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The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—NOVEMBER 16, 1912.

NO. 3

NEW YORK 416 LAFAYETTE ST.



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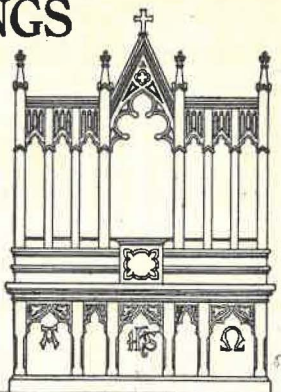
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The Living Church

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

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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

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DON'T surrender your individuality, which is your greatest agent of power, to the customs and conventionalities that have gotten their life from the great mass of those who haven't enough force to preserve their individualities.—R. W. Trine.

REMISSION

FOR THE TWENTY-FOURTH SUNDAY AFTER TRINITY

NONE are so bound as those who disregard law; for to be the servant of self is the most hopeless slavery. Remission of sin (and sin is but selfishness, after all) means freedom.

There is no tyranny so hard to overcome as the tyranny of self-indulgence, as all know who have ever fought a bad habit. We pity the drunkard and the drug victim because we have all come to understand—if only by the sight of so many, in this tense civilization of ours—that they deserve pity. Evil habits are easily formed; but broken only with agony and suffering, if by God's grace they are ever broken. No slavery ever needed deliverance from without more than sin. But, drunkenness and drug-addiction are the *rare* sins, much as we see them. The sins that are common to us all lie hid; and we mention them reluctantly because they are common—*ours*, as the other person's. Anger, malice, evil-speaking, envyings, hatred, lying—how long is the list of sins that we have all known at one time or another in our short lives; and how hard to conquer!

The Epistle to the Philippians, the end of the third chapter of which is the portion for the day, was written while St. Paul was a prisoner at Rome. St. Paul was in bonds, but *free*; and in nothing that he wrote, perhaps, is there such a note of joy and triumph as in this epistle. "For me, to live is Christ, and to die is gain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. Finally, my brethren, rejoice in the Lord. Brethren, I count not myself to have apprehended; but this one thing I do: Forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." That indeed is remission of sin; and in so high a sense was the prisoner of Rome free.

We are so prone to lay the blame for our unhappiness upon other than the true causes; for even the sorrows and trials that come upon us from without ourselves can be traced, almost, if not invariably to some fault that lies within ourselves. Parents with wayward children often overlook the lack of parental control that made the rebellion an ultimate certainty. Forsaken love forgets the indifference that brought forsaking. Wounded hearts take little account of the wounds given, that brought their return. Curses come home to roost. Quarrels spring from *two*, not one. Envy misses blessings possessed. Hatred sown never reaps love. Lying necessitates added lies. O, what misery or woe has not its roots fixed in sin! But "where remission of sin is there is no more offering for sin"—no further paying the dreadful price; and there is freedom for joy, and the forgetting of those things that are behind. We may press toward the mark. For that is remission. It is forgiveness, of course; but it is more *the putting away our sins*—having done with them, and finding them forgotten in the taking on of a new life.

With Christ Jesus is remission of sins; "and with Him is glorious redemption." He came to call sinners to repentance. "But, oh, if we could just feel sure that He forgives; and that He redeems!" We *do* feel sure. Every day that passes the Church brings that message: that He "hath given power and commandment, to His ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe His holy Gospel." Wherever tears fall for sins committed, and hearts are lifted with better resolutions, there is the word of the Understanding One, "Go, and sin no more." And, there is no doubt in the heart that repents and resolves better things.

R. DE O.

WHAT SHALL THE WEEK BRING?

CAN it be possible that the hopes of centuries are about to be fulfilled in the fall of Turkish power at Constantinople and the recovery of St. Sophia as a Christian church? Nowhere else in the world would thoughts of conquest of a land and of a single church building run so closely parallel. Even the Holy City itself, with its sacred sites desecrated by Mohammedan supremacy, seems to afford a less picturesque object of conquest, than that promised Eucharist at St. Sophia which the four Balkan kings have resolved shall be the climax of their conquest. One dares not say that before these words reach our reader's eye this conquest may be an accomplished fact, and yet the possibility is clearly presaged in the reports printed in Sunday morning's papers. Whether the Powers will take steps to prevent it remains to be seen.

Mr. Asquith's words at the Lord Mayor's banquet on Saturday evening must have a most beneficial effect in allaying the fears of a general outbreak of war between the Powers. When he avowed frankly that "the map of Europe will have to be recast" and also that the Powers are working together in thorough accord, he gave intelligence to the world of greater import than any that has been communicated from a European capital in many years. It is news that ought to lead to the offering of *Te Deums* in every Christian church. True, hardly two weeks have elapsed since the circular note of the Powers, England included, was delivered to each of the combatants which asserted exactly the opposite. Both parties were then warned that no territorial readjustment might be looked for as a result of the war, whichever won. But more has happened in these two weeks than the wildest visionary could have prophesied, and the Powers have only recognized the fact. Perhaps in the near future we shall be obliged to speak of the Seven Powers of Europe, and if there shall anywhere be a disposition to rob the seventh of what it has won by the most splendid prowess, it will only result in consolidating the sympathy of the whole civilized world with the Balkan Power. It seems incredible that Austria would embroil all Europe to obtain fifty miles of seacoast along the Adriatic, as war correspondents prophesy. All honor to those denizens of the mountains and valleys that have played so large a part in classical history and have now demonstrated their valor anew.

Yet one shudders to think of the cost at which victory may be gained. The warning of the Porte that with the entry of a hostile army into Constantinople, Turkey cannot be responsible for the treatment of foreigners, is a threat whose significance can hardly be overstated. A people without a conscience, accustomed to dastardly deeds of violence, inflamed by defeat, and desperate at the refusal of the Powers to intervene, would not be likely to shrink from the most horrible massacres of foreigners. That these are in serious danger is attested by the haste with which the warships of the Powers are moving toward the Bosphorus. One feels that our own nation should have foreseen the possibility of such action being required much earlier, and thus had vessels much nearer, to protect American citizens if that becomes necessary. American Protestant mission boards maintain no small number of workers in the Ottoman empire. The English Church has its friendly missions of help to the Greek Church in various Turkish outposts and especially in Jerusalem. Whether that city is beyond the immediate danger point cannot be prophesied, but certainly the missionary centres in Constantinople are in greatest danger. Oriental Christians, Greeks and Armenians, who number many thousands, are in still more danger. Added to this fear of massacre is the serious import of the proclamation of a "holy war," which, though apparently applying only to the Ottoman dominions, cannot fail to create unrest and uncertainty wherever there is a Mohammedan population—in India, throughout Africa, and in the Philippines.

Seldom has a week opened with such grave possibilities for weal and for woe alike as did this. Earnestly do we bespeak the prayers of American Churchmen for their fellow Christians of the Greek Church, in this time of their crisis. May God be with them, guide their armies and their leaders, give them such victory as may be good for them, and grant that through their endeavors peace and happiness, truth and justice, true religion and piety, may be established where now the hateful crescent has displaced the cross!

It may be of interest to add that the Greek Church in each of the allied kingdoms—Bulgaria, Servia, Montenegro, and Greece—is autonomous and governed by its own Metropolitan. These are in full communion with each other and with the

Patriarch of Constantinople, who is *primus inter pares*, except that the Bulgarian Church is understood not to be in full communion with Constantinople though it is with the other Balkan Churches. The King of Bulgaria, too, is a Roman Catholic, though his subjects are, for the most part, Orthodox.

The desire of American Churchmen for closer relations with those of the Orient will undoubtedly lead to earnest prayer for them; and we trust that the appeal of the Greek Red Cross, which was recently printed in these columns, may not have been forgotten.

"EVANGELICAL CATHOLIC"

ON another page is printed a thoughtful letter from the Rev. J. H. Egar, D.D., which he terms an "Eirenicon" on the Name of the Church, in which he expresses the belief that the term "Evangelical Catholic Church" would disarm criticism and prove generally acceptable.

"Evangelical" is a term of honorable import among Anglican Churchmen, and Bishop Hobart's challenge to "Evangelical Truth and Apostolic Order" a century ago is still remembered.

But has Dr. Egar sufficiently considered the import that the term "Evangelical" bears in Germany and all of northern Europe? It is the particular and official term for Lutheranism, and as a proper name has been brought by Germans, Danes, Swedes, Norwegians, and others into this country, where it continues to stand officially and in the popular mind for Lutheranism. European Protestants are divided into two sections: "Evangelicals" are followers of Luther; "Reformed," of Calvin. Both adjectives have been elevated into proper names to designate their respective wings of Protestantism, and both have thus been transplanted into this country. Thus in the United States Religious Census of 1906 we find the expressions, used as generic terms, "Evangelical Bodies" and "German Evangelical Protestant Bodies," and as official terms under the general heading "Lutheran Bodies," the following proper names:

General Synod of the Evangelical Lutheran Church in the United States of America, United Synod of the Evangelical Lutheran Church in the South, General Council of the Evangelical Lutheran Church in North America, Evangelical Lutheran Synodical Conference of America, Evangelical Lutheran Joint Synod of Ohio and Other States, Hauge's Norwegian Evangelical Lutheran Synod, German Evangelical Lutheran Synod of Texas, Evangelical Lutheran Synod of Iowa and Other States, Synod for the Norwegian Evangelical Lutheran Church in America, Evangelical Lutheran Synod of Michigan and Other States, Danish Evangelical Lutheran Church in America, Icelandic Evangelical Lutheran Synod in North America, Immanuel Synod of the Evangelical Lutheran Church of North America, Finnish Evangelical Lutheran Church of America, or Suomi Synod, United Danish Evangelical Lutheran Church in America, Slovak Evangelical Lutheran Synod of America, Finnish Evangelical Lutheran National Church, Evangelical Lutheran Jehovah Conference.

Is not this official use of the term as connoting Lutheranism, sufficiently well established so that it would be misleading and even improper for us to incorporate the term into our own corporate name, and then be obliged to begin on an entirely new series of explanations as to what the name does *not* imply? By this change we should apparently begin another long series of misunderstandings, akin to those created by the present name.

The American Church is "Orthodox"; but it would imply corporate relationship with Oriental Christianity if we should assume that word as a part of our title. In the best sense it is also "Unitarian," "Universalist," "Methodist," "Baptist," etc., but it would be entirely misleading to use any of those terms, which have been appropriated by others. Does not the same consideration apply to "Evangelical"?

We inherit the right to the term "Catholic," because it has been the official title of the Church through all the ages, and has had an unbroken official and popular use in our English creeds and theology during the whole history of the English Church. The same cannot be said of these other adjectives, which have been officially chosen to denote particular Christian bodies not in communion with the Anglican Churches.

In our judgment, therefore, Dr. Egar's proposed solution of the matter is hardly tenable; though we quite agree that if the colloquial use of the term among Anglicans were its only connotation, there would be much to be said for incorporating it into our title.

WHILE WRITING on this subject we ought to add an explanation. We are constantly receiving letters for publication

relating to the general subject of the Name of the Church. We have felt it necessary, during the last two years, to publish very few of them. Had we tried to give hospitality to these letters on any considerable scale, our columns, week after week, would have been so taken up with the one subject that we should have had little space for any other. Hence these have almost invariably been declined, now and then an exception being made, as for the present letter, the letter printed a few weeks since from the Bishop of Los Angeles, and a few others such as appeared to present considerations that ought to be analyzed. If, then, we continue to find it necessary in like manner to return other contributions on the subject, we trust our readers will realize that it is from no sense of apathy on our part, but simply because the urgent demand for the change, from all parts of the country, and especially from the laity, makes it impossible for us to find space to give expression to it on any adequate scale.

It is perfectly obvious that the question will continue to be the most burning one before the Church, until it shall be settled *right*.

THE death of Professor Nash, of the Cambridge Theological School, will be a cause for profound regret far beyond the confines of the student body, past and present, with which he had come into contact. A scholar of the first rank, having few

**Death of
Professor Nash**

rivals in his intimate knowledge of the New Testament as also in his profound acquaintance with the Greek classics, he was one of the simplest, the humblest, and the sweetest of men. Few instructors in learned institutions have so fully developed the faculty of entering into the mind and the heart of the students as had he. Moreover his classical studies did not have the effect of removing him from sympathetic association with movements that are termed practical. He was interested in whatever had to do with social advance and political reform, and frequently made time to express his carefully thought-out views on such subjects, sometimes from the platform, sometimes in periodicals. His deep spirituality also made him sympathetic with those who found themselves in spiritual or intellectual distress, and many such were accustomed to go to him for assistance, which he was always both able and ready to give them. That keen spirituality of his soul prevented his scholarly mind from treating the Christian religion as chiefly a branch of philosophical speculation, as the scholar is sometimes prone to do.

Dr. Nash passes to his rest while still hardly past middle age and when, apparently, many years of active intellectual work might be anticipated from him. He broke down while at his work last year and was obliged to take a long rest. It was then hoped that he might resume work this fall with his old-time vigor, and he made the attempt; but it was soon apparent that the attempt was hopeless.

God grant him rest and peace, and bless his works on earth, which do follow him!

WE shall not venture into the world of political controversy by intruding the expression of an opinion concerning the results of the recent election, though we could say much. It is the function of the Church to inject all the religion into politics that it can, but not to bring politics into religion. As citizens, we of THE

**After the
Election**

LIVING CHURCH have pronounced political views; but as Church editors we do not deem it fitting to express those views in the columns of a journal that cannot properly take sides in political contests.

But this we can say, and it is worth saying. Here is a man elected President of the United States, who is almost penniless. It is understood that he is almost totally destitute of savings for a "rainy day." As professor and then as president of Princeton his salary must have been very moderate. He saw what he conceived to be a duty to enter political life, and having no income, or almost none, he asked for that retiring pension, for which he has been so unjustly criticised, feeling, no doubt, that after continuous teaching for twenty-five years he was entitled to consideration under the terms of the Carnegie benefaction. This was refused to him. Had he been defeated for the governorship of New Jersey he would, financially, have been "down and out."

To make the contest for the governorship of a state, and afterward for the presidency of the United States, under these conditions, and yet remain absolutely untouched by any suspicion of pandering to wealthy vested interests which have

heretofore played so large a part in presidential elections, is magnificent. And to be elected, first as Governor of New Jersey and then as President of the United States, with the handicap of (relative) poverty against him, affords one of the most strikingly hopeful spectacles that political life has given us in recent years.

People may differ as to whether Mr. Wilson is, or is not, the best fitted of the erstwhile candidates to be President of the United States; but in gratification that it should be possible for a poor man to be elected, without the slightest suspicion of having limited his freedom of action, we hope they are unanimous.

THERE has been issued on behalf of the General Board of Religious Education an attractive folder stating the plans and scope of the Board, which is actively at work in its attempt to arouse the people of the Church to the importance of religious education, and, quite properly, has commenced at the Sunday school. For

improving and standardizing the latter, the Board has devised a model Curriculum and a Standard Course in Teacher Training, and has also begun the experiment of a correspondence course of training for teachers, which is to lead up to certificates and diplomas. It is hoped that summer schools may also be established in several sections of the country.

All this is excellent work and gives promise of results to be obtained, especially since the efficient general secretary, the Rev. William E. Gardner, has entered energetically upon his work. Like so much else in the Church, the Board has its own problem of finance. The statement is made that an apportionment for the expenses of the Board has been made and the Sunday School organization in each diocese will be asked to raise the amount asked for, according to its own discretion.

We greatly need the intelligent coöperation of the whole Church in order to make a success of this campaign for improving the quality of our religious education.

AVIGOROUS attempt is being made by the National Municipal League to extend its membership roll and thus its sphere of influence. The League undoubtedly stands first among organizations for the promotion of greater efficiency in municipal government, and its work on that behalf has been one of the chief causes for the higher municipal ideals that are slowly supplanting the old order in American cities. The League publishes an admirable magazine, the *National Municipal Review*, edited by Clinton Rogers Woodruff, an associate editor of THE LIVING CHURCH, in the pages of which the experts of the country present their views on municipal topics. To be in touch with the League and a reader of its magazine, which is sent to all members, is a liberal education in municipal subjects.

**For Municipal
Advance**

Public spirited men may well heed the suggestion to become members of the League.

Public spirited men may well heed the suggestion to become members of the League.

IT is a pleasure to learn that a section of one of the "Travel Pictures" of "Presbyter Ignotus," printed in one of our issues of last December, and making some friendly criticisms of the Old Catholics of Holland, has been translated into

**Reprinted
in Holland**

Dutch by a noblewoman of that country, printed in leaflet form, and sent to all the clergy and seminarians of the Church of Holland. We trust that the friendliness of what was thus written may appear, as it was intended, to be a mark of the deep interest which many American Churchmen share with "Presbyter Ignotus" in the Old Catholic movement, of which the Church of Holland was the pioneer.

ANSWERS TO CORRESPONDENTS

R. W. B.—(1) It is unbrubical, and so unlawful—as well as unseemly and inconvenient—to communicate people with the wafer put to their mouths rather than in their hands.—(2) The versicle, "The Lord be with you" and its customary response are liturgically proper biddings to prayer, especially to the Lord's Prayer; but there can be no reason for interpolating them in Prayer Book offices where they are not printed in the service.

A. B.—Catholic theologians have, for the most part, taught that those blessed dead of peculiar sanctity pass, after their time of purification, into the Beatific Vision. Resting, as this must inevitably do, upon devout speculation rather than upon revelation, it would hardly be proper to say that the teaching is "Catholic doctrine," not coming within the Anglican test of Article XX. nor possibly within the larger Vincentian test, yet the

teaching has been so widespread among Catholic theologians that it may probably be termed the prevailing view. It has, of course, been controverted and obviously cannot be said to be proven.

BLUE MONDAY MUSINGS

THE election is over at last; and we can read our newspapers undisturbed by gigantic headlines shrieking contradictory prophecies at us of how this or that state will "go." They say that business has suffered less this election than ever before; which, if true, is a good sign, since everyone must have anticipated the actual outcome. But certainly the machinery of election and administration needs adjusting. To see a President, elected for four years only, planning his campaign for renomination almost before he is inaugurated, is not edifying: yet we have had to see that in other years. Nor can the gusts of partisan passion that sweep the country so often be wholesome. We have not yet learned, it appears, to take our politics serenely. How much better, I think, would be a seven-year term, with no possible réélection! The peace of the Republic, and the dignity of its Chief Magistrate, would be increased by such a change. But it is gratifying evidence of national sanity that everyone settles down under the accomplished result, with fairly cheerful acquiescence, the worst aftermath being the possibility of supplementary pages in the *Outlook*. However, we need not read them, which is a consolation!

ONE OF THE PAINFUL echoes of the contest comes from Newark, N. J. A certain priest of our own communion (converted in maturity from Protestantism, and singularly unfortunate in a newspaper notoriety for quarrels with his Bishop and his brethren) took the stump for one of the parties; and a speech of his, reported stenographically, has these headlines in the Newark *Evening News* of November 1st:

"CLERIC DRINKS BEER ON STUMP
PROGRESSIVE CAMPAIGNER FROM PHILADELPHIA
EMITS TRADE AGAINST OLD PARTIES
Advocates Defiance of Laws"

With rather more than his usual intemperance of language, he poured out vituperation to such effect that he required a drink, but, rejecting water, called for beer. It is not surprising that later he declared, as reported:

"Some of our clergymen are Socialists, but they wouldn't dare admit it because they're afraid they'd lose their jobs. Oh, hold on to your jobs, fellows! You see, in politics we tell the truth, while in religion we sometimes don't."

It is fortunate that nobody takes such men seriously. They are cases for the psychopathic ward.

A BUSINESS MAN from San Francisco, who is evidently a bitter foe of woman suffrage, writes to claim that it is a movement in the interest of the Roman Catholic Church. To prove his contention, he quotes as follows:

"On the 11th of August Archbishop Patrick W. Riordan issued a letter to all the pastors of his diocese, requesting that the women of the *Catholic Church* exercise their right of suffrage.

"The Archbishop says:

"In California Woman's Suffrage is now an accomplished fact. . . Majorities rule in making the laws and in choosing our officials. . . I wish . . . you would take a seasonable opportunity of advising our new electors to register, that they may be at all times prepared to give their services in making California a model state."

"An Irish woman of a far larger class than the sprightly suffragettes has also something to say, and she says it very emphatically:

"I don't know anything about politics, and I don't want to know anything about politics. I have my family and my household duties to attend to. I don't want to register. I don't want to vote and I don't want to waste my time going to the polls. But the Bishop says I *must*, and so I *must*."

"'God will tell you who to vote for when the time comes,' said their political-spiritual father to a crowd of workmen some time ago; so neither they nor she need take any thought for the morrow. The Church will run the machine.

"A non-Catholic, asked if there are not intelligent Protestant women enough to offset the Roman Catholic feminine vote, answered 'Certainly not; half of them won't even register.'

"There are more women than men; and, proportionately, more Roman Catholic than Protestant marriages.

"If the average Roman Catholic family is over six, and the average Protestant family is under three, how long will it take a Protestant state to become Roman Catholic? And under Church and State rule, how will civil and religious liberty thrive or strive?"

All this may be true; but, if true, it is not an argument against Woman's Suffrage. It is just as effective an argument

against universal Manhood Suffrage. The essence of it is anti-democracy: "Don't trust the people; trust a carefully selected group of the people, to which I belong." I have heard much the same style of attack upon Manhood Suffrage itself, based, apparently, upon a new version of an old war-cry, "No Representation Without Taxation." Of course there are perils in any form of democracy: demagogues arise, sinister influences are at work, "interests" dominate when they can. The great employer of labor who threatens to reduce wages or close his mills unless a certain party is victorious, is just as dangerous and as un-American as the minister of religion who presumes to dictate to his congregation, male or female, how to vote. If Roman Catholic women do their duty at the polls, let that fact be a reproach to other women who are too indolent or indifferent to do theirs. If "the average R. C. family is over six, and the average Protestant family is under three," the plain lesson is that Protestants (and Churchmen, too, for that matter) should increase and multiply, as God commands.

But I must add another word of reassurance, based upon the result of this last presidential election. It is being said that two hierarchies, the Latin and the Mormon, used their great power on behalf of President Taft. Newspapers, afraid to speak plainly, referred to "certain ecclesiastical influences" as on his side. The Mormon authorities carried their people with them: those two states which went for Taft are strongly Mormon. But the rank and file of the R. C. vote, it appears, declined to follow that lead. The American spirit is in the air; and it is fatal to such pretensions of spiritual authority in matters political over freemen. Here and there, in a school election (as in a recent scandalous case reported from the Pacific coast) the R. C. vote may be obedient to dictation from the altar. But in larger issues, the hierarchy will find what they found in the Irish campaigns, when the patriots who were also Roman Catholics said defiantly, "We take our religion, but not our politics, from Rome."

I NOTE with satisfaction a practical step in the direction of Christian reunion. In Liberty, Neb., the Presbyterians, Methodists, and United Brethren strove to maintain separate ecclesiastical organizations. Each was feeble and in debt. They have consolidated, cleared off the mortgage upon one edifice, which is occupied by the united congregation, and their enthusiasm is revived by contact with one another in such fellowship. Excellent, as far as it goes; but it needs to go farther, even to Pentecost, and to "the Apostles' Doctrine and Fellowship, and the Breaking of Bread, and the Prayers." The wounds in the Body of Christ can be healed by no human consolidation, which leaves out of consideration the Divinely ordered constitution of the Church, and its sacramental life.

So, when I read of an experiment tried at Forest Hills, Long Island, wherein nominal Churchmen have united with various other varieties of Christians to constitute a "union church," it is with a pang of heart-sickness at the blind futility of their action. I quote from the pastor's declaration:

"No member is asked to give up a single belief which he has previously held. No man must resign a single article of his creed. The mode of baptism is left absolutely to the candidate, and the sacrament will be administered in whatever form desired. It is simply a coöperative effort on the part of Episcopalians, Methodists, Baptists, Congregationalists, and others, to obtain the benefits of a Christian church in a community unable to support more than one."

Who will administer the sacraments? Do the few Churchmen who have been deluded into joining this amalgamation realize what it involves? And where is the line to be drawn? Will Jews be admitted? If not, why not? Or Unitarians, or Eddyites, or Shilohites? Between such Protestant Christians as those at Liberty there is no radical difference; but between them and Catholic Christians the difference is truly *vital*; it touches the sacramental life itself.

A WORTHY Baptist brother in Hartford, hankering after novelty, does up his sermon-advertisements like a piece of chewing-gum, in a pink wrapper, thus inscribed:

Chew	DR. WHITE'S	The
This	COMPOUND	Flavor
Over	For Human Ills	Lasts

Delivered at the FIRST BAPTIST CHURCH
Corner Main and Talcott Streets
EVERY SUNDAY EVENING AT 7:30

The flavor may last; but the taste is execrable.

PRESBYTER IGNOTUS.

FRENCH CLERGY DEFENDED

Attacks Made Upon them by an Austrian Divine

CELIBACY OF THE CLERGY UNDER DISCUSSION
AMONG ROMAN CATHOLICS

A BOOK written by an Austrian divine and translated into Italian contains scathing reflections upon the French clergy. Dr. H. Swobada, Domestic Prelate of the Pope and Professor of theology at the University of Vienna, made a tour some time ago with express purpose of examining the work and general attitude of the clergy in populous districts. The title of the book which is the result of his visit to France, to Paris in particular, is *The Ministry of Souls in Great Cities*.

No doubt one of Dr. Swobada's chief duties at his University is the examination of students. Examinations, necessary as they may be, are often wholly unsatisfactory as a test, more or less unfair in their results because too cursory, "too chancy," so to speak. In coming to Paris the learned professor of divinity evidently retained the examiner's attitude and methods. As the years of life go on one sees and understands more and more that to judge justly and accurately of what is done around one, of the mode of thought, manners, customs, actions, and general conducts of any people, especially, in a land not one's own, a long period of close observation and habitation is necessary. Dr. Swobada's examination-visit to Paris seems certainly to have been too brief, too superficially carried out. He accuses the Paris *curé* (vicar) of living aloof and at his ease, of relegating the hard work of the parish to his curates or assistants. He accuses the clergy in general of neglect in ministering to the spiritual needs of their people, of cultivating the well-to-do, leaving on one side the parishioners without means or influence. He declares the number of churches and priests to be utterly inadequate for the area of the different parishes; he writes of ill-attended services. Had Dr. Swobada been writing years ago before the time of the French Church troubles, some of his criticisms might perhaps have been justified. The Church in France, as elsewhere, has at various times passed through a period of regrettable apathy, a period when abuses were rife. And the words of reprobation may be true in single instances. But this severe criticism of the French clergy as a whole is, at the present day, manifestly unjust, unfair. We who have watched the bearing of the clergy, their work, their efforts, who have lived in Paris among French Roman Catholics through the great trial of the Separation Act and all that has followed, are conscious of the breath of purifying earnestness which has swept over ecclesiastical France, resulting in renewed energy, activity, courage. The clergy so sorely tried rose to the occasion. Weighed in the balance they were certainly not found wanting. They have borne the privations and difficulties of the altered state of things with simple, uncomplaining dignity. Few there are who have not put their hands to the plough and worked indefatigably for Church and people, often forced at the same time to undertake some secular employment to gain their own daily bread. Facing the great social questions of the day, the protection of young girls, the housing of the poor, the influence of bad literature, etc., the clergy have labored and are working on heart and soul with the numerous laymen who have come forward with funds in these days of storm and stress, and proved themselves the real friends of their people and the people at large. And numerous are the new churches built or projected in the diocese of Paris of late years. Never was there a time of greater religious stimulation and activity. In writing of the extensive area and dense population of parishes, Dr. Swobada forgets that a large percentage of the inhabitants of every parish in Paris are not Roman Catholics, many not even Christians, not French people at all—people who would resent the parochial visit of a French priest. The number of foreigners from all parts of the world living here in Paris is enormous. As to empty churches, if a church is found comparatively empty at one service, arranged perhaps for one special class or guild, as often happens, it is crammed full for another service. Week-day services are frequent, while Sunday services go on from early morning till towards evening, one after another, in all the Paris churches. And many more men are to be seen among the congregations now than a few years ago. There is an unmistakable spirit of earnestness and consolidation among Roman Catholics in France to-day in spite of, it may be just because of, an opposite attitude in the government.

Dr. Swobada has pursued the same sort of examination in England, in London. And as a French reviewer of his book remarks, he has perhaps fallen into error by comparing the two *atmospheres*. "We know well," writes the author of the review, "that the means which will succeed in London among a people where the religious idea is always surrounded by respect could not in any way be generally adopted in Paris where the mind and attitude of the people are entirely different."

One thing seems plain to us, that if the Paris clergy have ever deserved the blame cast on them by the Viennese divine, it is not at the present time.

There is another matter concerning the priesthood about which men have been speaking and writing of late—celibacy.

Clerical Celibacy
is Discussed

A very perfectly presented picture of the sanctity and beauty of the life of the celibate priest has appeared in a recent number of a noted French review. It is written apropos of the movement in favor of permitting priests to marry. This movement, very marked in Germany and Italy, has hitherto been officially ignored. The rule of the Roman Church is a celibate priesthood; books or articles daring to question the wisdom of this rule are put on the index; there's no more to be said. This article, published in one of the most weighty, most scholarly of Roman Catholic reviews, takes account of the opposite view, naturally to rebut it. The article is a masterly exposition of a high ideal. Every serious-minded Catholic must be in agreement with what is here said. But it is just because they do agree, just by reason of this high ideal, that so many Catholics are asking to-day that the early practice of the Church may be returned to, the marriage of priests if not to be counselled, at least permitted. For the ground of the movement to regain such permission is simply the fact that this ideal is not universally reached, cannot be universally attained by so large a body of men as are needed for the priesthood. The writer of the article ignores this ground of reason altogether, taking it for granted that every celibate priest is beyond reproach. He ignores therefore the very *raison d'être* of the movement. It is the desire to prevent reproach that inspires the advocates of married Orders. In the eyes of the mass of the people in France and elsewhere on the continent of Europe, laxity in the keeping of the vows of chastity is not severely blamed. "The priests are men, are human," it is said. Yet the Roman priest has to be terribly on his guard to escape calumny; the most innocent act of friendship is liable to misinterpretation. This is of itself an evil. And as one very earnest Roman Catholic, member of a family prominent in good Church work, remarked, "the energy lost by many a good man unfitted for the celibate life in struggling to bear his loneliness might be turned to better account in the sacerdotal career." It is therefore not to lower the priesthood but to elevate it, to keep it high and pure, the clergy in their thousands free from even the suspicion of evil, that so many thoughtful Roman Catholics of the present day would have the vows of celibacy taken only by those among the large number of priests needed in the Church who have well counted the cost and are in every way fitted for the celibate life—the Anglican rule in fact. They feel moreover that the high standard of moral purity demanded from married clergy is also a powerful influence for good, that the beauty and sanctity of a Christian home and household are nowhere so fully and forcibly manifested as among married priests; that high and noble as it is to be "once a priest, a priest always and continually" through every instant of the consecrated life, it is also a very high thing to be and remain a priest, bring to bear the priestly standard of morality and conduct, in the relationships and duties of family life, thus sanctifying and ennobling the commonest secular acts.

