrians.

"It will be pleasant to conclude with a Madrasa which befits both friends, him and the Syrians.

"(ANTIPHON):

May the Lord whose cross thou didst confess;
give rest to thy spirit, O our Brother.
And when He cometh in great glory; may He give thee joy
with Him in His kingdom.

"(VERSES):

O our Brother, depart in peace; the Lord be with thee.
May the cherub that guardeth Paradise: open the gate before thee.
In the service wherein I have served with thee: let not my love
be forgotten by thy love;
And when ye stand in the sanctuary; remember me in prayer.

"TRICHUR, West India, November 22 (Eastern), 1910."

This statement, that the faith of the Syrian Church is not heretical, is strongly borne out by the Liturgy of St. James, which is most in use among them. The Syrians of India are sometimes said to be Nestorians, sometimes Monophysites; and as the tenets of these bodies are directly opposed, between the two the Malabar Christians seem to strike a pretty fair average.

The Liturgy of St. James, which seems to be the one generally used, has for its consecration prayer, after the words of institution:

"Thus truly did the Word of God suffer in the flesh, and was sacrificed and broken on the cross; and his soul was separated from his body, though his divinity was in no wise separated, either from his soul or from his body; ✠ and he was pierced in the side by a spear ✠ and there flowed from it blood and water, a propitiation for all the world: ✠ and his body was stained thereby. ✠

"And for the sins of the circle of the world the Son died upon the cross. And his soul came and was united to his body; and he turned us from a left-hand conversation to that of the right hand; and by his own blood he reconciled and associated heavenly things with things of the earth, and the people with the peoples, and the soul with the body. And the third day he rose from the tomb; AND IS ONE EMMANUEL, WHICH IS NOT DIVIDED, AFTER THE INDIVISIBLE UNION IN THE TWO NATURES. This we believe, this we confess, this we affirm. And this body appertains to this blood, and this blood appertains to this body."

The sentence in capitals seems to be a vigorous protest against the Nestorian heresy, rather than the addition of any Monophysite tendency.

As evidence of what may be done with these people, the following is a brief extract from a lengthy article in the *Missionary Review of the World* for September, 1911, page 684, in an article entitled "Syrian Christian Convention at Maramana, Travancore." The convention in question is held annually, and has been for the past fifteen years. It is held in a huge "pundal"—or great booth—erected on a sandbank in the middle of the Pambar river. The pundal was more than 200 feet long by quite as many broad, and could seat, by actual count of one of its many sections, 18,000 people.

"The convention meetings began on Sunday, March 5th, and consisted of two general meetings daily, with smaller meetings in between. The morning meetings were given up to Bible readings and the evening meetings were of a more general nature. By Tuesday probably 10,000 or 12,000 people were present, and the number increased until Sunday, when the huge pundal was crowded to its utmost capacity with 18,000 Christians, and hundreds of Hindus stood round the edge. The people were summoned to the meetings by means of gongs, which were sounded an hour and a half before the meeting began. The sound could be heard a long distance up and down the

river, and on either side. On one platform the Metran, or Metropolitan Bishop, of the Reformed party was seated, on the only chair there was, dressed in a gorgeous robe of red silk with a belt of gold. He was accompanied by some of the cattanars, or priests, and the vicar-general, who seated themselves on the floor of the platform. The speakers were accompanied by thirty or forty cattanars, all alike seated on the floor of the second platform.

"The closing day of the convention was Sunday, March 12th. The punda was crowded both morning and evening with a large congregation, three times as large as that which fills the two large tents at Keswick—18,000 in all. The attention throughout was most marked, and at the close, when Mr. Walker led in prayer, the whole company spontaneously broke out in audible, simultaneous prayer, thus giving audible expression to the depth of feeling. This continued for fifteen minutes, and then ceased. Mr. Walker then prayed, and the Metran followed with the Lord's Prayer and the benediction, and in a few minutes the sand-bank was one mass of white-robed people, wending their ways in every direction to their different resting-places."

This was the Reformed section of the Church, formed largely as the result of the teaching of English Evangelicals. Strange things are recounted as a result of this Reformation spirit. For instance the Church Missionary Society's report for 1908, in the report for the diocese of Travancore and Cochin, says:

" . . . Revival meetings were held in several parts of Travancore. Certain of them, unhappily, were marked by objectionable features. Miss I. A. Baker, of Kottayam, while testifying to the earnestness of the preacher, a young man belonging to the Reformed Syrian Church, mentions a report which had reached her ears to the effect that after some of his addresses he invited all the men and women to "dance together for joy" in public; and that he thought he had the power, by the laying on of hands, to give the Holy Spirit to any one; and the Rev. W. A. Stephens, of Pallam, speaks of certain extravagances which had come under his observation."

The Church Missionary Society Bishop, the Rt. Rev. Charles Hope Gill, is, however, on quite friendly terms with the Syrians.

These extracts serve to show something of the condition of affairs in South India. The opportunity is ripe for the American Church to lend a hand in awakening what may be the greatest spiritual force in the world—the slumbering spirit of India.

THE CHINESE PRESIDENT

TO ALL CONCERNED with the promotion of Christian missions in China it is a matter of special interest that Dr. Sun Yat Sen's Christian belief, of which he has never made a secret, has been no obstacle to the exercise of the immense influence which he exerts over millions of his fellow-countrymen. It was while he was on his way to attend service at St. Martin's Church that the attempt on his life was made by the officials of the Chinese Embassy in London. He was born at Fatsan near Canton, and is the son of a Chinese evangelist. He is a fully qualified medical doctor. He, more than any other single individual, is directly responsible for the revolution which has taken place in China, and to his moderating influence is probably due the friendly spirit in which the revolutionaries have treated Christian missionaries and all Europeans. To an interviewer Dr. Sun Yat Sen recently said: "Our greatest hope is to make the Bible and education, as we have come to know them by residence in America and Europe, the means of conveying to our unhappy fellow-countrymen what blessings may lie in the way of just laws and what relief from their sufferings may be found through civilization." We are far from desiring to see the progress of Christian missions accelerated by any direct influence to be exerted by the new government in China, but it is a cause for thankfulness that the liberation from misrule of this great nation should be brought about by one who is glad to call himself a follower of Christ.—*The East and the West.*

GOD IS TOO WISE not to know all about us, and what is really best for us to be, and to have. And He is too good not to desire our highest good; and too powerful, desiring, not to effect it. If, then, what He has appointed for us does not seem to us the best, or even to be good, our true course is to remember that He sees further than we do, and that we shall understand Him in time, when His plans have unfolded themselves; meanwhile, casting all our care upon Him, since He careth for us.—*Selected.*

LET US TAKE CARE never to suppose that the blood of the cross was needed to make God love us, to appease His vengeance, or to wring from His unwilling hand an edict of redemption. The love of God lay behind the cross. Jesus was God—"God was in Christ reconciling the world unto Himself." The Father does not love us because Jesus died, but Jesus died because the Father loves us.—*F. B. Meyer.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor
at North American Building, Philadelphia

SOCIAL SERVICE WORK IN IOWA

THE Social Service Commission of the diocese of Iowa, established by canonical action of our last diocesan convention, has begun a comprehensive, aggressive, and practical campaign. Their plan is to send bulletins to the clergy and laity in the diocese, the first of which has been mailed. This bulletin encloses the report of the Long Island Social Service Commission, and particular reference is made to the list of books on the various phases of the social problem. The first suggestion of the committee is that each clergyman call a meeting of the men of his parish for the consideration of the whole question of "The Church and Social Service." The Commission has asked for investigation of conditions in each community by such a parish organization, and requests answers to the following questions:

1. What are the general moral conditions among the young people? Among high school students? In the grades?
2. What are the amusements most popular among the young people? Is the moral standard of these amusements high or low?
3. What are the churches of your community doing to furnish legitimate amusement for young people?
4. What is the opportunity for a parish house in your parish? Are the public schools used as social centers?
5. What is the condition of your county and city jails? How are the prisoners cared for? What is the cost of maintenance? Do your judges take advantage of Iowa's new parole law? With what result?
6. Employees. What salaries are paid clerks? What is the proportionate number of women clerks to men clerks? What are their relative wages? What is the labor situation in your city?
7. Does your library furnish a good selection of books on Social Questions?
8. What can you tell us of the dance halls? Are there gambling joints in your city? If you have open saloons, do they obey the law? If you have no saloons, what is the state of the liquor business? Please give what information you can as to the extent of prostitution.
9. What are the moral conditions among college students?
10. What special problem does your community present?

The expenses of the Commission will be met by offerings of the various parishes.

THE MEN AND RELIGION FORWARD MOVEMENT

Here is the way the campaign leaders of this movement are following up their winter's work in Philadelphia. This card goes to those who have been identified with the work:

- "WHAT—The Eight-Day Campaign of the Men and Religion Forward Movement in Philadelphia.
- "TIME—January 20th to 28th.
- "PURPOSE—To present the best methods for creating higher efficiency on the part of Men in the Church.
- "NATURE—Educational and inspirational institutes and platform meetings on the five phases of the work, conducted by teams of experts now touring the country.
- "PLAN—Public Mass-Meetings for Men—Sunday afternoons, 21st and 28th, and Monday evening, 22nd, Large Supper.
- "Two-Day Convention—Tuesday and Wednesday, January 23rd and 24th, presenting a comprehensive view of whole movement. Registration fee, \$1.
- "Institutes—Four successive conferences on each line of activity, on Tuesday, Wednesday, Thursday, and Friday, at 4:30 P. M., in central part of the city.
- "Platform Meetings—Each branch of work will be presented by visiting experts in ten sections of the city on five successive nights. Attend meetings nearest home.
- "Older Boys' Convention—Friday, the 26th, 4:30 P. M., to Sunday, 28th.
- "Local Church Meeting—Monday, January 29th, to conserve results.
- "COST—Generous spaces of your time.
- "The price must be paid or a unique opportunity will be lost to the Church."

THE MASSACHUSETTS WORKMEN'S COMPENSATION LAW

was brought before the Supreme Judicial Court of the state before it was enacted through an order of the Senate that the opinion of the justices be required on the questions of law as to whether the bill then before the Senate was, first, in conformity with the provisions of the state constitution which requires that property shall not be taken from a citizen without due process of law, and, second, whether it was in conformity with the fourteenth amendment of the federal constitution. The court held in its opinion, rendered July 24, 1911, that the rules of law relating to contributory negligence, the assumption of risk, and the effect of negligence by a fellow servant were established by the courts and not by the constitution, and, therefore, the legislature might change or do away with them altogether as defences: and that, taking into consideration the non-compulsory character of the proposed act, there was nothing in its provisions which violated the fourteenth amendment to the federal constitution or which infringed upon any provision of the state constitution with regard to the taking of property without due process of law.

THE "DEPARTMENT OF CHURCH AND COUNTRY LIFE"

has prepared a survey blank for the use of trained men only, for survey work in rural communities. During the past year surveys have been made in central Pennsylvania, Illinois, Indiana, and Missouri. The results obtained are put in graphic exhibit form, and this is used in all kinds of gatherings where it is desired to present the work in a striking way, supplementing addresses or lecture courses. For example, this exhibit was given at the National Corn Exposition at Columbus last winter, at the Presbyterian General Assembly in Atlantic City, and during the summer at several summer schools. A part of it has recently traveled far west, to the National Conservation Congress in Kansas City, where Dr. Wilson gave an address, and also to the International Dry Farming Congress in Colorado. It has also been used in Memphis, where a country life conference was held in November. Aside from this the department will get out this winter in printed form a digest of each survey, illustrated by line drawings of the charts and statistical tables.

"PREVENTION AND REPORTING OF INDUSTRIAL INJURIES" is the title of the last number of the *American Labor Legislation Review*. It contains an account of the very interesting conference held in Chicago last September and mentioned at some length in these columns. This meeting, which brought together two hundred experts, discussed first, the scientific prevention of industrial accidents, second, the uniform reporting of industrial injuries, and third, the introduction of labor laws through state commissions. All the papers on these subjects and the discussions thereon are set forth at length in this number of the *Review*.

PRESIDENT TAFT'S views on the eight-hour laws were set forth fully and clearly in a message in these words:

"It seems to me from the past history that the Government has been committed to a policy of encouraging the limitation of the day's work to eight hours in all sorts of construction initiated by itself, and it seems to me illogical to maintain a difference between Government work done on Government soil and Government work done in a private establishment, when the work is of such large dimensions and involves the expenditure of much labor for a considerable period, so that the private manufacturer may adjust himself and his establishment to the special terms of employment that he must make with his workmen for this particular job. To require, however, that every small contract of manufacture entered into by the government should be carried out by the contractor with men working at eight hours, would be to impose an intolerable burden upon the Government by limiting its resources of supply and excluding altogether the great majority of those who would otherwise compete for its business."

PLANS ARE IN PREPARATION "to boulevard" the Janesville Road from Milwaukee to Madison, a most interesting development both in the direction of rural improvement and of better means of inter-communication.

THE CITY that might be—the city that ought to be—this is the object of our vision, and this city is coming as fast as we make room for it. For just as soon as the people begin to believe in a city like this, it will be here in all its glory.—*Washington Gladden*.

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.

WORK AMONG COLORED PEOPLE

To the Editor of *The Living Church*:

UNCONSCIOUS harm is often done our work among colored people by inaccurate statistics, as well as by the language used in speaking of this work, employed by some who, in writing or speaking of the same, show their real ignorance, both of the people and the nature of the problem. I have before me the *Sunday School Leaflet*, issued by George W. Jacobs & Co., Philadelphia, and among the things that the children of my Sunday school are expected to read and study to-morrow is the following:

"(2) Among the Negroes. This race numbers over nine millions, or more than one-tenth of the population of the United States. Our Church has not done her duty to them, and to-day only ten thousand of them are communicants in our Church; but we are seeking now, especially by industrial schools, to win them for Christ and train them aright."

As a matter of fact, there are more than twenty thousand colored communicants in exclusively colored congregations, in the United States, to say nothing of that very large number in white congregations throughout the North and West.

Again, while I have nothing but hearty commendation for our industrial schools, yet such, as a matter of genuine fact, constitute a very small factor in Church extension among the colored people. We are doing a great deal of good through our schools in helping the lives of the colored people generally; but the schools, as now conducted, as an agency in actual Church extension, are of far less importance than the ministry of the Word and faithful pastoral work. If one will take the time to study the facts in the case closely, he will certainly see the matter in an entirely different light from which it is usually made to appear by the emphasis placed upon the work of the American Church Institute "for Negroes," to the detriment of the normal and natural work of the ministry, for all races and for all times.

GEORGE F. BRAGG, JR.

Baltimore, Md., January 13, 1912.

