

The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—NOVEMBER 23, 1912.

NO. 4



What the editor of a prominent church paper thinks of
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The Youth's Companion has been in the nature of a household necessity with us for many years; read and enjoyed by old and young alike. We have often thought and said that it is altogether the best periodical of its class that comes to our home or our editorial table; in fact, it is in a class by itself, distinctly without a peer.

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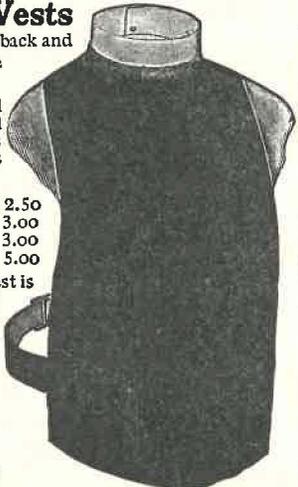
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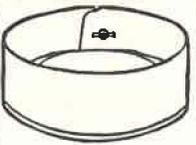
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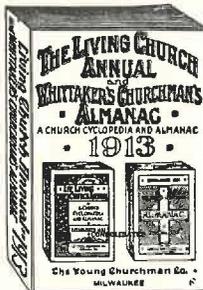
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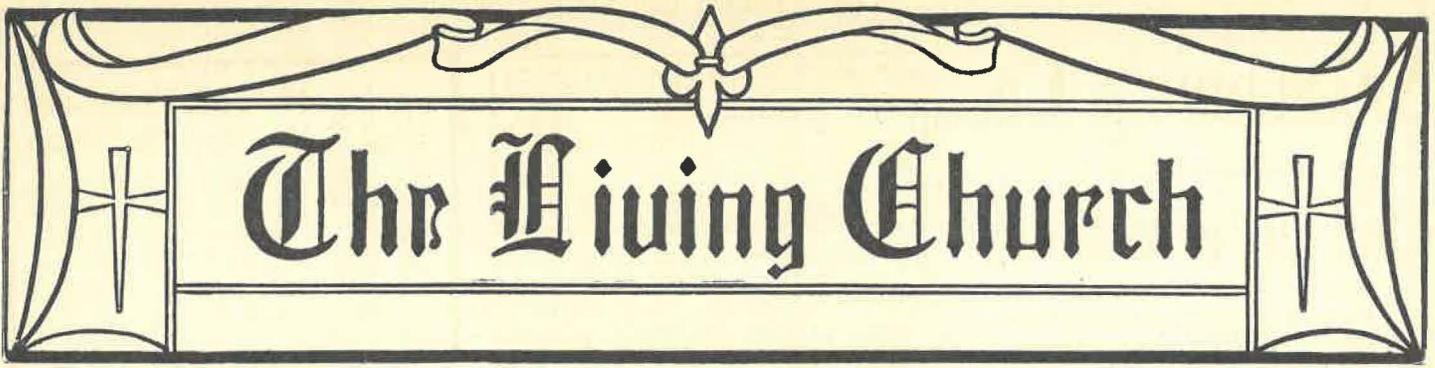
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A Weekly Record of the News, the Work, and the Thought of the Church

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SO LONG as we dare to think that secular life must be a separate existence from the spiritual, that earthly engagements cannot be fulfilled in uninterrupted communion with God, just so long are we living outside the purposes of God, contradicting the majesty of our true nature and denying the efficacy of the gospel.—H. W. Webb-Peploe.

THE QUICKENED WILL

FOR THE SUNDAY NEXT BEFORE ADVENT

WHAT do we mean by "will"? As a rule we answer "purpose," or "determination," and imply choice; and this is all true as a specific definition. But a deeper analysis proves will to be affectional—that it has its birth in *desire*; and we see that we *will* because we *want*, and not otherwise. In both the portion of the Scripture appointed for the Epistle and the Gospel for the day we see the loving "I will" of God, in answer to human need. "If thou wilt, thou canst make me clean," said the leper to Christ; and He answered: "I will; be thou clean"; and immediately his leprosy was cleansed. Surely no will was ever as effective as that; and no word could better describe Jesus' will than "love."