At the instigation of the Consistorial Secretary, a Roman Cardinal, an ecclesiastical atlas referring especially to mission work is being prepared by a learned German priest. It will take three years to accomplish, but when done will show at a glance the position and extent of each Roman bishopric, and mark exactly the area of each field of mission work throughout the world.

I. S. WOLFF.

NONE of us liveth or dieth to himself alone. What we are or do or leave undone is affecting for good or ill the corporate life of mankind, and furthering or delaying the grand consummation of God's mighty plan, which through countless ages has been moving towards fulfilment.—R. J. Campbell.

ENGLISH CHURCHMEN ASK SYMPATHY FOR THE BALKAN STATES

Issue is Presented in Clear Terms

VARIOUS ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, October 29, 1912

A LETTER, signed by the Bishop of Oxford, Canon Barnett, Canon Scott Holland, the Rev. Percy Dearmer, Mr. D. C. Lathbury, and three prominent non-Churchmen, has been published in the *Times* and other newspapers, to call public attention to the fact that the contest, now definitely begun in the Balkans, presents one issue which is simple and, in their judgment, dominant:

"Whatever be the other objects of the Allied States this at least is clear—they have adventured the life-blood of their citizens, they have imperilled their existence as free nations, in order to liberate from a long oppression peoples of their own kindred. Ever since the 14th century, the Christian races of the Balkans have lain under a bondage which destroyed freedom without establishing order, and which was equally fatal to national and intellectual progress. It cannot be to the interest of the civilized world that barbarism and misery should continue to prevail in regions of Europe which admit of prosperity and plenty, it cannot be compatible with the conscience of Christendom, or even with ordinary humanity, that a Government which has been again and again convicted, and convicted within the last few weeks, of extortion, pillage, massacre, and outrages on women, should when at last challenged in war be suffered to bear down by superior force the efforts of the defenders of liberty, and to re-establish in face of Europe an intolerable wrong.

"It may be no part of an Englishman's duty to forward the ambition of the Allied States, but it is, in our judgment, the duty of Englishmen to make it evident that they will not tolerate in any event a return to anything like the present situation; and it is the duty of every Christian man to work and to pray for the ending of the present tyranny, and for the inauguration of good government—in whatever reasonable shape—throughout those regions which have not yet attained their freedom."

The Bishop of Salisbury has dedicated two new bells to complete the peal at the parish church of Upwey, in Dorset.

Memorials and Other Gifts

One of the bells has been given by the descendants in the United States of Ralph, Richard, and William Sprague, who were born and lived in Upwey and in 1628 went to Massachusetts and founded Charlestown, now a part of the city of Boston.

In the Newton Chapel of Bristol Cathedral there has been erected and unveiled a marble tablet to the memory of Bishop Trelawny of the see of Bristol, 1685-1689, and one of the famous Seven Bishops whom King James II. imprisoned in the Tower of London. After the unveiling Sir Arthur Quiller-Couch, the Cornish novelist, delivered a eulogy of the Bishop in the Chapter House. He spoke of the unflinching courage of the Trelawny family, many of whom distinguished themselves on the battlefield, and said that Bishop Trelawny stood as firm as a rock in days of trimmers of the type of the Vicar of Bray. He was one of the Seven Bishops in an historical crisis.

Some recent work carried out by the Law Societies of the Inner and Middle Temple upon the western porch of the

Restoration of Church Porch

famous Round Church of the Knights Templars off Fleet street, has resulted in the disclosure of some very beautiful, original stone carving, the existence of which was not hitherto known. The semi-circular arched doorway, in the Transition Norman style, appeared to any observer to be made of a white crumbling stone much defaced by accumulated dirt and in parts crumbling away. By means of the application of a chemical preparation, it was discovered that the white and black substance of which the archway appeared to be made, was a thick coating which at some time or other had been put on to the original stonework of the porch and defaced its beauty. By the exercise of great care and skill, under the direction of Mr. W. D. Caröe, the eminent ecclesiastical architect, all this substance has been cleared away, and has revealed the archway of the porch almost in form, color, and decoration as it was in the days of the famous Crusaders who built the Temple Church.

The Liverpool Cathedral Committee has decided to proceed with the building of the first of the transepts at a cost of £79,000. This work will be completed

The Liverpool Cathedral

three years hence, so as to be consecrated at the same time as the chancel. Mrs. Barrow has made a further gift of £2,000 towards the organ.

Her total contributions to the cost of the organ now reach £17,000.

The Hon. General Secretary of the Anglican and Eastern-Orthodox Churches Union (the Rev. H. J. Fynes-Clinton), in the current annual report, states that in numbers there has been a steady and satisfactory increase. In the district of

**Annual Report
of the A. E.-O. C. U.** the British Isles their number since the last report has risen from 293 to 632, "a notable growth," of which most is due to the valuable work of the Rev. Prebendary Hellier, the district secretary. In Russia they have added twenty-four to their number, including two Bishops, and in the U. S. A. Branch more than 150 with four Bishops. A full report of the important work of this latter branch, from "our energetic secretary" (the Rev. C. B. Perry), is given. In India the Rev. Percy Smith, the secretary, has been most active, and has more than doubled the roll, so that the total membership of the Union is now 1,150, "an encouraging evidence of the growing interest and recognition of the importance of our cause." The general committee, in accordance with their kind consent, has elected to be a Patron for England, the Bishop of Chichester, who presented last autumn for the Union an address to the Patriarch of Jerusalem; and as Patrons for South Africa and New Zealand respectively, the Archbishop of Capetown and the Bishop of Dunedin, Primate. In May they obtained also the powerful support, as a Patron in Russia, of Archbishop Eulogie of Kholm, and of Bishop Anastasie, Suffragan of Moscow, as an honorary member. Archbishop Eulogie is the President of the new Russian society for the drawing together of the Anglican and Orthodox Churches, and his election "thus marks the coöperation between the two sister societies." It is in Russia that the committee are able to report the chief progress of the year. Of the foundation of the new Russian society, and of the visit of the Rev. Father Puller to give some lectures on the English Church in St. Petersburg, and of other matters, a detailed account is found in the report. With reference to the decease of the late Bishop of Fond du Lac, the honorable secretary of the Union writes:

"In this loss of a revered and beloved prelate, we are bereft of an earnest and life-long worker in the cause of Unity; our first patron, and one of our earliest members in the U. S. A. Many in Russia have an affectionate remembrance of his visit in the cause of peace."

The interesting announcement is made that Archbishop Eulogie and a party of about twenty Russian priests and laymen may, in accordance with an invitation delivered by the general secretary and provision all accepted, pay a visit to England after Christmas, and make themselves acquainted with some leading Churchpeople and see some of the churches and Church institutions.

The Society of the Sacred Mission, Kelham, has again been holding its annual meetings at the Church House, Westminster. The Bishop of Ely, who presided in the afternoon, thought there were two reasons why he had been asked to occupy the chair.

First, he and the director, Father Jenks, had worked together as tutor and taught at Pembroke College, Cambridge, and they had kept in touch with one another ever since. And secondly, there was a deeper reason. The S. S. M. had almost, if not quite, always asked one who held the responsible position of a diocesan Bishop to take the chair on such an occasion as this. It was a token and a sign that the society was desirous of possessing the approval, and of loyally following the guidance of the episcopate. He went on to say that among the group of present-day ecclesiastical problems none held a more prominent position than that of the supply and training of candidates for Holy Orders. The founder of this society (Father Kelly), had been convinced that there were many men with a true vocation among the classes from whom recruits for the Church's ministry were not generally drawn, and for whose training little adequate provision was made by the Church in England. He endeavored to reduce his ideas to practice, and in so doing was guided by two leading principles: first, the rigorously careful selection of the men who were to be trained for Holy Orders; and the second principle was that of an adequate and well-considered intellectual training. The Bishop thought it would be disastrous if the Bishops were ready to criticize, but unwilling to help. "Such a policy in days gone by," said the Bishop, "resulted in the loss to the Church of the spiritual force which informed the Wesleyan movement." Speaking with a full sense of responsibility he could say that he was satisfied that Church people ought to give this society such a measure of support as would enable it to make full proof of the mission which it claimed to have in the Church,

and which would help it to offer to the Church its full contribution towards solving one of the great problems with which Churchmen were now confronted.

Mr. S. J. G. Hoare, M.P., was introduced by the chairman as a "lay witness," and he made an excellent one. One of the main sources of the strength of the English Church in the past, he said, had been its ability to draw upon a variety of classes. In the middle ages some of the greatest Churchmen came from very poor surroundings—from such surroundings that it would have been very difficult for them to have had an open career without the assistance of some pious donor or beneficent bequest. And the same thing was true of the 16th and 17th centuries. Archbishop Laud, Hooker, and Bishop Andrewes were among those who came from quite humble parentage, and who probably would not have been able to put their great gifts at the service of the Church without help. He wanted to see all classes of the community represented in the ranks of the clergy, and no class excluded by lack of worldly means. On that account he added his word of support to the work which the Society of the Sacred Mission was doing in providing an open career for those who were found to have a true vocation to the priesthood. Then an adequate intellectual and theological training was all important at the present time. He was anxious that the reproach should be removed that a great many young men who were ordained received no specific theological training such as was given at Kelham and in similar institutions. He referred to the long periods of training imposed upon candidates for the priesthood by the Roman Benedictines and the Jesuits, six years in the former class and ten years in the latter, and in his opinion a great deal of the influence which these religious communities had exercised in Church life and in the State was due to the great care that they had expended on the training of their members. He hoped that the result of the meeting and the grave words of support that the Bishop had spoken would ensure greater interest and support for the society's work.

The director, Fr. Jenks, gave a summary of where professed members of the society had been placed in various parts of the foreign mission field where they were required—in Corea, Central and South Africa, and also in parishes here in England. He announced that within a very short time their founder, Fr. Kelly, will have started for Japan, to help for two years in the education of the native Church ministry. As to finance, they must appeal for increase of regular annual subscribers. He asked very earnestly that they might have a body of 1,000 subscribers of £1 as a solid foundation to their annual income.

At the evening meeting the Bishop of Stepney presided, and the other speakers were Father Kelly, Mr. Clifton Kelway, and Father Jenks. Father Kelly spoke of his coming work in Japan at the invitation of the Bishop of South Tokyo. A Christianity which was to make a Christian Japan must, he said, be thought out in Japanese life.

The *Times* of last Friday announced that news was received by telegram from India the day before of the decease

Death of Rev. Father R. L. Page

of the Rev. Father Robert Lay Page, for seventeen years the Superior General of the Society of St. John the Evangelist, Cowley St. John, Oxford. Father Page was a Cambridge M.A. (St. John's College), and was ordained deacon in 1862. After serving an assistant curacy at Leeds parish church for some years, he became vicar of Coatham, Redcar. In 1870 he joined the Society of St. John the Evangelist, and in 1874 went out to India with Father O'Neill to start mission work for the society at St. Peter's, Mazagon, Bombay. He remained there until 1890, when he returned to Cowley St. John as the newly elected superior in succession to the Rev. Father Benson, its founder, who is still living in the body, and he continued to hold the office till 1907. Shortly after ceasing to be the superior, he returned to India, and was constantly at the society's house in Bombay or Poona. At the end of September last, news reached the fathers in Oxford that he was in hospital at the latter place suffering from a severe illness, which his advanced age and the state of his health rendered it impossible to withstand. It was during Father Page's tenure of the beautiful new conventual church in the Iffley Road, Oxford, which took the place of the old iron church in the same neighborhood, was erected, and the present large Mission House in Marston street was also built. He also developed the work of the society in London, and not long before he laid down his office, St. Edward's House in Westminster was completed and opened. A Solemn Eucharist of *Requiem* was celebrated in the fathers' church at Oxford on Saturday morning. Grant him, O Lord, eternal rest, and let light perpetual shine upon him!

J. G. HALL.

THE ONLY WAY to be free from fear is to keep God's law: the only way to avoid the brambles is to walk in the beaten path.—*George T. Dowling.*

MEMORIAL CHAPEL CONSECRATED IN NEW YORK

Notable Addition to the Working Plant of St. George's

DEPARTMENT SUNDAY SCHOOL CONVENTION HELD

Branch Office of The Living Church }
416 Lafayette St. }
New York, November 12, 1912 }

ON Sunday morning, November 10th, Bishop Greer consecrated the new memorial chapel adjoining St. George's parish church, Stuyvesant Park. The chapel is a memorial to all the wardens and vestrymen, dead and living, of St. George's. It was built by the present officers, together with relatives and friends of those who are dead, as a centennial gift.

Names of the vestrymen and wardens have been inscribed on three walls of the chapel, and at the top of the list of the present vestry is "John Pierpont Morgan" and the dates he has served. Mr. Morgan, who is the senior warden, gave the tract, which cost \$37,022.96, and half of the \$100,000, the cost of the building proper. Opposite the name of Mr. Morgan is that of Robert Fulton Cutting, the present junior warden.

The chapel was designed by M. L. & H. G. Emery. Almost everything in the chapel is a memorial gift. The two east windows are in memory of Mr. and Mrs. James R. Lawrence and were donated by their children. The tympanum above the door, representing St. George slaying the dragon, is in memory of Richard Peters, from his brother and sisters. The organ is a memorial to Girard C. W. Lowrey from Mrs. Lowrey and her family. The lectern is in memory of Mrs. Matilda Bird Schenkberg from her daughter, Miss E. H. Schenkberg. It was designed by Charles R. Lamb and executed in the Lamb Studios. The wood carving in the panelling of the choir stalls is the work of Mrs. Henry Butterworth, an artist and a one-time pupil of St. Gaudens. She is a member of St. George's.

The Sunday school convention of the Second Department held its annual business meeting at Synod Hall on Tuesday,

October 29th, with delegates present from four of the dioceses in New York and New Jersey dioceses. The new general secretary of the General Board of Religious Education was present, and set before its members the broad vision under which the Board will work. Helpful addresses were also given by the Bishop of Jamaica and Bishop Greer.

Owing to the removal of the chairman of the Executive committee, the Rev. Robert P. Kreidler, to another diocese, the Rev. Professor Charles H. Boynton, Ph.D., was elected chairman of the Executive committee. Mr. Norman S. Walker, 71 Broadway, New York, was elected chairman of the Finance committee, and the Rev. George D. Hadley of Jersey City was elected chairman of the Curriculum and Lesson Course committee, in place of Professor Boynton, and a new committee was formed on "The Parents and the Home Department," of which the Rev. Thomas A. Conover, Bernardsville, N. J., was elected chairman. The other officers remained as elected at the convention of 1911, it being considered that their terms of office held until after the next General Convention.

It was reported that Central New York had paid in full its Sunday school apportionment to the General Board and to the Department, and that preparations were under way in Western New York, Long Island, New York, New Jersey, and Newark to secure the prompt payment of their Sunday school apportionments.

The progress in the Second Department was most inspiring. In the survey made by the officers, replies have been received from 255 schools, and the department secretary had reached 104 schools personally, covering advice in organization, grading, teacher training, etc. Nearly 1,100 letters have been written by the secretary in connection with the department work. The secretary urged the adoption of "A Standard of Excellence," and the organization of a correspondence Sunday school in scattered districts.

Two new courses will open shortly in the diocesan Training School for Teachers, held at the See House, 416 Lafayette street, New York. One is a ten-lesson course on the History and Use of the Prayer Book and the Rationale of Worship and Ritual, given at 9 P. M. on Friday evenings, commencing November 29th, by the Rev. Herbert M. Denslow, D.D., professor of Pastoral Theology and Sub-Dean of the General Theological Seminary. The other course is on the Land of the Bible, a five-lesson course covering the Holy Land and Bible Geography, given by the Rev. Wm. Walter Smith, M.A., M.D., on Friday evenings at 8 o'clock, commencing December 13th.

While both these courses are intended primarily for students of the second year of the three-year training course, they are open to any teacher, officer, or rector who desires to receive this instruction both in New York and its vicinity. The cost of the ten-lesson

course on the Prayer Book will be \$1.25, and of the five-lesson course on Bible Geography, 50 cents. Although the second year is half over, students will still be admitted who wish to enter, with the privilege of making up the preceding work. The first and third year courses will open on February 7th. Application should be made to the secretary of the Diocesan Training School, 416 Lafayette street, New York City, N. Y.

The three archdeaonries of the diocese have held their annual meetings. At each there was a good attendance, good reports, and an optimistic tone.

Archdeaonry Meetings

The archdeaonry of Orange met on Wednesday, October 30th, in St. Mary's church, Tuxedo Park. Archdeacon Hulse presided and made his first annual report. Bishop Greer was present at the meeting and made an address.

The archdeaonry of Westchester met in St. John's church, Yonkers, on Wednesday, November 6th. Archdeacon Pott, in presenting his report, urged the appointment of an itinerant missionary in the rural sections of this archdeaonry. The money needed for the support of such an agent was immediately subscribed by a layman present at the meeting. This generous contribution will enable the archdeacon of Westchester to make the experiment advocated in his report. The elections were declared: Secretary, the Rev. Wm. H. Owen of Mount Vernon; Treasurer, Mr. H. C. Parker of Poughkeepsie. About one hundred members were present and entertained at luncheon by the ladies of the parish.

The archdeaonry of New York met in Synod Hall on Thursday afternoon, November 7th, Bishop Greer presiding. Archdeacon Nelson having completed ten years of work in this office, retired at this meeting to take up work at the Cathedral as a Canon on the staff. His report for the year was a plain, unvarnished statement of results achieved and a forecast of work and results not yet to be accomplished. The Bishop spoke impressively and feelingly of Dr. Nelson's faithful service; his constant loyalty; his unceasing endeavors, and his general efficiency. Loud applause greeted the Bishop's speech and witnessed to the high esteem in which the Archdeacon is held throughout the diocese and beyond.

In view of contemplated canonical action at the forthcoming diocesan convention, no one was nominated for the vacancy by Dr. Nelson's retirement. It is possible that the work of the City Mission Society will be amplified, and that the society and the archdeaonry will be more definitely correlated in the future. The Rev. George N. Deyo was elected secretary, and Mr. Richard M. Post, treasurer.

Each of the three archdeaonries elected one clerical and one lay representative to the diocesan Board of Managers for Missions and Church Extension.

The annual meeting of the City Mission Society was held at the Diocesan House, Thursday, October 31st. There were no changes in the roster of officers except that two vacancies in the Board of Managers were filled.

Mr. Edmund Jaques, with the coöperation of the Rev. W. Montague Geer, has arranged for a series of musical services in old St. Paul's chapel. All are held at noon except the special Good Friday service. On Tuesday, January 28th, the organist of York Minster, T. Tertius Noble, will perform the accompaniment to the festival cantata, "*Gloria Domini*." Other well-known American organists will be heard during the season. Sometimes as many as 2,000 persons attend one of these noon-hour services. A new cantata, "*Calvary*," by Leonard N. Fowles, with Dr. William C. Carl, organist of the First Presbyterian church, at the organ, will be given on February 11th, and Harry Rowe Shelley's "*Vexilla Regis*" ("*The Royal Banners Forward Go*"), with the composer, who is organist of the Fifth avenue Baptist church, at the organ, on March 11th.

THE FATE OF THE SAVIOUR'S MURDERERS

BEFORE Jesus was nailed to the cross, Judas in despair hanged himself. The year following Caiaphas was deposed from his priestly office. Herod, dethroned by Cæsar, died in infamy and exile. Pilate, very shortly after the crucifixion, was stripped of his procuratorship and banished from his native land. In misery and gloom he lingered a short time and then put an end to his own life, leaving behind him an execrated name. The house of Annas was destroyed by a mob of Jews, and his son was dragged through the streets, scourged and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of its inhabitants were crucified—so many, in fact, that Josephus tells us, the ground about Jerusalem was so thickly studded with crosses that space could not be found in which to erect any more. After the siege, thousands upon thousands of Jews were sold into slavery, the price asked for them being even lower than the miserable pittance Judas received for betraying Jesus. From that time till the present the land of Palestine has been the scene of oppression, famine, war, and rapine. The Jews, scattered through every land, have been a nation of outcasts, persecuted, ostracized, hated, scorned of all men. Truly, truly, the cry, "*His blood be on us and on our children*," has been answered.—*Selected.*

DEATH OF TWO PENNSYLVANIA PRIESTS

Rev. George A. Redles and Rev. Dr. Bissell Pass
to Their Rest

LAYMEN'S WORK TO BE TAKEN UP ENERGETICALLY IN PHILADELPHIA

The Living Church News Bureau }
Philadelphia, November 12, 1912 }

THE death of two of the older priests of the diocese, both of them retired from active service, occurred during the past week, both of them on Monday, November 4th. The Rev. George Albert Redles was in charge of the Church of St. John the Evangelist, Philadelphia, until a short time before his death, and the Rev. Linus Parsons Bissell, D.D., who died at Litchfield, Conn., was rector of Trinity Church, Oxford, from 1894 to 1902. The funeral of the former was held from the Church of the Resurrection, Philadelphia, on Wednesday, November 6th.

Mr. Redles was a graduate of the University of Pennsylvania ('65) and of the Philadelphia Divinity School, and had continued in the active work of the ministry until last summer. Dr. Bissell's earlier life was spent under other religious associations. Coming into communion with the Church, he was ordained deacon in 1881 and priest in 1884 by Bishop Williams of Connecticut, and was rector of St. Michael's, Litchfield, Conn., until 1893. From 1894 until 1902 he was rector of Trinity Church, Oxford, Philadelphia, after which he retired from work and for several years has been living quietly at Litchfield, Conn., where his earlier ministry in the Church has been spent.

The Social Service Commission of the diocese of Pennsylvania met on Monday, November 4th, and elected Clinton Rogers Woodruff, Esq., chairman for the ensuing year. It was decided to recommend certain books dealing with social questions to the clergy and interested lay people of the diocese, and to try to have these books placed in the diocesan library in the Church House; and also to coöperate in bringing the subject of social service before the parishes, with the Bishop's Committee on Laymen's Work, who have that as a part of their programme. This committee also met during the week, and made plans for carrying out the programme adopted last spring, which includes not only a social service committee in every parish, but a chapter of the Brotherhood of St. Andrew, a boys' club, a committee on missions, and a men's Bible class.

A report of the mass meeting held in the Church of the Holy Trinity on the anniversary of the consecration of the Bishops showed that as a result of the meeting, 251 men had intimated a desire to enlist more definitely in Church work, and that these men come from 83 different parishes. A bureau of speakers is to be organized, to bring the whole subject before parochial gatherings of all sorts, and a considerable number of prominent laymen have been enlisted in this work already. It is hoped that a vigorous campaign may be carried on, not only this winter but continuously, as a proper part of the diocesan work, to bring the army of splendid laymen who stand ready for service here face to face with the great opportunities our time presents for the extension of the Kingdom of God. The Bishop's Committee has been greatly hampered thus far by the refusal or neglect of a large number of the clergy in charge of parishes and missions to furnish the information which the committee, under the terms of its appointment by the diocesan convention, is bound to seek, and which it must have for the carrying out of its purpose. Thus far, less than one hundred parishes have responded to the request for information sent out by them.

The decision has been reached to unite the parish of the Redemption, whose church building at Twenty-second and Collohill streets has been sold to the city and will be razed to make way for the new parkway, with St. Anna's mission, Fifty-sixth and Market streets, under the corporate name of the former.

Parishes Unite

The city paid for the building \$37,400, which sum will make possible the erection of a church where it is urgently needed. The congregation of St. Anna's is at present worshipping in the roofed-over basement of their proposed church, which it has not been able to complete for lack of funds. The parish was built up under the Rev. Fleming James, Ph.D., now rector of St. Paul's, Englewood, N. J., from a small beginning, and now has 250 communicants and a Sunday school of over four hundred. The present priest in charge, the Rev. Albert E. Clay, came to St. Anna's from Wilmington, Del.,

last May, and will become rector of the new parish. The Rev. Thomas R. List, who completed his thirty-seventh year as rector of the Church of the Redemption on October 31st, has been elected *rector emeritus*. The vestry will be made up of seven of the former vestrymen of the Redemption and five members of St. Anna's.

A very interesting experiment, for the success of which the vigorous earnestness of a very live parish is guarantee, will be tried by St. Matthew's Church, Girard avenue and Eighteenth street, in the establishment of a recreation house for young people. A two-story brick dwelling on Flora street has been rented by the vestry, and will be arranged for the purpose. The rector, the Rev. C. C. Pierce, D.D., has appealed to the people of the parish to fit this house with such facilities that it may become a centre of wholesome amusement and social intercourse for the populous neighborhood that surrounds the parish church.

Recreation House for Young People

Bishop Rhinelander made the address at the twenty-fifth public service of the Pennsylvania chapter of the American Guild of Organists, which was held on Thursday, November 7th, at the Church of the Advocate (the Rev. Henry M. Medary, rector). The Bishop spoke on the duty of worship, and pointed out that organists and choristers have a high and sacred function to perform in the consecration of music to the service of religion. The choirs present were those of St. James', under F. Wesley Sears; St. Luke's, under George A. West; and St. Mark's, under S. Avery Jones. The organist of the Church of the Advocate, John W. Pommer, played an organ prelude.

American Guild of Organists

The autumn meeting of the Church Historical Society was held on Friday evening, November 8th, at the parish house of old Christ Church, which is now the headquarters of the society. Professor Amandus Johnson, Ph.D., of the University of Pennsylvania read a valuable study of "The Swedish Lutherans in Pennsylvania and their Relations to the Episcopal Church."

The Church Historical Society

Under the auspices of the Sunday School Association of the diocese, teacher-training classes are to be held at the Church House at 2:30 P. M. on the second and fourth Saturdays of each month during the winter, following the course of the General Board of Religious Education. The Rev. L. N. Caley and the Rev. William H. Burk will lecture on "The Acts and Epistles" and "Biblical Geography."

Teacher-Training Classes Held

Two annual meetings of diocesan societies are announced to take place this week: the fifty-sixth meeting of the local assembly of the daughters of the King, at St. Matthew's Church, on the 12th, and the missionary meeting of the Pennsylvania branch of the Woman's Auxiliary, at the Church of the Holy Trinity, on Friday, the 15th.

Annual Meeting of Diocesan Societies

At St. Elisabeth's (the Rev. Frederick D. Ward, rector) the patronal festival was observed on the Sunday in the octave of St. Elisabeth's Day, November 10th. The Rev. William A. McClenthen of Mount Calvary Church, Baltimore, was the preacher at the evening service.

Patronal Festival Observed

THE DOCTRINE of the Holy Spirit that Jesus set forth with such force in that last holy week was this: God is present in human life. Every holy impulse, every noble desire, every yearning aspiration is the expression of God in human life. God expresses himself in grass and leaf and flower, in river and lake and mountain. He is the life in them all. But in humanity God expresses Himself in love and duty and nobility. As the life in the tree lifts tons and tons of sap against the downward fall of gravity, so the life of the Spirit in the soul of man lifts that soul against the awful drag of selfishness and sin, and holds it true in all the terrible drift of social and business forces around it. The truth of the eternal Spirit's presence is that we can count on God. He is here now with us and in us. Breath of our breath, life of our life. In Him we live and move and have our being. He is the great Companion. We may walk with Him and talk with Him every day. He has not left us orphans. We are in God's living world, and that God is not afar off, but here to help us. Thanks be unto God for His unspeakable gift.—A. F. Purkiss.

CHRIST'S GOSPEL warms that which was cold and makes that fruitful which was before dead and barren; when it comes to any place it puts a beauty and glory upon that place. Spring time is pleasant time, and so is gospel time.—Matthew Henry.

CALL TO CHICAGO SUBURBAN PARISH

Rev. Charles Fiske Asked to Take the Rectorship of St. Mark's Church, Evanston

MANY ITEMS OF CHICAGO NEWS

The Living Church News Bureau }
Chicago, November 12, 1912 }

THE REV. CHARLES FISKE, rector of St. Michael and All Angels' Church, Baltimore, has been called to St. Mark's, Evanston, to succeed the Rt. Rev. Dr. Longley. He lately visited Chicago to meet the vestry of St. Mark's, and to look over the field. His decision has not been announced at this writing.

Mr. Fiske is a native of New Brunswick, N. J., born on March 16, 1868, and was graduated at St. Stephen's College with the degree of A.B. and at the General Theological Seminary with that of B.D. He was ordained deacon in 1896 and priest in 1897 by the Bishop of New Jersey, and spent the first few years of his ministry in that diocese, first at the Associate Mission in Trenton and then as rector of Westfield. He was rector from 1900 to 1902 of the Church of the Transfiguration, Philadelphia, then of St. John's, Somerville, N. J., of St. John's, Norristown, Pa., and since 1910 has been in his present work as rector of St. Michael and All Angels', Baltimore. He was a member of the executive council of the Christian Social Union until that was merged into the official Social Service Commission of the Church, and is author of that excellent volume of essays, *The Religion of the Incarnation*.

Improvements at St. Bartholomew's

Among the many new enterprises which are under way at St. Bartholomew's church (the Rev. H. W. Schniewind, rector), is the large project of putting a new roof on the church building. This is an extensive proposition, as St. Bartholomew's is a large edifice. It will cost some \$1,500, and the parish is raising the money by selling 150 "squares" of the roof at \$10 apiece. The work at St. Bartholomew's is progressing rapidly in all directions, under the able leadership of the rector, who is well assisted by the Rev. E. T. Pancoast, as curate. The parish reported 976 communicants at the last diocesan convention, thus being the fourth in size in the diocese.

One of the most striking evidences of the strength of Christ Church is the fact that there are over 235 of the parishioners who are contributing "one day's pay each month," through special envelopes, for the building debt on the new church. These devoted people are also contributing regularly to the current expenses of the parish, and to the missionary apportionments, and to many of the "extras" which parish life finds necessary in the cities. And yet they can add thereto the large gift of one day's income each month, to help free the new church from debt!