RATIO BETWEEN WAGES AND VALUE OF PRODUCTS

To the Editor of *The Living Church*:

ON page 196 of the *Statistical Abstract of the United States* (the latest issued) for 1910, I find the number of wage-earners in manufacturing pursuits in the year 1905 (the last year given) as 5,470,321; their wages \$2,611,540,532; and the value of products as \$14,802,147,087. This gives the average wage as \$459.10, and the average product per workman as \$2,705.90 for the year 1905. Surely the figure for 1909, given by Mr. Jones in your issue of to-day, must be erroneous, as there could not have been a shrinkage of over five billion dollars between the years mentioned, and that with an increase in the number of workmen, as the figures quoted by him would indicate.

Accepting the *Statistical Abstract's* figures as true, it would seem that the writer whom Mr. Jones criticises as making a "gross error," understates rather than exaggerates the discrepancy between wages and product.

The figures for several industries, calculated from the same authority, may be of interest:

	WAGES PER YEAR.	VALUE OF PRODUCT.
Agricultural implements	\$529	\$2,407
Automobiles	594	2,409
Boots and shoes	467	2,135
Cotton goods	304	1,429
Horseshoes	545	3,443
Iron and steel	582	3,733
Liquors, distilled	495	24,513
Liquors, malt	717	6,197
Patent medicines	396	6,768
Wall paper	477	3,203
Woolen goods	394	1,954

It is undoubtedly such ratios as these to which the writer in question referred, and they call striking attention to one of the reasons for the unrest among the working classes. Of course, if the conditions of the calculation are changed, if new factors are introduced, as is undoubtedly the case in the figures given by Mr. Jones, and further modified specifically by him, new results will be arrived at, but this does not prove that gross error was committed in the first instance, as the figures above show conclusively.

Very respectfully, JAMES V. BOWEN.

Miss. Agricultural and Mechanical College, January 20.

To the Editor of *The Living Church*:

MAY I be permitted to say in reply to the Rev. Custis P. Jones that U. S. Census Bulletin 150 (1900) is responsible for the "gross error made by one of our ministers" (your humble servant) in the "Protestant Episcopal" edition of *The Christian Socialist*?

If my reverend brother had digested my statement as accurately as he has quoted it, he would have seen that the output and remuneration of skilled labor was the fact I was citing; and it is the fact with which U. S. Census Bulletin 150 has to do. If you will release your editorial embargo upon the discussion of Socialism in your correspondence columns, I would be glad to show such authorities as Professor Scott Nearing (*Wages in the United States*) and Frank Hatch Straightoff (*Standard of Living Among the Industrial People of America*) how much, or rather how little, labor is getting. I would also enjoy saying something about agricultural data, but Secretary Wilson's recent summary as to farmers' returns will suffice.

Buffalo, N. Y.

EDWARD M. DUFF.

MISSIONARY OFFERINGS

To the Editor of *The Living Church*:

DOUBTLESS the suggestion of Dr. Grosvenor will gain the approval of many of our clergy. We know of one who has made that his end throughout his ministry. By the way, we have many wealthy members. Would it not be well to pray that the Lord may open their hearts to give abundantly to the mission work? A million or two just now, would be a great consolation to our Board of Missions.

W. S. HAYWARD.

Syracuse, N. Y., January 16.

HEARING SERMONS PART OF WORSHIP

To the Editor of *The Living Church*:

ALLOW me to demur to the statement in your issue of January 13th, that "hearing a sermon, however useful it may be, is not an act of worship."

Why should it not be? Did not the great St. Augustine use the expression, "the sacrament of preaching"? And as it has frequently been pointed out in your columns, the Church has placed the sermon in the midst of her highest act of worship. Hearing a sermon, I take it, according to the intention of the Church, is an important part of worship. It is not listening to a mere man, but to the minister of God, speaking in His Name the counsel of God, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly equipped for every good work. And does not this require on the part of the listener an offering of himself in body, soul, and spirit? It first requires faith and humility: "Speak, Lord, for Thy servant heareth." It requires attention, and enlists the eye, the ear, and the mind, physically, intellectually, and spiritually. This becomes evident when the preacher, though orthodox, is of the dry-as-dust type, which condition will be mitigated to the wearied though devout listener, if he considers that his attention constitutes a *bona fide* act of worship.

Respectfully yours,

La Grande, Ore., January 16, 1912.

UPTON H. GIBBS.

THE "ODES OF SOLOMON"

To the Editor of *The Living Church*:

IN view of the widespread interest in the Odes of Solomon since their first publication by Rendel Harris in 1909, it may be interesting to your readers to know that Dr. F. C. Burkett of Cambridge University, England, according to his announcement in *The Athenaeum* of January 6, 1912, p. 12, has discovered in the British Museum (B. M. Add. 14538) a Syriac MS. of the tenth century which contains "the greater part of these Odes." This MS., as he points out, has already been described by W. Wright in his Catalogue (C.B.M. 1008a), but its real contents have up till now been overlooked.

Yours truly,

S. A. B. MERCER.

Western Theological Seminary,
Chicago, January 22nd.

WHEN OFFENDED

TO THINK about something else is the best and only sure cure for offended feelings. To think about the offense—its unkindness, its injustice, its meanness of spirit, and all its other ugly aspects—only adds to its sting and deepens our own suffering or anger. This hurts us and helps no one. Eggs are not the only things that are given added life and power by being brooded over. If we want to enlarge and multiply everything unpleasant in that which has offended us, brooding over it will do it. If we want to have done with it and get it out of our life as quickly as possible, to turn deliberately away from it and concentrate our thought and energy upon something else is our sure road to success. "When any one has offended me, I try to raise my soul so high that the offense cannot reach it," Descartes is credited with saying. But we cannot lift ourselves by mere will power. We can lose ourselves by devotion to something else, and thus we can lose the offense.—*S. S. Times*.

LITERARY

RELIGIOUS

The Church Universal. A Restatement of Christianity in terms of Modern Thought. By the Rev. J. J. Lanier, B.D. The Reinicker Lectures, delivered at the Virginia Theological Seminary, 1910. New York: The Macmillan Company, 1911. Price, \$1.25 net.

We confess that we share, in approaching this work, the diffidence expressed by the Bishop of Fond du Lac in his introduction. The object of the book is so good, and the earnestness of the writer so obvious, that we hesitate to criticize. The author's main and urgent plea is Christian Unity, and, although his work is divided into three such parts as "The Church Universal," "The Sacramental System of the Christian Church," and "Lectures on the Catechism," the essential unity of Christians is the theme of all the parts. Get rid of sectarianism, he says, and then Christians will be at one. We should think that this work might do good service, if placed in the hands of those who are not members of the historic Church of Christ, or of those whose belief in the Christian religion is not very definite. We suspect that Mr. Lanier had these classes in his mind, when he wrote. No doubt this explains his subjective method in presenting theological doctrines. We are inclined to believe that Mr. Lanier knows how to approach his readers, how to present to them the great mysteries of the Faith in a reasonable way. But "The Church Universal" will hardly satisfy a Catholic Christian. We cannot accept its definition of the Catholic Church. The disquisition on the Virgin-Birth seems obscure and unconvincing. We object to attaching the threefold renunciation to Confirmation rather than to Baptism. The author startles us by his announcement that, next to the Episcopal Church, he prefers the Universalist. Perhaps it is this preference, which leads to a somewhat arbitrary confusion in the use of the words "eternal," "endless," and "everlasting." We must not forget, however, that these chapters were delivered as lectures—a fact which explains, no doubt, a certain repetition, a little slipshod English, and a slight inaccuracy in quoting Milton's sonnet, "On his Blindness." The best part of the book, to our thinking, is that entitled, "To do my duty in that state of life to which it shall please God to call me." The illustrations throughout the work are plain and such as would appeal to people generally. We repeat our opinion that this book ought to do good, especially if put in the hands of those who are looking for a definite form of belief.

C. W. COIR.

Visions and Revelations. Discourses on the Apocalypse. By the Rev. J. T. Dean, M.A. Imported by Charles Scribner's Sons, New York.

Generally speaking, expository sermons on the Apocalypse mark about the extreme of practical uselessness—and often the extreme of lack of common-sense—so it is a particular pleasure to note that Mr. Dean has produced a volume that is both useful, practically and scientifically exact. Moreover, his sermons are real expository preaching, something that is very rarely heard nowadays. It would seem as if his hearers must have followed him with their Bibles in their hands, for in the seventeen discourses there is a fairly orderly exposition of almost every verse, beginning at the beginning and going on to the end.

The method is simplicity itself. Mr. Dean evidently prepared for the sermons by a thorough study of such scientific works as he could utilize but keeps these books very distinctly in the background. Then the Apocalypse is treated as it should be—as primarily the record of the sufferings and courage of the Christians in Asia Minor about the year 93, and the sufferings and the courage are described with great vividness. Generally nothing more is needed, as the descriptions are drawn so ably that most hearers of to-day will recognize their own troubles and aspirations in Mr. Dean's descriptions, but often the vividness of the parallel between the ancient and the modern is heightened by a little (very brief) explanation. And the resulting sermons may be recommended as models, both for the homiletic treatment of a very difficult biblical book and for a good example of the difficult art of preaching on an entire chapter in one sermon.

There is very little criticism to make. Perhaps Professor Ramsay figures in the book somewhat too extensively (p. 20, especially). An heroic attempt to interpret millennial doctrine so as to have an immediate pragmatic value for to-day cannot be said to have resulted in success (pp. 228). The problem of the Emperors on pp. 198-200 is much simpler than Mr. Dean thinks. And occasionally the preacher gets the better of the historian. For instance on p. 100 is the question, "Can there be any doubt that by the scorpion locusts John means the corruptions that were destroying the lives of the citizens of the Roman empire?" Naturally, there is entire doubt that "John" meant anything of the sort, however valuable an application this may be of the passage. But these are small matters—insignificant in comparison with such beautiful exposition as is found on pp. 143-155.

BURTON SCOTT EASTON.

God and the Sinner. Some Fundamental Truths of Christianity Illustrated from The Prodigal Son. By the Rev. J. Denton Thompson, Rector of Birmingham. New York: Longmans, Green & Co.

We can well understand why these stirring, scholarly essays should call for a second edition; the first printed in 1903 while the writer was at Southport is now superseded by the edition of 1910 after the author had been transferred to another great center of modern activity, Birmingham. We may expect therefore from a man occupied in practical daily routine, words applicable to common life, and this we find in his book which he has entitled *God and the Sinner*.

"The parable of the Prodigal Son," says Mr. Thompson, "though it does not any more than any one of the parables of our Lord illustrate the whole cycle of Christian doctrine, does supply illustrations on the fundamental doctrines of God, Man, Sin, with direct light on worldliness, unbelief, repentance, conversion," etc. The two facts in universal consciousness are God and Sin. These conceptions are summed up, the author notes, in the Christian revelation. "With them the Christian religion claims to deal. Jesus Christ as Revealer and Redeemer, in His parable of the Prodigal Son, intensifies the two fundamental and prevailing facts of God's Being and man's sin. . . . It reveals with unrivalled pathos and beauty some of the main aspects of the grace of God." . . . "The story is so fascinating in its fulness and touches so many sides of human experience that it speaks with power to every part of all of us. There is indeed no incident in the parable without spiritual significance. Every line contains a lesson, every word a message."

In no minutiose spirit does the author undertake to apply the parabolic details, but in a broad spirit he shows how the parable fits modern life. Mr. Thompson combines an almost journalistic, graphic incisiveness with learning and devotional insight. In writing of the prodigal's departure, he points out the characteristics of sin as selfishness, apostasy, and waste. The phases of the prodigal in the citizen's service are doubt, degradation, and despair. In the elder brother's self-righteousness, the state equally descriptive of present pharasaism, we find warnings against vanity, self-deception, and ingratitude.

These straightforward and moving addresses, coming from the pen of one in close touch with daily needs of average people, expressed with not too great restraint and often with illuminating alliterations, will prove a valuable book for Advent or Lenten reading.

Some Thoughts on God, and His Method of Manifestation in Nature and Revelation. By the Rev. J. Gurnhill, B.A., Emmanuel College, Cambridge, Vicar of East Stockwith. Longmans, Green & Co.

An excellent little book with an excellent aim, and one that is well carried out considering the brevity of the book and the largeness of the subject. This aim is "to show that Christianity, beside being a Religion, is also a Philosophy, which is able not only to assimilate and coördinate all the facts of human thought and experience, but also to satisfy the aspirations and . . . truest interests of mankind." The author emphasizes the need, which is indeed a great one in these days, of a truly synthetic spiritual philosophy—one that shall allow for both the facts of natural science and the facts of revealed religion. Evolution he accepts as "the method selected by the Almighty for the purpose of His self-manifestation . . . in terms of the finite." The actual course of evolution—cosmic, terrestrial, vital, mental, and spiritual—is traced briefly, and the leading current theories of it summarized, the author favoring the doctrine that "response to environment, and not natural selection, is the main factor." By citations from the Old and New Testaments it is shown that the Creative Word or Logos, and the Immanent Spirit of Wisdom, are the agents of God the Father in evolution. The Incarnation is treated as the natural result and crown of the evolutionary process, and its aim the final synthesis and reunion of the human and the divine. By the Incarnation we are brought into a new environment—the Church—in which again the Word and Spirit coöperate as agents of God's Manifestation; but the coming into a new environment involves the need of a new response if the spiritual evolution of man is to go on, and the successful carrying out on man's part of the purpose of the Incarnation calls for obedience to the commands of the Divine Head of the Church, and constant partaking of "the Sacrament of His Body and Blood" until all men "have realized His Presence and found it to be indeed the Bread of Life." J. S. M.

THOUGH THE SALE of them is not what it once was, we have many manuals of devotion, with offices for Holy Communion. In the use of such manuals there is always danger of formality and consequent unreality. We become accustomed to a single method of preparation which by its very monotony deadens our responsiveness. In a little book by the Rev. F. W. Drake (Longmans) called *Ideals of Holiness*, we have, not a new manual, but some suggestions on preparation for Communion which are likely to prove useful and helpful just because they are suggestions, not offices. The aim throughout is not to give prayers, which by constant repetition may take the place of one's individual expression of needs, but to supply general hints and directions which may stimulate individual devotion and direct one's effort in ways of true fruitfulness. After all, the fundamental preparation for communions lies back of the immediate and secondary preparation. That fundamental preparation

is a life of such earnestness and devotion as demands God in order to live it. The particular preparation, therefore, should be along lines that will powerfully quicken this general ideal of holiness, stimulate devotion, and fix definitely resolutions of penitence, amendment, and service through which each reception may become a reception not of the sacrament only but of the substance and virtue of the sacrament. Mr. Drake's book gives some admirable suggestions on these lines. There are hints about self-examination, suggestions of new methods, questions and devotions on the Beatitudes, the Fruits of the Spirit, the life of love and service, a chapter on thanksgiving, and others on adoration and intercession, together with prayers so arranged as to be readily susceptible of individual adaptation. The book should be especially helpful to clergy who wish to conduct Communion classes either for the newly confirmed or for communicants in general before the great feast.