We all know how difficult it is to control the effects of strong emotion; as we know how often our judgment and actions are at the mercy of these same emotions of ours. Fear, anxiety, anger, joy, amusement, love, all these play their part in our decisions; and he must be a very strong man, indeed, who can say that he is never under the power of them. And so, one strong and predominant emotion has turned the course of many a life in this world; and wherever there has been great desire there has been an unusual capacity to *will*.

Because the sinner is usually a person that is swayed by the emotions, it seems strange to say that only those of strong emotions are capable of strong will; but it is true, nevertheless. Unemotional people are rarely positive. They may have amazing powers of *resistance*—wonderful self-control; but they cannot move or lead others. A leader possesses at least one strong passion, always. An active will, therefore, involves not a control of the emotions that destroys them, but a *direction* of the emotions that determines their field of operation.

Even where the exercise of the will implies a decided negation there is, in fact, the result of a positive force. The man who has resisted a temptation with a strong "No!" has really said "I will!"; for already, in his heart he has set his course. "I *will*" be pure, or honest, or truthful, or whatever other virtue; and no one can hope to prevail successfully against temptation, who merely struggles to avoid it. There must be in our hearts the *love of the good*. Thus we may safely believe that, in the very last analysis, *to will* means *to love*—to love enough to attain.

Love, or desire, or whatever we care to call that emotion that makes us want things in this world and the next, is back of all strong purpose. It is akin to the grace of God, about which we talk so much and understand so little. It is the source of all the incomprehensible actions of life. And when it is knowingly cherished as the private word of God that comes to every heart that will hear, it becomes our safeguard against sin, and our inspiration to nobler works; until, with the apostle, we also may say: "The love of Christ constraineth us." If we love Him we will keep His commandments.

There is no doubt that men achieve a kind of morality without love; at least they keep themselves clean from the sins of ordinary people. And there is also a kind of good works that the world sees and gladly receives that is likewise no result of love, unless it be self-love. But there are no permanent works, there is no lasting benefit without love. The work of love is often unnoticed—certainly while the builders live—but endures because it is the result of the will of love. And this sad world of ours is full of it. Unselfish devotion sweetens every community, and accomplishes the seemingly hopeless tasks of the Church. But how great things might be done if we sincerely prayed the collect for the day! There would be no longer doubt of the issue—no more crying of the word "impossible."
 R. DE O.

FUNCTIONING AND LIFE

NO doubt all of us have been amazed at the latest revelation in biology which Dr. Alexis Carrel explained before the New York Physicians' Association not long since. According to the account in the *New York Times*,

"He had succeeded in separating from the body and brain and nervous system of a warm-body animal that animal's heart, stomach, liver, intestines, kidneys, and bladder, and in having those organs live and functionate under his eyes for ten hours. As the culmination of many weary months of progressive experimentation, Dr. Carrel had before him in his laboratory a living 'visceral being,' living though totally severed and apart from the brain that was supposed to be the essential stimulus of life. There, under the very eyes of the eager wonderworker, was a dog's heart beating its 120 beats a minute, just as though nothing had happened, a dog's stomach digesting food as though the brain were in its seat directing the whole operation, a dog's intestines and kidneys functioning as though the surgeon's knife had never been near. This was the achievement—an entire system of organs alive outside the body, an animal killed and its viscera living."

Here is an absolute demonstration of the physical distinction between vital processes and life. The dog was dead; but its vital organs still performed their functions. Obviously, then, life is something more than a combination of vital organs in the performance of their functions.

What, then, was the dog, that had died?

The dog must have been more than body, more than functioning organs. Its life may conceivably have been centered in the brain, so that when the brain died, life died. Even here it seems at least probable that the life-function of the brain is not physical but psychic. In short, it seems that we must say that the dog was a *living soul*. And when the soul was sundered from the body, that which we call life had fled. The dog was dead.