A very busy parish house is that of Grace Church, Oak Park (the Rev. E. T. Mathieson, rector). There are several large organizations in the parish, such as a parochial guild of 104 members, St. Catherine's Guild of 60, the Men's Club of 240, and the Girls' Friendly Society of 83, and there are many entertainments and social gatherings each week, besides the monthly meetings of the Men's Club.

A Bible Institute for advanced Bible study has been opened at Grace Church, Chicago (the Rev. W. O. Waters, rector), by the Rev. Dr. O. A. Toffteen. These lectures will be given every Sunday evening, at 7 o'clock, in the parish house, and are entirely free. Such topics as "Sun, Stand Thou Still," and Modern Astronomy; The Creation Story and Geology; the Creation Story and Archæology; The Paradise Story and Anthropology; The Paradise Story and Comparative Religion; The Cain Story and Ancient Mythology; The Sons of Adam and Ancient History; The Deluge Story and Geology; The Deluge Story and Ancient Astrology; The Sons of Noah and Modern Ethnology; Moses and Ancient Jurisprudence; The Fall of Jericho and Ancient Strategy; The Suffering Servant and Ancient History"—these and other themes of kindred character will be treated of in Dr. Toffteen's masterly manner. A



REV. CHARLES FISKE

Grace Church, Oak Park

Bible Institute at Grace Church

widespread invitation has been issued throughout the city, for these Bible lectures.

The rector, warden's, and vestry of Grace Church sent out many invitations for the formal opening of their parish house for the season of 1912-13, which took place on Monday evening, November 4th. The parish house is one of the busiest in Chicago, with from three to nine meetings of various kinds each week-day, in addition to the daily kindergarten five mornings a week, and to the opening of the parish library twice on Sundays. Tuesday is the busiest day of the week in this much-used parish house, as there are nine clubs and guilds and other societies, meeting at various hours from morning till night. Many changes have taken place in the immediate neighborhood of Grace Church, in recent years, but the parish house has greatly extended its influence and helpful service among the surrounding residents.

Memorials to the Late Mrs. Gwyn

St. Simon's Church has received a handsome chalice and paten as a memorial to Mrs. Gwyn, wife of the rector, who passed to her rest not long ago. These are shown in the accompanying illustration. The inscription reads as follows:



MEMORIAL CHALICE
AND PATEN,
ST. SIMON'S CHURCH,
CHICAGO

IN MEMORIAM
KATHARINE VON HOF GWYN
1866-1912
ST. SIMON'S CHURCH, CHICAGO
OCTOBER 20, 1912
From her Loving Friends

The November meeting of the diocesan branch of the Woman's Auxiliary was held at the Church Club rooms on the morning of Thursday, the 7th, with an attendance of 95 from 39 parishes and missions. The theme of the meeting was the Junior Department, the speakers being Mrs. Bishop, Miss Houghteling, Mrs. Switzer, and Mrs. Barbour Brown. The offering of the morning of over \$25, was sent to swell the Juniors' contribution for the Farthing Memorial Chapel, in Alaska, in memory of the late Miss Annie C. Farthing, whose regular stipend was raised by the Chicago branch of the Auxiliary during the last several years of her life-time.

The Rev. George Craig Stewart, of St. Luke's, Evanston, was recently summoned to Saginaw, Michigan, by the death of his father, George Forbes Stewart, a well-known business man of that city, retired, who passed away at the age of 70 years, having resided in Saginaw for forty years. The Rev. George Craig Stewart and Mrs. William Taylor, of Evanston, are the only surviving children. The late Mr. Stewart was a staunch Presbyterian, and the Presbyterian minister of Saginaw officiated at his burial.

TERTIUS.

PRACTICAL HOLINESS

HOLINESS is the most practical thing in the world. The terms "holiness" and "sanctification" have often suffered by their improper use. Holiness is a beautiful word. It stands for something heavenly. It is descriptive of a well-rounded character, symmetrically balanced. Holiness bears fruit—"love, joy, gentleness." A person who is holy loves God with all his heart. There is no room for carnality or worldly conformity; nothing but love. He is true to God and true to man. He is free from selfishness, anger, revenge, impurity. He is "blameless and harmless, the son of God." He is the sweetest and kindest being in the world. He is daily thinking upon "whatsoever things are pure, honest, just, lovely and of good report." In his intercourse with the world, he is all patience, meekness, goodness, love. He is abounding in the work of the Lord, striving to bring about the best possible results in the Master's vineyard. He tries to win souls to Jesus. It is his meat and drink to show a sinner the "way to God." One of the highest evidences of sanctification is a willingness to work for God. So many in our churches are content to sit with folded hands, taking more delight in pointing out the defects of others than in winning souls for Jesus. Such are always telling what the Church needs, forgetting their own need. May our blessed Lord deliver us from professors of holiness who are not showing the fruits of holiness by working to save the perishing masses around them! May the good Lord assist us to see that "practical holiness" consists in being lovable, noble, sweet tempered, but, above all, "not slothful in business, fervent in spirit, serving the Lord."—*The Michigan Christian Advocate.*

WE HAVE our dull and ignominious times, when nothing seems to prosper with us, when we feel as if everything Divine were remote and unreal, when our prayers have been so long unanswered that we begin seriously to doubt whether prayer avails. To have an eye for things spiritual makes all the difference at these times. The veil that hides the forces which really rule this world is lifted, and we see things in their true relations.—*Marcus Dods.*

REMINISCENCES OF REV. JOSHUA KIMBER

VII.—CHILDREN'S PAPERS AND THE DOMESTIC FIELD

AS this matter extends over so long a time, it has been a little difficult to know where to place it in these Reminiscences. Under the heading "Foreign Missions" it would hardly do, for the reason that the publication of such periodicals by the Board has continued to the present day, so it will be better to be a little retrospective and close it up here, as in the case of the Woman's Auxiliary.

Let it be known that the Rev. Dr. Denison, then secretary for foreign missions, with the beginning of 1853, issued a missionary paper which, other than the *Child's Paper* of the American Tract Society, was the oldest publication of the kind in the whole of the United States. The older members of the Church will remember it as *The Carrier Dove*, a most suitable name I am sure. It reached at one time a circulation of at least 40,000 copies monthly.

Meanwhile, finding that he could not reach the children as widely as he wished through a department of the *Spirit of Missions*, the Rev. Dr. Twing in 1868 founded the *Young Christian Soldier*, which had another object than this great one of instructing all of the children. A great army of helpers was needed to carry on the work in the quickly and vastly extending settlements in the West, among the colored people and the Indians. One of the matters that was planned was the organization of the children as the domestic missionary army called "The Young Soldiers of Christ." This was the year before the *Christian Soldier* appeared. It had a department in the *Spirit of Missions*, as said; but this means of communication was too narrow and this had a large influence in founding the *Soldier*. The children enlisted for five years' special service, although they were already soldiers of the Christian army by reason of their baptism. Each, upon the payment of 25 cents annually, received an enlistment card. By the payment of \$1.00 each year a boy might be commissioned a captain, or a girl a color-bearer, in the army. Sunday-school teachers and others could join the Guard of Honor by the payment of \$5.00 a year, and rectors and superintendents might receive commissions as colonels on the payment of \$50, or generals for \$100. The well known Mrs. E. P. Sanford has written that another in her family circle said:

"I never shall forget how thrilled we were as mother read that article and how we flew for the 'banks' to shake out our 25 cents each for 'bounty money.' It seemed to us like the Children's Crusade which Auntie had read about to us, and we would have been ready to start against the Turks, or anywhere that Dr. Twing might order!"

In the same year the Foreign Committee organized a Foreign Missionary Box Association, and gave out to the holders of boxes, certificates each year. Strange to say some of those boxes, which were not for Advent or Lent, but for all time, are still in use to this day. They can always be supplied from the Missions House.

There was a grand review of Dr. Twing's soldiers in Steinway Hall in the spring of 1868, which was notable because General Anderson, who defended Fort Sumter as Major Anderson, was present, and made a short address. Another address made was put into a leaflet and is still in moderate circulation—"The Lad and His Basket," by Bishop Lay. The *Christian Soldier* took over the *Children's Guest*, a paper which it had bought from the Church Book Society, and in 1878, just after the Board of Managers was formed, the *Carrier Dove* was united with it; and from that time forward it became a general paper, which has continued until this day, when The Young Churchman Company of Milwaukee, Wisconsin, has undertaken to issue a monthly magazine in the interest of missions, edited by the secretaries, which will go to all the subscribers of the *Young Churchman* and to others who may wish it separately. The first number has appeared and does much credit to all concerned.

The *Young Christian Soldier* appeared from first to last under the editorship of Miss Maria Bullfinch, Miss Susan Emery, and Miss Margaret Therese Emery; the last named had charge of the paper for many years.

INCREASE IN DOMESTIC FIELD

In 1868 the diocese of Nebraska was organized and admitted into union with the General Convention in due course. This left Bishop Clarkson in charge of the rest of his original jurisdiction of Nebraska and Dakota, and by a general canon it was provided that the salary of the Bishop under such cir-

cumstances continue to be paid by the Board; and so far as I remember, it only terminated with his life in 1884. But although that was special legislation intended primarily to aid in sustaining Bishop Clarkson, it did not cease with him. Another Bishop accepted an election as diocesan, "without prejudice to his missionary appointment." He continued as Bishop of a small jurisdiction and drew his salary up to his death, and his right was unquestioned.

At that time there were thirteen missionary jurisdictions in the Church, and every new one created of course added greatly to the expenses of the Board. It is often wondered why the Board increases its expenses so fast year by year, but every change by the General Convention, which of course is the supreme authority, increases expenses whether the Board will or no. Please take notice of this list of the number of new Bishops that had to be supported by the Board, who were consecrated during the term of the Board of Managers:

In 1880 Montana, Idaho, and Utah were divided, Dr. L. R. Brewer being elected and consecrated as Missionary Bishop of Montana. At the same convention (1880) Oregon and Washington were divided and the Rev. Dr. J. A. Paddock was elected Bishop of Washington. Three years later the boundaries of the missionary district of Niobrara were changed, and the territory for the most part divided into the new districts of North Dakota and South Dakota, and Wyoming was erected into a separate jurisdiction; two new Bishops, since Bishop Hare still continued in South Dakota. In 1886 two new districts were set up, namely, Nevada and Utah, and Wyoming and Idaho. The Rev. Dr. Talbot became the Bishop of Wyoming and Idaho. In 1889 the missionary district of Oregon was erected into a diocese, and three years later the state of Washington was divided into the districts of Olympia and Spokane; the Rev. Dr. L. H. Wells becoming Bishop of Spokane in 1892. Colorado then ceded a portion of its territory to the general Church, which was made into a missionary jurisdiction under the name of Western Colorado, and the Rev. Dr. Wm. M. Barker, nephew of Bishop Morris of Oregon, was made its Bishop. The diocese of Florida also moved the General Convention to create out of its territory the district of Southern Florida and the Rev. Dr. William C. Gray was consecrated. In 1895 Wyoming and Idaho were separated as two missionary districts. The district of Duluth was created, also the missionary district of Asheville, ceded by North Carolina. In 1898 the territory of several of the districts was distinctly altered, but perhaps there were no more Bishops made. The missionary district of Tokyo was also divided and Mr. Partridge of China was consecrated as the Bishop of Kyoto. At the Convention of 1901 the island of Porto Rico was made a missionary district with the Rt. Rev. Dr. James H. Van Buren as its Bishop. The missionary district of the Philippine Islands was erected and the Rev. Dr. Brent became its Bishop. The missionary district of Honolulu was formed with the Rev. Dr. Restarick as its Bishop. The district of Salina was erected and the Rev. Dr. Sheldon M. Griswold was elected as its Bishop. The missionary district of Hankow was parcelled off from the missionary district of Shanghai, and the Rev. J. A. Ingle, already in the field, was elected and consecrated as Bishop.

In 1904 matters had so worked around, and there were so many Americans living in Mexico, that the basis of work needed to be changed, when the missionary district of Mexico was created and the former Mexican Church asked to be received into it, so that the Rt. Rev. Dr. H. D. Aves became the Bishop of all the work in the jurisdiction. In the same year the island of Cuba was made a missionary jurisdiction and the Rev. A. W. Knight was consecrated in December.

In 1907 several changes of boundary lines were made and the new districts of Eastern Oregon and Kearney were erected. The Rev. Mr. Paddock, of New York, son of the former Bishop of Washington, went to the first as Bishop, and Bishop Graves, who had been Bishop of Laramie (the same territory) continued in charge of the latter. The previous district of Indian Territory was changed to the missionary district of Oklahoma, including the dimensions of the territory of that name. As will be seen below this was again divided three years later.

In October, 1910, the following missionary districts were added: San Joaquin, North Texas, Eastern Oklahoma, and Wuhu, but no Bishops were consecrated until a little later.

Bishop Holly, who has recently died, was consecrated in Grace church, New York, on November 8, 1874, and the present writer took part in the services in connection therewith. The Rev. Dr. Schereschewsky was consecrated Bishop of Shanghai

in 1877 in the same church, as was the Rev. Dr. Ferguson on June 24, 1885, Dr. Shipman and the writer being attending presbyters. The Rev. F. R. Graves and the Rev. Dr. John McKim were both consecrated on the 14th of June, 1893, in St. Thomas' church, New York, when the writer was officially present and participated in the services. Bishops Boone, Ingle, and Partridge were consecrated in the field. Later, when by special legislation an Assistant Bishop was made, for the Missionary Bishop of South Dakota, by appointment of the Presiding Bishop, who presided, I read the litany upon the consecration of Bishop F. F. Johnson.

The Rt. Rev. Dr. L. L. Kinsolving was consecrated under the auspices of the American Church Missionary Society, but in 1907 Brazil became a missionary district of this Church.

During the administration of the Board of Managers the contributions continued to be augmented from year to year, but through the success of the work in the field, and this consequently greater expense, as well as the cost of the support of so many more Bishops, they never gained rapidly enough to meet the current demands. The Rev. Dr. Smith, my rector in Flushing, used to say that God had not meant for Christian people to have any excess of means for the work in hand, lest they should wax fat and lazy; and the work always exceeded the means, for the reason that it was necessary that the Church should have a stimulus. Of course I only speak in a general way, but in the many years since he uttered it I have very often applied it practically to present issues. It seems to be very true. In 1878 the gross receipts of the Board of Managers for its first year were \$292,604; in 1910, for its last year, they were \$1,779,987.

At the General Convention in Chicago in 1886 the missionary canon was radically changed. Up to that time the committees, or the Board, as the case might be, appointed its missionaries on the nomination of the Bishop concerned. At the Convention spoken of this was inverted, and the Bishops appointed the missionaries with the approval of their Standing Committees, Missionary Committees, or, if they chose, of the General Board. So it came to pass, it will be observed, that as the Missionary Bishop appointed his standing and missionary committees those who approved of his action in appointments were themselves his own appointees, and if he chose to exercise it, he himself as Bishop, in his missionary district, would have autocratic power.

At all times since there have always been some who were not in favor of this idea, but of course never enough, even in the lower house of the General Convention, to provoke a reversal. It is very unfortunate in the matter of domestic missions that the Board cannot have a wider purview and more authority, as in the foreign fields, where the canon provides that the Board shall act for each Bishop as his council of advice. This practically has resulted in the fact that a great deal more detailed information about foreign missions comes to the Board than does from the domestic field. From some dioceses and districts it always has seemed impossible to obtain much information. To be sure, while missions are one, the administration at home and abroad must be different to a certain degree. In the one case the people reached should and do contribute themselves towards what they receive. In the other case the work addressed to the heathen must naturally be supported by Christendom.

THESE REMINISCENCES cease with the organization at Cincinnati of the Board of Missions, which superseded the Board of Managers, in 1910, for the reason that anything beyond is current history. I shall hope to add, however, another paper perhaps largely by way of anecdote, within my term of service, but not necessarily missionary.

[To be continued.]

THE PLEDGE to endeavor to do the will of the Master is a pledge to a high ideal. The Master would have every one draw a strong straight line between right and wrong and would have one always stand for the right and do it. He would have every one do one's best. He would make right living simple and plain by the Golden Rule and by love for God and man. He would have Bible reading and prayer made a daily habit. He would have men open their hearts to His spirit and thus imbued with power from on high. He would make religion a vital, practical force in saving men from their sins and in hastening the coming of the Kingdom. The Master does not expect the impossible and He does not ask it. He does ask men to endeavor to live up to ideals that He has set before them.—*Selected.*

Religion in Government

BY WINSTON CHURCHILL

ONE day, some fifteen years ago, when going in an automobile across France, I was suddenly astonished at the sight of a wonderful Cathedral standing alone, surrounded by empty fields. No city, no village could be seen anywhere; no trace of the life which had produced it. And as I gazed at it there came inevitably to my mind the question, What force raised it up? And was that force, that emotion, whatever it was, gone from the world? And was this exquisite building, standing alone and deserted, emblematic of the age in which we live? What had happened to religion?

It was not until long afterwards that the answer to my question came to me. And I understood that this Cathedral I had seen and those others spread over England and France with arches and pinnacles and spires pointing to the skies, were the expressions of the inarticulate longings and aspirations of millions of men and women. We learn from history that these longings of humanity come and go in waves, and that they are the auguries of all the great ages of the world, the ages that produce the great architects, the great artists and writers and statesmen and prophets and seers, who express the feelings of whole nations. And that these ages are the spiritual ages. We are arriving at the great truth to-day that religion is *motive power*.

For some years past, with ever increasing strength, throbbing currents have been sweeping over our country from the Atlantic to the Pacific. Some time ago, when these currents were first beginning to manifest themselves, I was sitting at dinner next to a woman who refused to believe that they existed. She could not feel them. But a younger woman on the other side of the table grew very indignant. "I can feel them," she said, "and they make me wish to get up and go to work at something useful, if I could only find that work. I am supposed to have everything anyone could wish for, and yet I am not a bit happy."

That young woman has since then found her work, and she has become inexplicably happy. So we can see, all over the United States to-day, men and women being gripped by those currents, heated into something like incandescence, pressed into service of their fellow-men. When some of them stopped to think, they were puzzled; they did not understand what had happened to them. If the force which had seized them were religious, it was unlike the interpretation of religion that they had learned in their youth. Many of them had definitely thrown this old interpretation of religion aside, had not thought of it for years. But now some of them are beginning to see more or less clearly that God is in politics, that God is in government, that He always has been, and always will be. And that all service to-day, in the twentieth century, whether it be scientific or social, is somehow connected with government. That when these currents are abroad, a new age is at hand, with a new and higher conception of the truth. So are we grasping to-day our Lord's meaning, as set forth in that wonderful fourth Gospel, that God is a Spirit, the Spirit of these quickening currents that enter into the hearts of men and move them. Thus the world progresses.

Last winter I was talking with the Bishop of New York, and he gave me a glimpse of his vision for the Cathedral of St. John the Divine. If I did not misunderstand him, it was a vision of a great temple of democracy in the metropolis of our Republic. He saw men and women thronging into it as into the Cathedrals of old. It is their church. It belongs to them. And from the spirit which dwells in it they may continually draw the inspiration of a nobler, a truer, a more Christian democracy.

For we are on the threshold now of an age in which the message of Jesus Christ is at last to take its place in government. Our Lord preached no form of government, but He brought into the world the germ which was to change all governments. The Kingdom of Heaven is like unto leaven.

And yet there are those who call themselves Christians, and who refuse to see that this leaven is working, that the world is continually getting to be a better and brighter place in which to live. They point out the terrible contrasts, to be seen especially in great cities, between luxury and poverty; they exclaim at the gross individualism and materialism which exist

to-day. It never seems to occur to these persons that if we don't believe the world is growing better, that if we don't believe that individuals are being transformed in increasing numbers from the natural man into the spiritual man, we don't believe in God. One Christian said to me, "I never thought of belief in God in that way. . . . How can you prove that the world is growing better, will grow better?" Ah, those who are pressed into service are working for something which they cannot prove materially. Nor is their reward a visible thing. For the very essence of faith is that its object cannot be proved.

In that same Gospel of St. John you will find the words, "Except a man be born again, he cannot see the kingdom of God." It seems to me that these words embody the central doctrine of Christianity. Yet I am constantly meeting persons who have a membership in some church, and who declare frankly that they don't believe in rebirth; who like Nicodemus, are still demanding, "How can these things be?" William James and the modern psychologists have done an immense service for religion in evolving a scientific theory to explain the transformation of the discontented, self-seeking individual into the man or woman who finds happiness and growth and peace in service; who discovers, in other words, the meaning of his own incarnation. But still the mystery remains. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

How does this principle of re-birth apply to government, and to the changes which are taking place in all governments throughout the world to-day?

Before the great Reformation of the sixteenth century, before the rise of the new science, the new learning, the new philosophy, everywhere a man went in western Europe he was under the authority of Mother Church. It was believed that she had supreme power, a commission from God Himself to save or to damn, dominion over souls not only in this world, but in the world to come. All the universities were hers. Her bishops spoke *ex cathedra* the last word on history, philosophy, science, and government, as well as religion. Men were not supposed to think for themselves in those days. The Church thought for them. But it must be remembered also that the Church cared for them.

Then came the release from authority. Men began to think for themselves, to get a new conception of science, of religion, and of the world. But at the same time there arose an ominous sign, a suspicion of all that the Church had taught. If she had not told the truth about science, if the earth were round instead of flat, if it was so that the earth moved instead of the sun, what guarantee was there that the Church had preached the truth about Christianity? What was Christianity, after all? Once released from leading strings, the world could never go back into them. Men and women must press forward, through the gloom, to find a new truth, if truth there were.

Then followed inevitably what may be called the second period, the era of unbelief, of individualism, of atheistic philosophy. If there were such a thing as religion, it had nothing to do with life, with government. And in the eighteenth century Adam Smith came forward with the theory of government which has been in practice in England and America almost to the present day—the survival of the fittest; the conception that government should interfere as little as possible with the activities of man; that prosperity would take care of itself. Commerce thrived, England and America prospered. But in England was the spectacle, in the last century, of women and little children, half-naked, chained to cars, spending the days on their hands and knees in the dark mines. It was thought moral, in those days, to exploit men and women and children like cattle, and throw them out afterwards on the dump-heap. The very motive of enterprise was material—the acquisition of property, not the joy of service. The welfare of humanity was not a matter of governmental concern, and the churches still clung to the old idea of individual charity.

We can perceive now that this era of cruel individualism and materialism was a necessity, and why, by turning to the sublime wisdom of the parables. That which happened to the

prodigal son has happened to a race. Released from authority, we have taken our goods and gone into a far country, for excesses are the inevitable first result of liberty. We have run riot in individualism, in ruthless materialism and selfishness until at last we are reduced to the husks. And now we are coming gradually to the sense of individual responsibility, to the knowledge that the true dwelling place of God is in the bosom of mankind. That God is Conscience, for God is a Spirit. And one by one, like stars lighting up in the sky, we can see men and women coming into service, reborn into that sense of individual responsibility. Government itself is being reborn. And we are going to incorporate into it, in our laws, the words of the Master Himself, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." For it is thus, through the child, that grown men and women come to Him. Moreover, we are beginning to perceive now that man cannot live by bread alone; that God did not intend any to remain uneducated, unthinking beings. If the voice of the people be the voice of God, we must see to it that our citizens grow up into healthy beings, with education and light, a little leisure, and a little happiness. And by "happiness" we mean something more than the complacency and contentment which warm clothing and food and material comforts may bring to those who are overworked and underfed; to those who look forward in continual terror to the future. Drudgery and despair must be replaced by interest and hope; slavery by freedom. The whole attitude towards life must be changed, and life should appear as a bright thing instead of a dark thing. And above all, labor should be willing, should have the sense of free service, instead of being forced and personal. This is the paradox of the Gospel which, if Christianity is to prevail, must slowly but inevitably permeate our government. It points with unerring wisdom to the only happiness which is to be found in life.

So the problem of government, of Christianity, rests upon this: that the individual motive, of which the materialist now boasts, *must* gradually be changed from one of the acquisition of property to that of the joy of service. And the chief mission of the Church is to bring about this change in the individual; to inspire; to send forth reborn men and women into the service of the nation.

For with rebirth, and with rebirth alone, comes the conviction of immortality, the sense of living in eternity; the comprehension that life is growth, development through service; and that the partly-developed soul will not be cast away, but will go on to the reward of higher service, more responsible service. Thus is revealed the dazzling truth that all is service, here and hereafter.

And thus, too, we solve the problem of personality. For personality itself is rebirth. "Personality," said Phillips Brooks, "is a conscious relationship with God." All truth is revealed to the world through personality. And down the ages comes an apostolic succession of personalities, the fire from whose torches is caught by millions of their fellow-men.

On a recent Sunday I spoke in that splendid new Cathedral in New York, thronged to the doors with hungry humanity. In opening wide the doors of that Cathedral to the people for prayer, for the discussion of their vital problems, we are opening them wide to God. When two or three are gathered together in My name, to take counsel for My work, there am I in the midst of them. And hence may we go forth encouraged, inspired, to labor each in accordance with his separate gift. For not only must the path be pointed out, but the energy and the will, the inspiration given us to climb it.

THE DEEPEST human craving is not to have pleasurable excitement or to avoid pain; it is to touch those deeps of life where there is infinite joy—and pain. Hence the superficiality of all happiness theories; they do not comprehend human nature. No healthy human soul would choose in the last resort to be deluded with a pleasurable falsehood rather than to know a bitter truth. We crave love even though it means pain as well as joy. All education, all refinement bring suffering and the capacity for suffering, just as they bring joy and the capacity out of joy. The pain may in many cases be greater than the joy, yet we choose the growth, for it means life. We would suffer the agonies of Brunhilde rather than be incapable of love. We would submit to the torture of doubt and questioning that oppressed the soul of Hamlet, rather than rest on a distorted truth and be insensible to the mystery of life. The path of life, of growth, of more positive realization, even though it be the path of pain—such is our choice, such is the final choice of all human souls.—*Edward Howard Griggs.*

AN APPRECIATION—MISS MARY HALSEY

By MARY RICHARDS BERRY

ON the eve of All Saints' Day the soul of Miss Mary Halsey, well-known to Churchmen in central and western New York and to many far beyond, passed to her rest, and in so doing ended an important page in the history of the Church of Central New York.

Miss Halsey was born on the farm at Willowdale, five miles from Geneva on Seneca Lake, sixty-nine years ago. Her father was Vincent Halsey, a deaf-mute, one of the pioneers of that section. Her ancestors settled on Long Island in 1650 and were connected with the Roosevelt and Van Vleck families. She was the granddaughter of Dr. Alexander Anderson, the celebrated artist and "father of wood-engraving."



MISS MARY E. HALSEY

It was her father's custom to drive the family to Trinity Church, Geneva, for service every Sunday, and on one occasion his daughter was kept home by a sore throat. This fretted her considerably, but she quickly realized how wrong it was for her to complain just because she was deprived of one service when so many of her neighbors were not able to avail themselves of the privilege at all. This was the beginning of the mission of Grace Church, Willowdale, for prompted by that thought, Miss Halsey determined that they should have a service in their home for the farmers, mostly Danes, who lived about them. In 1872 was held the first of these services, which have been carried on without interruption to the present time.

A summer visitor, who formed one of the congregations one Sunday, slipped a dollar-bill into Miss Halsey's hand with the casual remark, "This is for the Chapel." And that started the idea of building a little church, about a year later. To what funds Miss Halsey could herself raise, the farmers eagerly added all they were able and gave of the labor of their hands, until the building of Grace Church was finished. Mr. Halsey deeded two acres of land adjoining his house for the church edifice and in his will left two more acres for a cemetery.

Here, after her parents' death Miss Halsey labored with the zeal of a frontier missionary, not only at Willowdale but at two other mission stations situated five miles in either direction from her home. To the three she went each Sunday for many years until one of them was moved, but the others she still continued to attend and look after to the end.

It would need a woman of most unusual ability to do the work she did, and such a woman was Miss Halsey. She derived all her education from her father and mother, and Latin, Greek, French, Italian, and theology were as familiar to her as to any college graduate, while the hangings and vestments in her missions bore witness to her gift of ecclesiastical embroidery, being worked with her own fingers.

Her work was not simply that of seeing that services were held each week by the clergy or lay-readers (the latter frequently from Hobart College), but it was she who started the fires, swept the church, rang the bell, played the organ, and took the minister home to dinner before driving him to the next mission; and when she was unable to get anyone to read the service she even read it herself.

Some 400 godchildren were brought by her to baptism, and every single one of them was tenderly watched over by her as long as she lived. She kept their names and records in a book, and not one was ever lost sight of. Throughout the year she gathered gifts so that at Christmas-time each god-child might be remembered with a present on her tree.

Although possessing only limited means, and asking for little support from the diocese, her hand was never closed to the needy, and many a time it was only her great faith that the Lord would provide which kept her from despairing when too much was demanded of her scanty store.

Her life was one of total self-abnegation, and no one was turned away who went to her, no matter what the cause might be. The sick were taken into her home to be nursed back to health, or sometimes to die, and many a night did she sacrifice

her sleep in order to watch over a consumptive or a fever patient. The destitute were clothed from her store of second-hand clothing, which her friends saved for her and which her skilful fingers fashioned for their needs.

Children were taken from the workhouse into her home, until some other might be found for them or until they were old enough to work. The fallen were gathered from the highways and by-ways and welcomed to share her roof, until they learned that here was indeed an earthly friend whose love only taught them how much greater was that of their Heavenly Friend.

The picture of her and her faithful horse jogging through the country in bitter cold or scorching heat, in storms or sunshine, early or late, in order that she might comfort the sorrowing, minister to the sick, clothe the naked, feed the hungry, search for the wayward, and bring the little ones to Christ is a picture familiar to all who lived in the vicinity.

A few months ago the physicians summoned her to the hospital for an operation, but she begged to delay it for a week or so because there were some children who must be baptized, and she could not get hold of them until then. But the delay made little difference, for it was found that the disease had progressed so rapidly that an operation was useless.

What she called her "period of beautiful rest and peace," now began, for a devoted friend took her into her home and surrounded her with all the comforts that were possible to brighten the remaining weeks of her life. Here her friends among the clergy and laity, as well as her own people of the missions, came to see her, eager to catch the last rays of her life as a benediction upon their own, and here too she made plans for the carrying on of her work and leaving everything in order. One of the last things she did was to make a chart of the little cemetery, designating each grave with its proper name in case the wooden crosses, with which she had marked each grave should some day be destroyed.