POETRY

MANY will welcome a volume of *Poems*, by Harriet McEwen Kimball, which represents the authoress' own final judgment upon the poems of her long lifetime. More than forty years have elapsed since the publication of her first *Hymns* in book form, and Miss Kimball soon came to be recognized as among the foremost poets of her day. In 1874 she published a volume entitled *Swallow Flights*, and in 1879 the volume that perhaps has become best known of her works, *The Blessed Company of all Faithful People*. The first large collection of her poems dates from 1889; but each of these volumes has been out of print for a number of years. The *Poems* now gathered into this volume represent those which the authoress has selected as best fitted to survive. Many of those contained in the earlier volumes will again be found in this collection and a number of later poems are added to them. In short, this volume may be said to be the final collection of Miss Kimball's works.

Of the high value of her poetry too much cannot be said; but the singular value of it to Church people is that, throughout, the authoress's Churchmanship dominates her thought, because it has dominated her life. One does not feel the sense of unreality in her religious poems—which are a large part of the collection—that so often characterizes religious poetry. Perhaps the highest plane is reached in the poems for the Feasts and Fasts of the Church, in which the themes of the Nativity, the Passion, and the Resurrection inspire her to her best work, and her well-known Missionary Processional concludes the series; but among the larger group of "Religious and Contemplative" poems are many that have long been favorites and some, quite their equal, that date from later years. And the sonnets and miscellaneous poems prove the wide range of the poetess's sympathies and the human interest which she has had in everyday life. A sonnet and also a poem in honor of the eightieth birthday of John Greenleaf Whittier bespeak the friendship for one of whom Miss Kimball speaks as "Dear Sponsor of [her] early songs"; but one seems to feel the influence of Bryant and, to some extent, of Longfellow as well, in many of these poems. Indeed, as one, and the last surviving member, of a group of New England poets that made American nineteenth century verse respected throughout the world when American prose was almost unread outside our own country, it is not strange that influence of other members of the school should react upon her work; but alone among them, Miss Kimball stands for the element of Churchliness, which groups her poetical work on a plane entirely its own.

It is a great pleasure to have this final volume, as we presume it must be, of Miss Kimball's works; a pleasure that is much enhanced by the handsome photogravure frontispiece depicting the authoress in her own cosy work-room, surrounded by her books. [Little, Brown & Co., price \$1.50.]

A COLLECTION OF VERSES published from time to time, some of them in THE LIVING CHURCH, from the pen of the Rev. B. W. Rogers Tayler, D.D., is entitled *Alexandra and Other Poems*, a touching tribute addressed to the Queen-Mother on the death of Edward VII., giving the title to the volume. The poems are short, and their themes are many. Some of them, as "Daddy is Back to Work," attain a pathos that suggests Riley or Eugene Field; while an eloquence pervades others, as "In Memoriam," that bears striking witness to the author's poetic ability. The volume is a fitting addition to our not overcrowded poetry of the Church. [Albany, N. Y., John S. Murray.]

AN ATTRACTIVE VOLUME of short selections is *A Goodly Fellowship: Thoughts in Verse and Prose from Many Sources*, collected and arranged by Rose E. Selfe, with preface by the Archbishop of Canterbury. The subjects are religious, and are divided into eight groups; the authors represented being not only the modern masters of poetry and prose but also the best writers of the sixteenth and seventeenth centuries and a few of earlier days. One could wish that a section had been devoted to devotional writers on the sacraments, who would certainly seem to be entitled to a place in a volume of this scope; but what is provided for us is exceptionally well selected and the volume an attractive one. There is a frontispiece reproduction of Burne-Jones's "Hope." [Longmans, Green & Co., \$1.00.]

DEPARTMENT OF Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

NO sooner had the United States been divided into the eight Departments than the idea of departmental organization came into the Auxiliary mind. It was argued *pro* and *con*, with cogent reasoning on both sides. Some persons saw in it a division of the Woman's Auxiliary into eight small societies, while others claimed that the society was so unified that "union" would always prove stronger than "state rights." In some instances, the idea was relinquished on the advice of the Bishops. But the annual Department meetings so emphasize Department life and conditions, that the Woman's Auxiliary is bound to become imbued with Department feeling, and, in time, all objections will be lived down. The chief aim is a more intimate knowledge of the Church in one's own department. We have yet to learn of the organization of a Department Woman's Auxiliary except that of the Department of Sewanee, the Fourth, and this was done at the call of Bishop Weed of Florida, the senior Bishop of the Department. This Department comprises Kentucky, Tennessee, and the Gulf states, eleven dioceses and missionary districts, and the call was for four delegates from each. Thirty-nine women assembled in Knoxville, Tenn., where two days were given to organizing. The officers are a president, who shall be the diocesan president of that diocese to which the council is next invited; the vice-presidents, who are the several diocesan presidents; and the secretary-treasurer, who shall be an elective officer for a term of three years. Mrs. Loaring Clark of Chattanooga was elected to the latter office. The committee on Plans and Scope of Work, resolved "that the scope be as broad as the work of the Board of Missions," thus precluding any idea of isolated or selfish interest.

The affair was made very important by the number and excellence of the addresses. The Rev. Arthur Gray, the enthusiastic educational secretary, spoke in detail of his own interesting line of work. On the second day, Bishop Gailor welcomed the Auxiliary, at their first gathering as a Department body. The Bishops of the Department, he said, found problems which they could profitably discuss at these meetings and predicted the same for the Woman's Auxiliary. He explained that some of the advantages of meeting together would be to avoid waste by telling of failures and successes. The Rev. Henry Phillips of La Grange, Ga., presented his unique work among the mill-workers of that state. Bishop Lloyd, in his address, said the time had come when the work of the Woman's Auxiliary would be more stable and coöperative than ever before; he spoke fully on the new plan of apportionment and asked the women to see that the parish treasurers have due record of all monies paid by the Woman's Auxiliary. Deaconess Parkhill of Southern Florida spoke of her varied work and also Miss Neely, the first United Offering missionary, now stationed in Japan, spoke of "The Privilege of Service." Miss Horner of Valle Crucis, N. C., narrated the story of her work as directress of a school for mountain and mill girls. Bishop Nelson paid tribute to Mrs. Nellie Peters Black, who was detained by illness, and said that the idea of a Department organization for the Auxiliary was due to her. Miss Cheshire brought before the meeting a recommendation to the Board of Missions asking that the work among the mountaineers and mill-workers be investigated by a special committee of the Board.

Thus with great seriousness and high purpose, encouraged and incited by the best thought of those so well able to proffer it, the Department of Sewanee begins its united work which will elicit much interest and which, we hope, will apprise the great unorganized of its special advantages.

THERE IS A SPIRIT of cheer in all that has come to this page, concerning Epiphany meetings. It must be the Epiphany thought underlying these social meetings—the thought of the finding of the Christ—which makes itself felt in outward cheer. Yet the intense cold that swept over the entire continent at that time, did keep at home many disappointed women. A meeting of six parish branches was held in All Saints' Cathedral, Indianapolis. It was deemed a good time to show courtesy to friends outside the Church; therefore invitations were sent to seventy presidents of missionary societies beside our own. Added to our regret, the bitter weather prevented a

large attendance. Added to the beautiful service and the forceful talk of Bishop Francis, was the social feature of the Diocesan House. Miss Frances Sibley, of Detroit, having come to address the G. F. S., was with us and gave the Auxiliary a graphic account of certain things in the Philippines, as seen by her during a stay of a year. Miss Sibley is well acquainted with Bishop Brent and went to the Philippines at his request, to substitute for a worker on vacation.

Really a better talk could scarcely be given than that of Miss Sibley, which, so clearly and well, covered the work of the Church and much of the government. Schools and hospitals, manners and customs, needs and possibilities, with little character sketches of some little native girls, were pictured so well that her hearers saw everything through the speaker's eyes. Among many helpful things, she told of the exchange for women's work which they are trying to make self-supporting. This project has been greatly helped by Mrs. Whitelaw Reid, who saw in it a market for the fine embroidery of the Filipino women. Miss Sibley had with her, price lists of exquisitely embroidered garments, giving prices much lower than those of Paris.

An Epiphany meeting of St. Paul's parish, New Albany, Ind., reports a larger offering than ever before. This Auxiliary also tells of twelve new members, secured by house-to-house canvass, we think (as this branch adopted this measure even before it was suggested from headquarters), and announces an increased pledge for General Missions, next year.

In Milwaukee the Juniors and Sunday school children from the city parishes crowded St. James' Church for their annual missionary service and were addressed by the Rev. Irving Spencer, formerly missionary in the Philippines.

IN OUR LAST LETTER, we mentioned the possibility of a Bureau or Exchange for Woman's Auxiliary papers, but were not quite prepared for the eagerness with which the idea was received. Requests came at once, which fortunately could be supplied from the abundance of good literature which every Auxiliary president should have. But we are hoping that a number of thoughtful women are going to bring out their old papers, re-touch them if necessary, and send them to this Department to be supplied to any who may need them.

In the meantime, we have one more paper, in addition to the review spoken of, "Jesus Christ and the Social Questions"; it is a paper telling of some innovations which have been made in Auxiliary methods, as occasions arose. It is called "Some Phases of Auxiliary Life," and may be borrowed. There is no charge but postage connected with these papers. Our Epiphany pamphlet, in such general use this season, has been requested "for use next year." This is truly a laudable example of "taking time by the forelock."

THIS LETTER, signed "A Junior Auxiliary Study Class," has been sent from Orange, N. J.: "A mission-study class of Junior leaders recently held in this city, and representing eight parishes, wishes to express its great enthusiasm after having completed a course in the Rev. Hugh L. Burleson's book, *The Conquest of the Continent*. The book opens a fund of information of which even well-informed Church people are ignorant. With all of our modern facilities, how easily our present day problems would be overcome, if each individual realized his responsibility as a baptized member of the great missionary society. This is what has been so well shown, in Mr. Burleson's book. As a result of the course, fourteen mission study classes will be conducted during Lent and three new branches will be organized. Those not already subscribers to the *Spirit of Missions* will become subscribers and copies of this book will be given to individuals and parishes and to local public libraries, by members of the class."

IN CLASSING the author of "Twas the Night Before Christmas" with the clergy, in a recent letter, we were mistaken. Dr. Moore was not a clergyman but a very devoted layman, living near New York, and gave the land on which stands the General Theological Seminary. On Christmas Day one hundred Sunday school children, from the Church of the Intercession, gathered at the tomb of Dr. Moore for a service which consisted of prayers, carols, and benediction. A large wreath was placed on the author's grave.

BEFORE THE beautiful cards which mark the Christmas season have been thrown away, this letter will be suggestive: "A Chicago Auxiliary woman who has learned the joy of service, recently received from the priest-in-charge of a small mission in northern Minnesota, the following: 'If you could only have had a look into Christ Church Sunday school, on the afternoon before Christmas, you would have been well repaid, by the joy the children showed in your beautiful cards.' The cards referred to were a hundred Christmas cards mounted on colored cardboard. These cards had been received and enjoyed by her, and having become interested in this mission through the C. P. C., she devised a way to use them. Sheets of cardboard about a yard square, in rich tones of red, green, brown, and purple, were cut into squares about 4 by 6 inches. Each dainty Christmas card was then carefully mounted on the larger card harmonizing best in color. The idea is so good that it is given here hoping it may suggest to others how they may be twice blest, first in receiving them and then in giving them. Easter cards might be used in the same way."

Church Kalendar



- Jan. 1—Monday. Circumcision.
- " 6—Saturday. Epiphany.
- " 7—First Sunday after Epiphany.
- " 14—Second Sunday after Epiphany.
- " 21—Third Sunday after Epiphany.
- " 25—Thursday. Conversion of St. Paul.
- " 28—Fourth Sunday after Epiphany.

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.]

CHINA.

- HANKOW:**
 Miss E. P. Barber, of Anking.
 Deaconess Edith Hart, of Hankow.
 Mr. John A. Wilson, Jr., of Wuchang.

JAPAN.

- TOKYO:**
 Rev. J. Armistead Welbourn, of Tokyo.

THE PHILIPPINES.

- Rev. G. C. Bartter and Mrs. Bartter, of Manila.
 Miss Anna Hargreaves, of Bagulo.

UTAH.

- Rt. Rev. F. S. Spalding, D.D.

NEVADA.

- Rt. Rev. H. D. Robinson, D.D.

VIRGINIA.

- Rev. George P. Mayo.

Personal Mention

REQUESTS for the Journal of the diocese of West Texas should be addressed to the Secretary of the diocese, the Rev. UPSON B. BOWDEN, Cuero, Texas.

THE Rev. J. R. BROOKS, priest-in-charge of St. Michael's (colored) Church, Cairo, Ill., has resigned.

THE address of the Rev. H. J. ELLIS, formerly rector of St. Alban's Church, Manistique, Mich., is now 212 East Arch street, Marquette, Mich., where he has accepted the position as assistant at St. Paul's church.

THE Rev. W. E. GILLIAM, rector of All Saints' Church (colored), Toledo, Ohio, who recently resigned the rectorship, has reconsidered the matter, and will remain in charge of the parish.

THE Rev. STEPHEN H. GREEN, accompanied by his daughter, Miss Faith Green, sailed for Italy to be absent several weeks, by the Austro-American Line, from New York, on Wednesday, January 17th. Address while abroad, care American Express Co., Piazza Venezia, Rome, Italy.

THE Rev. GUY ARTHUR JAMIESON, for some time in charge of St. Stephen's Church, Tottenville, Staten Island, N. Y., has resigned. He will go to Arizona about March 1st on account of his health.

THE address of the Rev. WALTER MARVINE, Chaplain, U. S. A., is changed from Ft. Terry, N. Y., to Fort Mott, N. J.

THE Rev. JOHN S. MOODY, after six years' work in Hickory, N. C., and adjacent missions in the District of Asheville, will leave on February 1st, to take charge of St. John's Church, Globe, Ariz. Physicians advise the change of climate on account of his son's health.

THE Rev. JAMES C. QUINN, D.D., has resigned the rectorship of Trinity Church, Antrim, Pa., to accept work in the diocese of Mississippi.

THE Rev. MILTON S. RUNKLE, rector of St. John's parish, San Bernardino, Cal. (diocese of Los Angeles), has resigned his charge.

THE Rev. AUGUSTINE JACQUELIN SMITH, formerly in charge of St. Mark's Church, Uplands, Cal., has accepted a call to the rectorship of the Church of the Epiphany, Urbana, Ohio.

THE Rev. HENRY ESTEN SPEARS has accepted the call to the rectorship of St. Mark's Church, Hope, Ark., and is now in residence.

THE Rev. GEORGE JOHN STURGIS has entered upon his work as assistant to the Rev. Francis B. Boyer, rector of the Church of St. Martin, New Bedford, Mass.