One cannot, indeed, predict from this remarkable demonstration whether the soul of the dog continued to live after it no longer animated the body. Neither can one make a comparison between the soul of the dog and the spirit of man. Obviously, they are far from being identical. These questions bring us into the realm of pure speculation.

What we have learned is that life is a thing totally apart from material body and physical functioning. It comes to the physical body and it leaves the physical body. It causes organs to act but it is more than the sum total of the organs in action. It even seems to transcend Herbert Spencer's famous definition of life as "The continuous adjustment of internal relations to external relations." It practically disproves the definition of Oliver Wendell Holmes: "Life is the state of an organized being in which it maintains, or is capable of maintaining, its structural integrity by the constant interchange of elements with the surrounding media." Life, by its complexity (or, shall we say its simplicity?) once more defies science.

Now this is precisely what the Christian Faith has always taught. At death, life leaves the body; but life—at least human life—continues to exist. The spirit that had been the real treasure-house of life is susceptible of existence apart from the body.

The body of Jesus Christ that was laid in the tomb was completely sundered from that which contains the life. It was dead. Yet the soul was afterward reunited with the body, the properties of the body itself were changed, life again pulsed in the body.

Science cannot, of course, demonstrate the truth of the fact of resurrection life. That is beyond its province.

But the revelation of Dr. Carrel draws, for science, the distinction which faith has always drawn between life and physical functioning. One step of faith is now corroborated by science.

Faith does not wait for such corroboration. It cannot generally receive it. Faith is entirely distinct from scientific knowledge.

But this one step that heretofore has been of faith, is now transferred to the realm of knowledge. The laboratory has proved it.

CANADA, also, has her problem of the "Open Pulpit," though it takes a somewhat different form from that which it has assumed in the United States. An "Appeal on Behalf of Christian Unity" is being sent to all the Canadian clergy, asking for signatures, bearing the preliminary signatures of thirty clergy-

men, reciting the urgent reasons for unity, and concluding with this declaration:

"We believe that the cause of Christian Unity would be promoted by such practical steps as the two following:

"(a) By the admission of ministers of other churches, under certain restrictions and by rightful authority, to the pulpits of our churches.

"(b) By permission being given to members of other communions—being members in good standing in their communion—on occasion and with consent of the Ordinary, to communicate in our churches."

If these two beliefs related to matters that were untried in Christendom, there would be some color for their being now advanced as "practical steps" toward Christian Unity. The curious thing is that these thirty excellent clergymen wholly overlook the fact that both these "practical steps" have been in operation among Protestant Christians very generally in England, in Canada, in the United States, for some three centuries and more, and they have not in the slightest degree, led to Christian Unity among those who have taken them.

If a traveler in London observes a series of steps leading into some edifice, and forms the belief that these "practical steps" lead into St. Paul's Cathedral, he would be very wise to ascend those steps and then discover whether, in fact, those steps lead up to that edifice. If, after trying, he finds that they lead up to the general post office; and if he and his children and grandchildren for some ten generations continue, once a week, to ascend those same steps in the belief that they lead into the post office—

Would the children of the tenth generation be wise in issuing a solemn Declaration to their friends reciting the desirability of entering into St. Paul's Cathedral, and gravely recommending these same "practical steps" as the way to enter therein?

That, in effect, appears to be what these excellent Canadian divines are doing. We, the innocent bystanders of the comedy, which may be a tragedy, can safely predict the result.

Christian Unity must sorrowfully wait until well-meaning people abandon the "practical steps" that have proven not to lead up to it, and are ready to try some other flight.

On the other hand, we must commend these gentlemen for their recognition of the fact that exchange of pulpits is at the present time unlawful, and that it could only be useful, from their own premises, when provided for "by rightful authority." There are those on our side of the line who have seemed not to realize this necessity.