And so on All Saints' eve she was called to be "numbered with Thy Saints in glory everlasting." On the Saturday following, her body was laid to rest where it had spent itself in labor for the Master, among her own people, in the Willowdale churchyard; gathered unto her fathers, having the testimony of a good conscience; in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with God and in perfect charity with the world.

STRENGTH

He spread His Table for me; led me there;
Served me Himself, and washed me ere I ate;
Gave me His blessing; knelt with me in prayer;
Yet, trusting not, afraid to leave, I wait.

Afraid to leave His peace—to face the day.
So frail my strength, I had no hope to be
Triumphant over sins that blocked my way;
No light to guide—the gloom oppressing me.

Yet stood He there in patience by my side
And smiled! Could anyone but He so smile?
So love? And whispered, "Will I not abide
In thee as promised? Trust ye Me awhile!

"Thy heart and Mine are one. I've given thee
My Love. Go use it; lavish it; 'tis thine!
Why strive to perfect thine, when Mine is free?
What matters thy poor love, when thou hast Mine?"

"Why shouldst thou fear thy will? Is not Mine strong?
Did ought e'er weaken it? And is it not
Bound up with thine? Thou knowest that no wrong
Could conquer it! With God's own power 'tis fraught!

"Think thou My thoughts; pure, loyal thoughts they'll be.
Thou hast My All; My Body and My Soul!
Thou hast thy Lord, and canst thou doubt that He
Will help thee, through His strength, to win the Goal?"

JESSIE FAITH SHERMAN.

THERE is much mistaken generosity. Many a beggar on the street is an imposter harrowing the feelings of the tender-hearted and spending the money they give in dissipation or getting rich by these methods. A good rule to follow in charity is to give through organizations that really relieve want, bestowing bounty where it will do the most good, and to help persons of whom one has a personal knowledge.—*Selected.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

CLERICAL VISITING OF SETTLEMENTS

THE Rev. James F. Freeman of St. Mark's, Minneapolis, spent a month visiting the various municipal and philanthropic institutions of that city. Concerning his visit to the workhouse, Mr. Freeman said:

"The centre and soul (for it has a soul) of the workhouse is to be found in its superintendent, Mr. Frank R. McDonald, and we here pause to pay our tribute of sincere respect to him. It is not given to many municipal officers to be honored during their tenure of service, but here is a man who is as consecrated to his tasks and with as high a sense of his obligations as any man we know in any sphere of life. The workhouse does not impress one as a place of detention. While it is a penal institution, it is also a place where men and women may work out their salvation, and not with 'fear and trembling.' The results of the work done by the inmates of the workhouse are fascinating and bewildering. There is nothing of the galley-slave about it, indeed there is less of the atmosphere of the penal institution than anything we have ever witnessed. The conduct of the place is orderly, highly disciplinary, and the results effected are too conspicuous to be denied. We went through all the ramifications of this municipal enterprise, and not the least of the things of interest which we saw were the storerooms and bins that contained the ingathering of the various crops harvested by the transient workers. Six thousand bushels of potatoes is one of the incidents called to our attention in connection with this harvest. An ample supply of all kinds of vegetables to meet every demand of the City Hospital, the tuberculosis hospital, and the workhouse, is one of the witnesses to the efficiency of the administration in this interesting institution. We observed the workers closely, we noted Mr. McDonald's quiet but effective control and supervision, we visited the cells, saw the kitchens, inspected the dining hall, and in every part of the enterprise, efficiency, discipline, and control were evident."

AN ALL-NIGHT MISSION

is maintained at No. 8, Bowery, under the direction of Dudley Tyng Upjohn. Concerning this mission the Year Book of Trinity parish has this to say:

"The bringing into existence of this most important and Christ-like work for the rescue of drunkards is in no way to be credited to St. Paul's Chapel. The clergy of the chapel, however, were conferred with on the subject, and \$200 toward the expenses were contributed. In other ways we have helped on this splendid work, and have been helped by it; and we continue to remain on terms of delightful intimacy with Mr. Dudley Tyng Upjohn, who organized the mission and is carrying it on at large sacrifice of time, strength and money, with the valuable assistance of Mr. John Carroll, a devout Roman Catholic.

"It is right, therefore, that some notice should be taken of this work in our Year Book report, to aid in calling the attention of the Church and of the general public to its needs, and to the importance of its generous maintenance.

"The high character of the work of this mission can be made clear in a few words. After all the other Rescue Missions at 10 and 12 o'clock have come to the end of their evening's work with drunkards, the All Night Mission continues open to them throughout the night; and at any hour they will find consecrated workers eager to lead them to the fountain source of God's mercy in Jesus Christ, whose Blood, these men are taught, 'cleanseth from all sin.'"

GOLDEN RULE ADMINISTRATION OF THE POLICE

Chief Fred Kohler of Cleveland, the originator of the "Golden Rule" policy, is authority for the statement that during the years 1908, 1909, and 1910, in which the policy was applied in Cleveland, there was established a world-wide precedent in handling first and minor offenders against the laws and ordinances and the relentless prosecution of habitual offenders and confirmed criminals. During that time the Cleveland police reduced the number of arrests from 30,418 in 1907, at which time they were still working under the old and general system of making arrests, to 10,085 in 1908 (a reduction of 66 per cent.), and to 6,018 in 1909 (a reduction of 80 per cent.). Under this system the members of the department were given

more time to apprehend persons who have committed felonies. The introduction of the automobile in the prevention and detection of crime; improved methods of keeping police records; the furtherance of the Bertillon and finger print methods of identification in police departments, according to Chief Kohler of Cleveland the principal incidents along police lines have been accomplished by the different police chiefs in keeping persons out of city prisons and jails for first and minor offenses with warnings and instructions.

HOME RULE LAW IN OHIO

The Ohio home rule amendment to the constitution, adopted at the recent election, in the language of the Ohio Municipal League which ardently and efficiently advocated it,

a. Will enable a municipality to choose its form of government and legislate for itself in local affairs.

b. Will insure adequate control over public utilities by making municipal ownership possible. Will not force municipal ownership upon any city, but will put every city on a fair trading basis with public utility companies, and insure good service at a fair price.

c. Will enable a city to protect its improvements by condemning an excess of property and reselling it with restrictions.

d. Will safeguard the general interests of the state by giving the general assembly control over taxes, indebtedness, education, police regulation, elections, and other matters affecting the welfare of the state as a whole.

THE EQUITABLE Life Assurance Society of New York has established a Department of Conservation, and placed a conservation commissioner in charge to study data on health conditions in the various communities where the company does business, to assist in the general educational campaign that is being carried on throughout the country by various welfare agencies for the conservation of human life, and especially to carry on an educational campaign of this character with the half million policy holders of the society.

THE MEMBERS of the Rochester Automobile Club each year loan their machines and their chauffeurs or themselves, to take the children of the different orphan asylums for an outing to Ontario Lake and back. It has been suggested to the city officials that they give the children a "joy ride" every Sunday, taking the mothers as chaperons. I understand such a plan has been tried in Schenectady.

THE COMMITTEE on Standards of Living and Labor of the National Conference of Charities and Corrections has been continued for another year, with the Rev. John A. Ryan, St. Paul's (R. C.) Seminary, St. Paul, Minn., as chairman. We recall that this committee made a report entitled "Social Standards for Industry: A Platform," to the Cleveland meeting of that body.

"I AM ANXIOUS to say in substance that which we cannot repeat often enough: If you wish that youth be moral, do not neglect its pleasures, and do not abandon the care of procuring them to hazard." So says Pastor Wagner in his *Simple Life*.

THE MEMBERS of the Social Service Commission of East Carolina are: Rev. W. H. Milton, D.D., Rev. Thomas P. Noe, Rev. Claudius F. Smith of Wilmington, and Messrs. Pusey, Lord, and Taylor.

IN CHICAGO the approximate value of real estate managed by negroes is \$1,500,000. The negroes of Chicago are better sheltered, it is believed, than the negroes in any other city in the world.

THE UNION of municipal interests is a power which is naturally very much disliked by monopolies; they prefer to fight each singly.

THE NEW CHARTER for Los Angeles contains a provision for providing pensions for fire horses.

"RURAL RECREATION IN THE CHURCH" was the title of the October issue of *The Playground*.

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.

THE NAME OF THE CHURCH AGAIN—AN EIRENICON

To the Editor of *The Living Church*:

IT is evident that the question of the name of the Church will not quiet down. However much we may disagree as to the title to be adopted, too many of us feel that the right name is not "The Protestant Episcopal Church," to let the matter rest as it is. Nor is this feeling confined to the "advanced" school. Many who are not identified with that school think that this name does not truly set forth our relation to the holy Catholic Church of the Creed, nor our position in the religious world of to-day. It would be well if this were more clearly apprehended than it is, by those who suspect a Romanizing tendency in the advocates of a change. That suspicion is unjust. I believe it to be unjust to the great body of them, whether advanced men or not. And they are sufficiently numerous to keep the question alive until a settlement is reached that may be generally acceptable.

I think I may add that there is no desire on the part of any of us to gain a "victory" of one party over another. There are, and always will be, two or more schools of thought in the Church, and yet party-spirit is dying out; each successive General Convention shows less of it. What we do desire is, that the various propositions which are brought forward obtain a hospitable reception and a respectful hearing, and that those who bring them forward welcome a friendly discussion of them.

In your issue of October 19th, Bishop Johnson proposes the title, "The American Apostolic Church," which is worthy of serious consideration. It seems, however, to be open to the same objection as that which he finds against "The American Catholic Church"—that it will be asked, Do you mean that your Church is the only Apostolic Church in America? And it does not meet the desire to affirm our Catholic character in the name of our Church, if a new one is to be adopted. We who know that we are members of the Catholic Church of the Creed desire such a change as will enable us to assert that fact openly to the world, and so to challenge the right of Rome to the sole proprietorship of the word "Catholic." We desire to restore that august and holy name to its true meaning, as well as to claim our inheritance in it.

At the same time we feel that to call ourselves "The American Catholic Church" is more than we are entitled to. In another place, I have discussed that at some length, and need not linger on it here, but will, with the kind permission of the editor, proceed to that view of the subject which, after much thought, I wish to present as a possible acceptable solution of the problem before us.

It seems to me, Mr. Editor, that if we can find a word that is not of local signification, but expresses a quality which is true of us as a living, undivided branch of the Holy Catholic Church, and is as yet unappropriated in that connection, we might add that to the word "Catholic"; not in any exclusive sense, but as a term that would sufficiently identify us, being adopted as our chosen name, for all the purposes for which a distinctive title is needed.

Now this is precisely what the Oriental or Greek Church has done to give itself a legal standing in this country. In the Religious Corporation Law of New York (I do not know about the others), the name it has chosen to be known by is, "The Christian Orthodox Catholic Church of the Eastern Confession"—that is, of the Nicene Creed, as being the baptismal confession of the Eastern Church. The title is longer, perhaps, than it would be, were it not that the members of that communion, being of many diverse nationalities, are gathered under the guardianship of the Emperor of Russia, whose ambassador and consul-general are the trustees of their ecclesiastical property and franchises. For our purpose here, we may perhaps call it, "The Orthodox Catholic Church of the Eastern Confession, in the United States of America." That, it seems to me, is a real name; and my point is, that it asserts the Catholicity of the communion that bears it, without limiting it, or excluding others from it.

An equally appropriate name for us lies ready to our hand, if we will only take it. More than sixty years ago, the Rev. Dr. Muhlenberg, of blessed memory, the beloved pastor of the Church of the Holy Communion, New York, the founder of St. Luke's Hospital and of St. Johnland, beheld the vision of Unity, as something to hope for, to pray for, and to work for. Being desirous to do his part towards realizing that vision, he thought the way to begin was to abate the differences among ourselves, and to hold out loving hands to all who believe on the Lord Jesus Christ, whatever their ecclesiastical affiliations. To this end, among other things he published for a while a little paper, to which he gave the name,

"The Evangelical Catholic." He took that combination of words, as he told me himself, not only because he believed that the Church of Christ is Evangelical as well as Catholic, but because the so-called Low Church school had adopted for itself the title "Evangelical," just as the so-called High Church school was calling itself "Catholic," or as the word then was, "Anglo-Catholic." By joining these words together, he wished to show that we are really one, if we would only see it; and that these terms express two related conceptions of that spiritual Power which is sent into the world for the salvation of mankind, in the indwelling of our Lord Jesus Christ in the Church which is His Body, and the presence of the Holy Spirit in the souls which are His Temple.

It seems to me, Mr. Editor, that here we have a transliteration of our present name into a form which may be accepted by both schools (I will not say parties) in the Church, because it puts both on an equality, and so cannot bear the aspect of being a victory of one side over the other. I beg leave, therefore, to propose for consideration, as a distinctive title or name for this Church, the substitution of the word "Evangelical" for the word "Protestant," and of the word "Catholic" for the word "Episcopal." We should then be known as "The Evangelical Catholic Church in the United States of America," or, in shorter form, "The American Evangelical Catholic Church." As an official, formal, legal name, this would not prevent those who wish to do so, calling us in common, untechnical speech, "The American Catholic Church," any more than we are estopped by our present name from calling ourselves, "The American Episcopal Church."

It is astonishing, when one gets hold of a great and true idea, how it enlarges one's horizon, and leads one to "think imperially." Take the word "Evangelical" as a party name, and there is something narrow about it. But take it out of that partizan atmosphere, and consider it as an attribute of the whole Church, how it lightens up, and broadens out, and reveals the true spirit of the Gospel of universal love, reaching forth to evangelize the world. So with the word "Catholic." What could be more foreign to it than to give it a partizan meaning? What could be more antagonistic to real Catholicity than to talk of a "Catholic Party?" Whereas, take the word as expressing an attitude of the one great Church of Christ, stretching out its arms to include all mankind in the redeeming love of Christ, and how grand it is! In other words, put "Evangelical" and "Catholic" together, so that they interpenetrate each other throughout their whole extent, and see how the whole becomes one, and "Evangelical" and "Catholic" alike are terms that denote an energetic, expansive, missionary Church, equipped with divine grace for the fulfilment of the commission, "Go ye into all the world, and preach the Gospel to every creature."

The name fits us; it proclaims our vocation. I wrote, just now, something about the Oriental Church. That long-suffering and sorely-tried communion has had from the first the duty imposed upon it of standing firm for the faith against the heresies of the early ages, and, for many centuries against the rancor of its Mohammedan oppressors; and nobly has it fulfilled that trust. It may, therefore, justly and proudly bear the title, "The Orthodox Catholic Church." To us of the great Anglican Communion has been given by our Divine Lord and King, the world-wide dominion of the Anglo-American race in all the four quarters of the globe; and, with that, the responsibility of missionary service, such as no other Christian people has the opportunity to exercise, to the like extent, and in the same degree. To that great service of evangelization which is thus our calling, the name, "The Evangelical Catholic Church" may be the inspiration. And we, the members of that portion of it which has mission and jurisdiction in this country, may fitly call ourselves, "The Evangelical Catholic Church in the United States of America."

One word more. The history of a word becomes a part of its meaning. So, because of the way in which it has been used among us for half a century or more, the word "Evangelical" in the name of the Church, as here proposed, will safeguard our Reformation inheritance, as the word "Protestant" is supposed to do now.

Milwaukee, Wis., November 7, 1912. JOHN H. EGAR.

EDUCATION AND THE NAME

To the Editor of *The Living Church*:

WILL you allow a small portion of your valuable space to a layman? I am much interested in the proposal to change the name of our Church from Protestant Episcopal to some more appropriate name. Of the various names selected, it seems to me that "American Catholic" would best express the real standing of our Church among other Christian bodies. Certainly it is more in keeping with the dignity of a Church which enjoys communion with the Church of England and the great national Churches of the East, than is our present misnomer.

It is in this connection that I wish to call attention to the urgent need of an educational campaign among our laity. Before a change in the name of the Church, so radical as that suggested, can be safely accomplished, it will be necessary to instruct our congregations in the real meaning of the term "Catholic." Hundreds of good Churchmen and Churchwomen who declare in the Creed, "I believe one Catholic and Apostolic Church," would shrink from

calling themselves "Catholics." How, in view of the declaration in the Creed, they can consider themselves anything but Catholics is to me a source of wonderment. It is imperative that our clergy and our Church press should take up the task of teaching these good people the truth concerning that much abused term, "Catholic."

Our people must be taught that the Roman Catholic Church has no monopoly on Catholicism. The hesitation of our own Church in assuming her rightful name has made it possible for Rome to hold a false position as the "true" Catholic Church in America. As a matter of fact she is a foreign Communion and so not justly entitled to standing in this country.

When every active communicant of our branch of Christ's holy Catholic Church shall have acquainted himself with the rightful position of our Church, there will be little objection to the name "American Catholic."

J. ARTHUR STRAIN.

Congress Hall, Lyons, N. Y.

WORK AMONG DEAF-MUTES

To the Editor of *The Living Church*:

IN the report of the Fifth Missionary Department Council no mention was made of a resolution *in re* Church work among the deaf-mute people. Inquiry has been made about the resolution by the deaf-mute workers, hence I call attention to it. The matter is important for three reasons:

- (1) The very great disproportion between the need and the effort made to supply it.
- (2) The resolution was introduced at the request and under the authority of the Board of Missions of the diocese of Ohio.
- (3) The effective machinery and new interest that may result from a serious departmental organization of the present scattered efforts.

The resolution called for a commission consisting of all the Bishops of the Department, or their representatives, to take up the whole matter of coördinating the present undertakings, and making the work more commensurate with the need and opportunity.

I believe Church people generally know but very little about our large *silent* population. It has been a surprise to me. Might it not be well to present the whole matter to the Church public through your columns?

Very respectfully,

St. Paul's Parish Church,

THOMAS JENKINS.

Fremont, Ohio, November 4, 1912.

"OUR UNHAPPY DIVISIONS"

To the Editor of *The Living Church*:

MY parish is most harmonious and peaceful, I am happy to say; but I never read the Prayer Book prayer for Unity without an uncomfortable feeling that everyone wonders where "our unhappy divisions" are?

I like to use that prayer often, and would far oftener but for that unfortunate phrase. Not one in a hundred lay people, I believe, ever realizes that we are praying for Christian unity.

Cannot we get the General Convention next fall to change this phrase to "the unhappy divisions of Christendom," and then let us all more fervently and frequently use this beautiful prayer?

Waltham, Mass., November 8, 1912. HENRY M. SAVILLE.

WHITSUNTIDE AND TRINITY SUNDAY

To the Editor of *The Living Church*:

IN your issue of October 26th, in the Sunday school column, appears a brief but pleasant review of my chart of the Christian

Year by the Rev. Charles Smith Lewis. In it he criticises my arrangement of the Whitsun season, of which he would not have Trinity Sunday a part.

My reason for so doing is that according to Grant and other authorities, this Sunday was, until the twelfth century, in the Anglican, and still is in the Roman Church, observed as the octave of the greater feast of Pentecost, the same services being largely retained when it became the feast of the blessed Trinity. Being an octave itself, Trinity Sunday, unlike the rest of the great feasts, has no octave; and, like two others in the Calendar, Epiphany and Ascension Day, Trinity Sunday is the last day of one season and the first in the next, thus emphasizing its twofold teaching.

Faithfully yours,

Chicago, Ill., November 8, 1912.

MARY T. PATTERSON.

"NOW I LAY ME DOWN TO SLEEP"

To the Editor of *The Living Church*:

I WISH to take an exception to Dr. Leffingwell's objection to the clause, "If I should die before I wake," in the child's prayer, "Now I lay me." I do so in the interest of theory and because of an experience. His objection wells out of the belief that in the training of the child the main consideration is the child's then intellection. I do not think this theory altogether sound; we train the child for the future, and it is both possible and convenient to fix the child's attention upon conceptions and experiences the full con-

tent of which will not be understood until after years. Granted that the child has no knowledge of death at the time the prayer is learned, is there not much gained by having the tender child's feeling present in the mind at the time such knowledge is acquired? I remember I was but a lad when death shocked itself upon my attention through the loss of a playmate. I can yet recall the comfort I had in the thought that death was a sleep whose waking was in the presence of God; I think I learned it from my prayer.

The petitions have a holy dedication for me. I once heard them repeated as almost the last words, when a dear old parishioner sank into that unconsciousness the waking of which was with the redeemed. Sensitiveness before death is an adult's, not a child's, characteristic. It is well to let something of the child's pure thinking be stored up for a more sophisticated age.

Yours truly, OSCAR WOODWARD ZEIGLER.

St. Mark's Rectory, Baltimore, Md.

November 9, 1912.

WORTHY NEED

BY THE REV. ALAN PRESSLEY WILSON

RENDERING assistance to those in need is a cardinal principle of our religion; our Lord Himself setting the example. No one ever asked His help but received more even than he asked for, and in many cases received a blessing he had not sought. In writing of Christian duties, St. John had this to say: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (First Epistle, 3:17.)

Here is a little couplet from the pen of Ella Wheeler Wilcox that nobly expresses the duty of those who have toward those who have not:

"Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need;
Or sin by silence, when I should defend."

This beautiful verse is the foundation stone in the structure of the principles of the Society of the Holy Name. Briefly stated, these principles are, "To advance the cause of Christ among men by ministering to the needs of fatherless children and widows: the desolate and oppressed." This the society is doing as well as limited funds will allow, but there is urgent need for money that the work may go on uninterruptedly. With the approach of cold weather there is great need of warm clothing, substantial food and fuel that the poor shall not suffer. Worthy poor are asking for help and this society renders it whenever and wherever possible. Nor is this all that we *should* do. Many there are who should be placed in more habitable quarters; some, as in the case of fatherless children and widows, should be sheltered in a home where the love of the Master may be exemplified and the ministrations of the Church afforded them. In the Name of Him who "went about doing good," appeal is made for assistance and encouragement.

The President of the Society of the Holy Name is the Rev. Alan Pressley Wilson, Christ Church, Lykens, Pa., to whom communications relative to making provision for the care of the homeless should be addressed. Mr. P. G. Melbourne, Hyattsville, Md., is the secretary, and those desiring to enroll as active or associate members are requested to write him for further information.

ONE SECRET of the life successful in any quarter is perseverance. "The story of Genius even so far as it can be told, is the story of persistent industry in the face of obstacles." "Perseverance is the statesman's brain, the warrior's sword, the inventor's secret, the scholar's open sesame." Robertson Nicoll's four qualifications for success in life are: (1) a definite object in view; (2) a determination not to be defeated; (3) the capacity for exercising continual self-denial; and (4) a certain belief in one's own powers. George William Curtis expressed an evident truth when he said, "An engine of one cat power running all the time is more effective than one of forty horse power standing still." In this, as in all things, Christ is the best example. Think of the long years of waiting in obscurity between the first visit to Jerusalem and the baptism by John. Then at once He was beset by temptations, questioning His mission, suggesting short cuts to success. His own kin did not believe in Him, His townspeople rejected Him, the disciples only vaguely understood Him, and the religious leaders of His people hated Him. All His acts and words were inspired by love and the desire to serve, yet He was abused, slandered, persecuted, and He knew that the issue would be death. If ever any man had reason to give up his task, Christ had. But from the Baptism to the Crucifixion His life moved forward as straight and unswerving as an arrow to its mark.—*Selected.*

LITERARY

SOCIALISM AND SOCIOLOGY

Sociological Study of the Bible. By Louis Wallis. Chicago: The University of Chicago Press. Postpaid, \$1.68.

The coalescence of the Israelites and the Amorites into one social mass, in the view of Mr. Wallis, produced a great confusion and clashing of legal and moral usages and ideas. The nation as a whole was not able to agree on what constituted "good" law and "good" morals. A great struggle took place within the Hebrew nation as a contest between the social standpoints of the nomadic and settled races which blended in the community. It came to a head about the problem of law and morals, or "*mishpat*"; and it found expression very slowly and painfully in terms of antagonism between the Israelites and Amorite gods, Yahweh (*i.e.*, Jehovah) and the Baals. The nature of the conflict was not realized by the earlier prophets of the Hebrews; but the later prophets learned to interpret the history of their people as a long struggle against the "iniquity of the Amorite." There was a fundamental conflict of standpoints, a gigantic, widespread, long-continued misunderstanding, in which neither party was infallible, and in which right and wrong were on both sides.

As Mr. Wallis points out, the official, executive class, headed by the king, was located in the walled cities, in close contact with the Amorite point of view, and consequently the national governmental machinery was influenced by it, and consequently the Amorite "*mishpat*" or legal usage prevailed over the backward clans of the hill country. The leaders of these clans—Elijah, Elisha, Amos, Jehonadab ben Rechab, reacted against this from the standpoint of their ancient clan "*mishpat*." The consequence was a "head-on collision between moral codes."

When dealing as he does in the larger part of the book with the Old Testament, Mr. Wallis commands respect and a large measure of agreement, because he can cite authority for his conclusions. In his later chapters, however, he expresses opinions rather than produces authorities. The result is interesting, but not nearly so convincing. He maintains in Part IV., which is devoted to "The Spread of Bible Religion," that the Catholic Church responded to the same social forces that shaped the organization of the Jewish Church, that it in turn became tintured with "Amoritism"; that monasticism arose as a protest against ecclesiastical worldliness, and then became institutionalized itself; that Catholicism like Judaism before it, unconsciously rejected the social problem.

In his concluding part, on "The Bible and Its Religion in the Modern World," Mr. Wallis deals with Protestantism, which he believes reproduces the attitude of the Jewish and the Catholic Churches toward the social problem and declares that the decline of orthodox Protestantism is due to its emphasis upon individual rescue as the only method of redemption.

The volume is most interesting and most suggestive to mature students, and should find a place on the table of those who are striving to convert the churches into mere social settlements. For Mr. Wallis strongly urges that the sociological study of the Bible suggests that the modern Church cannot have a "social programme," and that the present relation of the Church to society is that of a generator of moral and spiritual energy. C. R. W.

THE MACMILLAN COMPANY have published two very interesting volumes on Socialism, one by John Spargo with the assistance of Dr. George Lewis Arner, entitled *The Elements of Socialism*, the other by Professor Ira B. Cross on *The Essentials of Socialism*. The latter is a successful effort to state fairly and accurately both sides of the issues involved. The book is a small one but all the more valuable for that reason. It contains in addition to the text adequate lists of references and a very excellent bibliography. John Spargo has earned a reputation as one of the most thoughtful and effective socialists. His writings are frankly propagandist and the present volume, which is entitled a "text book," is of this character. It is a much more extended volume than Dr. Cross's and deals far more elaborately not only with the principles of the movement from an avowedly socialist standpoint, but with the history of its development. The price of Dr. Cross's book is \$1 and of Mr. Spargo's \$1.50.

CANON JEPHSON has contributed a most instructive volume on *Municipal Work from a Christian Standpoint* to the Christian Social Union Handbooks series, edited by Canon and Professor Scott Holland. It is designed to arouse interest and is addressed to the Christian man, to whom the injunction to "bear one another's burden" is a duty and a service. The book does not pretend to be exhaustive. It is frankly inspirational, although abounding in facts and statements of conditions of practical value. It is written from the English point of view, but its appeal is to a wider audience

than that to be found in the "tight little isle." One likes in it the stressing of the fact that we are "members one of another," a fact we are likely to overlook in the urban community. [A. R. Mowbray Co., Ltd. The Young Churchman Co., American agents. Cloth, 80 cents; by mail 87 cents.; paper, 60 cents; by mail 65 cents.]

C. W. R.

THE STATE Department of Education, Columbia, S. C., has issued two very interesting documents dealing with school improvement. One deals with the question of rural school improvement and was prepared by R. E. Lee, of the State Department of Education. It is abundantly illustrated with plans and other illustrations. The other bulletin deals with the work of the South Carolina School Improvement Association. Both may be had upon application to the State Department of Education, Columbia, S. C.

RELIGIOUS

Jesus Salvator Mundi. Some Lenten Thoughts of Salvation. By the Rev. J. H. Beibitz, M.A., rector of Shelsley Beauchamp and Shelsley Walsh, Worcester, late Vice-Principal of the Theological College, Lichfield. New York: Longmans, Green & Co. Price, 90 cents.

"Ancient Truth in Modern Thought" might well be the title of this unusually excellent little book of Lenten discourses. It is, primarily, a devotional treatise built upon the solid and familiar framework of Anglican Orthodoxy; secondly, an utterance of the most familiar truths and ideals in terms at once more abstract and more practical than usual. The author's one object is to give to the word "Salvation" its full and vital significance. He conceives it as the perfect wholeness of the whole man, but unlike so many who reach after that truth, he is tensely alive to the great hindrance, sin. Indeed, he meets the modern attitude towards sin squarely and with force and restates in language which cannot be despised, the old and awful power of all that is alien to God. On every page or so there is a passage well worth quotation, a sentence alive with suggestion of independent thought to the reader. Among many wise sayings, let one stand for the general purpose of the book: "Salvation is not the passive reception of a gift, it is the enabling for a perfect service."

The book has in it much which will help men to prove that saying true.

JOHN MITCHELL PAGE.

Spiritual Surgery. By Oliver Huckel, S.T.D., author of *Mental Medicine*. New York: Thomas Y. Crowell Co. Price, 75 cents net.

This book carries out some of the analogies of the idea of the physician of the soul, along modern medical lines, e.g., anesthesia, the surgeon's knife, antiseptics. The conception is good and suggestive as far as it goes; but the very real analogy of sacramental life and strength is missing.

The Voice Eternal: A Spiritual Philosophy of the Fine Art of Being Well. By Thomas Parker Boyd. The Good Medicine Books, No. 2. Berkeley, Cal.: The Emmanuel Press.

One of the flood of books which build up a philosophy of the relation of body and spirit; but lack the foundation knowledge necessary to guard the writer against the shallow fallacies and inanities of New Thought and its vagaries.

MISCELLANEOUS

A VOLUME of *Essays in Appreciation*, by the Rev. George William Douglas, D.D., Canon of the Cathedral of St. John the Divine, New York, gathers together a number of thoughtful "appreciations" of individuals that have come from the author's pen from time to time, together with a more extended paper on Newman which was previously printed serially in the *Churchman*. Several of the shorter essays also have there seen the light within recent months. Dr. Henry A. Coit, Sister Anne Ayres (who was set apart as a sister by Dr. Muhlenberg), and, especially, a brief monograph on "Bishop Doane, the Poet" are among the best of these, and there are also memorial minutes prepared for committees or bodies, of Dr. Dix, Dr. Huntington, Bishop Potter, and others. The volume makes an attractive souvenir and is a credit to its author, whose sympathetic pen makes "appreciations" especially suitable. [Longmans, Green & Co.]