THE Rev. HARVEY P. WALTER has been granted a three months' leave of absence by the vestry of St. Mary's Chapel, Reading, Pa., and has left for Panama to take temporary duty under Bishop Knight. During his absence the Chapel will be under the care of the Rev. Fletcher Clark of Philadelphia.

ORDINATIONS

DEACONS.

OHIO.—In St. Paul's Church, Akron, Ohio, on Sunday morning, December 31, 1911, PROFESSOR CHARLES OLIVER RUNDEL was ordained to the diaconate by Bishop Leonard. The candidate was presented by the Rev. Dr. S. N. Watson, and the sermon was preached by the Rev. H. E. Cooke.

PRIESTS.

NEWARK.—In Christ Church, East Orange, N. J., on Sunday, January 14th, the Rev. LYMAN HOWES was advanced to the priesthood by the Bishop of Newark. The candidate was presented for ordination by the Rev. Charles E. Hutchinson, under whom he is serving as curate. The ordination sermon was preached by the Rev. Dwight W. Graham of East Orange.

PRIESTS AND DEACONS.

CENTRAL NEW YORK.—In Grace church, Utica, N. Y., on Sunday, January 14th, the Rev. Messrs. RAY WOTTON and GEORGE A. PERRY were advanced to the priesthood, and Professor ELMER J. BAILEY, Ph.D., of Cornell University, was ordained deacon by Bishop Olmstead. The Bishop preached the sermon. The candidates were presented by the Rev. Octavius Applegate, rector of the parish, who, with the curate, the Rev. F. J. Knapp, joined in the laying on of hands at the ordination of priests.

DIED

BURT.—On the 6th inst. at her residence, 14 Fifth avenue, New York City, EURETTA GUION BURT, wife of the late James Burt, and daughter of the late Covington and Elizabeth Gulon.

"They shall awake to the sound of His Voice, and shall enter in at the Gates to the Life Everlasting."

DREW.—In Burlington, Vt. Burial on January 5th, Mrs. H. K. Drew, in her 90th year.

DUNLAP.—At his home in Marion, Va., Sunday, January 14, 1912, at 8:30 A. M., STEPHEN GILES DUNLAP, son of Mrs. Josephine Rollinson Dunlap and the late William Giles Dunlap, in the 29th year of his age. Funeral services were held in Christ Church, Marlon, Tuesday, January 16th, at 10 A. M. Interment in Marlon.

"Peace, perfect peace; death shadowing us and ours?"

Jesus has vanquished death and all its powers." FOLLETT.—In Burlington, Vt., on December 26th, aged 46 years, Mrs. FRANCES EMMA (DEGREE) FOLLETT.

GIRDON.—On the Feast of the Epiphany, 1912, at her home in Chicago, 1947 Warren avenue, ERZSIE GIRDON, daughter of the late Captain George W. and Charlotte M. Girdon. Interment at Galena, Ill.

GUION.—At Seneca Falls, N. Y., on January 10, 1912, AMELIA BOWDEN GUION, daughter of the late Rev. John Marshall Guion, S.T.D., in the 71st year of her age.

HARRINGTON.—In Vergennes, Vt., on December 30, 1911, aged nearly 43 years, Mrs. ANNA (BOWSWORTH) HARRINGTON, wife of Mr. John A. Harrington, and a very useful member of St. Paul's Church, and of society.

HASKINS.—Entered into Life Eternal at Brattleboro, Vt., January 15, 1912, ESTHER MARIA CHILDS, aged 68, wife of Hon. Kittredge HASKINS, senior warden of St. Michael's Church.

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

MACKAY.—At the Government Hospital in Hong Kong, China, January 14, 1912, WILLIAM CHASE MACKAY, second son of Charles W. and Lauretta Fay Mackey, of Franklin, Pa. Interment in the English Cemetery of Hong Kong.

MARSHALL.—At Faulkland, Del., January 10, 1912, in her 93rd year, Mrs. MARY MARSHALL, widow of the late Rev. William Marshall.

McGEARY.—In Burlington, Vt., burial on January 5th, Mrs. EMMA E. McGEARY.

MIKELL.—In Sumter, South Carolina, January 4, 1912, REBECCA M. MIKELL, widow of Dr. Thomas P. Mikell of Edisto Island, S. C., and mother of F. N. Mikell, Esq., of Atlanta, Ga., Prof. William E. Mikell of the University of Pennsylvania, and the Rev. Dr. H. J. Mikell of Nashville, Tenn.

MEMORIALS

REV. A. ST. JOHN CHAMBRE, D.D.

RESOLUTIONS ADOPTED BY THE BOARD OF TRUSTEES OF ST. MARK'S SCHOOL, SOUTHBOROUGH, MASSACHUSETTS, ON THE DEATH OF DR. CHAMBRE.

The Standing Committee of the Board of Trustees of St. Mark's School, having learned of the death of their associate, the Rev. A. St. JOHN CHAMBRE, D.D., desire to place upon the records of the Board their appreciation of his great service to the School.

Dr. Chambré was elected a member of the

Board on May 7, 1889. He was Vice-President of the Board and for many years a member of its Standing Committee, on which devolves most of the work and oversight in planning and caring for the interests of the School. Notwithstanding his manifold labours and responsibilities elsewhere, Dr. Chambré was invariably a faithful attendant at its meetings, and at the meetings of the Board. The welfare of the School was close to his heart, and to it he gave freely and gladly of his time, thought, and labour. In the counsels of the Trustees, his suggestions and advice were potent in shaping the policies and plans of the Board, for his associates recognized the wisdom and the patient thought he gave to all that concerned the best development of the School.

In his death, the Trustees recognize how great is the loss which has befallen the School, and they feel, individually, a personal loss, for a friend has been taken from them, whose presence they will sadly miss. Of him it may be said without exaggeration—he was a "faithful and wise steward" in devotion to the many trusts committed to his care. To this the Trustees of St. Mark's School, from personal knowledge, bear willing and unqualified testimony. He died, as he would have wished, in the midst of his labours and before the infirmities of age had enforced their abandonment. "Blessed is that servant whom His Lord when He cometh shall find so doing."

MR. ROBINSON TYNDALE

At a special meeting of the vestry of Christ Church, Media, Pennsylvania, held for the purpose on the evening of Wednesday, January 17, 1912, the following minute on the death of Mr. ROBINSON TYNDALE was adopted:

The Vestry desire to express their sincere regret at the death of their fellow member, Robinson Tyndale. He was a man of unusually pure character and life; never failing in his duty; most liberal with his means. May God comfort his family, and may his soul rest in peace.

- LESLIE H. COPE, Rector.
 W. J. DICKSON, H. COPE, Warden.
 WILLIAM J. DICKSON,
 CHARLES T. DABNEY,
 JOHN H. HAWKINS,
 ELMER E. MELICK,
 J. ROHRMAN ROBINSON,
 ARTHUR BROWN,

Vestrymen.

HENRY H. LEE, Secretary.

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Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

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VACANCY in the parish of the Church of the Atonement, Augusta, Ga. Married man preferred. Stipend one thousand dollars a year, and rectory. Address P. O. Box 719.

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WANTED AT ONCE, for Boys' Home, an experienced, practical nurse. Salary forty dollars, with room, board, and laundry. Churchwoman. "C. H.," LIVING CHURCH, Milwaukee, Wis.

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WANTED.—A trained nurse. Churchwoman with missionary appreciation to have charge within short time of new mission hospital among Southern whites. Give references. Address "G. S." care of LIVING CHURCH, Milwaukee, Wis.

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- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

- Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

- R. C. Hawkins.

MELBOURNE, AUSTRALIA:

- Melville & Mullen.

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THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

GIRLS' KALENDAR.

We have notified a number of customers whose addresses we cannot recall, that the G. F. S. Kalendar was entirely out of print. We have, however, received 200 copies from a bookseller who was overstocked, and can supply on order, so long as these last. Price 17 cents single copies postpaid; \$1.75 per dozen, express prepaid. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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A NOTABLE BOOK

Famous Sermons by English Preachers. Edited with Introductory Notes by Douglas Maclean, M.A., Canon of Salisbury, etc. Cloth bound, octavo, over three hundred pages. \$2.00; by mail \$2.15. For sale by The Young Churchman Co., Milwaukee, Wis.

A glance at the Table of Contents shows at once the great historical value of this book of really "Famous" Sermons. Here are gathered in the one volume sermons by twenty-one of the great preachers of England, from Venerable Bede (673-735) down to Canon Liddon (1829-1890). John Wesley's "famous" "Korah Sermon"; Keble's great and "famous" sermon on "National Apostasy"; Dean Hook's "Hear the Church"; and Liddon's "Five Minutes After Death." Most of these Sermons can be found only in old, and rare books, while later ones are not readily available. Any one of them all is worth the price of the whole book to preserve. It was indeed a happy thought of the editor to gather such rare material and place all in the covers of one large volume. Jeremy Taylor's sermon—"The Marriage Ring"—would be a grand homily to read to all young couples desirous of Holy Wedlock. The editor gives biographical notes of each of the preachers, and tells the circumstances under which the sermon was preached. Altogether, the book is interesting to intensity, and is a valuable historic volume.

BOOKS RECEIVED

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

ALTAR SOCIETY TRINITY CATHEDRAL. Cleveland, Ohio.

Trinity Cathedral, Cleveland. Historical and Architectural Guide.

FLEMING H. REVELL CO. New York,

The Sunday-School of To-day. A Compendium of Hints for Superintendents and Pastors. By the Rev. Wm. Walter Smith, A.B., A.M., M.D., author of "A Comprehensive Text Book of Religious Education," "Sunday School Teaching," "Christian Doctrine," "The Making of the Bible," "From the Exile to the Advent," "The Sunday School Problem Solved," etc. With a Special Chapter on Sunday School Architecture by Charles William Stoughton, A.I.A., and an Introduction by the Chairman of the Executive Committee of the General Board of Religious Education. Fully Illustrated. Price, \$1.25 net.

FROM THE AUTHOR.

In Memoriam Edwin McMasters Stanton, His Life and Work. With Account of Dedication of Bronze Statue in His Native City. By Joseph B. Doyle. Under Auspices of The Stanton Monument Association. Price, \$2.50 prepaid.

FROM THE AUTHOR.

The Destiny of Russia and the Signs of the Times. By W. H. Wilson, author of "Pine Woods Bible Class," "Students' Text Book," "Cunningly Devised Fables of Russellism," "Bible Study of Hades." Price, 25 cents.

FUNK & WAGNALLS CO. New York.

The Immigration Problem. By Jeremiah W. Jenks, Ph.D., LL.D., Professor of Economics and Politics, Cornell University; Member of the Former United States Immigration Commission, and W. Jett Lauck, A.B., former Assistant Professor of Economics and Politics, Washington and Lee University; Expert in Charge of the Industrial Investigations of the Former United States Immigration Commission; Chief Examiner, United States Tariff Board. Price, \$1.75 net.

GEORGE H. DORAN CO. New York.

The Psychology of the Christian Soul. By George Stevens, M.A., Edinburgh. Price, \$1.50 net.

The Way Everlasting. Sermons by James Denney, D.D. Price, \$1.50 net.

Studies of Paul and His Gospel. By Alfred E. Garvie, M.A., D.D., Principal of New College, London. Price, \$1.50 net.

Christian Counsel. By the Rev. David Smith, M.A., D.D., Professor of Theology in Magee College, Londonderry, author of "The Needs of His Flesh," "Man's Need of God," etc. Price, \$1.50 net.

The Hope of the Gospel. By J. D. Jones, M.A., D.D., Bournemouth. Price, \$1.50 net.

Preparing to Preach. By David R. Breed, Professor in Homiletics in the Western Theological Seminary, Pittsburgh, Pa. Price, \$2.00 net.

HOUGHTON, MIFFLIN CO. Boston.

Christopher. By Richard Pryce. Price, \$1.35 net.

LONGMANS, GREEN & CO. New York.

Christianity. An Interpretation. By S. D. McConnell, D.D., LL.D., D.C.L. Price, \$1.20 net.

Miracles. Papers and Sermons contributed to the *Guardian* by W. Lock, D.D., W. Sanday, D.D., H. S. Holland, D.D., H. H. Williams, M.A., A. C. Headlam, D.D. With a Prefatory Note by H. S. Holland, D.D., Regius Professor of Divinity in the University of Oxford. Price, 90 cents.

PAMPHLETS

The Missionary Leaflet. The Good Fight. Lesson II.

A Short Account of Scottish Episcopacy Since the Reformation. By J. C. Holden, M.A., Rector of St. Mary's, Dalmahoy, Midlothian. With Portraits of Primus John Skinner and Bishop Dowden.

YEAR BOOKS

The Year Book of Trinity Church in the City of Boston. Advent MDCCCCXI.

HUMOR IN THE FAMILY

GOOD HUMOR is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humor, or the capacity to have a little amusement along with the humdrum cares and work of life. We all know how it brightens up things generally to have a lively, witty companion who sees the ridiculous points of things, and who can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold over them. Many homes and lives are dull because they are allowed to become so deeply impressed with a sense of the cares and responsibilities of life as not to recognize its bright, and especially its mirthful side. Into such a household, good, but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is oppressive to hear persons constantly striving to say witty or funny things, it is comfortable, seeing what a brightener a little mirth is, to make an effort to have some at home. It is well to turn off an impatient question sometimes and regard it from a humorous point of view, instead of becoming irritated about it.

"Wife, what is the reason I can never find a clean shirt?" exclaimed a good, but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked, then, with a comical look, she said: "I never could guess conundrums," and then she felt happy; and so what might have been an occasion for unkind feelings and hard words became just the contrary, all through the little vein of humor that cropped out to the surface.

Some children have a peculiar faculty for giving a humorous turn to things when they are reproved. It is just as well, oftentimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—*Selected.*

THE CHURCH AT WORK

MISSIONARY COUNCIL, SOUTHWEST DEPARTMENT, POSTPONED

NOTICE is given that the Seventh (Southwest) Missionary Department Council that was to have met in Austin, Texas, January 17th, was postponed for thirty days on account of an epidemic of meningitis in Austin.

NEW CHURCH AT EUFAULA, ALA.

THE NEW CHURCH of St. James' parish, Eufaula, Ala. (the Rev. Thomas H. Johnston, rector), is practically completed and now in use. Among the memorial gifts are eleven windows given by communicants of the parish; the altar rail and chancel rail by the

Bishop Huntington, the following summer.