THE new "Bible for Baptists," published by the American Baptist Society as an "Improved Version," has been quite generally discussed during the past week. We observe that the word "baptize" is therein interpreted as "immerse." Of course we have no desire to interfere with the policies of our Baptist brethren, and if they have finally agreed that their tenets can be justified only by rewriting the Bible, they are making unanimous that which the rest of us have maintained all along.

But we can suggest some other variations for an "Improved Version." Why not, in our Lord's words to St. Peter, "Thou art *Pope of Rome*, and on this *Pope* I build My Church"? There would be the conclusion of another long-standing controversy, according to the same precedent, and the rest of the apostolic college might be described as "Cardinals." Why not? Or, indeed, on the plan already adopted, "And the disciples were first called *Baptists* in Antioch"; there would be some advantages in that, supplementing the improvement already made.

For the purpose of ending controversies in triumph, we cannot think of a better way—

Except one; and that is to translate words according to the historic consensus of the whole Church, and abandon doctrines that cannot be proven by that test.

CONSTANTINOPLE is, indeed, yet in possession of the Turks, and the latest advices before going to press are that the Balkan allies have been repulsed at the outer line of fortifications that protect the city. With the fall of Monastir all else in Europe appears to be lost to the Turk, and the war can hardly extend many days longer, whether or not the allied kings have the opportunity of satisfying their aspirations

God Reigns
Even in Europe

in the offering of the eucharistic sacrifice at St. Sophia's after a lapse of nearly five centuries.

But Europe is face to face with the cholera. How awful are the judgments of God! The "Powers" signally failed in their duty to protect the weak whom they, the Powers, bound into subjection to the Turk. Year after year the crimes and misgovernment of the Turk against his helpless Christian subjects cried out to Europe for redress. Firmness and determination on the part of the Powers could undoubtedly have brought relief. Even if invasion and war became finally necessary to secure proper protection for Christian subjects, these could have been waged by the Powers at a minimum of bloodshed, and the awful horrors of the present conquest could have been averted.

But the Powers failed; sadly, ignominiously, egregiously failed. God raised up, we verily believe, these other forces to do what was primarily the duty of the Powers and which they have left undone.

And now an enemy knocks at the door of these same Powers, that cannot be conquered by armies or navies. *They* brought the enemy there by their culpable neglect, and they cannot turn him over to Balkan principalities, nor leave him to wreak his vengeance upon helpless Macedonian peasants. CHOLERA stands ready to enter the door that the Powers refused to guard. No one can prophesy to-day what is the extent of the peril that stands as a menace over Europe and perhaps America as well. All we know is that colossal sin, to which the Christian Powers were all parties, may bring the colossal punishment of God in retribution. Clearly, unmistakably may we discover in all this history that has now reached its climax, that God reigns and His righteousness may not be trampled upon with impunity. That which men sow they also reap.

May He yet, in His mercy, avert such a measure of that just punishment as He may find possible!

A RULING of the Postoffice Department holds that books will not be included within parcels post facilities, being still subject, after the operation of the new system begins, to the present rate of postage and exempted from the zone system. While, therefore, any and everything else may be sent by mail after January 1st at a very much reduced rate of postage—except where the distance reaches the maximum of the zone system—and while the maximum of weight on other matter is extended to eleven pounds, books are excluded. The flat rate of two cents an ounce (with present exceptions), and the minimum weight of four pounds for transmission to any part of the world, near or far, are retained for all printed matter.

This, of course, is a discrimination that is founded on no good reason and probably was not intended by the framers of the law, though the Postoffice authorities are quite right in holding that the law is explicit on the subject. As the law was introduced in the House of Representatives, printed matter, like all other, was brought within the scope of the new parcels post provisions. Protests were made, very properly, that on catalogues, small pamphlets, etc., that are mailed in large quantities by many houses, the separation into zones and the raising of the postal rate to a minimum of five cents on each article would be a great hardship—as indeed it would be. Instead, however, of adjusting this difficulty by fixing a maximum weight for such small articles, below which the present postal rate, regardless of distance, should be retained, and above which the packages should be subject to parcels post rates, all printed matter was taken out of the parcels post classification and the present "third class" rate for it was retained.