ONE OF THE signatures occasionally attached to poetry in THE LIVING CHURCH is that of Isabella K. Eldert, and always such poetry bears the marks of true poetic genius. It is a pleasure now to welcome a small volume of Mrs. Eldert's collected poems entitled *Threads for the Soul's Garment*. It contains some of those short poems which our readers will recognize and others that are new—to us. We bespeak for the volume a sympathetic reception from those who value the poetic art. [Richard G. Badger, Boston.]

IN NEW Church music, *Four Hymns*, by the Rev. Reginald Heber Howe, D.D., is worthy of notice, especially for a new missionary hymn which has a true swing and rhythm. Dr. Howe's writings are real contributions to our hymnology.

Woman's Work in the Church

Sarah S. Pratt, Editor

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

RECENTLY I read something in THE LIVING CHURCH which I cannot explicitly remember or quote, but its tenor was that the rector's wife was often ignored in the honors of office in parish societies, while, at the same time, much work was thrust upon her: "She is not honored with any important office," I think the phrase ran.

This letter probably bore on one of those futile discussions of marriage for the clergy which comes up at times. In commenting so freely on what this much-commented class ought to do in the way of marrying, whether and why they should or should not, evidently the commentators are oblivious to the patent fact that the priest is human, with the loves, the hates, the faults, and temptations of the most careless layman, and that the main difference is that, both by his vocation and his vows, he tries harder for a Christian ideal.

Whether he will be assisted or hindered in this trying—which is beset with hardships which the laity little know—by a wife, is his own personal affair and a matter of temperament. Many are helped: some are hindered. Our observation has been that, as a rule, the rector's wife is his friend, his confidante, his coworker and sympathizer, his comforter and inspirer in all those petty things which fill the pathway of the priesthood. There is no woman who has to do so much on little, as the rector's wife. The only one who can even approach her in her privations is the wife of the college professor on a small salary, and she has not so fully to live in the limelight as an example to other women. Often in the past, added to the other trials was that of being imposed upon and maligned by the women of the parish. But things are different now; it seems that the rector's wife is appreciated at her full value now, and in many places there is a tenderness and regard for her which shows itself in little kindnesses and, perhaps more than in any other way, in *letting her alone*. This is the explanation of the rector's wife not being mechanically made to fill every possible office, as of yore. Think what it means to take the initiative in all parish work; to be the mainspring, the mainstay, and everything else main in the woman's work of the parish! This is what we used to compel the rector's wife to be, and we think if guild women will carefully look back into their past work, they will find that the rector's wife has not only been a tremendous worker, but she has been a centre of new ideas, introducing and carrying out beautiful plans perhaps learned elsewhere or originated by herself.

It was the growing perception of this time-honored burden-bearing thrust upon her, which has at last released the rector's wife from official positions. We do not believe these are coveted greatly. To be president of a small Auxiliary or struggling guild does not confer great prestige upon one, and the rector's wife may now come and go as any other member. The rector's wife may stay at home from church and Sunday school—even if she has a fireless cooker—and not be criticised; in fact she is immune from this now, unless by the pettiest class of women.

Who can ever know how great a part of the Church's growth is due to the faithful, long-suffering, overworked rector's wife? She deserves a lot of thought from other women—womanly thought, unobtrusive thought, sympathetic thought; that sort of thought which shall cause her to think often how great it is to be the rector's wife. And when we go to work and raise that five million dollar fund to keep her, at least from want when she is old, then we shall have begun to do our duty by the rector's wife.

AT A RECENT Woman's Auxiliary officers' meeting in the diocese of Chicago, the president, Mrs. Greeley, stressed the need of getting more women into the work and to concentrate efforts for the coming year on the Auxiliary work in Alaska, where this branch has its own special missionary, Miss Langdon. This missionary is isolated three miles from Tanana and is trying, alone, to meet harrowing conditions of existence. Her most immediate need is an operating

table for hospital use; money for this purpose is being given. But a need even greater than this, the president thought, was the systematic and friendly help which might be furnished Miss Langdon by letters, books, and the little remembrances which friends love to send to each other. The Chicago branch, which is finely organized and does much well-planned work, plans as its Epiphany gift the supplying of some special need of Dr. Myers at St. Elizabeth's Hospital, Shanghai, China.

WORD COMES of great helpfulness emanating from the Woman's Day of the Fifth Department meeting in Cleveland last month. There were over two hundred delegates with seventy registrations for the classes. Mrs. Stevens of Michigan gave an excellent talk, and papers were provided by Mrs. Lampman of Chicago, and Mrs. Pratt of Indianapolis. While there is no question of a "talk" being of greater value to those who are privileged to hear it, papers have the advantage of being passed on indefinitely. "The World in Chicago," Mrs. Lampman's paper, and "Church Papers in Auxiliary Work," Mrs. Pratt's paper, are already in circulation. The first of these, bearing on the great Missionary exhibit, "The World in Chicago," is traveling very diligently now and affording much information. The Chicago Auxiliary formed a committee of eight women to assist the exposition in arousing interest in this affair and to urge the coöperation of our clergy and, through them, of the laity. Of the many parishes in Chicago, thirty-one have responded thus far. "We have written, telephoned, and had personal interviews," writes Mrs. Lampman, chairman of the committee of eight. "Some are hopeless, not realizing that this will be the greatest opportunity ever offered to give information of mission work. The trouble is that not all of the clergy have this spirit themselves. All the work our committee can now do is through Woman's Auxiliary women in the parishes, and it has been through the women that The World in Chicago has interested the largest number of churches of all denominations." We have an idea that this exhibit, as far as our own part of it goes, will be a finer one than was "The World in Boston" given last year.

THE CATHEDRAL BUILDING ASSOCIATION of Indianapolis, an organization managed by women and formed for the purpose of assisting in paying for the new Cathedral of All Saints, has developed several new lines of work which have been noted in this Department. Just now it has sent out the following, which we print in full because it is an idea which might be so well used by any society with comparatively little effort:

THE CATHEDRAL BUILDING ASSOCIATION
will give a Luncheon in the
DIOCESAN ROOMS OF ALL SAINTS' CATHEDRAL,
1545 Central Avenue

THURSDAY, NOVEMBER 7TH, AT 1 O'CLOCK.

The event will be purely social in nature and will mark the first anniversary of the dedication of the Cathedral. All women of the diocese and their friends are urged to attend.

MRS. JOHN M. JUDAH WILL RECITE AN ORIGINAL STORY

Toasts will be responded to as follows:

"The Gentleman"—Mrs. Lew Wallace

"Us and Our Neighbors"—Mrs. W. D. Pratt

"What Next?"—Mrs. A. F. Potts.

Every church has its missionary luncheons with suitable speeches and very pleasant and profitable they are, but the idea of this one—"purely social"—is a good one. It opens an enjoyment to any woman without reference either to religion or to politics; and we think such affairs might be of great social benefit, if interested women would endeavor to seek the many women who do not have an abundance of social diversions, who would be glad to be out among other women for a pleasant function. It is wonderful how many successes there are if you can only get the people to come; there is something in the atmosphere of numbers which makes success in itself. Should this luncheon be made an annual one, doubtless it will be anticipated with pleasure each year and be well attended.

THE JUNIORS of the diocese of Indianapolis had an exhibit lately of the things prepared to be sent to the Indians at White Rock. Each parish—there were seven or eight of them—had a table whereon were displayed its gifts. It was more than pleasant, it was touching to see these young girls hovering proudly over their tables, showing, with legitimate pride, the work of their own little fingers. Good substantial petticoats—not made on the lines of the hobble skirt—warm knitted hoods, pretty ones too, aprons, mittens, and gloves, mufflers for the braves to meet the cold weather in, and a lot more practical things representing many patient stitches, will go into those Christmas barrels. Toys and gew-gaws were there too: multi-colored beads, gay kerchiefs, ribbons, French harps, books—not one thing which was shabby or ill-chosen. Truly our Juniors are being trained along high lines.

WILL THE persons who have borrowed the printed copies of the Epiphany Traditions, kindly copy them and return the originals to this Department?

HEART'S EASE

In the November twilight of the year
We live within the semi-circle dim
Of the great Past, as if within the rim
Of some gray-shadowed moon. The songs we hear
Are sorrow's low Adagios, sweet and clear,
Yet full of loneliness—each quivering limb
Upon the pallid birch a quivering hymn
Of feeble age, whose silence holds a tear.

We hail with gratitude each darting gleam
Of tender sunlight, as the leaves sift down,
A golden rain, into some darkling stream:
We prize the precious blue and hours that crown
The day with cheer, the sunrise and the noon,
Till Peace shines out at last, a full-orbed moon!
CAROLINE D. SWAN, in *Springfield Republican*.

IN BLEAKEST LABRADOR

WRITING in his diocesan paper of a recent visitation throughout Labrador, the Bishop of Montreal says:

The Church of England has two clergymen and four teachers working along the coast. The Presbyterians have one mission at Harrington. It is a sad case of "overlapping" which so many criticise in these days. Some years ago there was local trouble at Harrington, and the Presbyterians took advantage of it, and built a little church within a stone's throw of ours. Here, too, is the hospital, with Dr. Hare in charge, which Dr. Grenfell built. Dr. Grenfell himself has not been on the Canadian Labrador for some years, but Dr. Hare visits along the coast. It is a strange thing that one never hears of the work which Dr. Wakeman is doing for the people there. For thirty-five years he has been inspector of fisheries, and being a medical graduate of McGill, has attended the sick there throughout those years without any remuneration. Long before Dr. Grenfell went to Labrador, Dr. Wakeham was attending to their needs. While I was with him, many came on board to see him and to get medicine; and he paid many visits to the sick on shore. Dr. Hare is doing a good work, and the hospital at Harrington is clean, well equipped, and is filling a need. At the same time, it is only just that due recognition should be made of the work of one who has for so long a period done much to relieve the suffering of the people. Of course, he is not there after navigation closes.

The Church has schools in eight different places. The clergy travel twice a year along the whole coast, being away from the centre for two or three months at a time. I found Mr. Cory and his young wife living over the school house at Mutton Bay in two very small rooms and going for their meals to a fisherman's house near by. I had to go to the middle of the room to stand upright! Yet, in this lonely, barren, uncomfortable, cold and bleak region, they were bright and happy. The clergy have to travel by dog sleighs in winter and by boat in the summer. Last winter Mr. Corey had a narrow escape, the ice gave way, and he went into the water and for miles had to travel in clothes which were freezing on him. It is a hard field, and tries the worth of the man. I admired the devotion of the men who would endure cheerfully such hardness for Jesus' sake.

The country is indescribably desolate. Not a tree to be seen, no domestic animals save the invaluable dog. Not a shrub of any size, a little moss on the rock, with last winter's snow in the crevasses. Thousands of islands of rock, bare as the back of your hand. The people are poor, fishermen in summer, and some are trappers in winter. Their cottages are small and many of them lack comfort. Yet they love the life and never seem able to settle down elsewhere.

There are a few French Roman churches, but our Church is doing the work there, yet so unostentatiously that one never hears of it outside. The Church teaches the children, visits every house along the 250 miles of coast, ministers to them in the various settlements, and this quiet faithful work has been going on for fifty years or more. It makes one feel prouder of the Church when one sees such self-denial, and I felt a thrill of pleasure when I heard that Mr. Lewis, a young graduate of Lennoxville, who has been in a comfortable parish for several years, has volunteered for this work. Mr. Stevens, another young graduate of the same college, has been there for two years and loves the work. In admiration one looks upon such men. The Church will never be overcome so long as she can find men eager to serve in such environment.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

The lonely wanderer in the wilderness,
When dreary darkness holds her dismal reign;
The mariner, tossed on the stormy main,
With neither sun nor star to guide and bless;
He who, struck down by ill, remediless,
Through the night watches moans in bitter pain;
He who, perplexed, for guidance looks in vain—
These all long for the light in their distress:

Lord, we who wandered in the waste astray,
Who drifted helpless o'er a darkened sea,
Who, sick of sin, in pain and sorrow lay,
Or vainly groped in sore perplexity,
Thank Thee, that it was pleasing in Thy sight
To make us co-heirs of the saints in light.

JOHN POWER.

Church Kalendar



Nov. 1—Friday. All Saints' Day.
" 3—Twenty-second Sunday after Trinity.
" 10—Twenty-third Sunday after Trinity.
" 17—Twenty-fourth Sunday after Trinity.
" 24—Sunday next before Advent.
" 30—Saturday. St. Andrew.

KALENDAR OF COMING EVENTS

Nov. 19—Albany Dioc. Conv.
" 19—New Hampshire Dioc. Conv., Nashua.
" 29—Dec. 1—Conv. Miss. Dist. of Nevada, Reno.
Dec. 4—Springfield Dioc. Synod, Springfield, Ill.

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.]

BRAZIL

The Rev. John G. Meem.

CHINA

HANKOW:
Miss M. E. Wood of Wuchang.

SHANGHAI:
The Rev. B. L. Ancell of Yankchow.
Miss A. B. Richmond of Shanghai.

MEXICO

The Rt. Rev. H. D. Aves, D.D.

Personal Mention

THE REV. CHARLES E. BERGHAUS has resigned the charge of St. Luke's Church, Mt. Joy, and St. Elizabeth's Church, Elizabethtown, Pa. (diocese of Harrisburg), and has accepted a call to the charge of Grace Church, Dorrancetown, Pa. (diocese of Bethlehem). His resignation takes effect on November 18th.

THE REV. CHARLES GRANT CLARK, formerly rector of the Church of the Good Shepherd at Shelton, Conn., entered on his duties as rector of St. George's Church, Brooklyn, N. Y., on Sunday, November 10th.

THE VEN. D. WEBSTER COXE, Archdeacon of Scranton, formerly at Milford, Pa., became rector of Christ Church, Stroudsburg, Pa. (diocese of Bethlehem), about November 1st.

THE REV. IRVINE GODDARD, recently rector of Christ Church, Gloversville, N. Y., has entered on his duties as rector of St. Paul's Church, Poughkeepsie, N. Y. He succeeds the Rev. F. B. Whitcomb, now rector of Christ Church, Watertown, Conn.

THE REV. CHARLES EDGAR HAUPT of Minneapolis has been appointed on the Standing Committee of the diocese of Minnesota to fill the vacancy caused by the resignation of the Rev. George H. Mueller.

THE REV. WILLIAM H. HAUPT, formerly Archdeacon of the diocese of Kansas, has accepted the rectorship of the Church of the Epiphany, Independence, Kans.

THE REV. JOHN W. HIGSON of St. Louis, Mo., has accepted a call to St. Paul's Church, East St. Louis, Ill. (diocese of Springfield).

THE REV. JAMES T. KERR has taken up work in the diocese of Albany at Philmont and Chatham. His address is St. Mark's Rectory, Philmont, Columbia county, N. Y.

THE REV. BURTON H. LEE has accepted the rectorship of St. Paul's Church, Ossining, N. Y., where he will begin work on December 1st.

THE REV. ROBERT H. MIZE, formerly rector of St. Andrew's Church, Emporia, Kans., is now rector of St. Paul's Church, Kansas City, Kans.

THE REV. FREDERICK W. POLAND has accepted the cure of Trinity Church, St. Agathe, Quebec, Canada, and his address is changed from 906 South Goodwin avenue, Urbana, Ill., to St. Agathe-des-Montes, Quebec, Canada.

THE REV. HENRY B. SANDERSON has resigned the charge of St. Michael's Church, North Fond du Lac, Wis., but still remains in charge of St. Mary's Church, Oakfield. The care of St. Michael's Church will be taken by the Ven. Archdeacon Rogers, who will be assisted by Brother Francis, O.S.B.

THE REV. GILBERT A. SHAW has resigned the rectorship of Grace Church, Riverhead, N. Y. (diocese of Long Island), and accepted a call to become rector of St. Peter's Church, Hazleton, Pa. (diocese of Bethlehem).

THE REV. ARTHUR M. SHERMAN of Hankow, China, after some months of serious illness in China, has returned to this country for special treatment on the advice of the physicians there. His family have accompanied him and their address for the present is 1316 Eutaw Place, Baltimore, Md.

THE REV. MARCUS J. SIMPSON has accepted a call to become rector of St. Peter's Church, Cheshire, Conn., where he entered upon his duties on November 15th.

THE REV. ERNEST ALFRED SMITH has accepted the rectorship of St. Paul's Church, Tivoli, and of Trinity Church, Madalin, N. Y.

THE REV. W. B. STELL, after a rectorship of ten years, has resigned the charge of St. Paul's Church, Centerville, Md. (diocese of Easton), and accepted a call to the Church of the Holy Innocents, Baltimore, Md., where he will become rector of the First Sunday in Advent.

THE REV. THORNTON F. TURNER, secretary of the Social Service Commission of the diocese of Rhode Island, 288 Windsor Avenue, Hartford, Conn., will be glad to send a copy of the annual report of the Commission to anyone who requests it.

ORDINATIONS

PRIESTS

BETHLEHEM.—At the Pro-Cathedral of the Nativity, South Bethlehem, Pa., on Thursday, November 7th, the Rev. NEVIN SAYRE was advanced to the priesthood by Bishop Talbot. The Rev. Stuart U. Mitman, Ph.D., assistant to the rector of the Pro-Cathedral, presented the candidate. The Rev. Dr. George Hodges, Dean of the Episcopal Theological School at Cambridge, Mass., preached the sermon. The Rev. Francis M. Wetherill, warden of Leonard Hall, acted as Bishop's chaplain. Mr. Sayre, the son of the late Robert Sayre, the engineer who built the Lehigh Valley Railroad, will soon go to China as a missionary.

MARRIED

KERR-WOOLMAN.—In Christ church, Hudson, N. Y., on Thursday, September 5, 1912, the Rev. JAMES T. KERR, rector of St. Mark's Church, Philmont, N. Y., and Miss SARAH ISABEL WOOLMAN, formerly of Burlington, N. J., were united in marriage by the Rev. Charles Judd.

DIED

HANSELL.—MRS. JOSEPHINE M. HANSELL, since 1888 an associate of the Girls' Friendly Society, died suddenly at her home in Philadelphia, Pa., on November 2nd, aged 68. Mrs. Hansell was a member of St. Stephen's Church, and chairman of the Diocesan Missionary Committee of the G. F. S. Her oldest daughter is Mrs. William Curtis White, wife of the rector of St. Paul's Church, Aurora-on-Cayuga, N. Y. She leaves three other children, William Henry, Charles R., and Miss Florence Hansell.

THEOPOLD.—At St. Mark's School, Southborough, Mass., October 30th, GORDON COLE, son of Mr. and Mrs. Herbert C. THEOPOLD of Faribault, Minn., in his fifteenth year.

MEMORIALS

THE RT. REV. C. C. GRAFTON, D.D.

At a special meeting of the council of the Confraternity of the Blessed Sacrament, held in New York City on October 29th, the following minute was unanimously adopted:

On August 30th, it pleased Almighty God to take out of this world the soul of our deceased brother, the Rt. Rev. CHARLES CHAPMAN GRAFTON, D.D., Bishop of Fond du Lac, and Superior General of our Confraternity since 1890. We owe to him the formal introduction of the Con-

fraternity into the United States. With the consent of the Rev. Morgan Dix, D.D., rector of Trinity Church, New York, a meeting was held in St. Paul's chapel, Broadway, September 11, 1867, "at which time and place the Rev. Francis Harrison and the Rev. Thomas McKee Brown, and Mr. Francis C. McCurdy were admitted associates by the Rev. Charles C. Grafton, S.S.J.E., of Cowley, England." Father Grafton, as many delighted to call and regard him, and later the Bishop of Fond du Lac, has lived in the eyes and mind of the Church for many years, a remarkable figure, a hard-fighting soldier of Jesus Christ, and a hard worker for the Kingdom. A favorite expression of his was, "Press on the Kingdom." He led in many a contest for the re-establishment among us of many of the privileges of the Catholic religion in the Anglican Communion. Above all, thousands among clergy and laity owe to him the spiritual health and strength they received in the Sacrament of Penance and in retreats. He was a man of no mean learning, both in civil and canon law and in theology, a devout lover of the mysteries of the Altar, "Faithful unto death." His was a life well lived and spent, and we record our gratitude for it and our affection for him as a Father, Priest, and Bishop of the Church of God, and will ever pray that his soul may increase and grow in the rest and joys of those who now rest from their labors.

At a meeting of the Catholic Clerical Union of the City of New York, held on Thursday, October 29th, the following minute was unanimously adopted by a rising vote:

The Catholic Clerical Union of the City of New York records with sorrow the departure from this life of the Rt. Rev. CHARLES CHAPMAN GRAFTON, D.D., the late Bishop of Fond du Lac. Of the great and notable champions of the Catholic faith and practice in the American Church, there have been few comparable with Charles Chapman Grafton. Therefore, to those who have devoted their lives to the maintenance and defense of Catholic principles, his departure is a grievous loss. Yet our sorrow is mingled with joy as we recall the memory of his splendid witness to the ancient faith by fearless word and blameless life. And again we rejoice and give thanks to Almighty God for the wonderful restoration to us of our rightful heritage by the faith and works of that same holy Bishop who hath finished his course and now rests from his labors. He lived and died a Catholic, a Catholic Priest and Bishop, and as such, an ardent advocate for the Catholic faith according to the definition of St. Vincent of Lerins, viz., "that which (among Christian people) hath been believed everywhere, always, and by all." May we, like him, persevere unto the end, and with him at last be numbered with the saints in glory everlasting. Attest: C. P. A. BURNETT,

Secretary.

MRS. MARY PACKER CUMMINGS

The rector, wardens, and vestrymen of St. Mark's, Mauch Chunk, duly convened October 30, 1912, every member being present, for the purpose of passing a formal resolution to express their sorrow and sense of loss in the death of Mrs. MARY PACKER CUMMINGS, directed the following tribute to be spread upon their minutes, and also properly conveyed to the near relatives of the deceased:

Resolved, That in the death of Mrs. Mary Packer Cummings, after a long life spent within our borders, and devoted to the varied interests of this people, we are visited with a sad affliction indeed, which brings an overwhelming sense of mourning to the whole community, for she loved this town and parish, and virtually gave us our temple, enriched, replenished, and endowed.

Her father's wish, that the valley of the Lehigh might be one of the Church's strongholds, has ever been uppermost in her mind. She has not stopped with her benefactions to Mauch Chunk, unstinted as they have been, but has extended her generous hand to places far and near.

Her name will always be to us the synonym for munificence, and better than that, it will be coupled with all those other qualities, that not only challenge admiration, but command our deepest respect.

We give thanks to Almighty God for her good example, and for the sacred associations clustering around the splendid monuments left behind her. May the people who shall enjoy the benefit of her pious work show forth their thankfulness by making a right use of it to the praise and glory of God.

Attest: R. S. RUDDLE, Clerk.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

Persons desiring high-class employment or high-class employees; clergymen in search of

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS WANTED—CLERICAL

CLERGYMAN, married, with twelve years' experience in country, and at present large city parish, would enter into correspondence with parish seeking a rector. Address "G. E. B.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST—(34), giving up heavy parish on account of rheumatism, seeks light duty. Good preacher; intone. Former English chorister. Address "B. G.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, thirty-six years old, graduate, desires position as general missionary or parish priest in the South or East. Address "R. H.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—CLERICAL

CURATE—A Curate in a Southern City. Must be good reader, able to preach and know how to deal with boys. Salary \$1,200. Address "CURATE," LIVING CHURCH, Milwaukee.

YOUNG, unmarried priest wanted as assistant in large Eastern city parish. References. Address "RECTOR," care LIVING CHURCH, Milwaukee, Wis.

CURATE wanted for New York parish. \$1,000 a year, and rooms. Address "W. C. A.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST and choir director of twenty years' experience wishes Church position in or near Chicago. Address "W. H. B.," 2456 East 74th Place, Chicago.

CHURCHMAN desires position as teacher or catechist in some mission. Well experienced. Address "RELIABLE," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Large three-manual organ contracted for with us—for St. James' Episcopal Church, Richmond, Va. A preceding organ put there was our best claim for another. Austin organs are growing proportionately as numerous in the South as in the North. Large three-manual in All Saints', Providence, R. I., opened on Sunday, November 3rd. New catalogue now ready and copiously illustrated. AUSTIN ORGAN COMPANY, Woodland Street, Hartford, Conn.

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

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

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

FOR SALE.—A church organ, two-manual and pedals, two octaves; 16 stops on manuals, 2 on pedals, 3 couplers. Address, Rector of St. Peter's Church, Niagara Falls, N. Y.

CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address Miss BALCOLM, care LIVING CHURCH, Milwaukee, Wis.

WILL any church having an altar or altar vestments to donate a needy mission, kindly write C. C. HAHN, Torrington, Wyo.?

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

SHEET BREADS.—Extra thick. Dull, rough finish. 3 x 3. 16 1/4-inch squares. Send for samples. CHRISTIAN WOLF, 3453 St. Vincent avenue, St. Louis, Mo.

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

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

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APPOINTMENTS MADE for Rectors and Assistants, and for Organists and Choirmasters. Write for circulars. The JOHN E. WEBSTER Co., 147 East Fifteenth Street, New York.

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GO TO EUROPE AT OUR EXPENSE. A few tours to organizers of small parties. Write to-day for plan. UNIVERSITY TOURS, Box L, Wilmington, Delaware.

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BOARDING PLACE WANTED

YOUNG LADY, desiring change of climate for a few months, would like a place to board in private family, preferably in Piedmont, Va. Good references. Address "J.," care LIVING CHURCH, Milwaukee, Wis.

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LOANS made to build churches, rectories, and parish buildings. For particulars address AMERICAN CHURCH BUILDING FUND, 281 Fourth Avenue, New York.

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This year the Appropriations total \$1,550,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from THE SECRETARY, 281 Fourth Ave., New York. THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

CHURCH HOME AND HOSPITAL, ORLANDO, FLORIDA

Our "Daily Bread Fund" is exhausted and we are in debt. Two private sanatoriums and

a branch of the Battle Creek Sanatorium provide for the well-to-do sick in our midst, and leave the whole responsibility of the poor upon us. We cannot go much further without Divine interposition. Our daily expenses, including two sick wards for colored people, amount to twenty-five dollars. Perhaps God may send us a bit of help through you kind reader.

Rev. H. W. GREETHAM, *Supt. and Treas.*
Rev. ALFRED A. RICKERT, *Chaplain*
Approved by the
Rt. Rev. William Crane Gray, D.D.

WORK AMONG THE MOUNTAINEERS, DIOCESE OF VIRGINIA

Help is urgently needed for the support of the large staff of workers in the Archdeaconry of the Blue Ridge. Help given means sharing in the uplifting of whole communities. Address ARCHDEACON F. W. NEVE, Ivy Depot, Va.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

President, Edward H. Bonsall; 1st Vice-President, H. D. W. English; 2nd Vice-President, Courtenay Barber; Treasurer, H. W. Atkinson; Gen'l Secretary, Hubert Carleton; Associate Secretary, George H. Randall; Assist. Secretary, Arthur R. P. Heyes; Field Secretaries, The West, G. Frank Shelby; The South, Benjamin F. Finney; New England, Leonard V. Webb; New York District, Franklin H. Spencer.

The Brotherhood is an organization of men and boys of the Church for the Spread of Christ's Kingdom among their fellows by means of definite prayer and personal service.

The Brotherhood aims to intensify and make real all Church work among men and boys by helping its members to make use of all channels of Christian effort with a view to aiding men and boys individually in living the Christian life.

Address communications to the BROTHERHOOD OF ST. ANDREW, BROAD EXCHANGE BUILDING, BOSTON, MASS.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

GRATITUDE AND THANKSGIVING HAS COME TO US FROM ALL SIDES

Just enough money was received from churches and individuals to make the October quarterly payments. See Report next week.

Quarterly payments to between five and six hundred beneficiaries can only be made promptly by the Trustees when they receive sufficient funds from churches and individuals. About \$30,000 per quarter is required. \$120 per year is a good measure for many churches and individuals because 1,000 offerings of \$120 would give the Fund \$30,000 per quarter. Or two churches, or two individuals subscribing \$60 each might combine to make a unit of \$120; or four churches, or four individuals subscribing \$30 each; or ten people combining might subscribe \$1.00 per month.

All these offerings, if more convenient, can be paid quarterly, say—December, March, June, and September, the next month before the quarterly payments to beneficiaries.

Send postal for information.

GENERAL CLERGY RELIEF FUND, ALFRED J. P. McCLURE, *Treasurer*, Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defense of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, REV. ELLICOTT WHITE, 960 Broad Street, Newark, N. J.

BIBLE AND PRAYER BOOK CATALOGUE

THE YOUNG CHURCHMAN Co. has just issued a very complete catalogue showing the list of their very large stock of Bibles and Prayer Books and Hymnals, the latter in single books and also in combination sets. Many patterns are our exclusive make, and others are selections from the other publishers of their most desirable designs. We are glad to send this catalogue to all who wish to consult it; and the description of books is such that one can order by mail with perfect satisfaction. The "Name Panel Series" of Prayer Books is a new and attractive line at low prices; the "Royal Purple" is a rich and desirable line in this most attractive of colors; two books in ooze leather—a light and a dark shade of brown—are exquisite; maroon venetian leather too, is very pretty, while black leather in all varieties make up the bulk of the stock. Please ask for our catalogue that you may see what we have in anticipation of the Christmas season. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

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484 MILWAUKEE STREET, MILWAUKEE, WIS.

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may be purchased, week by week, at the following and at many other places:

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Thos. Whittaker, 2 Bible House.
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Gifts of Bibles for the Lectern; Litany book for the Fald-stool; Altar Service Books; Prayer Books and Hymnals for the chancel, are always desirable as Memorial Gifts. Our new Prayer Book catalogue will give one all the suggestions required, and it will be sent on application. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

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

HOUGHTON, MIFFLIN CO. Boston.

Intimations of Immortality in the Sonnets of Shakespeare. The Ingersoll Lecture, 1912. By George Herbert Palmer. Price 85 cents net; postpaid 90 cents.

The Autobiography of an Individualist. By James O. Fagan. Price \$1.25 net; postpaid \$1.35.

JAMES POTT & CO. New York.

The Epistle of the Hebrews. An Experiment in Conservative Revision. By Two Clerks.