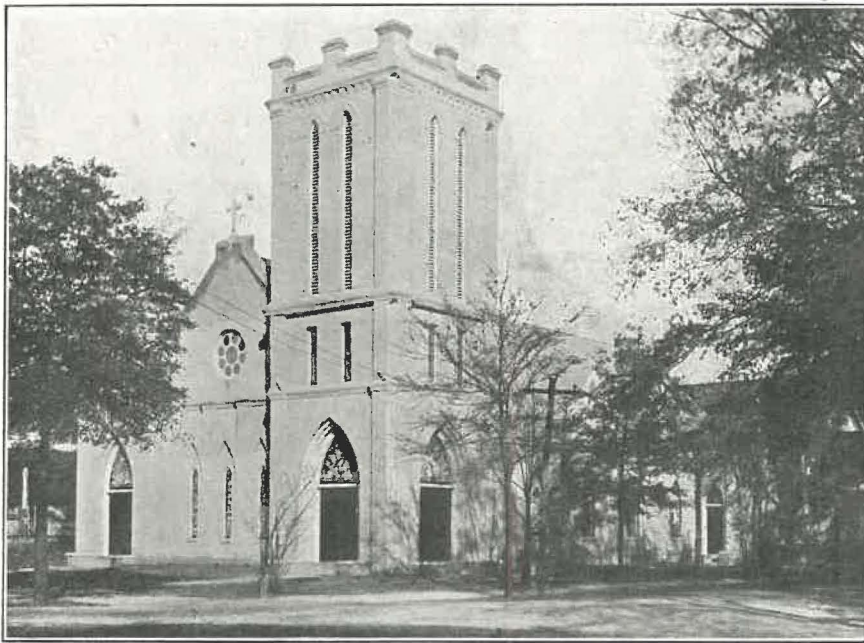
In 1894 the church came to be owned by a bank, by reason of debts, and the St. James' corporation went out of existence. As it had been the first free church outside of New York City, its extinction was a source of grief to Bishop Huntington. He sought and obtained the help of some wealthy friends who enabled him to buy the present building back from the bank, whereupon he re-incorporated the congregation as the Church of the Saviour, and consecrated the building in November, 1894. It never had a chance. If sufficient funds can be obtained, one will be added in memory of Bishop Huntington, in the work of restoration.

This is the third parish in the diocese of

Wesley served as rector. He preached here about 1735. Afterward he went back to England and became identified with the Methodist movement, which ere long separated from the Anglican body. The new Christ church organ will be one of the finest south of Mason and Dixon's line, being exceeded in size by only two or three.

BALTIMORE CHURCHES EFFECT CONSOLIDATION

THE CONGREGATION of St. Peter's and Grace churches, Baltimore, met on January 10th, and approved the plans for the consolidation of the two churches as submitted and approved by their respective vestries. The terms of consolidation are as follows: First, the present rectors of the two churches shall be associate rectors of the combined church, with equal powers. Second, the terms of these rectors shall be to November 20, 1913, unless either shall wish to withdraw from his position before that time. Third, the new vestry shall consist of ten members, six of whom shall be selected from the present vestry of Grace church and four from the present vestry of St. Peter's church. The wardens shall be four in number, two from each church, the vestry and wardens to continue in the same ratio until Easter, 1914. Fourth, the charters of the two churches shall be legally consolidated in such manner as shall be deemed best by the counsel for the two churches, and that the new consolidated church shall be known as "The vestry of Grace and St. Peter's Church." Fifth, all properties and funds now held and belonging to the respective churches shall vest in the new consolidated corporation and shall be for the benefit of the new corporation, subject to such limitation as may exist regarding special funds of the respective churches. The special charter granted to St. Peter's church by an act of the Legislature in 1802 will be so amended as to meet the requirements of the consolidation. The consolidation as thus ratified by the two congregations will go into effect on Sunday, January 28th, and the associate rectors, the Rev. Arthur C. Powell, D.D., and the Rev. Romilly F. Humphries, will begin their duties on that date.



ST. JAMES' CHURCH, EUFAULA, ALA.

children and grand-children of the late Dr. and Mrs. J. C. Pope; a new chalice and paten, given by the daughters of the late Mrs. Shropshire; and a lectern, presented by Miss Eliza Bullock, Mrs. Sallie Moulthrop, and Mrs. O'Brien, in memory of their father and grandfather.

SYRACUSE CHURCH DAMAGED BY FIRE

THE CHURCH OF THE SAVIOUR, Syracuse, N. Y., was damaged quite badly by fire, early on Sunday morning, January 7th, which started from overheated furnaces. The weather was extremely cold, and they had been forced all night. There is an insurance of \$12,500, which will not half cover the loss. Steps were at once taken by the rector, the Rev. Karl Schwartz, and trustees, to solicit additional funds, and to begin the work of restoration without delay.

The Church of the Saviour has had a rather checkered career. It was originally St. James' church, and the late Rev. J. M. Clarke, D.D., for many years was rector. In the winter of 1891 the original church building was destroyed by fire.

The cornerstone of the present building was laid by Dr. Clarke, acting for the late

Central New York to suffer from fire caused by defective heating equipment, within eight months, viz., May 2nd, St. Joseph's rectory, Rome, N. Y., defective fire place; December 7th, Zion church, Rome, N. Y., parish house, defective furnace; January 7th, Church of the Saviour, Syracuse, overheated furnace.

MODERN ORGAN FOR HISTORIC CHURCH

HISTORIC old Christ Church, Savannah, Ga., has given a contract for a three-manual, thirty-four stop organ to the Austin Company. In six years they have spent \$9,000 on an organ and useless repairs. Now they will tear out all the old work, and they feel assured that the new instrument will be up-to-date and reliable. The instrument will have, besides the unusually rich body of diapasons, a 16-foot reed and 16-foot bourdon in the swell, a quintadena in the choir, full octave couplers, twenty-two combination pistons, and six pistons to control all manual registers and pedals—a total of nearly ninety registers and mechanicals. The instrument will go in the west gallery and the console in the chancel where the choir is located. This old church was built about 1710 and was the only church where the Rev. Charles

RENOVATION OF TRINITY CHURCH, SWEDESBORO, N. J.

IMPORTANT improvements have recently been made in Trinity church, Swedesboro, N. J., which have gone far to restore the primitive appearance of this ancient building. The work has cost \$2,000, and the whole amount is in hand or pledged. It has been up to its final accomplishment the patient endeavor of the Woman's Guild of the parish. No structural change has been made except in two effective particulars. By the re-arrangement of the altar rail more space has been provided in the sanctuary. A modern pipe organ, which in recent years has interfered with the symmetry of the interior by occupying a corner of the nave, has been put back in its former place in the west gallery. The walls are of a delicate buff. All the woodwork has been made ivory white with mahogany trimming. A rich red carpet covers the floor. Gas fixtures, a necessary anachronism, are of plain design in dull brass. Some mod-

ern memorials, handsome in themselves, and given at different times, are not now in keeping with the rest of the interior. Some of them, especially the altar and chancel furniture, are susceptible of special treatment which would make them more so. The whole renovation has been accomplished with good taste and judgment.

The religious work of the Swedes began with the settlement of a Swedish colony called Swedesboro, probably in 1702. A congregation of the Swedish Church named for the Trinity was organized in 1703. The first church building was of logs, erected in 1715, and used for eighty years. About the same time a log structure called St. George's was built at Penn's Neck, and the two places were administered together for many years. The Swedish congregation as such received a charter from King George III. in 1765.

In 1786 the congregation formally made submission to the Protestant Episcopal Church; and in 1834 the old Moravian Church did the same thing.

At different times large tracts of land were acquired by purchase, or bequest, or royal grant; and most of these lands are still owned by Trinity parish. The present building, a dignified and venerable looking structure of brick, was erected in 1784. The massive tower was added in 1838. A rectory was acquired in 1764, and a better one, now in use, in 1842. After the submission of the Swedish congregation to the Church, the first rector was the Rev. John Wade. The first Bishop of New Jersey and other men of note were successive rectors. The last in the line has been the Rev. Charles A. Behringer, who recently resigned the rectorship leaving a vacancy which doubtless will shortly be filled.

After the recent renovation the church was formally re-opened on the Third Sunday in Advent, December 17th, a former rector, the Rev. Charles W. Duane, officiating.

AMERICAN CHOIR SINGS IN RUSSIAN CHURCH

THE FOLLOWING account, which is taken from a recent issue of the *Amador Dispatch* (Jackson, Cal.), will doubtless be of interest to many of the readers of THE LIVING CHURCH:

"Christmas, according to the calendar of the Graeco-Russian Church occurred last Sunday, January 7th, and was duly and appropriately observed in Jackson . . . by special services in St. Sabbas' church, Saturday evening, Sunday morning and evening, and Monday morning. The Rev. P. Kashevaroff officiated at all the services. The Christmas morning service, which commenced at 10 o'clock, embraced the full choral liturgy, the responses and hymns being sung in Russian by the choir of St. Augustine's Episcopal church, of nine voices. The congregation was agreeably surprised at hearing their service rendered by an American choir and the singers were highly complimented and were the recipients of expressions of appreciation. Father Kashevaroff preached in both English and Slavonian. . . . The Rev. John E. Shea, who had called off morning services in his own church that his choir might assist Father Kashevaroff, occupied a seat of honor in the sanctuary."

SISTERHOOD OF HOLY NAME REMOVES TO BROOKLYN

THE SISTERHOOD of the Holy Name Jesus, a community founded a few years since for educational work in general, and work among college women in particular, has recently removed from Massachusetts to Brooklyn, New York. The community has established its convent and mother house within the bounds of St. Paul's parish, and has so extended its realm of activities as to permit of some of the sisters assuming charge of the parochial

guilds, philanthropical work, etc. The branch house of St. Raphael at South Hadley, Mass., will be maintained as a center, from which to conduct work with women in attendance as students at the near-by colleges. The convent of the Holy Name is located at 419 Clinton street, Brooklyn, to which address all communications should be sent in care of the Reverend Mother Frances Katherine.

MEMORIALS AND OTHER GIFTS

TRINITY CHURCH, Bethlehem, Pa. (the Rev. Robert Johnston, rector), is the happy recipient of a parish house, through the generosity of Mrs. Truman M. Dodson. The building presented to the parish is a large brick structure, with two large rooms for the Woman's Auxiliary, club rooms, a kitchen, and an assembly room. It is situated next door to the church and has for several years been rented for use as a parish house.

ON THE FOURTH Sunday in Advent the Bishop of New Jersey dedicated a new reredos in Christ church, Trenton, N. J. It was recently erected to complete the altar, a memorial to "Edward Baker and his wife, sometime faithful communicants of this diocese." The reredos is of white marble, twelve feet long, and extending to the large chancel window. It is of gothic design, with arches and columns to conform to the altar rail and chancel furniture. It is the gift of the Bishop of the diocese, who assigned to the purchase of it a sum of money left to him by Mr. Baker. This latest splendid addition practically completes the spacious memorial chancel, which is acknowledged to be the finest in the diocese.

THE GUILD OF THE HOLY CHILD of Christ Church, Schenectady, N. Y., presented to the church at Christmas a brass font ewer. This guild, organized and directed by Mrs. D. H. Clarkson, is composed of young girls, and has been working for three years. During that time, in addition to the ewer, they have given a beautiful font of white marble, vestments for the crucifer, and paid half the cost of decorating the walls of the church.

THE HON. T. C. BATES of Worcester, who has his summer home in this village, has presented Christ church, North Brookfield, Mass., (the Rev. A. T. Parsons, rector), with thirty copies of the Hutchins' Hymnal for the use of the choir, with one organ edition of the same Hymnal, and with one hundred church Hymnals for the use of the congregation. Mrs. T. C. Bates recently gave to the church a handsome brass altar cross.

A BEAUTIFUL memorial window, representing St. Luke the Beloved Physician, has recently been given to St. Thomas' Church, New Haven, Conn. (the Rev. William A. Beardsley, rector), by Miss Helen Griswold Gilbert. It is a memorial to her grand-parents, Mr. and Mrs. Samuel Griswold.

BISHOP SCADDING AT UNIVERSITY OF OREGON

ON THE INVITATION of the president of the University of Oregon, Bishop Scadding went into residence in the men's dormitory during the third week in Epiphany, and lectured on "The Church in Relation to the Present Social Unrest." The lectures were given in Assembly Hall, and Women's Gymnasium Hall. In addition to lecturing, the Bishop received individual callers, in a room assigned him, every afternoon between 3 and 5 o'clock; and many students availed themselves of the opportunity for personal talks with him. He was cordially entertained at luncheons and dinners in the various fraternity and sorority houses; and has accepted the invitation of the president to go into residence for a week or ten days every year.

The Bishop is so impressed with the need that exists at the university for a Church House for women students that he is trying to raise funds for the erection of such a house. A holding company, consisting of D. H. B. Leonard, Judge Thompson of Eugene, Mr. H. D. Ramsdell, Dr. K. A. Mackenzie, and Mr. C. B. Pfahler of Portland has been formed, for the purpose of securing suitable property and building. It is proposed to raise the amount required by issuing bonds in denomination of \$100 and bearing 6 per cent interest. The house will accommodate thirty students, and the charge to each will be \$25 per month

LEGACIES AND BEQUESTS

ON DECEMBER 23RD, Miss Sally Tod, a faithful communicant of St. John's parish, Youngstown, Ohio (Rev. A. L. Fraser, rector), passed to the rest of Paradise. Under the terms of her will recently probated, the parish receives the sum of \$85,000. Of this sum \$55,000 is to form an endowment, the interest on which is to be used for the maintenance of the parish, and \$30,000 is for a new parish house. The will also provides several personal bequests, and several legacies to institutions apart from the Church, one of \$100,000 for the Old Ladies' Home of Youngstown.

TRINITY CHURCH, Iowa City, Ia., has received a bequest of \$500 made by John A. A. Pickering, who died last December. This, added to a bequest of \$1,500 received in March, 1911, and made by a faithful and devoted parishioner of many years, Mrs. Martha Fickey, has been invested as an endowment fund in the parish.

LENTEN MISSIONARY LESSONS

THE BOARD OF MISSIONS has again issued a pamphlet containing five illustrated lessons in missions for Sunday school use during Lent, hoping that they may be introduced either by devoting a little time in addition to the regular lesson or by superseding the lesson for those Sundays. The subject is *The First Americans*, and the lessons are prepared by the Rev. Phillips E. Osgood. The price is 15 cents, with special rates in quantities, and the lessons are supplied by the Educational Secretary at the Church Missions House.

DEATH OF REV. A. F. TODRIG

THE DEATH of the Rev. Aubrey Francis Todrig, late priest in charge of the Kemper Memorial Church, Darlington, Wis. (diocese of Milwaukee), occurred at the home of his daughter in Wilmette, Ill., on December 30th. Mr. Todrig was in his seventieth year. He was ordained to the ministry in 1873 by Bishop Coxe, and his first rectorship was that of the Church of the Ascension, Gloucester City, N. J. Later he was in charge of St. Mary's Church, Park Ridge, Ill., and also had the oversight of the work at Decatur, Ill. In St. Augustine's Church, Wilmette, on January 1st, a requiem was celebrated at 9 A. M. by the rector, the Rev. J. W. Fogarty, who was assisted by the Rev. E. Reginald Williams, rector of the Church of the Holy Comforter, Kenilworth. The Office of the Dead was read at 11 A. M. by the Bishop Suffragan of Chicago, the Rt. Rev. William E. Toll, who was assisted by the rector. Wardens and vestrymen of the parish bore the body to and from the church, and to and from the choir the following clergy of adjacent parishes acted as bearers: the Rev. Messrs. Luther Pardee, G. C. Stewart, E. R. Williams, H. B. Heald, A. L. Murray, H. S. Longley, A. G. Richards, and P. C. Wolcott, D.D. Interment took place at Buffalo, N. Y.