Until Congress shall remove this anomaly, therefore, one of the chief objects for which the parcels post was desired will be frustrated. Notwithstanding this, it will be a great gain to the American people, as far as it goes.

SUNDAY was once considered as a day in which one refrained from common practices of the week. In these days we have come to think of it as the Lord did—a day of opportunity. It is one of the greatest assets of the Church. It has become universally recognized as a day consecrated for worship. This very fact has an involuntary effect on thousands of indifferent men impelling them toward Church. To the real Christian it is a weekly Mount of Transfiguration on which he gets power from the vision of God to cast out devils during the week. The one thing the Church should do is more and more to make it a day of joy and gladness.—*Selected.*

BLUE MONDAY MUSINGS

SOME months ago I told you that the letters from abroad, which were first published here, would be reprinted in book form, and that due notice would be given in this column when they had appeared. The Young Churchman Co. is just announcing the volume, *Travel Pictures*, a handsome quarto, 9½x7 inches, bound in green cloth with gilt top and cover design, with 240 pages and 83 illustrations, largely from my own photographs; and "though I say it as shouldn't," it will make a very good Christmas present for a discerning friend. I hope that many of you will want to renew your acquaintance with Willemina, Ailison, Yvonne, and my other small foreign friends whom you first met in these letters. An advertisement on another page will present the subject more in detail.

IT IS STRANGE to see how the old malevolent Protestant frenzy survives in England! Discredited wholly by decent Evangelicals, "commercialized" scandalously, associated with sacrilege, falsehood, blasphemy, it still exists, flaming up now and then in a paroxysm of hatred.

The English Church papers of November 1st describe the consecration of a glorious new church in one of the melancholy slum districts of north London, St. Silas the Martyr, Kentish Town, the Bishops of London and Willesden officiating, properly vested. Certain of the Kensitites, who call themselves "Wycliffe Preachers," entered the church, pushed their way into the sanctuary, and began to harangue the Bishop of Willesden. The scout-master of the St. Silas Boy Scouts put them out by force. Another shouted, "Shame on you, my lord," as the Bishop of London came down the north aisle in the procession; he also was promptly extruded. The service went on gloriously thereafter, undisturbed. Three days later, one of the disturbers applied for a summons against the vicar for having caused him to be put out; but the magistrate refused to give it, saying that the vicar was perfectly justified in using such force as was necessary to prevent a disturbance. That was a hopeful sign. Only a few years ago, magistrates, members of Parliament, even Bishops, treated such irreligious fanatics with a measure of deference as privileged persons. When Bishop Potter warned the notorious Fillingham, who announced his purpose of disturbing services in St. Mary the Virgin's, New York, that he had advised the rector of that church to have him thrown out should he attempt anything of the sort, there was a gasp of astonishment from the other side. But the warning was effectual. Argument is futile with insensate brutes like those who smashed a crucifix above a grave in Yorkshire, not long ago; they need jail sentences plus heavy fines. And when a dear little church in the Isle of Wight was threatened with an invasion, the railway porters that guarded it, vowing to handle roughly any "Poor Preacher" who dared to interrupt divine service, were true servants of the sanctuary.

BUT, THOUGH we have no such violent assaults to endure over here, there are onslaughts as hateful and far harder to endure. The "chief supporter of the parish," who threatens to "withdraw his support" if the rector votes for some one as Bishop displeasing to the magnate of the purse (was it last year that happened in a western city?); the Bishop who assures a faithful incumbent that "his labors have been most laudable, and that he holds him in the highest regard, but that apparently his usefulness in that field is ended"—because certain unconfirmed vestrymen and an unbaptized pew-renter, all rich, have objected to definite Church teaching, and have demanded "exchange of pulpits" with the Protestant minister across the way; the sneering dignitary who solves all troubles with a smile and a shrug, and dismisses a brother's name as unworthy of respectful treatment, "dear, good fellow, of course, but quite mad; one of those absurd 'Catholics,' you know, hopelessly out of date": on my honor, I'd sooner be a Kensitite "Poor Preacher," with a bludgeon and a brazen voice and countenance, than any one of these adversaries! And I dare say many of our brethren here would welcome an exchange of persecutions with the vicar of St. Silas'.