LONGMANS, GREEN & CO. New York.

Essays in Appreciation. By George William Douglas, D.D., S.T.D., Canon of the Cathedral of St. John the Divine, New York. Price \$1.20 net; postpaid \$1.26.

Progress and Uniformity in Child-Labor Legislation. A Study for Statistical Measurement. By William F. Ogburn, Ph.D.

The Prayer Book Dictionary. An Indispensable Volume of Reference for all persons, whether Clerical or Lay. Edited by George Harford, M.A., Vicar of Mossley Hill, Hon. Canon of Liverpool, Morley Stevenson, M.A., Principal of Warrington Training College, Hon. Canon of Liverpool, assisted by J. W. Tyrer, M.A., formerly Vicar of St. Luke the Evangelist, Walton. Preface by the Lord Bishop of Liverpool. Articles by nearly 150 contributors. Price \$8.50 net.

Life of St. Francis of Assisi. By Father Cuthbert, O.S.F.C. With Thirteen Illustrations. Price \$3.50 net; postpaid \$3.65.

The Church and Nonconformity. By the Venerable J. H. Greig, Archdeacon of Worcester. Price \$1.00 net; postpaid \$1.10.

Our Profession: A Penitent's Desire of Christian Loyalty. Sermons Preached in All Saints' Church, Margaret Street, and St. Paul's Cathedral, in the Lent of 1912, with an Easter Sermon. By P. N. Waggett, M.A., Society of St. John the Evangelist. Price \$1.20 net; postpaid \$1.27.

Politics and Religion. By Gabriel Gillett, Rector of Madresfield, Joint Author of "The Claims and Promise of the Church." Price \$1.00 net; postpaid \$1.08.

THE YOUNG CHURCHMAN CO. Milwaukee.

Travel-Pictures. Two Series. By "Presbyter Ignotus" (William Harman van Allen, S.T.D., L.H.D., D.C.L., Rector of the Church of the Advent, Boston). Reprinted from "The Living Church" of 1909 and 1911. Price \$2.00 net; postpaid \$2.20.

UNIVERSITY OF CHICAGO PRESS. Chicago.

The Ethics of the Old Testament. By Hinckley G. Mitchell.

The Magazines

TWO NUMBERS have been received of *The Missionary Magazine of The Young Churchman*, being the first issues of October and November respectively of the weekly periodical for the children of the Church that is now so well known. The October number contains the introduction of the new editor—being also the editor of the *Spirit of Missions*—and a variety of interesting and well illustrated missionary matter relating to Alaska, China, and other special fields and to the work at large. The November number begins with the story of the Canal Zone, while other special articles are also of missionary interest. In both of them the missionary lessons of the Rev. William E. Gardner are well adapted to Church Sunday schools and to private use. This magazine may be obtained either as one of the regular weekly issues of the *Young Churchman*, subscription price 80 cents per year, or as a separate *Missionary Magazine* at 25 cents per year. In either event there are special rates for subscriptions in quantities. Published by The Young Churchman Co., Milwaukee, Wis.

BLACKWOOD'S MAGAZINE is still sputtering over the Olympic games. But it has as usual a number of solid and interesting articles. One on Magdalen College tells of Dr. Routh, who matriculated at the age of fourteen, was elected president at thirty-seven, and held that office till he died in 1854 in his hundredth year. "He was a man of 'prodigious erudition,' especially in patristic theology; a great book-collector, and a perfect mine of interesting recollections and traditions. He had seen Dr. Johnson himself in his tradesman's wig and brown stockings, stumbling up the steps of University College, and had even seen—so it was said—two undergraduates hung for highway robbery on the gallows which then stood at the corner near Holywell church. To the last Dr. Routh preserved the deliberate speech, the dignified manner, and the punctilious courtesy of a by-gone day, and he also affected the old-fashioned dress of a divine in the days of Queen Caroline—a bishop's wig, a cassock and full gown, knee-breeches, and buckled shoes. He kept all his faculties to the last, and was excellent company when the subject interested him."

THE *Nineteenth Century* for October takes up a delicate but important subject in its article, "Convents in England: A Plea for State Inspection." "In 1909," it says, "there were 823 'religious' houses for women in England, Scotland, and Wales, containing over 10,000 nuns. Where do they come from, these alien ecclesiastics, who are permitted without question, without restriction, to settle in our country, to teach our children, to compete industrially with our tax-paying people? They come from France, where the authorization of the government is indispensable for the legal establishment and existence of monasteries and convents, and they are subject to the supervision of the legal power. They come from Italy, where all such institutions have been suppressed; from Belgium, where 'the only conventual establishments recognized by law are those which have for their object the care of the poor, and where each inmate retains full ownership of her property and income.' They come from other European countries, where converts are more or less under state control and strict supervision." Tuberculosis, it seems, is specially rife in these communities. Insanity also. The unpaid labor of fallen women working in laundries, and others, competes unfairly with outside labor. Tyranny and inhumanity have marked such communities in the past and there is no safeguard it may not prevail in them again. Thus on moral, economic, hu-

(Continued on Page 107.)

THE CHURCH AT WORK

FREE CHURCHES IN MASSACHUSETTS

AT THE annual meeting of the Free Church Association in Boston, Mass., on November 4th, the Rev. Dr. Reginald H. Howe, presiding, a satisfactory report upon the growth and status of the cause was presented by the Rev. Dr. William Copley Winslow on behalf of the executive committee. Careful inspection of the parochial reports show that 72 of the 116 parishes in union with the convention have entirely free sittings, and that all the ten organized parishes not in union with the convention have entirely free sittings. The 64 "chapels and missions," some of them fine church edifices, such as Groton, Southboro, Hyannisport, are also entirely free. There are 146 places of worship out of the 190 in the diocese of Massachusetts having entirely free churches. In addition services, particularly during the summer, have been held for weeks and months in various sections with a view to establishing permanent missions.

Many of the pewed churches provide free sittings liberally. Two of the four chief Boston churches, the Advent and now St. Paul's Cathedral, are free, and Trinity has 600 free seats to 1,000 rented. On the other hand, Emmanuel has but 150 free to 1,075 rented or taxed sittings.

The same gratifying growth of the cause appears in the fact that 36,394 of the sittings in all places of worship are free, and 16,224 are rented or not free. The assigned sittings number 2,337, and are usually in churches not entirely free; but in the foregoing statement only *entirely* free churches are stated as free.

The officers and directors were reelected, and the vacancy in the latter through the death of the Rev. Dr. A. St. John Chambré of Lowell was taken by the Rev. Simon Blinn Blunt of Ashmont. Dr. Winslow paid a tribute to Dr. Chambré for his interest and services in the cause.

FIFTIETH ANNIVERSARY OF FIRST SERVICE CELEBRATED

THE SEMI-CENTENNIAL anniversary of the first service held in Emmanuel church, Great River, Long Island, N. Y. (the Rev. W. N. Webbe, rector), was observed on Sunday morning, November 3rd, with a special Eucharist of thanksgiving and requiem.

The church, from modest beginnings, has grown by gifts and memorials to be one of the most perfectly appointed rural churches in the diocese, beautifully situated and idyllic in its surroundings. The parish belongings include a church, rectory, parish house, extensive grounds, cemetery, and lychgate, together with an endowment of \$11,500.

BISHOP ROBINSON VISITS EASTERN NEVADA

THE ONLY CHURCH of our communion in Eastern Nevada, about midway between Las Vegas in the extreme south and Elko in the north, is St. Bartholomew's Church, Ely. And the parish here has also the unique distinction of being wholly a Catholic parish. A priest of the Greek Church resides here and ministers to a large population of Greek

laborers in the mines; and there is a Roman priest; but outside of these two communions the people in general look to St. Bartholomew's for pastoral care. Bishop Robinson recently gave three strenuous days to visitation here. Arriving late the eve of All Saints he officiated next day at the 10 o'clock celebration. It was a corporate Communion of the Woman's Guild, and a large representation of the membership received. In the evening a dinner was given by the men. It was a time of remarkable good fellowship, and the after-dinner speaking, inspired by a stirring address by the Bishop, held the interest of all. On Saturday committees of the vestry and the guild met the Bishop for conference and advice. On Sunday, the Bishop addressed the Sunday school, preached and celebrated Holy Communion, preached and confirmed a class at an afternoon vesper service; and in the evening he was taken by automobile to East Ely where he preached at a missionary service.

WESTERN THEOLOGICAL SEMINARY NOTES

THAT the Church is the inspiration back of all great social movements, was the statement made by Dean Walter T. Sumner in the first of a course of ten lectures on social conditions, given at Western Theological Seminary, Chicago, Ill. Although the series of lectures, which will cover every phase of the subject involved, is intended primarily for the students, the clergy and laity of the diocese have been invited to attend. Dean Sumner further urged the formation of city clubs to investigate the morals of cities and towns.

THE FOUR SERMONS which had the greatest influence on the life of Theodore Roosevelt were all delivered by priests of the Church, according to a statement made by him while he lay wounded in Mercy Hospital recently. The latest of the four was by the Rev. C. N. Lathrop, rector of the Church of the Advent, San Francisco, who was graduated from Western in 1900.

THE LORD BISHOP of Edinburgh, after holding service at the Cathedral Sunday, October 27th, visited the seminary and later had tea with Dean and Mrs. DeWitt at the Deanery.

THE STUDENT BODY and faculty of the seminary attended the consecration of Bishop Longley at Evanston on Wednesday, October 23rd, classes being dismissed for the occasion.

BLESSING OF ST. CLARE'S HOUSE, BROOKLYN

ON ST. FRANCIS ASSISI DAY the Bishop of Long Island blessed St. Clare's House, at 280 Lafayette avenue, Brooklyn, N. Y. The house is for the benefit of the Church girls who attend Pratt Institute and was opened by the Sisters of the Holy Name Convent, which has its headquarters at 419 Clinton street. Bishop Burgess assisted by the chaplain of the house, the Rev. Andrew Chalmers Wilson, held service in the chapel. The Bishop used oil and holy water in blessing the altar, after which he read prayers for all the different parts of the house. Several priests were present and one, accompanied by two

acolytes, went through the house with incense and holy water and blessed all the rooms. Guests were present from different parishes, both in Brooklyn and Manhattan, and the girls resident in the house were dressed in white and wore white caps.

Pratt Institute has no dormitories and the students are dependent for a home on boarding houses in the neighborhood. While the boarding houses are carefully overseen by the authorities at Pratt, in many cases they do not in any manner take the place of the homes to which the girls have been used prior to coming to Brooklyn. In St. Clare's House the atmosphere breathes of home. All the rooms are spacious and sunny; the dining room is particularly attractive, with its long mission tables and high backed chairs. The reception room opens off the front hall and it is here that the girls all gather after dinner and relax in the comfortable chairs before going to their rooms to study.

The object of the house is not to make money, but to influence the girls for good, to encourage them in refinement and courtesy, and help them to live a family life. There have been more applicants than could be taken in, and it is hoped that St. Clare's House will become a centre for all the Church girls at Pratt.

THE GENERAL CLERGY RELIEF FUND

THE TRUSTEES of the General Clergy Relief Fund at a meeting held in New York, October 8, 1912, authorized the following statement:

The trustees early in the year were compelled to notify the Bishops of the various dioceses that they had decided to "postpone action upon all applications until there was sufficient money in the treasury to make the next quarterly payments to those already upon the lists." The Bishops were also asked to "revise the list of beneficiaries accredited to their dioceses in order to discover if there were not some who could, without serious inconvenience, release their annuities or a portion of the same."

It is distressing to record that the reductions and removals cut down the quarterly payments by about \$6,000 and that there is at the time of writing a considerable waiting list of disabled clergy, widows and orphans. Many of these should have their grants restored and others their grants increased and the waiting list should be acted upon and grants made at once, but the trustees do not feel that it would be either honest or safe to add names to the lists until they have a substantial surplus in the treasury over and above the present requirements for each quarter.

Inasmuch as there was a deficit and some delay in making the quarterly payments to beneficiaries on January 1st and July 1st, and danger of a deficit on October 1st, it is due to those who generously responded to the appeals to announce that the amount required for the quarterly payment, October 1st, was successfully secured and that there is a balance on hand toward the January quarterly payments as indicated by the statement below, which is for the period since the last report to the General Convention, September 1, 1910, and up to the date of the meeting.

The trustees have received from all sources

(including a balance of \$111,509.19) \$427,545.94. Of this \$106,000 was received from the Five Million Commission for investment. It is very encouraging to record that the trustees paid to between 500 and 600 beneficiaries, \$214,422, and to special individual cases, \$1,758.06; and paid as a pension to 632 clergy who have reached the age of 64, \$12,511.07. They have invested on account of the Five Million Commission during this period \$160,377.13 (a balance from last report, and \$106,000 received since), and on account of the old General Clergy Relief Automatic Pension Fund \$9,635.37; and have paid to the treasurer of the Five Million Commission, \$1,670.13, being offerings from individuals and churches sent in error to the treasurer of the General Clergy Relief Fund.

The balance on hand toward the January payment of beneficiaries amounts to \$13,693.05. The amount required is about \$30,000. It is gratifying to be able to state that all this has been accomplished at an administrative expense of but .067 per cent.

The trustees call attention to the falling off of legacies and bequests and repeat the strong words of the late William Alexander Smith, treasurer of the Fund for over thirty years, who himself left a bequest to the society: "This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills as presenting an opportunity for doing good almost without a parallel."

Inasmuch as sixty-five dioceses are receiving more (in some cases by thousands of dollars) than their churches are returning in offerings, the trustees urge that this fall an effort be made to overcome this disparity.

BISHOP OF MAINE DISCUSSES TUBERCULOSIS PROBLEMS

AT THE sixth annual Maine Conference of Charities and Corrections, held at Saco, on October 29th and 30th, the Bishop of Maine was elected president for the ensuing year. The Bishop, who is also president of the Maine Anti-Tuberculosis Association, and has given unwearingly of his time to its work, addressed the association on the closing evening of the conference on the fight in Maine against tuberculosis, and his address, which was an exceedingly able one, was published in full in a number of the leading dailies of the state. Among other things, he said: "Instead of demanding cheap sanatoria and inexpensive tuberculosis classes, we shall ask for the very best equipped sanatoria, regardless of expense. We shall insist upon a central tuberculosis commission in the state, a central tuberculosis dispensary in the city, and above all else we shall throw our efforts into preventative work. Charity may ask, how can the poor man be helped if we have only expensive sanatoria? Is it not better to have cheap sanatoria for poor people, even if it does not obtain such good results? Science answers, no, cheap sanatoria are extravagant and harmful. The proper way is to make the state see that the poor man may be admitted to the very best sanatorium that money can provide. This is a wise charity on the part of the state, a scientific method, and gives our best to the poor. Charity asks, how shall we cure tuberculosis in the lungs of our friends? Science answers, by preventative measures best of all."

LEGACIES AND BEQUESTS

TRINITY CHURCH, Jacksonville, Ill. (diocese of Springfield), was made a bequest of \$500 in the will of the late Mrs. Mary Amelia Tucker, a communicant of the parish.

CHURCH AT BANGOR, ME., NEARS COMPLETION

THE NEW St. John's church, Bangor, Me., (the Rev. L. W. Lott, rector), which is to replace the church destroyed at the time of the great fire in that city in the spring of 1911, is nearly completed. The contract called for the completion of the building last July, but the work was delayed by disagreements between the stone masons and stone cutters, as well as by other unforeseen complications, and was only recently partially resumed. The new St. John's will be one of the finest churches in the diocese. The architect is Mr. H. B. Upjohn of New York, whose grandfather, Richard Upjohn, designed Trinity Church, New York, after having designed the old St. John's, Bangor. The style of the building is English Gothic, and the material is granite with cement stone trimmings.

NEW PARISH HOUSE IN CINCINNATI

SEVERAL of the local clergy and the Rev. Theodore I. Reese of Trinity Church, Columbus, Ohio, were present on November 7th, when the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral laid the cornerstone of the new parish house for St. Stephen's Church, Winton Place, Cincinnati, Ohio. The Dean acted for Bishop Vincent, who was prevented from attending by pressure of business. The new building will be in the half timbered style, with stucco panels. It will be one story high and will include within its walls a large-sized assembly room, room for primary department of the Sunday school, ladies parlor, choir room, study for the rector, and the entrance hall. The Rev. F. H. Stedman is in charge of the parish.

MEMORIALS AND OTHER GIFTS

ON THURSDAY, October 31st, the Bishop of the diocese of Maryland, conducted a service memorial to former lay-readers engaged in the work of the chapel of the Holy Evangelist, Canton, Baltimore city, the occasion being the presentation of a handsome memorial window, given by Mr. Walter De C. Poultny, in memory of his brother, Mr. S. Eugene Poultny, who, together with Messrs. George H. Stewart and Dr. Henry H. Keech, first placed their work on a permanent foundation. The sermon was preached by Canon Thomas Atkinson of the Pro-Cathedral, who at one time served as lay reader of the chapel and later as minister in charge of the same. The present rector, the Rev. David May, and also the Rev. A. DeR. Meares, and the Rev. Edward L. Kemp, former rectors, were present and participated in the service.

ON FRIDAY, All Saints' Day, in Grace church, Amherst, Mass. (the Rev. Ellis Bishop, rector), several gifts in memory of Miss Mary M. Cook, were blessed by the rector. The gifts were given in memory of his sister by Frederick L. Cook, and consisted of two large brass eucharistic lights, six altar lights, two handsome brass vases for the altar flowers, and a brass processional cross. The rector also blessed the candles, given by Miss Katherine Conkey, a life-long friend of Miss Cook, who was the daughter of Enos Foster Cook, for many years a vestryman of the parish.

ON THE SUNDAY in the octave of All Saints', at the Church of the Ascension, Chicago, a beautiful sanctuary lamp was consecrated. It was given in loving memory of Mrs. Elizabeth Whittaker McMurray by her four children. The lamp was designed by the firm of Cram, Goodhue & Ferguson of Boston.

TRINITY CHURCH, Thomaston, Conn., has been beautified by a new oak reredos, high

wainscoting, and other interior improvements. The reredos is a memorial given by the senior warden, Mr. R. T. Andrews. The decorations of the church were made possible by the women of the parish.

A BRONZE TABLET has been installed in Trinity Church, Bridgewater, Mass., to the memory of John Edson, one of the pioneers of the Church in that town. Mr. Edson was born in 1786 in the town and died in 1865. At one time he was secretary and treasurer of the old parish.

A LECTERN Bible bound in red turkey morocco, has been presented to St. John's Church, Grand Rapids, Wis., as a memorial to George Gibson, priest, who died in 1908.

APPOINTED HISTORIOGRAPHER OF DIOCESE OF MARYLAND

MR. LAWRENCE C. WROTH, son of Archdeacon Peregrine Wroth of Baltimore, Md., and for some years in charge of the diocesan library, has been appointed by Bishop Murray as historiographer of the diocese of Maryland, to succeed the Hon. John West Randall, lately deceased.

TO RETAIN REV. CHARLES FISKE IN BALTIMORE

THE INFORMATION given on another page to the effect that the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels', Baltimore, has been called to St. Mark's, Evanston, Ill., is received with some consternation in the city of his present work according to the daily papers. Appeals are being made to him from within and without his parish to remain. "It would be a great loss to Baltimore," says the *Sun*, "If the Rev. Dr. Charles Fiske, rector of the Episcopal Church of St. Michael and All Angels, should accept the call received from the congregation of St. Mark's, Evanston, Ill.," and adds: "Dr. Fiske is the kind of a Churchman who counts in the religious life of a community. He is alive himself and he gives life to other people. He returns dividends to his church and to the city every year. His training and his experience have been so broad and catholic that he comes naturally into touch with all kinds and conditions of men, and thus meets them on that common ground of mutual understanding and sympathy so essential to results in the work of the Church."

PROMINENT CHURCHMEN IN "THE WORLD IN BALTIMORE"

AT THE OPENING service on October 25th of the great missionary Exposition, "The World in Baltimore," now being held in that city, the Church in Maryland was represented among the principal speakers by Bishop Murray, Governor P. L. Goldsborough, and Mayor James H. Preston of Baltimore.

LONG ISLAND CHURCH CELEBRATES TWENTY-FIFTH ANNIVERSARY

THE TWENTY-FIFTH anniversary of All Saints' Church, Great Neck, Long Island, was fittingly observed on its name day. The Holy Communion was celebrated by the Bishop of Long Island, assisted by three Archdeacons: Holden, Duffield, and Webb, the Rev. Charles L. Newbold of Manhasset, and the Rev. Kirkland Huske, rector of the parish. An anniversary sermon, mainly historical and congratulatory, was preached by the Rev. Louis De Cormis, who ministered to the infant organization a quarter century ago.

After luncheon a reception was held in the parish house. In the receiving party

were the Rev. and Mrs. Huske, the Rev. and Mrs. De Cormis, Mr. and Mrs. Silas McBee, Mr. and Mrs. Moses R. Schenck, Charles Gignoux, Mr. and Mrs. John H. Eden, Mr. and Mrs. Walter Parsons, Mr. and Mrs. S. Vernon Mann, and Mr. and Mrs. Roswell Eldridge.

The parish is now one of the strongest on Long Island in many respects. It was admitted into union with the convention in 1887. There is no debt on the handsome church, rectory, parish house, or other property. The communicants number 282; the Sunday school pupils, 140. In the last convention year the parish raised \$9,402.09. It contributed \$476.12 to diocesan objects and \$671.01 to missions and other general objects.

TEMPERANCE SERMONS REQUESTED

AGAIN the Church Temperance Society has issued circulars asking that the clergy will preach on the subject of Temperance on Sunday, November 24th, being the Sunday next before Advent. The names of seventy-two Bishops are attached to the request.

ELECTION DAY EUCHARISTS

MUCH HAS BEEN said in recent years in regard to the connection between spiritual force and civic responsibility. At St. James' Church, Spokane, Wash., Election day was signalized by two celebrations of the Holy Communion at 7 and at 10 respectively, in order that men on their way to the polls might first make their intercession and receive the sacrament. "If ever we needed the guidance of the Holy Spirit," said the rector, the Rev. H. I. Oberholtzer, "we need it this year, that the great national questions may be settled upon the best and surest foundations; that truth and happiness, right and justice, religion and piety may be established among us for future generations. Every Christian ought to cast his vote at the coming election with a sense of the magnitude of his or her privilege to help decide the great questions of the nation."

BISHOP OF SPOKANE TO RESIGN

THE VESTRY of All Saints' Cathedral, Spokane, Washington, were surprised at a recent meeting to learn from their Bishop, the Rt. Rev. L. H. Wells, D.D., that he intended to present his resignation as Bishop of Spokane to the House of Bishops at the next General Convention. The statement was made in connection with plans that were under discussion to build a new Cathedral, whether on the present location or elsewhere in the city, and the Bishop stated that owing to this intention on his part, it might be well to await the choice of his predecessor before determining upon so important a question.

Bishop Wells will be 71 years of age in December, and has been engaged in active missionary work for more than 40 years, and Bishop of Spokane since 1892.

"THE COMFORT CLUB" OF CONNECTICUT

"THE COMFORT CLUB" is one of the most worthy institutions of the Church in the diocese of Connecticut. It assists poorly paid clergy and their families, by distributing to them various gifts which are sent to its officers for this purpose. Its report for the past year makes the following statements:

"We have received in money \$755.93; which with the balance on hand June 1st, 1911, of \$33.65, made the resources \$789.58 and left a balance June 1st, 1912, of \$35.00.

Boxes of clothing, household goods, books and Christmas gifts have come to us valued

at \$5,713.30. . . . The value of the boxes sent into the diocese amounted to \$2,783.45, to domestic missions including the Christmas boxes, \$1,525.50, making a total value of \$4,308.95." Besides these donations of money, and articles for boxes, there were received and distributed various packages of Christmas gifts, and boxes from the Juniors, the Girls' Friendly Society, Sunday schools, and individuals.

ANOTHER PRIEST'S STRENUOUS SUNDAY

AN ITEM in these columns not long since told of the continued succession of activities which filled the Sunday of a Virginia missionary. A correspondent states a parallel in connection with a recent Sunday passed by the Rev. William Mercer Green, rector of St. Andrew's Church, Jackson, Miss. Beginning with an early celebration at which the members of the Brotherhood of St. Andrew made their corporate Communion, a large congregation being present, there was afterward an office for the admission of new members of the Junior branch of the Brotherhood. Sunday school with an address followed breakfast. The main service with a sermon by the rector was at 11, and after that there was a baptism of two candidates and this was followed by a marriage. A hasty dinner ensued, which was broken short by the necessity for leaving to attend a service at the county jail where he preached a sermon and talked individually to a number of the prisoners. Later there was a night service in the church and another sermon.

But many a priest passes just such Sundays and they never are recorded—except by the recording angel. To the laity only, who do not dream what, in so many cases, their clergy are compelled to do in a single day, are such items as this, "news."

DATE OF THE SYNOD OF SPRINGFIELD

THE ANNUAL SYNOD will meet this year in Christ church, Springfield, on Wednesday, December 4th, at 10 A.M. It will be the first time in many years that the synod has met in any other place than old St. Paul's, Springfield, which is now no more, and to the old members of the synod it will seem very odd. The arrangements for the missionary meetings and lunch have not been completed, but it is probable that the lunch will be served in the Masonic building next to Christ church. Among the important things to come before the synod is the confirmation of the change of time of the meeting from December to May. The continuation of the "per capita assessment" plan, and some changes in other canons. Delegates to the next General Convention will be elected at this meeting unless the change is confirmed, in which case the elections will be held in May.

PROVIDENCE, R. I., CHURCH OPENS COAL YARD

A UNIQUE and rather unusual charity has been undertaken for the winter by the Church of the Redeemer, Providence, R. I. (the Rev. Frederick J. Bassett, D.D., rector), in providing coal and wood for poor families who have to buy in small quantities. The coal is not given away but sold in limited quantities at a price far below the present prevailing price. An office has been opened in the parish house daily except Sunday, from 11 A.M. to 1 P.M., and a yard has been leased for the storing of the coal. Applicants must present a reference from either the pastor of the church where they attend or the Providence Society for Organizing Charity.

It is expected that many families of the worthy poor in the neighborhood of the

church, both Jew and Christian, will be helped through the coming winter. Most of these poor people have to buy their coal by the bag or basket and pay in the end at least 50 per cent. more than others who can buy by the ton. The Redeemer parish will sell at cost of the coal at the mine plus the cost of getting it to Providence.

ILLNESS OF DR. ROLAND COTTON SMITH

REPORTS from Washington state that much concern is felt over the condition of the Rev. Dr. Roland Cotton Smith, rector of St. John's Church, who suffered a nervous breakdown some time ago and is still unable to leave his summer home in New England. It is now stated that he is likely not to be able to resume work until after Christmas.

EPISCOPAL THEOLOGICAL SCHOOL NOTES

TWO IMPORTANT series of lectures are being held at the Andover Theological Seminary and students at the Episcopal Theological School enjoy the privilege of attending them. The first series is the Southworth Lectures, being given by the Rev. Dr. H. Hensley Henson, Canon of Westminster Abbey. The topic of the lectures of Canon Henson is "Current Problems of Organized Religion." There are five lectures in the series, taking up "The Problem of Ecclesiastical Unity," "The Problem of Belief," "The Problem of Moral Insight," "The Problem of Politics," and "The Problem of Economics." The second series at the Andover School is by Professor Giovanni Luzzi of the Waldensian faculty of theology, Florence, Italy. Professor Luzzi offers three lectures with the following subjects: "Protestant Reformation and Its Echo in Italy"; "History of Protestantism in Italy"; and "The Israel of the Alps: the Waldenses." A third series of lectures available to students at the Cambridge School is to be given at the Lowell Institute, Boston, by Professor Josiah Royce of Harvard University, on "The Problem of Christianity."

THE LIBRARY of the Episcopal Theological School at Cambridge has had presented to it an original copy of the "Breeches Bible," printed in Geneva in 1560. The volume is the gift of William Vail Kellen of Boston, a member of the board of trustees of the school. Mr. Kellen has been very generous to the school, and the library contains many valuable Bibles presented by him. He has also given a facsimile copy of the English Prayer Book of 1549. This book was published in the reign of Henry VI., and is the original edition of the Prayer Book. This copy was reproduced from the original in 1896.

BISHOP AVES of Mexico was the guest of the school while staying about Boston. He addressed the students Tuesday evening on "Missionary Endeavors with Special Reference to Mexico."

DEATH OF REV. DR. STERLING

THE REV. GILBERT HENRY STERLING, D.D., rector of the pro-Cathedral of the Nativity, South Bethlehem, Pa., succumbed to Bright's disease on Friday, November 8th, aged 61 years, at the rectory. Dr. Sterling had been in failing health for several months, and had been seriously ill for a week or two. As rector of the pro-Cathedral since 1892, Dr. Sterling had occupied a very prominent position in the diocese. He represented the diocese in the General Convention in 1895, 1901, 1904, and 1907, and had been for many years one of the Bishop's two examining chaplains for the archdeaconry of Reading. At the time of his decease he was a member of the committee of Adjustment of Difficulties under

Canon 19, the committee on the Episcopal Endowment Fund, and the committee on Italian Work. Graduated from St. Stephen's College in 1871, he received from his *alma mater* the degree of Doctor in Divinity in 1896. In 1876 he was ordained deacon by Bishop Pierce, and in 1888 advanced to the priesthood by Bishop Starkey. In 1876-7 he was assistant at St. Matthew's Church, Jersey City, N. J., his subsequent ministry having been spent at St. John's Free Church, Jersey City Heights, N. J., 1877-8; St. Mark's, Jersey City, N. J., 1888; St. James', Brooklyn, N. Y., 1888-92. From 1872 to 1892 he was headmaster of Trinity Church School, New York City. The burial service was held at the Church of the Nativity at 11:30 A. M., Monday, November 11th.

CHURCH AND CHARITY BEQUESTS OF MRS. MARY PACKER CUMMINGS

MANY CHURCH and charitable institutions were remembered in the will of the late Mrs. Mary Packer Cummings of St. Mark's Church, Mauch Chunk, Pa. (the Rev. Walter Coe Roberts, rector). The burial service was held on All Saints' Day. The bequests follow:

The Packer mansion and grounds to the borough of Mauch Chunk as a public park, with \$60,000 for maintenance; \$40,000 to the Mauch Chunk public schools; \$20,000 to the East Mauch Chunk public schools; the house and grounds known as "Keystone Bluff," near Jacksonville, Fla., to St. John's Church, Jacksonville, as a Church home for children, with an endowment of \$50,000 for maintenance; \$45,000 to the Y. M. C. A. of Mauch Chunk; \$40,000 to the Church Home for children at Jonestown, Pa.; to the Robert Packer Hospital at Sayre, Pa., all the real estate owned at that place by the decedent; and \$50,000 to the Church of the Redeemer, Sayre, Pa., these two having been respectively transferred and paid.