ATLANTA

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

New Parish Hall at Athens—Laymen's Forward Movement for Missions

EMMANUEL CHURCH, Athens, Ga., opened a splendid parish hall on Christmas. This work has been the ideal of the rector, the Rev. Troy Beatty, for years in his busy parish life. It means much to this strategic college town, where are situated the University of Georgia, the Lucy Cobb Institute for Girls, and the State Normal School. In each of these institutions, Mr. Beatty has been a valued factor in conserving Churchmanship, and extending the Kingdom among those little acquainted with the Church. This beautiful parish house of stone, with its large auditorium, Sunday school rooms, proposed gymnasium and bathing pool, and rooms for social affairs, is a distinct advance in the work of this parish. The architecture is in pleasing harmony with the rectory and church.

BISHOP NELSON has sent out a letter to Churchmen, both clergy and laity, inviting them to a great subscription dinner at Taft Hall in Atlanta, January 23rd, in the interest of the Laymen's Forward Movement for Missions. It is expected to be one of the grandest rallies of men for missions ever held in Atlanta.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Winter Session of the Archdeaconry of Reading

THE WINTER SESSION of the Archdeaconry of Reading was held at St. Barnabas' church, Reading, on January 8th and 9th. On Monday evening the Rev. Hugh L. Burseson addressed the clergy and the congregation on "The Appeal of China." The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, followed with an address, "Our Response." On Tuesday morning the Rev. Stewart U. Mitman, Ph.D., assistant at the Pro-Cathedral, South Bethlehem, read an illuminating paper, "Henri Louis Bergson—His Life and Works." The Quiet Hour at noon was conducted by the Rev. Joseph G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York, who presented an exalted and enlightening, as well as sane, interpretation of "The Christian Priesthood." The business session was resumed in the afternoon, and the Rev. Wilson R. Stearly, rector of the Church of the Holy Apostles, Philadelphia, made an address on the "Men and Religion Forward Movement," and told also, in response to inquiries, of the social service of the Church in Philadelphia.

CENTRAL NEW YORK

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

Opening of Parish House of Grace Church, Utica

ON FRIDAY evening, January 12th, the parish house of Grace church, Utica, was thrown open for inspection and use. It is a revamped business block, adjacent to the rest of the property of the parish. It is completely equipped with the usual accessories of a well appointed building of such a character, and includes apartments for the sexton and his family. This valued addition to the social side of the work of the parish was provided by one family, well known in Utica for their public-spirited generosity and works of a philanthropic character.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop

Requiem Service for the Late Rev. F. Carman

A REQUIEM SERVICE was held in Christ church, Canon City, on the Third Sunday after Epiphany, in memory of the late beloved rector, the Rev. F. Carman, whose death was followed very shortly by that of his senior

warden, Lyman Robinson. The Bishop officiated at the funeral of the latter gentleman, and by a further accumulation of misfortune the junior warden was seized with a stroke of apoplexy at the grave side.

CONNECTICUT

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

Improvements at St. John's Church, Salisbury

ST. JOHN'S CHURCH, Salisbury (the Rev. D. N. Kirkby, rector), has recently replaced the old windows of the chancel by new ones, has panelled the chancel with oak, and has placed a beautiful oak canopy upon the font. The women of St. John's guild were active in the accomplishment of some of these improvements.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Epiphany Meeting of Woman's Auxiliary at Wilmington—Sunday School Missionary Service—Notes

IN WILMINGTON the Woman's Auxiliary held their Epiphany meeting at Trinity church, when the rector, the Rev. Mr. Kirkus, spoke on "The Relation of the Woman's Auxiliary to the Mission Work of the Church at Large." Mrs. English of Germantown, Pa., spoke of "The United Offering, a Gift of Women for Women to Women." She also gave a history of the United Offering and its growth from \$2,188 to \$243,600 in twenty years. A proposed change in the Constitution puts the "Educational Secretary in charge of the Mission Study Classes under the direction of the Bishop." The schedule includes a series of six lessons for the New Castle county branches taught at Bishopstead, Wilmington, by Miss Kinsman on Mondays and Thursdays from January 29th: for Kent county meetings in Dover, and for Sussex county meetings in Georgetown, all taught by Miss Shearman, taking two lessons a day in each town for two days. Those who attend these classes are supposed to pass on the lessons to their branch members at their own meetings in each parish. The text book will be *The Conquest of the Continent*, and for the Juniors, *The Conquerors of the Continent*. An effort will also be made to have the Juniors well represented at the mid-winter meeting next year.

THE ANNUAL United Missionary service of the Sunday schools of Wilmington and vicinity was held in Immanuel, Wilmington, on the afternoon of the Third Sunday after the Epiphany. The Rev. George P. Mayo spoke on his work among the mountains of Virginia in Green county, and the Rev. George C. Bartter described his work among the poor of Manila, and "Settlement Work" there. Mr. Mayo preached at Christ Church, Christiana Hundred in the morning, and Mr. Bartter did so at Immanuel, New Castle, at night.

IN TRINITY PARISH, Wilmington, a weekly celebration of the Holy Communion has been instituted every Thursday at 7 A. M. At a recent parish meeting the use of the duplex envelopes was adopted by the congregation for all offerings, and the canvass is being made. The Men's Club at its last meeting listened to a talk on the "Ethics of Advertising," by Mr. George Frank Lord, head of the advertising department of the Dupont Company. He traced its development, described its abuse, and advocated its honest use. At the previous meeting, the subject of "Social Hygiene" was discussed by Dr. Donald R. Hooker of Baltimore, who spoke clearly and frankly, as a physician, of personal purity.

GEORGIA

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

Rector at Rome Observes Twenty-fifth Anniversary

THE REV. CHARLES BUCKNER HUDGINS, rector of St. Peter's Church, Rome, observed

his twenty-fifth anniversary as rector of the parish on January 15th. The congregation presented the rector with a generous purse of gold, and many individual gifts were received. The Rome Lodge of Elks, of which for many years Mr. Hudgins has been chaplain, presented him with a goodly sum of money.

HARRISBURG.

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Missionary of Shanghai, China, Gives Addresses

MISS EVELYN R. FABER, assistant to Deaconess Hunt of Shanghai, China, made addresses on Missions in St. Stephen's, St. Paul's, and St. Andrew's, Harrisburg; St. John's, Carlisle; and St. Chrysostom's, New Market.

HONOLULU

H. B. RESTARICK, D.D., Miss. Bp.

Activities of New Mission at Kaimuki, Honolulu

THE NEW MISSION at Kaimuki, Honolulu, which was started about a year ago, has at last built a guild hall, and is now comfortably fixed for services and Sunday school. Many people have given different articles of furniture, the altar of koa, the cruets, the book-rest, the altar rail, the candlesticks and vases, and the Prayer Book. Other gifts are being prepared. At the first service there were forty-five people inside the hall and about fifteen who could get no seats. The altar was consecrated by the Bishop, the service being said by the Rev. F. A. Saylor, priest in charge. There are many people in the new district looking to this place for services and a big Sunday school in preparation. Stone is on the ground for building and it is hoped that the mission may be able to start on the church building in the near future.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Union Sunday School Missionary Service in See City—United Brotherhood Meeting—Notes

FOLLOWING the suggestion of the Board of Missions, the Sunday schools of Indianapolis held a union missionary service in Christ church (the Rev. James D. Stanley, rector), on Sunday, January 14th. As an experiment, the service was held in the morning instead of the afternoon, as heretofore. Despite the extreme cold and a snow-storm, over 200 children and teachers were present. The rector of the church and the Rev. George G. Burbank, vicar of St. George's church, Indianapolis, read the appointed service. The Bishop of the diocese preached an impressive sermon.

A UNITED Brotherhood meeting of the chapters of the see city was held in St. David's church, Indianapolis (the Rev. C. S. Sargent, rector), on Thursday evening, January 11th. There was a service of Evening Prayer with sermon by the rector, following which addresses were delivered by Judge Collins, of the city police court, and Dr. Cleveland. The former spoke on the New Year, and the latter on "The Brotherhood—What Can It Do This Year?" An animated discussion followed the addresses.

THE MEN'S CLUB of Grace church, Muncie (the Rev. E. A. Neville, rector), gave a dinner for the men of the parish on Monday evening, January 15th. The invited speakers were the Rev. Messrs. Alsop Leffingwell, W. E. Stockley, and W. P. Bowie, all of the diocese of Indianapolis.

IOWA

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

Unique Service at St. Katharine's School—Boilers Burst at Trinity Cathedral—Notes

A UNIQUE carol service is held at Epiphany in St. Katharine's School, Davenport,

and is eagerly prepared and waited for by the students. The service follows the use of Truro Cathedral, England, and consists of nine lessons with carols between each lesson and various appropriate prayers. The service was prepared by the late Archbishop Benson and is a beautiful one. This year those participating in the service were the Bishop of the diocese, Dean Hare of Trinity Cathedral, Davenport, the Rev. Mr. Maryon, chaplain of Kemper Hall, Kenosha, and the Rev. Mr. Cairns, chaplain of St. Katharine's School. The beautiful choir of the school rendered this service in an unusually attractive manner.

A PLEASING ACT of fraternity and courtesy occurred during the cold weather at Davenport. The boilers of the heating plant of Trinity Cathedral burst on a Saturday morning, making it impossible to hold the usual service of Sunday in the church. On hearing of the accident, Rabbi Lowenstein of Temple Emmanuel, situated opposite the Cathedral, at once offered the use of the temple to Dean Hare, and the morning service at 11 o'clock was consequently held in the temple. The Sunday school and the evening service were omitted.

IN THE DEATH of Mr. D. W. Case, senior warden of Grace Church, Lyons, this parish has lost an old and faithful worker, who had served as a vestryman since 1890, and senior warden from 1895 to the time of his death. As a memorial of his worth and work in the parish the vestry placed a lectern Bible in the church.

THE REV. FELIX H. PICKWORTH, chaplain of the State Reformatory, Anamosa, suffered severe injuries from a fall on the street, caused by an icy sidewalk. He has been confined to his home for some time, but is now convalescent and at work.

THE BISHOP of the diocese recently delivered a remarkable paper before the Contemporary Club of Davenport. His title was "The Modern Christian and the New Knowledge." The paper has since been reprinted by the Club in pamphlet form.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop
New Church Dedicated at Parkland—Meeting of Louisville Clericus—Notes

SUNDAY, JANUARY 7TH, the new church building for St. George's mission, Parkland (a suburb of Louisville), was opened and dedicated. The services consisted of an early celebration, a second celebration and dedication service at which Bishop Woodcock officiated and preached, a service in the afternoon with sermon by the Rev. David Cady Wright, rector of St. Paul's church, Louisville, and an evening service at which another of the city clergy was the special preacher. The new building is a simple but substantial and Churchly structure of gray brick, with facings of Bedford limestone. For some years past, St. George's has been struggling under great handicaps, particularly that of an inconvenient and undesirable location, but the new site is in an excellent position, and it is felt by the Bishop and members of the Laymen's League, who have fostered this work and have been instrumental in securing the lot and funds for the building, that the work has a fine future. The Rev. Charles H. Mockridge, D.D., is priest-in-charge.

A MEETING of the Louisville Clericus was held on Monday, January 8th, at the Pen-dennis Club, at which a paper on "Inspiration" was read by the Rev. Peirce N. McDonald, rector of St. Luke's church, Anchorage. This, with matters of local interest, was discussed. There was a large attendance, Bishop Woodcock also being present.

IN THE DISASTROUS FIRE which destroyed the Church of Our Merciful Saviour (colored) Louisville (the Rev. David Leroy Ferguson, rector), on Sunday, January 7th, while practically the entire interior was

burned, only the walls remaining, as is so often noted in church fires, the altar remained intact, neither it or its furnishings being at all injured. The Bishop's chair, which had been placed within the sanctuary as a gift from the congregation in memory of the late beloved Bishop Dudley, founder of the parish, was also unharmed. Plans are being made for rebuilding, in the meantime services are being held in the parish house; it is expected that the entire remaining part will be torn down and a new edifice erected on more Churchly lines; or possibly a church building in the neighborhood will be purchased. While much grieved over their loss, the congregation are not disheartened and are going bravely to work. It is worthy of note that at the first service after the fire, an offering was taken—not for the new building, as might have been expected—but for missions.

A SPECIAL SERVICE for the De Molay Commandery of Knights Templar was held in Christ Church Cathedral on Sunday evening, January 14th, the members of that order entering in a body in full regalia. The service was full choral Evensong, rendered by the vested choir and sung by Dean Craik, after which a special sermon appropriate to the occasion was delivered by Bishop Woodcock. This commandery has always evidenced interest in the services and work of the Cathedral, and several years ago presented the church with three handsome alms-boxes of oak, bound in brass, which are placed at the doors.

THE JANUARY MEETING of the Louisville Laymen's League was held in the parish house of St. Andrew's Church on Thursday evening. Arrangements were almost completed for the noonday Lenten services for men; it was announced that the Board of Trade building, a popular and central location, had been secured for this purpose, also a number of prominent speakers; the names have not yet been made public, but none have been heard before in Louisville. Arrangements were also made for the annual banquet of the League, which is to be held this year in honor of Bishop Woodcock on St. Paul's Day, the anniversary of his consecration, at the Louisville Hotel. The new officers elected at this meeting are: Judge Charles S. Grubbs, president; Wallace G. Miller, vice-president; James Gibbon Minnigerode, Jr., secretary, and George P. Walton, treasurer. Renewed interest is being taken in the League this winter and much work is being planned.