To the Protestant Episcopal Divinity School, Philadelphia, Pa., \$20,000. To St. Mark's Church, Mauch Chunk, \$30,000 for support; \$50,000 for missions in the parish and the diocese; \$20,000 for the parish Sunday school. To the Mauch Chunk Cemetery, \$10,000, already paid. To the General Clergy Relief Fund, \$40,000; to the Clergymen's Retiring Fund, \$40,000. To the Dimick Memorial Library, Mauch Chunk, \$25,000. To St. John's Church, East Mauch Chunk, \$40,000. To St. Michael's Day Nursery and Hospital for Babies, Wilmington, Delaware, \$10,000. To the Coleman Memorial, Sayre, Pa., \$40,000, already paid. To All Saints' Chapel, Leighton, \$50,000, already paid.

After the death of the widow of Robert A. Packer (Mrs. R. H. Eggleston), \$30,000 to St. John's Church, Jacksonville, Florida; \$15,000 to the Protestant Episcopal Hospital, Philadelphia; \$15,000 to the Rush Hospital, Philadelphia; \$40,000 to St. Mark's Church, Mauch Chunk, for the Mary Packer Cummings Episcopal Fund. Twenty twenty-thirds of the income of the estate during twenty-one years after the death of the testatrix, and the same proportion of the estate of the late Asa Packer (the founder of Lehigh University), over which the testatrix had power of appointment, under her father's will, is given to the Lehigh University.

BISHOP DAVIES OPENS OFFICE IN SPRINGFIELD

UNTIL a diocesan house can be provided, the Bishop has had office rooms fitted up on the fourth floor of the Johnson's Bookstore building, 389 Main street, Springfield, Mass. Here is the desk of the Bishop, the desk of the Bishop's stenographer and chairs for the use of meetings of various diocesan committees. There are also here bookshelves containing 1,200 books, part of the library

of Bishop Alexander H. Vinton, which by the Bishop's will was left to the diocese. The library contained 3,025 books and pamphlets so that nearly all the works on theology, ritual, Church history, and kindred subjects are available, leaving the books on literature, philosophy, and general history still in storage. Thus through the opening of the Bishop's office, a valuable library has been made available for the clergy of the diocese.

DEATH OF REV. PROFESSOR NASH

THE REV. PROFESSOR HENRY SYLVESTER NASH, D.D., for a number of years the senior member of the faculty of the Episcopal Theological School, Cambridge, Mass., died early on the morning of November 6th. Professor Nash had been in failing health for some time. He had been present at a few classes at the beginning of the present term, having shown some improvement during the summer, but it soon became evident to him that he was not able properly to fulfil his duties, and during the past few weeks he had failed rapidly.

Professor Nash was born in Newark, Ohio, December 22, 1854. He was graduated from Harvard in the class of '78, and for the following three years he studied at the Episcopal Theological School, graduating in 1881. Made deacon that same year he was priested in 1882 and for a time was in charge of the parish of the Ascension at Waltham, later taking the Church of the Redeemer at Chestnut Hill in Brookline. He had been one of the faculty at the Theological School since 1884, and enjoyed the distinction of being the best New Testament scholar in the country. For this reason, apart from other considerations, his place on the faculty will be hard to fill.

Professor Nash had done much writing, and such volumes as *The Genesis of the Social Conscience*, *Ethics and Revelation*, *History of the Higher Criticism of the New Testament*, and *The Atoning Life* all show a profound depth of thought. He had also done much work for periodicals, and as a preacher and lecturer he was much in demand in pulpit and platform throughout the country. Dr. Nash was a member of the American Oriental Society, the Society of Biblical Literature and Exegesis, Harvard Biblical Club, the Twenty Club and the Clericus, of which latter he was president. He was a deputy to the General Convention of 1910.

The funeral took place from St. John's Chapel at the school on the following Friday and was largely attended by the student body, faculty, trustees, visitors, and many alumni. Bishop Lawrence conducted the service, assisted by the Rev. Dr. Drown, of the faculty, who was a very close friend of Dr. Nash. The students sang the hymns and gave the burial chant unaccompanied by the organ. The body was taken to Mount Auburn for cremation.

CLERGYMAN'S RETIRING FUND SOCIETY

THE ANNUAL MEETING of the Clergymen's Retiring Fund Society was held in the Church Missions House, New York, November 8th, the Bishop of Long Island in the chair. Mr. Elihu Chauncey presented the treasurer's report which showed an increase over current receipts of last year of \$3,072, that \$18,611.65 had been disbursed in annuities, and that \$19,960.10 was now awaiting distribution to 310 annuitants. The invested fund of the society had been increased during the year by \$9,000, and it now amounts to \$321,613.46. The financial secretary, the Rev. Dr. Anstice, detailed the work of the past year, bringing out among other facts of interest that of the annuitants deceased during that period, one had reached his 94th year, another had received annuity for 28 years, while six of the others had been receiving annuities for peri-

ods of from 18 to 23 years respectively, showing how profitable as an investment is the society's method of making provision for the future. The amount each annuitant receives is proportioned to the sum he has contributed in dues, the largest annuity paid this year being \$442.50. The officers of the past year were reelected and Mr. Robert L. Gerry was elected to fill a vacancy in the board of directors.

CLEVELAND PARISH KEEPS TENTH ANNIVERSARY

GRACE PARISH, Cleveland, Ohio (the Rev. Charles C. Bubb, rector), celebrated the tenth anniversary of the consecration of its present church building on October 20th. The parish was organized in 1845, and its former church edifice stood on the corner of Huron Road and Erie street. The rapid growth of large mercantile houses in that section of the city made a removal imperative, and the present church building was purchased from the Unitarian society, which after remodelling, and enlargement was consecrated in 1902. Grace ranks third in age among our churches of the city. It was the first in the city, and second in the diocese to adopt the "free and open system." Besides ministering to its own congregation, the parish is doing a good work among the tenement houses in its neighborhood. It maintains an industrial school for children, and has a branch of the Public Library installed in its parish house. At evensong, which was sung by the combined choirs of the Cathedral and the parish church, a very interesting historical address prepared by Dr. H. E. Handerson, senior warden, and treasurer of the diocese, was read by the rector. On the evening preceding the anniversary a reception was given by the wardens and vestry to the members of the parish.

BRANCH OF GUILD OF ST. BARNABAS ORGANIZED IN CLEVELAND

A CHAPTER of the Guild of St. Barnabas for Nurses was recently formed in Cleveland, Ohio, and includes in its membership twenty-six associate members, and seventy-five active members. Previous to the organization of the chapter, a circular letter had been sent out to over nine hundred graduate and pupil nurses inviting their attendance at an informal social afternoon at Trinity Cathedral House, when the objects of the guild would be set before them. The circular met with a cordial response, and a large number assembled. The purpose and work of the guild were lucidly and ably set forth by Miss Samuel, principal of the Training School of Lakeside Hospital, Mrs. Striebinger, former superintendent of St. Luke's Hospital, and Mrs. John Lowman, vice-president of the Visiting Nurses Association. The chapter will meet monthly, and efforts will be made to secure able speakers on matters of special interest to nurses. Provision will be made at the regular meetings for a social hour.

PAROCHIAL MISSION AT HIBBING, MINNESOTA

THE REV. IRVING P. JOHNSON, D.D., rector of Gethsemane Church, Minneapolis, Minn., is to hold a mission under the auspices of the Missioner's League at Christ Church, Hibbing, Minn., during the week beginning with November 17th.

BETHLEHEM

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

Memorials Blessed at Meeting of Scranton Archdeaconry—Spiritual Conference at Leonard Hall—A Correction

THE AUTUMN MEETING of the archdeaconry of Scranton was held at White Mills, Monday, October 21st, and at Christ Church, Indian

Orchard, Tuesday, October 22nd (the Rev. Albert L. Whittaker, rector). On Monday evening, after a shortened form of Evening Prayer, there were addresses as follows; "Mutual Helpfulness," by the Ven. D. Webster Coxe, Archdeacon of Scranton; "the Responsibility of the Individual for the Success of the Parish or Mission; and How to Bring it Home to Him," by the Rev. Harry G. Hartman, vicar of Calvary Church, Wilkes-Barre; "The Church and Christian Unity," by the Bishop of Bethlehem. The service was held in the White Mills Methodist church, the Rev. Theodore J. Dewees of Susquehanna, the Rev. G. E. Wharton of St. David's, Scranton, and the Rev. G. A. Warburton of St. Andrew's, Alden, officiating. On Tuesday morning at ten o'clock at Christ church, Indian Orchard, Archdeacon Coxe celebrated the Holy Communion, assisted by the rector. The Rev. Ernest W. Wood, rector of St. Paul's Church, Montrose, preached the sermon, taking as his theme, "What God Cannot Do." At two o'clock the Rev. Edwin George White of Christ Church, Forest City, read an exegesis of St. Mark 11: 23. The Rev. W. H. Decker, formerly of Jermy, gave a concise description of the missionary work in the Panama Canal Zone, the inhabitants and the canal. The Rev. Eugene A. Heim of St. Mark's Church, New Milford, reviewed Bouck White's *The Call of the Carpenter*. The Rev. D. A. Rocca, Italian missionary of the diocese, discussed the topic, "The Stranger Within Our Gates," and the Rev. Howard W. Diller led a conference on "The Sunday School," many workers from White Mills and Indian Orchard entering into it. At seven-thirty, with a crowded church, the Rev. Messrs. Eugene A. Heim, Theodore J. Dewees, and Harry G. Hartman officiated at Evening Prayer, the Rev. Albert L. Whittaker making the address of welcome. The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, spoke on "The Church's Broader Educational Vision"; the Rev. D. A. Rocca discussed "A Menace to our Country and How to Meet it"; and the Rev. John Talbot Ward explained "The Duty of the Parish to the Church at Large." On Tuesday morning at Christ Church, Indian Orchard, the following gifts were consecrated: A Communion service, consisting of paten and chalice in Gorham silver, presented by the Rev. Albert L. Whittaker, his brother and sister, in memory of their mother; a handsome brass cross, presented by Mr. Samuel Saunders, senior warden, in memory of his wife; a silver alms basin, by Miss Caroline Petersen of Honesdale; and a white marble font, bearing the inscription, "Presented to Christ Church, Indian Orchard, by its organizer and first missionary," given by the rector. Twenty clergy attended this very inspiring session. The next meeting of the Scranton Archdeaconry will be held at St. Clement's church, Wilkes-Barre.

THE REV. BENJAMIN FISH THOMPSON, rector of Christ Church, Dover, Delaware, formerly Archdeacon of Reading, held a three-day spiritual conference at Leonard Hall, South Bethlehem, for the benefit of the postulants, at the invitation of the warden, the Rev. Francis M. Wetherill. The subjects of the meditations were "Courage," "Purity," and "Patience"; Mr. Thompson basing his addresses on the miracle of the restoring of sight to the blind man of Bethsaida. The conference gave a decided uplift to the devotional life of those privileged to attend the retreat. The Bishop of the diocese and Mrs. Talbot are spending the month of November at Leonard Hall.

IN THE ACCOUNT in this column last week it should have been stated that the Rev. W. R. Sewell of Christ Church, Frackville, acted as deacon at the solemn requiem at All Saints' church, Shenandoah, on All Souls' Day, rather than the Rev. D. A. Rocca. The

Rev. D. A. Rocca officiated at choral evensong on All Saints' Day, and in the account the names became confused.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

St. Luke's Church, Montclair, Becomes Parish

ST. LUKE'S, MONTCLAIR, was recently made into a parish, the growth of this little place towards self-support having been steady and unwavering for a number of years. The Rev. John Granger, late of McAlester, Okla., is the first rector.

CONNECTICUT

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

Annual Meeting of the Woman's Auxiliary—Work Among Deaf-Mutes—Notes

THE ANNUAL MEETING of the Woman's Auxiliary was held at St. Andrew's church, Meriden (the Rev. Arthur T. Randall, rector), on Wednesday, November 13th. The speakers upon this occasion were the Rev. S. E. Prentiss of the Associate Mission, Morganton, N. C., the Rev. J. G. Meem of Brazil, and the Bishop of Mexico.

THE EXCELLENT WORK among the deaf-mutes of this diocese goes on under the Rev. G. H. Hefflon of Hartford. The report for the year ending June 1st last, shows that 102 services have been held. These are held twice a month in Hartford, New Haven, Bridgeport, and Waterbury. There have been six mutes confirmed.

AT CHRIST CHURCH, Hartford (the Rev. James Goodwin, D.D., rector), on Tuesday, November 19th, there will be a conference of Sunday school workers of the diocese. The Rev. Arthur P. Greenleaf, vice-chairman of the Sunday School Commission, will preside.

ST. MARK'S PARISH, New Britain (the Rev. Harry I. Bodley, rector), is planning for a new edifice. The work promises to begin in the near future.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Meeting of the Middle Convocation—Celebrates Thirty-sixth Anniversary of Rectorship

THE MIDDLE CONVOCATION of the diocese met in St. Paul's church, Trappe, Talbot county, Md., last week. There were present, besides the rector, the Rev. T. H. M. Ockford, and the dean, the Rev. J. G. Gantt, seven of the clergy of the diocese, all of whom participated in the services which continued through two days. The various meetings were largely attended, and much interest manifested in the subjects discussed. The next meeting of the convocation will be held in Christ church, Easton.

ON ALL SAINTS' DAY a large congregation filled the beautiful church of All Saints', near Easton (the Rev. W. Y. Beaven, rector). A number of the clergy were present, and after the services appropriate to the day, the clergy and congregation repaired to the rectory where, as usual on that day, a bountiful luncheon was prepared. The day marked the thirty-sixth anniversary of Mr. Beaven's rectorship of the parish, and both he and the parish were heartily congratulated upon the happy occasion.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Work at the Cathedral—Bishop Weller Keeps Two Anniversaries

EVERY SUNDAY MORNING an interesting leaflet is now to be found in all the pews of the Cathedral. It contains a list of the services and meetings of the coming week, with detailed notes on the parish events of

the past week, and personal appeals to the congregation to lend their assistance in the choir, guild, etc. An individual interest in the success of the Cathedral work is thus created and fostered.

BISHOP WELLER, who has been preaching a series of sermons at the Cathedral during the past weeks, is now to begin his visitations, and will generally be away from Fond du Lac on Sundays. Friday, November 8th, was the twelfth anniversary of the Bishop's consecration to the episcopate, and followed two days after his fifty-fifth birthday. A special choral service was rendered at the morning Eucharist at the Cathedral, the girls from Grafton Hall filling the choir stalls.

IOWA

T. N. MORRISON, D.D., Bishop
H. S. LONGLEY, D.D., Bishop Suffragan

Fall Meeting of the Convocation of the Muscatine Deanery

THE FALL CONVOCATION of the Muscatine deanery was held in Holy Trinity church, Muscatine (the Rev. Webster Hakes, rector), on Monday and Tuesday, October 28th and 29th. At the opening service on Monday evening the preacher was the Rev. Dr. Sherwood, rector of Trinity Church, Rock Island, Ill., whose subject was "Bells." At the next session, which convened in Trinity church, with a celebration of the Holy Communion, on Tuesday morning, the quiet hour was conducted by the Very Rev. R. G. Jones, D.D., Dean of the Muscatine deanery, who delivered a meditation on "The Relationship of God to Man and Man to God as revealed in the Incarnation of Our Lord." In the evening of the same day a joint session of the deanery and the Woman's Auxiliary was held, the speakers being the Rev. W. P. Williams of Oskaloosa, and George R. Chambers of Chariton. Mrs. John Arthur, president of the diocesan branch of the Woman's Auxiliary, made an address on the work of the Auxiliary in the Church. Mrs. Leona MacMillan of Oskaloosa, read a paper on "Mission Study." After an auto ride, the members of the deanery were entertained at a banquet in the parlors of the First Presbyterian church, at which many of the laymen of the parish were present. Speakers on this occasion were the Very Rev. Marmaduke Hare, Dean of Trinity Cathedral, Davenport, who discussed the question of "Man and the Church," the Rev. Granville H. Sherwood of Rock Island, who spoke on "Christian Giving and Church Finance." Other speakers were the Rev. Dr. Rudd of Fort Madison and Mr. Frank Throop of Muscatine. Dr. Little of Muscatine acted as toast-master. There was a good attendance of the clerical delegates.

KENTUCKY

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

Quarterly Meeting of the G. F. S. Council—Addresses W. A. on Work in China—The Annual Missionary Mass Meeting

THE QUARTERLY MEETING of the diocesan council of the G. F. S. was held for the first time in the new Cathedral House. Encouraging reports were read from the various local branches, and a very interesting account of the National Central Council was given by Miss Henrietta Bullitt, diocesan secretary and treasurer, the only delegate who attended. It was decided that the diocesan organization should continue their corporate membership in the Consumer's League, the Social Service Association, and the Emergency Association, all organizations with which the G. F. S. work is more or less connected, and delegates were appointed to represent the society in all of these organizations. Arrangements were made for the forming of a diocesan Senior Members' Club; several of the Louis-

ville branches having such members (only girls who have been regular members in good standing for five years being eligible). A fund was also started for the sending of one senior member from each branch to the member's conference and next meeting of the Central Council in Brooklyn in 1913. A united meeting of all the local members of the G. F. S. including all associates both active and honorary is to be held at the Cathedral House during the present month.

A SPECIAL MEETING was held Friday evening, November 8th, in the Dudley Memorial Hall of the Cathedral House, Louisville, when an address was delivered by Miss Elizabeth Wood of the missionary district of Hankow. The meeting was arranged by the diocesan organization of the Woman's Auxiliary. Miss L. L. Robinson, the educational secretary, introduced the speaker, after which Miss Wood gave a most interesting lecture on "New China." The lecture was intended to make a general appeal not only to Auxiliary workers and those interested in missions, but from the secular side as well, to those interested in current events. Notice of it had accordingly been given at the Woman's Club and a general invitation through the press, and there was a representative attendance from that body as well as of Church people from the various city parishes.

THE ANNUAL missionary mass meeting under the auspices of the Laymen's League has been arranged for Sunday afternoon, November 24th, at Macauley's Theatre. The speakers are to be the Very Rev. S. S. Marquis, D.D., of St. Paul's Cathedral, Detroit, and Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH. The following evening, the annual banquet will be held with a list of interesting speakers.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Rector of Church of St. John Baptist, Brooklyn—
Incapacitated by Illness

THE REV. VERNON D. RUGGLES, rector of the Church of St. John Baptist, Ocean Parkway and Webster avenue, Brooklyn has been very ill. The vestry has given him an extended holiday for recuperation. A number of the city clergy have volunteered to officiate in this church in the rector's absence.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

New Parish House and S. S. Room at Houma—
Repairs and Improvements Made on Two
New Orleans Churches

THE NEW PARISH HOUSE and Sunday school building for St. Matthew's Church, Houma, is under construction, and will soon be completed. It is planned to house the large and growing Sunday school of St. Matthew's Church, and to serve as an enlargement of the church building itself, when needed. It will also, of course, be used by the various organizations of the parish, and for the development of institutional work. The new structure projects from the church at right angles, and is separated from the nave and chancel by horizontal flexifold curtains, which displace the old side wall of the church at the junction of the two buildings. These curtains may be raised to throw the two buildings into one, or may be pulled down to separate the two entirely. At the same time, alterations will be made in the chancel, allowing the introduction of a vested choir.

IN ST. PAUL'S CHURCH, New Orleans, extensive repairs have been made. The entire foundation of the flooring has been relaid, and steel beams have been substituted for

wooden timbers. A generous member of the congregation has bought and presented to the parish a residence and lot in the rear of the church, and this will be used as a parish house. St. Paul's is situated upon the fringe of a quarter of the city where social settlement and uplift work will be peculiarly effective. St. Paul's expects also to retire the whole of its old debt, before the beginning of the new year.

TRINITY CHURCH, New Orleans, is installing a new heating system in the church. The activities of the parish organizations have been very actively developed in the last few years, so much that the new and handsomely equipped parish house, completed only a few years ago, has proven insufficient to house them. New rooms have been fitted up in the basement of the church edifice.

MAINE

ROBT. CODMAN, D.D., Bishop

Improvements Made on Rectory at Northeast Harbor

DURING THE recent summer the clergyman of St. Mary's-by-the-Sea, Northeast Harbor (the Rev. Charles F. Lee, rector), was most happily surprised by being informed that summer residents and visitors had subscribed a sum sufficient to build an annex to the rectory study and convert it into a handsome and commodious library-room. This improvement has now been completed, and Mr. Lee has been enabled to house his more valuable and useful books under the same roof with himself.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meeting of the Shut-In Society—Baltimore Clerical Association Meets

THE ANNUAL MEETING of the Maryland branch of the Shut-In-Society was held in the parish house of Emmanuel Church, Baltimore, on November 4th. After an address by the Rev. John L. Oldham, assistant at Emmanuel Church, and a short business session, the following officers were elected for the ensuing year: President, Mrs. William Dallam Morgan, wife of the rector of St. John's Church, Waverly; Recording Secretary, Mrs. W. E. Morton; Corresponding Secretary, Mrs. Robert Grosvenor; Treasurer, the Rev. Wm. Dallam Morgan.

THE CLERICAL ASSOCIATION of Baltimore held its first meeting in the new diocesan house, formerly the residence of Bishop Paret, on Monday, November 4th. There was an important business meeting, followed by an address by Bishop Murray on "Some Aspects of Pastoral Work in the Diocese."

MASSACHUSETTS

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

Marlboro Church Will Observe Twenty-fifth Anniversary—Rector is Pleasantly Surprised with Generous Gift—Notes

HOLY TRINITY CHURCH, Marlboro, will observe its twenty-fifth anniversary as a parish on Sunday and Monday, November 17th and 18th. On Sunday the preacher at the morning service will be the Rev. George S. Pine, who was rector for twenty-two years. In the evening the Rev. Dr. William Greenough Thayer of St. Mark's Church, Southboro, of which Holy Trinity once was a mission, will preach. On Monday there will be a parish reception. In the early days when it was a mission, the Rev. Waldo Burnett was in charge of its services. Mrs. J. Montgomery Sears, supplemented by the late Mr. Sears, who has a country home in Southboro, long were generous supporters of the church, and

it was due to them that the present edifice was erected.

THE PARISHIONERS of St. Mark's Church, Dorchester, Mass., recently "surprised" their rector, the Rev. F. D. Budlong, and Mrs. Budlong. Under the guise of a Hallowe'en party, nearly three hundred guests assembled, and at an opportune moment Mr. Budlong was reminded that it was the fifth anniversary of his coming to them as rector. Congratulations and good wishes were extended, and then two "witches" came forward and presented Mrs. Budlong with an armful of chrysanthemums, and the rector with a purse containing eleven twenty-dollar gold pieces. A note accompanied the same, "From the whole parish in appreciation of five years of fruitful service." During the five years a commodious parish house and a rectory have been built, and a happy and united spirit prevails.

MRS. ALISON CLEVELAND HARDON, a devoted Churchwoman, died suddenly on Sunday, November 3rd. A number of years ago she was a member of St. John's Church in Jamaica Plain, then she moved to Cambridge where she was a communicant of Christ Church. Then coming into Boston, she associated herself with the Church of the Advent, where she was a faithful worker. She was a deep student of religion and she had a profound knowledge of the Bible, and a Bible class which she conducted while residing in Jamaica Plain was attended by women of nearly all religious denominations. She always was a familiar figure at the Women's Auxiliary meetings. Her funeral took place from the Church of the Advent, the Rev. Dr. W. H. van Allen officiating.

THE BOSTON local assembly of the Brotherhood of St. Andrew dined at the Boston City Club on the evening of November 6th, and discussed plans for the observation of St. Andrew's Day, November 23rd. There will be corporate Communion at 7:30 A.M. on that day and a business meeting in the evening at the Cathedral. George Wright was appointed chairman of the committee in charge of raising a fund for the Forward Movement, for which \$426 already is pledged. The guests at the dinner included Dr. Hubert Carleton, the Rev. Ralph M. Harper of the Cathedral staff, and George H. Randall.

EXTENSIVE ALTERATIONS are under way in the chapel of St. Bartholomew's church, Cambridge. The addition will increase the size of the nave and enlarge the sacristy, sanctuary, and choir space. An alteration also is planned in the basement so as to better accommodate the Sunday school. St. Luke's Church, Chelsea, is soon to undergo some improvements. A new parish house is in contemplation and this will be a great convenience for the various parish activities.

THE PARISHIONERS of Trinity Church, Boston, are engaged in raising a fund to go toward the purchase of a home for the family of the late Rev. Edward Bornecamp. Mr. Bornecamp was curate of Trinity parish before he went to Winona, Minn., several years ago. While abroad last summer he died suddenly while officiating at an English church. Mr. Francis B. Sears of the National Shawmut Bank is treasurer of the fund which now amounts to \$2,000.

CANON HENSON has just finished a course of noon addresses at St. Paul's Cathedral, during the week of November 4th, and he was the preacher at the 7:30 P.M. service on Sunday, November 10th. The noon preacher for the week following was the Rev. Smith O. Dexter of Concord. The service of song at 12:10 on Saturday is proving a very popular service, and the attendance has grown rapidly.

THE CLERICAL ASSOCIATION, at its monthly luncheon at St. Paul's Cathedral rooms on

Monday, November 4th, had for its special guest Professor Rudolf Eucken, professor of philosophy at the University of Jena. The professor's topic was "The Psychology of Religion in its Relation to the Philosophy of Religion." Bishop Lawrence presided and introduced the speaker.

THE ANNUAL PUBLIC MEETING of the Church Temperance Society was held at Trinity church on Sunday evening, October 27th. Addresses were made by Bishop Lawrence, the Rev. Dr. Alexander Mann, the Rev. Father Bull, S.S.J.E., and secretary S. H. Hillard read the annual report.

THE CATHOLIC CLUB met at the Church of the Advent last Monday, when a requiem was sung for the late Bishop C. C. Grafton of Fond du Lac. The memorial address was given by the Rev. William F. Cheney of Dedham.

THE REV. EDWARD K. THURLOW, who lately was appointed a missionary to Wuhu, China, is one of five students at Harvard College, who in the past two years have offered themselves for the priesthood from St. Peter's parish in Cambridge.

THE REV. DR. J. I. T. COOLIDGE, the oldest alumnus of Harvard University, celebrated his ninety-fifth birthday at his home in Cambridge, on November 1st. Dr. Coolidge is a remarkably well man for his advanced years.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Annual Meeting of Diocesan Church Club—Department Secretary Visits the Diocese

THE ANNUAL MEETING of the diocesan Church Club was held Thursday evening, November 7th in St. John's parish house, Detroit, about seventy-five members and clergy being present. The club is composed entirely of laymen, and was formed to help the Bishop. There are two hundred and fifty members scattered throughout the diocese. Already they have provided a suite of rooms in a downtown building for the Bishop's office, and have given him a secretary. On the present occasion, the Rev. Dean Marquis of St. Paul's Cathedral and Bishop Williams were the chief speakers. Mr. H. L. Pierson of Birmingham was elected as president of the club, and Mr. Charles O. Ford of Detroit, secretary for the coming year.

INTEREST in general missions has been greatly increased in Detroit and vicinity by the addresses which have been given by the Rev. J. E. Curzon, secretary of the Fifth Department. Mr. Curzon came to the diocese on the first of the month and continued his work until the ninth, speaking at Delray and River Rouge, St. Thomas' Trinity, St. George's, and St. Matthew's churches, Detroit. Mr. Curzon also spoke to the Woman's Auxiliary and the diocesan Church Club at St. John's parish house.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

The Twin Cities Clericus Meets in St. Paul—St. Paul Parish Adopts Duplex System

THE TWIN CITIES CLERICUS met with the Rev. E. B. Woodruff at St. Clement's church, St. Paul, on Monday, November 4th. The Holy Communion was celebrated at 11 A. M. The address of the morning was made by the Rev. W. S. Howard, rector of Christ Church, on "Some Phases of the Ministerial Life," and was followed by a general discussion. The clericus was largely attended and most delightfully entertained by the rector and ladies of the parish. Steps have been taken to organize a clericus for the city of St. Paul for the purpose of considering local

matters without attempting to disturb the membership in the larger gathering.

ON THURSDAY, November 7th, a forward step was taken in St. Peter's parish, St. Paul (the Rev. Frank Zoubek, rector), when, at a parish supper presided over by Mr. A. E. Peterson, the matter of the duplex envelope system and the every-member canvass was presented by the Rev. E. B. Woodruff of St. Clement's Church. The system was adopted forthwith and the envelopes were on hand for distribution. Addresses were made by the Bishop of the diocese, by the Rev. C. E. Haupt, treasurer, and by Mr. John Seeger.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Miss Wood of Hankow, China, Speaks on Work—Parish at Kirkwood Hears Leading Cleric's Men

MISS MARY E. WOOD, one of our missionary staff at Wuchang, China, has been filling many engagements in and about St. Louis to speak of the work of the China mission. On Monday morning, November 4th, she addressed the clericus, showing the influence of the Church in the Chinese Revolution through the young men trained in Christian schools. Miss Wood laid special stress on the opportunity to spread the Christian influence through the free library (the first in all China) which has been established in connection with Boone University, because she is trying to enlarge the library so as to reach with its books and public lectures the students of the numerous secular schools of learning in Wuchang. On Monday afternoon Miss Wood addressed a gathering of sixty women at a parish guild meeting at Grace church, Kirkwood, and on Wednesday, November 6th, she addressed the regular quarterly meeting of the diocesan branch of the Woman's Auxiliary, which she said was the largest Auxiliary meeting before which she has yet appeared in an extensive tour. Here she received a pledge of \$140 for her work. At this Auxiliary meeting Bishop Tuttle made an address, and also the Rev. H. Percy Silver, department secretary. Miss Margaret Little portrayed the work at Jump Off. It will be of interest to many that Miss Mary W. Triplett, secretary of the Auxiliary for the past twenty-five years, is to spend a year visiting the mission fields. Miss Scheetz of Kirkwood is to be secretary for the year.

THE KIRKWOOD parish has been having a feast of good things. Not only has Miss Wood visited it, but the Rev. Mr. Silver made an address on November 6th to the Boys' Church Club, with over thirty attending. On October 23rd the men of the parish were gathered at a dinner in the guild hall, and addressed by Bishop Johnson. The rector, the Rev. L. F. Potter, then proposed the formation of a Men's Club, and it was immediately done. Thirty men joined, officers were elected, and the club was ready for active work. Another move made in the parish is the equipment of the pews with hymnals containing the music, and the institution of occasional rehearsals for the congregation in general.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop
Convocation of Brunswick Meets at Helmetta

THE REGULAR meeting of the convocation of New Brunswick was held on October 28th and 29th in St. George's Memorial church, Helmetta (the Rev. David Weidner, rector). In the absence of the Bishop, the Archdeacon of the diocese celebrated the Holy Eucharist and presided at other services and business sessions. At the missionary service on Mon-

day evening, addresses were made by the Archdeacon and the Rev. Messrs. R. E. Urban on the "Privilege of Missionary Giving," and by E. B. Joyce on "The Best Method of Securing Gifts for Missions." The report of the treasurer was so encouraging that the Executive Committee decided to make an appropriation for a missionary for Hunterdon county, and a colored priest to do missionary work within the limits of the convocation under the direction of the Archdeacon. Beside all that is done by rectors of parishes in many hospitals and institutions in the diocese, five state institutions are now being given occasional services as distinct missionary work.

OHIO

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

Meeting of the Cleveland Clericus—St. Paul's, Cleveland, Renovated—Vespers of the Dead at St. James', Cleveland

THE MEETING of the Cleveland Clericus at Trinity Cathedral House on November 4th was most interesting and profitable. A thoughtful paper, contributed by the Rev. Robert W. Woodroffe, rector of Emmanuel Church, on "The Church and the Child," led to a lengthy discussion on the training of children in the Christian faith, and worship, and the value of children's services, catechizing, and sermons appropriate to children was ably advocated by several of the clergy. Mr. Cole of the Young Men's Christian Association, gave a lucid description of work being done by some members of the association, by teachers of the public schools, and others, for the benefit of the foreign speaking population of the city. Classes have been formed at various centres, in public library buildings, in schools, and elsewhere for the purpose of teaching the English language to adults of many nationalities, and impressing upon them the duties and responsibilities involved in view of their becoming American citizens. An informal talk on "Some books of recent publication useful to the clergy" was given by the Rev. Walter R. Breed, rector of St. Paul's Church, in the course of which he instanced, and briefly reviewed *The Church and the Age*, by the Very Rev. Dr. Inge, Dean of St. Paul's Cathedral, London.

DURING THE PAST SUMMER St. Paul's church, Cleveland, has undergone a very thorough renovation, which makes it one of the most beautiful parish churches in the diocese. The new system of lighting is pleasing, and effective, and consists of ten electric lanterns suspended from the roof; the chancel is lighted by a series of electric lamps placed within the chancel arch. Thus while no glare strikes the eye directly the light is well diffused throughout the building. The chapel is now used by the Sunday school, and for social functions; the parlors and parish house have been remodelled and made extremely convenient for all parish purposes. Sunday evening services at 7:30 have been resumed, beginning on November 3rd, when Gaul's Sacred Cantata, "The Holy City," was admirably sung by the large vested choir.

AT ST. JAMES' CHURCH, Cleveland, on the evening of All Saints' Day there was Solemn Benediction, and Vespers of the Dead was sung. At the close of the service, the congregation assembled in the parish hall, where an address on the work of the Guild of All Souls was given by Mr. T. E. Smith of Akron, Ohio, secretary of the guild. On the morning of All Souls' Day, a Solemn Requiem for departed members of the guild was sung, the Rev. J. E. Craig, rector, being celebrant. The sermon was preached by the Rev. Charles C. Bubb, rector of Grace Church, who took for his subject, "Intercession for the Faithful Departed."

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop.

Seattle Rector Celebrates Anniversary of Ordination

THE FIFTEENTH ANNIVERSARY of the ordination to the priesthood of the Rev. E. V. Shayler was observed by a dinner at the Ranier Club, Seattle, Wash., given by the vestry of his parish, St. Mark's. Invitations had been extended to present and former vestrymen, all the clergy of the city, and the Bishop of the diocese. At the close of the dinner the guest of honor was presented with a handsome gold watch, suitably inscribed, and a handsome monogram. He is coincidentally ending his third year in St. Mark's and in his address of the evening presented the necessity of a new parish church suitable to the city and the work of a great parish.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Meeting of the Clerical Club—Historical Lectures at St. Stephen's, Providence—Notes

THE CLERICAL CLUB held a meeting in the Bishop McVickar House on Monday, November 4th, when it welcomed back two of its members who had been absent on long journeys and to distant mission fields. One, the Rev. Frederick W. Goodman, lately returned from a year's work at Point Hope, Alaska, where he substituted as missionary in charge for the Rev. Mr. Hoar. His address to the club, dealing with his personal experiences was most interesting. The other, the Rev. Levi B. Edwards, had just returned from a trip around the world in search of health and recreation. He gave an interesting account of his visits to some of our mission stations in the far east.

LAST YEAR the St. Augustine's Guild of St. Stephen's Church, Providence, provided a notable course of lectures on Church History, which were so well attended that the attempt has been made again this year to provide a course which will be as popular. The first lecture was delivered on October 3rd, by the rector of the church, the Rev. George Mc C. Fiske, D.D., whose subject was "The Cathedral System." The second lecture was delivered on November 7th by the Rev. Joseph Hooper of Connecticut, on "The American Church from 1800 to 1850."

MRS. LARNED, wife of the Rev. A. C. Larned, curate of St. Michael's Church, Bristol, on the eve of their departure for Guernsey, received a cablegram that her father had just passed away. Her father is the Rev. George Lee, rector of the parish of St. Peter's Port, Guernsey, and his sudden death from heart disease is a sad disappointment to his daughter who had been looking forward to her visit home and the family reunion to follow after an absence of three years. The Rev. and Mrs. Larned sailed on November 7th.

AT A HARVEST FESTIVAL held recently at St. George's church, Newport, the offering entirely cleared the Church from debt. The rector, the Rev. George V. Dickey, is about to attempt an every-member canvass to see if the offerings for the support of the church and for missions cannot be so increased as to obviate the necessity for special appeals from time to time for these objects.

SOUTH DAKOTA

GEORGE BILLER, JR., Miss. Ep.

Cornerstone of New Church Laid at Mitchell

ON THE Nineteenth Sunday after Trinity, October 13th, the cornerstone for a new church for St. Mary's parish, Mitchell, S. D., was laid by the Bishop of the district, the Rt. Rev. George Biller, Jr., who was assisted

by the rector, the Rev. Francis B. Barnett. The Bishop preached the sermon. The committee, to whom belong great praise for the progress thus far made, is Dr. F. W. Freyberg, Mr. Ray L. Branson, Mrs. Clare A. Davison, and Mr. John D. Anderson. From the fact that Cram, Goodhue, and Ferguson have been retained as supervising architects, assurance is had that the work so well begun will be completed along the best lines.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Plans for Work at the Cathedral—Questionnaire on Sunday School Work—Church and Parish House Planned for Hyde Park

THE WORKING out of the Cathedral plans for the diocese are beginning to assume more definite shape. Quietly but effectively foundations are being laid. The interests of the congregation will continue to be under the care of the Rev. Canon S. B. Purves, the vicar, the missionary work, especially that portion thereof in the neighborhood of the sea city, will be in charge of the Dean, who will also care for the educational work, so far represented by a Church school of some seventy day pupils, while the Rev. Canon Charles G. Reade will have charge (as superintendent of the City Mission Society) of the charitable work of the Cathedral. Thus four well-defined and comprehensive departments have been begun—parochial, missionary, educational, and charitable. The main idea is to do the work of a Cathedral first, trusting to the material advance in the way of suitable buildings to follow, as their need becomes more and more evident. The executive committee of the Cathedral Chapter at a recent meeting made decided and decisive steps toward the furtherance of this general plan.

THE REV. CANON CHARLES G. READE, acting as field secretary for the Sunday School Commission of the diocese, has had printed the digest of the results of a questionnaire sent to the rectors and missionaries. Copies may be had, by those interested, by addressing the Field Secretary, Cathedral House, 223 West Seventh street, Cincinnati, Ohio.

PLANS for a church and parish house in Hyde Park for the mission of the Redeemer are in the hands of a committee of the Cincinnati convocation. The Rev. Maxwell B. Long, in charge, has already a good-sized congregation busily at work. The mission possesses a fine lot worth at least \$5,000.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Annual Meeting of the Girls' Friendly Society—Work at St. Paul's, Springfield, Progresses—Improvements at Havana

THE ANNUAL service and meeting of the Springfield branches of the Girls' Friendly Society was held in St. John's church, Springfield, on Wednesday evening, November 6th. There was a good attendance of members and associates. The Bishop conducted the service and made the address. After the service, the Bishop gave an illustrated lecture in St. John's parish house on his travels in South America and Trinidad.

IN ST. PAUL'S, Springfield, the new church and parish house are fast going up and make a fine showing. The rector and vestry are making a special effort to raise \$10,000 to build the rectory and complete the group of buildings.

ST. BARNABAS', Havana, has been improved by new concrete steps and platform and concrete coping around the front and side of the Church property. The indebtedness on the parish hall has been paid in full and some repairs made on the interior of the church.

TENNESSEE

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

Autumn Meeting of the Nashville Convocation—Contract Let for School for Negro Girls—Progress on Parish House at Nashville—Notes

THE AUTUMN MEETING of the convocation of Nashville convened in St. Peter's church, Columbia (the Rev. E. B. Andrews, rector). The Rev. H. J. Mikell, D.D., was reelected Dean, and the Rev. E. B. Andrews was reelected secretary and treasurer. The Rev. R. H. Peters of Clarksville led a discussion on "The Scope of Confirmation Instruction," and the opening sermon was preached by the Rev. Wythe Kinsolving of Winchester. The convocation was entertained at breakfast by the president of Columbia Institute, the Rev. W. B. Capers and Mrs. Capers, after which the members attended the Institute Chapel service in the new St. George's chapel, and the Dean delivered an address to the students on "The Reasons for Education." The Rev. E. A. Bazett-Jones of Nashville conducted the quiet hour and the Rev. M. P. Logan, D.D., of Nashville preached the sermon. A paper on the Incarnation by the Rev. Dr. W. P. DuBose of Sewanee was read by the Rev. W. Haskell DuBose, and a vote of thanks was tendered the able writer for his contribution to the study and uplift of the convocation.

BISHOP GAILOR has given the contract for the building of the new Hoffman-St. Mary's school for negro girls on the beautiful tract of one hundred acres, recently bought for this purpose, near Mason.

THE NEW PARISH HOUSE of Christ Church, Nashville, is building and promises to be a very dignified addition to that very handsome group of buildings.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Annual Choir Service of Worcester Churches—Meeting of Worcester Convocation—Rector Instituted at All Saints', Worcester

THE ANNUAL choir service of all the vested choirs of the five churches of Worcester was held in All Saints' church on the evening of All Saints' Day. The combined choirs of men and boys numbered over a hundred and twenty and rendered an inspiring musical service appropriate to the festival of All Saints. Bishop Davies of Western Massachusetts preached the sermon on the "Communion of Saints." After the sermon the new processional cross of St. John's Church was dedicated, presented by a member of the parish. The clergy who took part in the service were, besides the Bishop, the Rev. Henry Hague, the Rev. Lewis Gouverneur Morris, the Rev. Walton S. Danker, the Rev. Kinsley Blodgett, the Rev. Charles L. Short, the Rev. Theodore D. Martin, the Rev. Charles S. Walkley, the Rev. Frederic W. Bailey, all of Worcester, and the Rev. Raymond Adams of North Brookfield. A reception was tendered to Bishop Davies and the Rev. Mr. Morris, the new rector, and his wife, after the service, and was attended by some four hundred people of All Saints', St. John's, St. Matthew's, St. Mark's, and St. Luke's. This annual home-coming of the parishes to the mother church has been a custom for many years. The plan of Church extension in Worcester and the naming of the new parishes was a plan projected by the late Rev. W. R. Huntington when rector of All Saints' twenty-five years ago.

THE CONVOCATION of Worcester met on Tuesday, October 15th, in St. Mark's Church, Worcester. Dean Henry Hague celebrated the Holy Communion in the morning. At the business session which followed, J. W. Young was reelected secretary, and the Rev. David Sprague of Clinton, and Joseph Alden Shaw of Worcester elected to the executive com-

mittee. The speakers of the session which continued through the afternoon were the Rev. George H. Thomas of Fitchburg, on "City Missions and Its Needs"; the Rev. Frederick H. Danker of Winchester, on "Missionary Work in the Towns and Its Needs"; and the Rev. Charles S. Champlin of Southbridge, on "Missionary Work in the Rural Districts and Its Needs." A stimulating and helpful discussion followed. The educational committee, the Rev. Walton S. Danker of Worcester, chairman, was continued in office and instructed to bring in a further report on the opportunities for work in Worcester county.

AT THE MORNING SERVICE on All Saints' Day, the Rev. Lewis Gouverneur Morris, formerly rector of St. John's Church, Los Angeles, Cal., was instituted as rector of his new parish, All Saints', Worcester. The clergy present were the Rev. Charles Lancaster Short, senior curate, the Rev. Charles S. Walkley, vicar of St. Luke's, the Rev. Lewis Gouverneur Morris, the rector, and Bishop Thomas F. Davies, who preached the sermon. The senior warden, Frederick S. Pratt, and Dr. Charles L. Nichols represented the parish of All Saints', and presented the keys of the church to the newly instituted rector. In his sermon Bishop Davies referred to the day in which he was instituted in the same church.

THE DUPLEX ENVELOPE SYSTEM, as suggested by the Board of Missions, has been introduced with success in several parishes of the diocese. Two parishes, Christ Church, Fitchburg, and St. John's, Worcester, are at present conducting an every-member canvass in the interest of this system.

IN THE Church of the Reconciliation, Webster, Mass. (the Rev. S. W. Linsley, rector), a memorial to the late Bishop Vinton is being planned. It will probably take form in a rood beam and cross, designed by H. M. Congdon & Son of New York.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Parish Tenders Farewell Reception to Rector

ON TUESDAY EVENING, October 29th, the congregation of St. Thomas' Church, Buffalo, tendered a farewell reception in the parish house to their rector, the Rev. Edward M. Duff, who recently resigned to accept a call to Grosse Isle, Mich. In token of their appreciation for his fourteen years of service, his parishioners presented Mr. Duff with a silver private communion set, a handsome filing cabinet, and a purse of \$50 in gold.

CANADA

Diocese of Algoma

THERE WERE large congregations at all the special services held in St. Luke's church, Fort William on October 18th. It is thought that the attempt now being made to pay off the debt on this church will shortly be successful.—A LARGE PART of the money needed to complete the building fund of All Saints' church, Burke's Falls, has been subscribed, greatly owing to the exertions of the parochial Woman's Auxiliary.

A VERY SUCCESSFUL winter's work is looked forward to by the young People's Association of the Church of St. John the Divine, North Bay. Their officers were elected at the autumn meeting.

Diocese of Huron

DIOCESAN MISSIONS occupied a large place at the autumn meeting of the rural deanery of Bruce, held at Chesley, in October.—A VERY GOOD programme has been prepared for the meeting of the archdeaconry of Elgin in the Church of the Advent, Ridgetown, on November 6th and 7th. "The Problem of the Unchurched Masses," and "The Church and

Rescue Work," are among the subjects to be discussed.—THE HALF-YEARLY MEETING of the diocesan board of the Woman's Auxiliary was held in Grace church, Brantford. One of the speakers was Mr. Whitaker, missionary at Herschel Island, in the far North. He referred to the reported discovery of the tribe of Eskimos, 900 miles east of the Mackenzie River. Mr. Whitaker appealed for a boat for use upon the Arctic coast, the cost of which would be about \$4,000. It should be a sailing boat with motor power to use when the winds were against it.

THE NEW CHAPEL now being built for Huron College, will have all the carpentering and finishing work done on it by the students themselves, under the supervision of Principal Waller, who is an excellent carpenter.—THERE was a large attendance at the meeting of the archdeaconry of London, and it has been decided to have a similar conference every year in future. Archdeacon Richardson presided.—A DISCUSSION on the work of the Sunday School Commission occupied much of the time of the autumn meeting of the Waterloo rural deanery. The spring meeting will be in May.

IN THE DEATH of the Rev. J. R. Newell, rector until lately of St. Stephen's Church, Sandwich, the diocese has lost a faithful priest. After a long illness he died on October 13th, at his old home at Springfield. He had held several charges in the diocese.—A VERY LARGE number of the Boy Scouts attended the special service in St. James' church, Ingersoll, held in commemoration of General Brock.

Diocese of Rupert's Land

IN HIS ADDRESS, after laying the cornerstone of a new church at Brandon, on October 2nd, the Primate referred to the possible formation of a new diocese, in which case circumstances pointed out that Brandon would be its natural ecclesiastical centre,

therefore it was well that there should be a church in that city, of sufficient size and suitable in every way to be a Cathedral. The cost of the church now building will be \$57,000, of which \$40,000 is already provided.

Diocese of Columbia

AMONG the resolutions to come up before the meeting of the Executive committee of the diocese, to be held in Christ church school-room, Victoria, on October 28th, will be amendments to the canons extending the powers of choice for a Bishop, in case of a vacancy in the see. This meeting will be the first at which Bishop Roper presides, the last one having witnessed the closing of Bishop Perrin's episcopate. The chancellor, Mr. Lindley Crease, is bringing in a resolution to amend the canon in order to admit of the appointment of an administrator during any vacancy in the see. There was a period last year between the withdrawal of Bishop Perrin and the consecration of Bishop Roper when such an officer was needed.

Diocese of Ottawa

A MISSION was held at Smith's Falls, from October 19th to 27th, conducted by the Rev. Dr. Llwyd, now Canon-designate of All Saints' Cathedral, Halifax. It was hoped that this mission would be very successful. It was commended to the parish in a letter from Archbishop Hamilton.—THE UNION of the two churches, St. John's and Grace Church, Ottawa, has been concluded and the extended parish is to be known as that of St. John the Evangelist. The first service of the united congregations was held on October 6th.

Diocese of Niagara

AT THE INDUCTION of the new rector of St. Barnabas' Church, St. Catharines, the Rev. A. D. Caslor, the service was conducted by the Ven. Archdeacon Perry, representing Bishop Clark.—THE GENERAL MISSION to be held in the city churches in Hamilton, begins

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on Sunday, November 17th. The missioner at the Church of the Ascension will be the Rev. W. W. Craig, Ottawa, and at the Church of St. John the Evangelist, the Rev. H. C. Staunton, of Binghamton, N. Y.; with associate missioner the Rev. F. Henstridge, Oswego, N. Y. At the Cathedral the missioner will be the Rev. Derwyn T. Owen of Holy Trinity Church, Toronto.—A TABLET was dedicated in St. James' church, Guelph, by Bishop Clark, in memory of the late Archdeacon Belt, first rector of the church.

A VERY SUCCESSFUL convention of the Young People's Association of the Dominion was held in Christ Church Cathedral, Hamilton, the second week in October. The delegates were welcomed by Bishop Clark and Dean Abbott. Excellent addresses were given by a number of the clergy, including the Rev. Dyson Hague, and Rev. Dr. Rennison. One of the items dealt with at the business session was the issuing of charters and of a new manual. In the address of the president, it was mentioned that resentment was felt at the criticisms made of the organization as being of a purely social nature. Often it was thus criticised by those who had never even taken time to look into its aims and objects. Dean Abbott, who said he had had a branch of the Young People's Association in his parish for the last three years, said also that it filled a long-felt want and cordially endorsed its work.

Diocese of Caledonia

THE NUMBER of clergy in this diocese has exactly doubled in the past eight years, since Bishop Duvernet was consecrated to the see.—THE NEW MISSION BOAT for the diocese, *The Northern Cross*, proved quite satisfactory on her trial trip on October 3rd. The missioner in charge of the boat, the Rev. W. F. Rushbrooke, will be assisted by a lay helper. Mr. Rushbrooke is an experienced sailor, and it is hoped that the mission work along the coast of the diocese will be much aided by the advent of *The Northern Cross*.

Diocese of Toronto

AN IMPRESSIVE ceremony took place in Trinity College, Toronto, on October 29th, when the degree of Doctor of Divinity was conferred upon the Rt. Rev. Heber James Hamilton, Bishop of the diocese of Mid-Japan. The Bishop was introduced by Chancellor Worrell and presented for the acceptance of the degree by Professor Duckworth, public orator of the College. He was invested with the scarlet D.D. hood by Canon Bryan, on behalf of the missionaries of Mid-Japan. This was a recognition of the twenty years of unselfish service rendered by Bishop Hamilton in the missionary field in Japan, before his consecration as Bishop.—A PRESENTATION was made earlier in the evening to the Rev. Dr. Llwyd, vice-provost of Trinity College, of a purse of gold and farewell address, on the occasion of his departure to become rector of All Saints' Cathedral, Halifax. The Bishop of Toronto made the presentation. A bouquet of orchids was presented to Mrs. Llwyd. Dr. Llwyd left to assume his new duties in Halifax the same evening.—AN AUDIENCE of about a thousand people gathered in Wycliffe College convention hall on October 25th, to attend the annual meeting of the Canadian Church Missionary Association. Addresses were given by Archdeacon Cody and by the Bishop of Mid-Japan. An important part of the programme was the farewell to the departing missionaries. Four of these were ladies, one of whom was Mrs. Hamilton. A gold watch, suitably engraved, was presented to Bishop Hamilton by his fellow-graduates of Wycliffe College.—THE ANNUAL service for the associates of the Church of England Deaconess and Missionary Training House, was held in the Church of the Redeemer, on All Saints' Day.—A STRONG EFFORT is being made by the congregation of

the Church of St. Mary the Virgin, to raise \$16,000 before December 1st, towards the new church to be commenced next spring.

THERE WERE large congregations at St. Paul's church, Toronto, on November 3rd, to hear in the morning the Rev. J. E. Watts-Ditchfield, vicar of St. James the Less, Bethnal Green, London, England. In the evening the Bishop of Pennsylvania preached. In the morning Bishop Rhineland had preached in the Convocation Hall of Toronto University.—THERE was a church parade of the Grenadiers, to St. James' Cathedral, on Sunday afternoon, November 3rd. The preacher was the chaplain of the regiment, the rector of St. Thomas' Church, the Rev. C. E. Sharp.—A MISSIONARY convention is to be held in St. Anne's parish, Toronto, from January 20th to 22nd. Among the speakers are to be the Rev. G. H. Trull and Miss Mendenhall, both of New York.—THE RT. REV. H. J. HAMILTON, Bishop of Mid-Japan, held his first Confirmation (by permission of the Bishop of Toronto), in All Saints' church, Collingwood, where he spent his youth. The service was held on November 3rd.—THE VEN. ARCHDEACON WARREN conducted the service of induction of the new rector of Christ Church, Bobcaygeon, on October 17th.

Diocese of Montreal

MANY expressions of regret were made at the meeting of the diocesan board of the Woman's Auxiliary in the Synod Hall, Montreal, on November 7th, on the departure of Mrs. Elliott, who has filled the post of diocesan treasurer for the last five years most ably. Her husband, the Rev. J. Elliott, rector of All Saints', Montreal, has accepted a charge in Ontario. The Woman's Auxiliary

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members presented Mrs. Elliott with a life-membership on the general board. An appeal from Bishop Hamilton, of Mid-Japan, made only six days after his consecration, for funds to rebuild the mission buildings at Gifu, Japan, destroyed lately in a great wind storm, was heartily responded to, nearly all the money required being given during the meeting.

THERE HAS BEEN a mistaken idea as to the proposed merger of the three great city churches in Montreal, the Cathedral, St. George's, and the Church of St. James the Apostle. Owing to an item in one of the city papers it was stated that the plan was proposed on account of the falling off of the congregations of the churches named. This is not the case. All three congregations are in a very prosperous condition and in the case of St. James the Apostle every pew is rented and there is quite a waiting list. Of course the plan of the merger is meeting with much opposition, and the real reason that it is proposed is the enormous financial value of the sites upon which the three churches named are built.

Diocese of New Westminster

THE OPENING of St. Mark's Hall, of the Provincial Theological College, took place in October. The dioceses of Columbia, Kootenay, and New Westminster were represented by students from each. There were seven in all.—A RECTORY will shortly be built in the parish of Holy Trinity, Vancouver. At present there is only a church hall in which to carry on the services, but this is fitted up as a church and the corner lot on the church property is retained to build a permanent church on, later on.—BISHOP DE PENCIER returned home from his visit to eastern Canada in the beginning of November.

Diocese of Ontario

THE PREACHER at the special service on October 27th, in St. George's Cathedral, Kingston, was the Rev. R. S. Tippet, lately ordained in Montreal, and on his way to mission work in Honan, China.—AT THE annual meeting of the Anglican Laymen's Missionary Association in St. George's Hall, Kingston, on October 28th, Dean Bidwell opened the proceedings with prayer. It was decided to hold the annual banquet in November.—ST. JOHN'S CHURCH, Portsmouth, has been fitted with electric light, which was used for the first time on October 28th, when Bishop Mills preached.

Diocese of Quebec

IN A LETTER lately published by the Rev. Canon Scott, rector of St. Matthew's, Quebec, he deprecates the haste with which he thinks the measure of the division of the ecclesiastical province of Canada was carried out at the late meeting of the Provincial Synod. He is of opinion, and quotes authorities to show, that it will need another meeting of the Provincial Synod as it was previous to the division, to confirm the measure and make the legal status of the new province of Ontario secure.

Diocese of Qu'Appelle

THE HOSPITAL BUILDING, of which the foundation stone was laid by the Duchess of Connaught in October, will be under the care of the nurses of the mission staff of the diocese. A home for young girls coming into the country to be trained as school teachers, is being built in Regina, to be known as "The Princess Patricia Hostel for Girls." The new Railway Mission House in Regina is nearly finished; the cornerstone of the chapel was laid by the Duke of Connaught, during his visit to the city. The work of the Railway Mission was begun about two years ago. It is supported by the English Archbishops' Western Canada fund. The working staff

has doubled this year, now numbering twenty-five clergy and lay readers.

Diocese of New Westminster

THE NEW ASSISTANT at St. Michael's Church, Vancouver, begins his work there in November. A very fine Communion set has been presented to St. Michael's by the Girl's Woman's Auxiliary of the parish.—THE STUDENTS of Latimer Hall had the advantage of hearing addresses from the Rev. J. E. Watts-Ditchfield, during his recent visit to Vancouver.

The Magazines

(Continued from Page 96.)

manitarian, and sanitary grounds there should be some legal supervision.

EDWARD LEGGE, in the *Fortnightly Review*, protests against the treatment accorded to the late King Edward VII. in the *Dictionary of National Biography* by Mr. Sidney Lee. Of King Edward's religion he says: "King Edward's broadly religious views were one of the most striking of his many characteristics. Despite frequent assertions to the contrary, King Edward was a sturdy Protestant, entirely free from bias. He was neither a 'Broad,' a 'Low,' nor a 'High' Churchman, but an amalgam of all three. Protestantism is capable of being either a gloomy creed or a cheerful one tinged with color; it was the latter which King Edward preferred and practised. In the discharge of his religious duties he was thorough; he gave one the appearance of enjoying to the full the calm, the repose, and the order of divine service. The presence of a cross and flowers on the altar gratified his sense of the fitness of things. To him they did not savor of 'ritualism,' a phrase often lightly and unmeaningly used. They formed part of the 'beauty of holiness,' and that sufficed. This attribute of Edward VII. is worthy of remembrance in this age of unrest."

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Educational

THE OPENING of the Rice Institute at Houston, Texas, on October 12th, was described by some leading papers as "the greatest gathering of scientific men of international fame that ever assembled." Among those present and participating were Sir William Ramsay of London, Professor Hugo Devries of Amsterdam, Professor Raphael Altamira y Crevea of Madrid, Professor Emile Borel of Paris, Professor Sir Henry Jones of Glasgow, and Professor Vito Volterra of Rome. More than sixty American colleges and universities were also represented through their appointed delegates. The exercises lasted through four days, during which lectures were given by visiting scholars and the people of Houston vied with each other in entertaining the visitors.

At the formal opening of the institute on October 12th a dedicatory poem was read by Dr. Henry Van Dyke of Princeton, and Bishop Gailor of Tennessee made a formal address on the subject "The Historical Attitude of the Christian Church towards Education and Liberal Culture."

The endowment of the Rice Institute now amounts to \$11,000,000, invested in properties which are rapidly appreciating in value. The buildings, which were designed by Mr. Cram of Boston, and cost about \$1,500,000, are a distinct and worthy contribution to American architecture. President Lovett, the head of the institute, was professor of Astronomy at Princeton, is one of the most striking personalities among our American educators and a very charming gentleman. With such a beginning the future of the institute ought to be assured.

FOUNDERS' DAY was celebrated as usual at Kenyon College, Gambier, Ohio, on the festival of All Saints. At the morning service the choir, the entire academic and theological faculties, and the Bishops of Ohio and Southern Ohio entered the chapel in procession. The beautiful Founders' Memorial was read by Bishop Vincent. The preacher of the day was the Rev. Walter R. Breed, D.D., of St. Paul's Church, Cleveland. At evensong six men were formally matriculated at Bexley Hall. President Peirce conducted the exercises at which the matriculation pledge was taken by the following men: Hayward Seller Ablewhite, John Ernest Carhartt, Frederick George Harkness, Vernon Cochrane McMaster, Bartelle Hilten Reinheimer, Walter Fuller Tunks. On Sunday, October 20th, the Bishop of Ohio preached at the College chapel and on Sunday, November 3rd, the preacher was the Bishop of Southern Ohio.

MOTHER GOOSE was a genuine personage originally known as Elizabeth Foster. She was born in old Charleston, S. C., and resided there until her marriage with Isaac Goose, when she became stepmother to ten children and went to live in Boston. To entertain her charges Mrs. Goose used to invent stories in prose and verse, and these were, in course of time, collected by a Boston printer who married one of her step-daughters. They were published in 1719 with the title "Songs for the Nursery, or Mother Goose's Melodies for Children." The book proved a huge success. Mrs. Goose died in 1757.—*Selected.*

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