MAINE

ROBT. CODMAN, D.D., Bishop
Reception Given to Departing Rector of Bar Harbor Congregation

A RECEPTION was given to the Rev. Stephen H. Green, rector of St. Saviour's Church, Bar Harbor, on the evening of January 10th. The affair, which was held in the choir hall, was for the purpose of enabling Mr. Green's parishioners to bid him good-bye before his departure with an invalid daughter for a three months' trip to Europe. Mr. W. J. Evans, the junior warden, on behalf of the vestry, presented Mr. Green with a pair of field glasses, and the Rev. Samuel H. Jobe, vicar of the Church of Our Father, Halls Cove, who also has charge of some of the work at St. Saviour's, presented him, in the name of the ladies of the parish, with a purse of money. The occasion also served as a reception to the Rev. W. A. A. Gardner of New York, who is to have charge of the parish during the rector's absence.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Protestant Episcopal Brotherhood Observes Sixtieth Anniversary—Death of Captain F. P. Clark—Notes

IN CELEBRATION of its sixtieth anniversary the Protestant Episcopal Brotherhood of Baltimore, attended a special service on the

evening of the Second Sunday after the Epiphany, at the Church of the Ascension, Baltimore. The rector, the Rev. Richard W. Hogue, preached a special sermon on "Brotherhood and Service." The Rev. A. DeR. Meares, a member of the Brotherhood for twenty years, assisted at the service. This Brotherhood is the only beneficial organization in the Church, and its membership is confined to the male communicants of the Church. The officers are: Superintendent and Visitor *ex-officio*, the Bishop of the diocese; President, W. Howard Hamilton, of Memorial Church; Vice-President, Richard H. Uhrbrock, of St. Michael and All Angels'; Recording Secretary, John Holtz, of Mt. Calvary; Financial Secretary, Leonard F. Hachtel, of the Prince of Peace; Treasurer, Samuel T. Wheatley, of the Ascension. The annual banquet of the Brotherhood was held on the evening of January 16th in the parish house of the Church of the Ascension. There was a large attendance of the members and their friends. Interesting and inspiring addresses were made by Bishop Murray, the Rev. R. W. Hogue, the Rev. C. P. Sparling, and Messrs. W. H. Hamilton, William A. Wheatley, Marion K. Burch, and Edwin Higgins.

CAPT. FRANK PEYTON CLARK, a Confederate veteran and one of the best-known members of the Baltimore bar, died suddenly on January 13th at his home in Baltimore, in his 74th year. Captain Clark was a man of unusual literary and artistic taste. He was a faithful Churchman and senior warden of Christ Church, of which he had been a member for many years. The funeral took place from Christ church on January 15th, the rector, the Rev. E. B. Niver, D.D., officiating.

THE BISHOP'S GUILD of the diocese held its annual service on the evening of Sunday, January 14th, at Emmanuel church, Baltimore. The Rev. Herbert Parfith, rector of St. Luke's church, preached the sermon.

AT THE 7 o'clock celebration of the Holy Eucharist on the Feast of the Epiphany at Mt. Calvary church, Baltimore, the silver censer, given recently by a member of the congregation, was used for the first time.

AT THE ANNUAL convention of the Junior Daughters of the King, held recently at St. David's church, Roland Park, the following officers were elected: President, Miss Blanche R. Hamell, of St. Michael and All Angels'; Vice-President, Miss Ellen McCarty, of Ascension; Recording Secretary, Miss Agnes Foote, of St. David's; Corresponding Secretary, Miss Charlotte Burgau, of St. Michael and All Angels'; Treasurer, Miss Mabel Knoop, of All Saints'. Addresses were made by Bishop Murray, the rector, the Rev. Dr. T. C. Foote, and the Rev. Charles Fiske.

THE SECOND public meeting under the auspices of the Social Service Committee of the diocese was held at St. Paul's House, Baltimore, on the evening of January 12th. The principal address was delivered by the Rev. George Hodges, D.D., LL.D., Dean of the Episcopal Theological School, Cambridge, Mass. Brief addresses were also made by the Hon. William H. Maltbie, Dr. Thomas H. Buckler, and J. Walter Lord, Esq., upon proposed philanthropic legislation relating to "Child Labor," "Ten-Hour Law for Women," and "Employers' Liability."

THE STUDENTS' CONFERENCE for Religious and Social Work, composed principally of the pupils of the Church schools for girls in and near Baltimore and Washington, met on the afternoon of January 13th in St. Paul's church, Baltimore. The services were conducted by Bishop Murray, assisted by the rector, the Rev. A. B. Kinsolving, D.D., and the Rev. Henry Evan Cotton of Emmanuel church. A very interesting and helpful address was delivered by the Rev. George Hodges, D.D., Dean of the Theological School at Cambridge, Mass.

MASSACHUSETTS

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

Work of St. Martin's Parish, New Bedford—
Meeting of Lowell Archdeaconry—Notes

THE PARISH of St. Martin, New Bedford (the Rev. Francis B. Boyer, rector), has just finished another year of prosperous activities, and in every line of work, both spiritual and social, there have been decided increases. From a state of debt, the parish has raised itself to one of comparative prosperity, having laid aside nearly \$1,700 as a building fund for the future; the full missionary apportionment has been paid, and the various organizations which have been conducted along religious social lines have prospered. Gymnasium, dressmaking, sewing, sloyd, basketry, first aid to the injured, dramatic and millinery classes have been formed and proved very successful. Besides this, a reading room with books and all the latest magazines has been established in the parish house, and a pool table placed there for the use of the boys. A club composed of boys and girls, having for its purpose mutual and social improvements, has been very efficient, and last summer a camp was established in which the boys and girls, properly chaperoned, received benefit from the open-air life. A woman's club has been organized along the same lines, and is doing good work. The men's club at this time has been reorganized and has as its president and vice-president, an ex-mayor of the city, and vice-chairman of the school committee, respectively. There has been an addition of 342 baptized persons and 72 communicants, and the Sunday school at present numbers 464.

THE ANNUAL MEETING of the Lowell archdeaconry was held at the Church of the Ascension, East Cambridge, on Wednesday, January 17th. Archdeacon Samuel G. Babcock was the celebrant at the Holy Communion, and he presided at the business session. The reports of the archdeaconry showed its affairs to be in good shape.

THE REV. DR. ROUSMANIERE of St. Paul's Church, Boston, has consented to have the noon addresses during the week before Lent, beginning February 12th, to be made by missionary workers in the Episcopal City Mission. The speakers will be the Rev. A. W. Sundelof of St. Ansgarius' Swedish church; the Rev. Leonard K. Smith of Grace Church, South Boston; M. Ernest Hopkins, superintendent of St. Mary's House, East Boston; the Rev. Albert Crabtree, vicar of the Church of the Redeemer, South Boston; Stanton H. King, superintendent of the Sailors' Haven; and the Rev. Frederick B. Allen, superintendent of the City Mission.

THE ANNUAL missionary conference of the Sunday School Union of the diocese of Massachusetts was held on the afternoon of January 15th, at Jacob Sleeper Hall, Boston. Following a supper for the delegates in Trinity parish house, there was a conference at which Miss Grace Findley of New York made an address on "The Sunday School from the Strategic Point in the Missionary Campaign."

ALFRED HOMES LEWIS of New York gave a talk at Trinity parish house on Sunday afternoon, January 21st, on the work of the Maine Seacoast Missionary Society, which for several years has been doing a work similar to that of Dr. Grenfell in Labrador.

THE REV. FRANK E. AITKINS of the Church of the Advent preached to the students of St. Stephen's College, Annandale, N. Y., on Sunday, January 23rd. On the following Tuesday evening the Rev. Dr. van Allen of the same parish addressed the boys of St. Andrew's School at Concord, and two nights later he lectured at St. Stephen's Church, Providence, R. I., on "The Validity of Anglican Orders."

THERE HAVE been more than 100 persons enrolled in the nine classes studying missions at St. Paul's church, Boston, and there has

been much encouragement over the prospects of creating a broader view of a subject that is getting such a wide recognition.

MILWAUKEE

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

Begins Twenty-first Year of Rectorship—Guild
Hall Opened at Kenosha—Notes

ON SUNDAY, January 21st, the Rev. James Slidell commenced his twenty-first year as rector of St. John's parish, Milwaukee. Great changes have occurred in the region of the Church, the portion of the south side where St. John's is situated has changed entirely. From a residential portion it has changed into small manufacturing, and boarding houses. Twenty years ago the parish was surrounded by families connected with the parish, to-day there is not a family very near. Fifty families have removed from around the old church in the past twenty years. The parish has, nevertheless, gone steadily forward. Twenty years ago it had a debt of \$2,000, for which it was paying interest; to-day it has \$2,000 in its endowment fund. A new guild hall and rectory have been built, a new organ, and a thoroughly beautified church has been made possible. St. John's must, however, have an endowment to defray its current expenses, or the day is not far distant when the work there will have to be abandoned. It is the only old church of our communion in Milwaukee, and the oldest church of any communion standing to-day. There have been baptized during this time 445, confirmed 352, buried 344, and married 250 couples. The parish has lost by deaths and removals 400 souls. It has to-day 313 communicants, and over 500 souls connected with the parish. The people of wealth have removed and are now in many other city parishes, or have removed from the city. The financial condition is the only serious drawback, but an endowment will make St. John's, like Trinity in New York, firm and fixed for all time. If any feel moved to help this work, offerings for the endowment fund may be sent to the Rev. James Slidell, 289 Hanover street, Milwaukee.

THE ENLARGED guild hall of St. Matthew's church, Kenosha, Wis., was formally opened on Friday evening, January 19th, by Bishop Webb, assisted by the Rev. F. L. Maryon, of Kemper Hall, and the Rev. Fred Ingley, rector of the parish. The addition to the guild hall, which has been built at a cost of \$6,500 was made imperative by a wonderful growth in the Sunday school, a number of classes having been obliged to meet in the church for several months past. The new building not only provides ample space for the Sunday school, but also affords the rector an office, where he may be found daily during designated office hours.

AT THE SUGGESTION of Bishop Webb, the Rev. C. B. Blakeslee, rector of St. Paul's Church, Hudson, has been experimenting the past year with the motorcycle as a means of rapid transit between the different missions which he serves in connection with his own parish. The experiment has been a success, the only drawbacks being the nervous strain upon the one running the machine, and the difficulty of traveling upon sandy roads.

THE EXTREME cold weather which has prevailed since the first of January has made it difficult to serve the missions in the northern part of the diocese. With trains from two to ten hours late, in some places it has not been possible to hold more than one service on Sunday.

SINCE THE OPENING of the council year in September an active and aggressive campaign has been started among the smaller missions in the convocation of Madison. The new Archdeacon, the Ven. Walter Gardner Blossom, is now spending his entire time

traveling about the field ministering to places unable to support a resident priest. Since September 1st five closed churches have been opened and regular services are now being maintained. He is able also to minister to several small communities where there are but small groups of Churchmen enabling them to have their communions at regular intervals.

MINNESOTA

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

The Sixth Annual Session of the Summer School
of Missions

PLANS for the sixth annual session of the Summer School of Missions, formerly the Minnetonka Summer School, are well under way. The school will be held June 12 to 18, 1912, in Merriam Park, a suburb of St. Paul, midway between the Twin Cities.

NEWARK

EDWIN S. LINES, D.D., Bishop

The Rector of St. John's Church, Montclair, Goes
to Bermuda

THE REV. JOHN J. BRIDGES and family have gone to Bermuda for a visit. His parish, St. John's, Montclair, N. J., will be in charge of the Rev. John Keller after February 1st.

NEW JERSEY

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

Rector of the Ascension, Gloucester City, Receives
Handsome Gift—Annual Meeting of the
Church Club—Notes

THE REV. CARROLL M. BURCK, rector of the Church of the Ascension, Gloucester City, N. J., was the recipient of a beautifully embroidered chasuble, just prior to Christmas Day. It was the gift of one of his former parishioners of Denver, Colo. It was blessed at the early Eucharist on the Fourth Sunday in Advent and used at the Christmas Eucharist.

THE ANNUAL MEETING of the Church Club of the diocese was held in Trenton on January 11th. Prominent amongst those present were the Bishop of the diocese, the Archdeacon, and the Bishop of Indianapolis. The annual election resulted in the choice for president of Mr. William D'Olier of Burlington, to succeed the late John N. Carpenter of New Brunswick. Messrs. Bayard Stockton of Princeton, Augustus A. Devoe of Spottswood, and Harry Humphreys of Camden were elected vice-presidents. Robert V. Whitehead of Trenton was made secretary, and George M. Hillman of Moorestown, assistant secretary. Walter E. Robb of Burlington was elected treasurer, and four new members were received. The speaker of the evening was Bishop Francis, whose theme was "How to Increase the Power and Influence of the Church." Addresses were made also by the Bishop and the Archdeacon of the diocese. The club adopted a minute in reference to its late president, Mr. John Neilson Carpenter, who was a worthy leader. The club, a large portion of whose membership held a personal attachment to him, sincerely deplors his loss.

CHARLES EWAN MERRITT, a prominent officer in the diocese of New Jersey, died on Sunday, January 14th, at his home in Mount Holly, N. J., of paralysis, aged 69 years. He was treasurer of the diocese, and treasurer and senior warden of St. Andrew's Church; also, a member of the Society of the Cincinnati and a member of General A. E. Shiras Post, G. A. R. Graduating from the Ohio Wesleyan University, Mr. Merritt enlisted in the Seventy-ninth Ohio Volunteers and served three years under Benjamin Harrison.

IN OCTOBER last, St. Peter's Church, Clarksboro (the Rev. Louis R. F. Davis, rector), celebrated its 140th anniversary. Pre-

paring for this event was made the opportunity and inspiration for important material improvements to the venerable church building. The interior was redecorated in harmony with the Colonial style of the building. A new carpet was purchased and the building was piped for gas. The gift of the gas fixtures was made by a parishioner, Miss Sarah J. Budd, in memory of her parents, Jonathan and Mary Ann Carter. Members of the Brown family put in new pews in memory of their parents, Thomas D. and Elizabeth Brown. The cost of the improvements was \$1,100.

OHIO

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

Church of St. Mary, Toledo, to be Sold—Work at the Cathedral—Notes

OWING TO the removal to other parts of the city of the majority of its congregation consequent upon the incoming of business establishments, the Church of St. Mary, Woodland avenue (the Rev. L. E. Sunderland, rector), is about to be sold. Until a suitable location for a new church is determined upon, the congregation will worship at the mission church of the Atonement. St. Mary's is one of the older parishes of the city, and until recent years was quite a flourishing one.

ONE OF THE leading characteristics of Dean DuMoulin's administration at Trinity Cathedral, Cleveland, has been the emphasis laid on religious education. Classes in Bible study, Prayer Book and Church History, and other elements of Churchmanship, have been maintained, and opportunities offered to parishioners and others for gaining clearer knowledge of Christian principle and practice. The study of the Bible is being covered by a series of lectures on the plan of "a single book at a single sitting." The plan when completed will have extended from Lent 1907 to Lent 1912. The classes for men and women are held separately, and are conducted by the Dean.

AT GRACE CHURCH, Cleveland, on January 17th, the Rev. Frederick D. Lobdell of Rutherfordton, in the missionary district of Asheville, gave an address on the subject of "The Church's Missions among the Mountain Whites." The attendance was good, and much interest was evinced by those present.

THE REV. W. E. GILLIAM, rector of All Saints' church (colored), Toledo, whose resignation was to have taken effect January 1st, has, by request of the congregation, and the Bishop of the diocese, reconsidered his resignation, and will remain in charge of the parish. At present he is away on a much needed vacation.

A MOST ATTRACTIVE historical and architectural guide to Trinity Cathedral has recently been published by the Altar Society. Seventeen full-page half-tone illustrations, and several smaller cuts beautifully reproduce the most prominent architectural features of the Cathedral, to which is appended a wealth of reading matter. The book will be sold for the benefit of the Altar Society.

OREGON

CHARLES SCADDING, D.D., Bishop

Fire at Medford Damages Church Property—Former Presbyterian Minister Takes up Missionary Work

A FIRE in some of the offices in the block owned by the Church at Medford did some few hundred dollars' damage; the loss was fully covered by insurance. The Rev. Joseph Sheerin is now in charge of this work and it is hoped that arrangements may soon be made to complete the new church building which was started by Archdeacon Chambers some eighteen months ago.

MR. JOHN DONALD MACDONALD, lately a Presbyterian minister, and admitted a candidate in the diocese of New York, has been transferred to this diocese and will be ordered deacon as soon as all legal requirements have been met. Mr. Macdonald will have charge of St. James' church, McMinnville, and the work in Yamhill county.

QUINCY

M. E. FAWCETT, D.D., Bishop

Novel Methods Used at Galesburg to Bring Parish Together—\$4.50 Per Capita for Missions

THE LITTLE MISSION of the Church of the Holy Communion, Galva, Ill., is the first of all the parishes in the diocese this year to meet in full its apportionment for general missions. This parish, one of the smallest numerically in the diocese, has been foremost, for several years, in contributions to missions, giving each year more for Church extension than for parochial support. Its record this year is \$4.50 per capita for missions.

GRACE CHURCH, Galesburg, Ill. (the Rev. Arthur S. Peck, rector), is the latest parish to adopt the duplex envelope system, and the new system is reported to have been received with favor. This parish has also adopted a somewhat unique plan in order to secure more widespread interest among the congregation in the problems of the parish. A quarterly social is held once in three months, in which the people of the parish meet with the vestry and discuss their common responsibilities and opportunities.

RHODE ISLAND

JAMES DEW. PERRY, JR., Bishop

Union Sunday School Missionary Service Held—Children Attend Sunday Services Regularly

ST. MARY'S, East Providence, Grace Memorial, Phillipsdale, and St. Mark's, Riverside, the three parishes and missions in the township of East Providence, united in a Sunday school missionary service at 4 P. M. on the Second Sunday after the Epiphany. The service was held at St. Mary's (the Rev. Herbert C. Dana, rector), and the full choir assisted in the service. The Rev. W. F. Parsons of Phillipsdale read the service, which followed the leaflet issued by the Board of Missions. The Rev. John Leacher of Riverside read the lesson, and the rector of St. Mary's made the address. The church was filled with an interested congregation, mostly children. The offering was sent to St. Andrew's School, Sewanee, Tenn.

AT TRINITY CHURCH, Newport (the Rev. Stanley C. Hughes, rector), an effort has been made for several years to get the children to attend a Church service each Sunday and on Christmas Day and Good Friday. A careful record is kept from Advent to Advent and suitable rewards are given for perfect attendance. The result the past year has been that upwards of a hundred children attend the Church services every Sunday. Nineteen were present without failure, and eight more were present on all Sundays, but absent on Good Friday. There are three hundred children enrolled in the Sunday school, and the rector expects to enroll many more as attendants at the Church services during the coming year.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Department Secretary Holds Meetings for Sunday School Teachers—Notes of Diocesan Activities.

THE REV. FRANKLYN COLE SHERMAN, rector of the Church of the Epiphany, Chicago, and educational secretary for Sunday schools in the Fifth Department, attended interesting meetings of clergy and Sunday school teachers

in Columbus and Cincinnati the past week. The meeting at Columbus at Trinity church, was well attended and the speaker's suggestions enthusiastically received. The meeting in Cincinnati at the Cathedral House was not large, owing to a terrible blizzard which had all transportation facilities in its grip, but it was very representative. A dozen parishes and missions had delegates present. The speaker led an interesting conference and his suggestions were most helpful. Another important event in Religious Education circles is the visit of Bishop Woodcock, who is to deliver an address on that subject at the Church of the Advent.

AN ADMIRABLE ADDRESS on "Modernism in the Church of Rome" was delivered at the January meeting of the Cincinnati Clericus by the Rev. Dudley W. Rhodes, D.D.

ON ST. PAUL'S DAY, the twenty-third anniversary of the consecration of Bishop Vincent, Bishop Francis will preach at the service in the morning at the Cathedral and deliver a number of brief addresses at a quiet afternoon for the clergy.

THE OPENING of the splendid new Ohio Mechanics' Institute, and Emery Hall, the gift of Mrs. T. J. Emery, a generous Churchwoman, was marked by the participation of some of the clergy. Bishop Vincent and the Rev. Frank H. Nelson, D.D., made addresses, during Dedication Week.

"THE WORLD IN CINCINNATI" is attracting great attention and many Church people are enlisted therein. It is unfortunate that it is to take place in Lent, but the principal movers in the matter seem to have found it impossible to secure Music Hall at any other

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BISHOP VINCENT is soon to deliver a course of lectures at his old seminary, Berkeley Divinity School.

MISS TILLOTSON of Piqua, the diocesan educational secretary of the Woman's Auxiliary, is organizing mission study classes throughout the diocese and conducting normal classes for local instructors.

THE CINCINNATI CLERICUS at its recent meeting expressed its sorrow at the death of Bishop Kendrick, one time rector of the Church of the Good Shepherd, Columbus, and superintendent of the Cincinnati city missions, and a letter of condolence was sent to his family.

BISHOP WOODCOCK of Kentucky addressed a large audience of parents and Sunday school teachers, at which many of the Cincinnati parishes were represented, at the Church of the Advent, Walnut Hills. His subject was "Religious Education," and he made a stirring plea for the influence of the home and the interest and coöperation of the parents, for which the Sunday school was not a substitute. He also insisted that the Sunday school was not a children's church and could not take the place of worship.

DEAN MATTHEWS and his family reached their home in Glendale, near Cincinnati, after a year's absence in England, on Friday, January 19th, experiencing a stormy voyage on the Atlantic in the big liner *Olympic*, and delay on the railroad on account of the later cold wave.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

The Bishop Leaves for the Hawaiian Islands—Rector's Salary Raised—Notes

THE BISHOP of the diocese left on the 10th of January for the Hawaiian Islands, where he will spend three months at Honolulu. He sailed from San Francisco on the 21st, and expects to return to his diocese in time for Holy Week and Easter.

AT A RECENT meeting of the vestry of Holy Trinity Church, Danville, Ill. (the Rev. Johannes Rockstroh, rector), the salary of the rector was increased \$100, and a vote of thanks and appreciation was given him for his successful work of the past year.

THE WOMAN'S AUXILIARY of the diocese having no longer a separate apportionment of their own, the Board of Church Extension has asked that the Auxiliary will make up as their share of the apportionment, \$1,000—\$500 each for general and diocesan missions. A determined effort is being made to carry out the plan adopted by the synod for assessing each actual or registered communicant \$2 per year for the support of the Church in the diocese and at large.

OF THOSE CONFIRMED in the diocese last year, 197 were baptized in the Church, 28 were Methodists, 17 were Roman Catholics, 14 were Lutherans, 12 were Baptists, and 7 were Campbellites.

BISHOP OSBORNE recently made a visitation in the southern part of the diocese, popularly known as "Egypt." At Carbondale, where one of the State Normal schools is situated, he addressed the students. He found that of the 400 instructors and students in the school only one was a Churchman.

AT FREEMAN, ILL., the Italians are asking for the services of the Church and a church building. With a population of nearly 1,000 there is no church of any kind in the place. The population is composed of Americans, Russians, Italians, Poles, and Lithuanians, the latter two in the majority. The Bishop has found a good site for the chapel, and the

owners of the ground are willing to donate a lot, provided the Bishop will buy another and build on it.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Meeting of the Churchman's League—"Apostle of Wall Street" at St. Thomas' Church—Notes

ON MONDAY, January 29th, the Churchman's League will hold its midwinter meeting. By reason of the subject chosen and the speakers assigned to discuss it, this meeting promises to be one of unusual interest. Mr. F. C. Morehouse, editor of THE LIVING CHURCH, will speak on the need of a change in the name of our Church. Mr. Thomas Nelson Page will take the opposing side. The names of the speakers are a guarantee that the handling of the discussion will be on a high level.

"THE APOSTLE OF WALL STREET," as the Rev. William Wilkinson, Wall street noonday preacher, is affectionately called, was the preacher at the 8 P. M. service in St. Thomas' church, January 21st. Special music was rendered by the choir of St. Thomas'.

BISHOP HARDING was in New York this week, and while there he was handed a check for \$2,500 for the Cathedral.

ON JANUARY 25TH, St. Paul's Day, the choir of Ascension Church rendered a sacred cantata, which had not heretofore been given in this city, and which was particularly appropriate to the day, being the "Conversion of St. Paul." The cantata was given under the direction of Mr. Anton Kaspar.

THE REV. WALTER W. REID, curate of St. Thomas' Church, has been obliged to resign his position, owing to ill health, on the orders of his physician. He needs to live in a more northerly climate, and it is likely that he will take work for the present in the diocese of Vermont. He hopes, however, to return to Washington later on.

AT THE CLERICUS held Tuesday, January 16th, at the Highlands, there was the usual luncheon, with the Rev. Dr. Bratenahl and three or four of the other clergy as hosts. There was a scholarly essay by the Rev. Dr. De Vries, his subject being "A Platonic Excursion." Among the invited guests was the Bishop of Marquette, the Rt. Rev. G. Mott Williams, D.D.

THE RECTOR of St. Margaret's Church, Washington, is giving a very attractive course of Sunday evening lectures. The course, which began January 14th, is entitled, "The Challenge of the City to the Church." It will continue until February 25th. The special subject for to-morrow is "The Saloon, Tenement, and Slum."

THE BOARD of governors of the Eye, Ear, and Throat Hospital met last Monday and decided on certain changes in the by-laws prepared by Mr. McReynolds, Mr. Richards, and the board of lady managers. This hospital, while opening its doors freely to all and giving its service free to those who cannot pay, irrespective of any question of race or creed, is a Church institution which is practically entirely supported by the Church.

CANADA

News from the Various Dioceses

Diocese of Quebec.


THE LENTEN term just resumed at Bishop's College, Lennoxville, bids fair to be unusually successful. There is an increase of attendance since last session, and the pro-

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IT WAS BEFORE THE DAY OF . .

SAPOLIO

THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

posals for the next are excellent. The president of the Alumni Association, Canon Almond, has called a meeting to be held on February 8th, when important matters regarding the needs of the university will be discussed. A special meeting of the corporation will be called for the following week to consider various proposals for improvement and extension, and there is hope of obtaining increased financial assistance from the provincial government.—At a SPECIAL meeting held in St. Peter's Church Hall, Sherbrooke, the rector, Canon Shreve, in the chair, it was decided that the Church of the Advent, East Sherbrooke, should be set off as a separate mission under the Diocesan Board; such separate existence to be consummated next Easter. It was also decided that the rector be authorized to engage a curate whose duties shall center in the parish church. The meeting was held January 8th.

Diocese of Ottawa.

A DISASTROUS fire which broke out January 12th, entirely destroyed St. John's church, Ottawa. The thermometer was 20 below zero and the water pressure so low that it was impossible for the firemen to successfully fight the flames. The church was one of the oldest in the city and the loss will be at least \$40,000. Two valuable memorials of the church, Sir John A. Macdonald's pew and knee rest were lost. The rector is the Rev. Canon Pollard, and the curate, the Rev. E. H. Capp. The first rector was the late Archbishop Lewis. There are many memories connected with the old building; most of the Governor Generals of Canada have worshipped there and many of the gifts of those associated with the church in the past are destroyed.—THERE WAS a good attendance at the diocesan board meeting of the Woman's Auxiliary in January, in St. George's hall, Ottawa. An appeal was made for a portable organ, two portable fonts, and two Communion sets of vessels for the Railway mission.

Diocese of Montreal.

THE FUNERAL of the Rev. Dr. John Borthwick, who died January 13th, took place from the Church of St. John the Evangelist, Montreal, January 17th. The remains were brought to the church the previous day, the coffin being placed before the high altar. It was covered with a violet pall and surrounded with lighted tapers. The flowers were many and beautiful; there was a military wreath testifying to the position of the deceased as chaplain. The opening psalm was taken by Archdeacon Norton; the lesson by the Very Rev. Dean Evans; prayers by the rector of the church, the Rev. Arthur French, and the benediction by the Bishop of Montreal, the Rt. Rev. Dr. Farthing. While the body was being conveyed from the church, the *Nunc Dimittis* was sung. Dr. Borthwick held several positions in the church, he was rector of St. Mary's church, Montreal, for many years. He was the author of books on Canadian History and the Church in Canada.

Diocese of Toronto.

AN INTERESTING celebration was held in Trinity Convocation Hall, Toronto, on January 15th, at the dinner where there were present some of the men who matriculated at Trinity College on January 15, 1852. The dinner was held in commemoration of the diamond jubilee of the first opening of the college. Only four of that pioneer class are living to-day and all of them, as Provost Macklem, chairman, pointed out, are clergy of the church. These are the Ven. Archdeacon Bogert, of Ottawa, the Rev. Canon Williams, of St. John's, Toronto, the Rev. Canon Tremayne, of Mimico, and the Rev. M. Campbell of Port Elgin. Only Archdeacon Bogert and Canon Williams were present at the dinner. Each made a graceful speech in answer to the toast of "The First Matriculants."

Diocese of Algoma.

THE FIRST deanery meeting to be held since the missions on Manitoulin Island were formed into a separate deanery, will be held at Gore Bay on Tuesday and Wednesday of the second week in February.—THE NEW RECTOR of St. James' Church, Gravenhurst, the Rev. P. Mayes, was inducted into the parish on January 11th, by the rural dean of Muskoka.

Diocese of Niagara.

THE REV. CANON SUTHERLAND, rector of St. Mark's Church, Hamilton, is recovering from his late serious illness.—THE NEWLY appointed rector of the Church of the Ascension, Hamilton, Archdeacon Renison from Moosonee, will not begin his work in the parish until Easter.

Diocese of Huron.

MUCH REGRET was expressed at the January meeting of the London Clerical Association, at the departure of Canon Hague, who goes to take a charge in Toronto.—A STRONG effort is to be made to raise additional funds for the extension of Huron Theological College. At the college banquet on January 5th, Bishop Williams said in his address, "Since I have been made Bishop and up to the last Synod, I have ordained 28 men to the priesthood, and 24 of them were trained in Huron College." The suburban parishes are responding heartily to the appeal for funds, and it is hoped that the city of London will do its share.

THE FINEST QUALITIES of our nature, like the bloom on fruits, can be preserved only by the most delicate handling.—*Thoreau.*

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