"FREAK RELIGIONS" are still flourishing, even in the Antipodes. Someone has just given me *The Olympus Mysteries and Druids' Key*, by Mr. Walter Richardson, "Deputy Custodian of Druidism," in Melbourne; price, threepence. This valuable

pamphlet ends with a "poem" of fifty-six stanzas, of which I cannot forbear quoting the last two:

"Cast away all kinds of feelings bitter,
And worship the Eternal One,
The loving, All-wise Sun-God Jupiter,
The Father of all creation.

"And give reverence to beautiful Juno
And her affectionate children,
That you may with love and refinement grow
To merit bliss Olympian."

This excellent Druid isn't insane: but his combination of violent anti-Semitism, extraordinary pseudo-science, idolatry, and communism, would make many readers crazy.

ONE FINAL WORD here about another freak-religionist, that picturesque colored brother, "Archbishop Justus Evans, D.G., the Great Founder and the Archbishop-in-chief of the High Educational College of Glory, the Supreme Church of Glory, and the True Light Army H.T.A. (Supreme System of Glory)." He is "proceeding at once in a world-wide rally to raise (from his admirers only) \$100,000 to \$1,000,000 in cash." I don't quite follow his plans for disposing of this sum once his admirers surrender it; but he consents at last to let white folks contribute if they want to; and he is going to transform the world. It's a good plan for Uncle Justus, anyhow!

THIS CUTTING from the *Guardian* of October 18, 1912, is worth reprinting:

"In the course of his Visitation Charge this week, the Bishop of Bristol made a statement which will not surprise those who have opportunities for observing certain tendencies at this time of which comparatively little is heard. He said that 'the number of Roman clergy applying to Anglican Bishops for admission to minister in the National Church is at least as large as the number of clergy who leave the National Church for Rome.' We have good reason to feel satisfied of the accuracy of the Bishop's remark. When an Anglican priest 'goes over to Rome,' a great deal is heard of it; when a priest leaves Rome for Canterbury, we do not advertise the fact. He has come, or returned, to the Englishman's rightful allegiance in religion—he has made his submission to the Church, and there is no more to be said. Rome calls him a 'renegade priest'; the Church of England refrains from such uncharitable language about the Anglican priest who 'goes over.' It is foolish scolding to vituperate a man who follows his conscience. The Bishop of Bristol added that large numbers of Nonconformists are being admitted to the National Church, and the statement might with truth be extended to include a certain number of their pastors. Perhaps on the whole it is a pity that the Church of England does not advertise."

This last sentence is suggestive and true. We are, I think, too delicate about printing such facts. Some Roman controversialist, full of sound and fury, declared the other day that it was impossible to show a single priest in Roman orders ministering at our altars! The person he was talking with appealed to me for the truth: and a mere reference to *Lloyd's Clerical Directory* for 1912 was sufficient to explode that preposterous claim. An eminent Congregational minister came to me this very week, greatly exercised over certain R. C. assertions about their approaching subjugation of England, and wanting to know if we had any statistics to offer in rebuttal. Joseph McCabe's *Decay of the Church of Rome* was suggested as an antidote. Meanwhile, such words as these of the Bishop of Bristol, or the recent utterances of the Bishop of London, are reassuring.

A SCOFFER, watching the great cross-led procession of priests and bishops entering St. Paul's Cathedral, Boston, on the day of its opening as the Bishop's Church, said with a sneer, "Who are all these people? Are they the 'Ancient and Honorable?'" To which came the swift retort, "They are honorable, since they are ambassadors of the Great King; and they are ancient, for their lineage reaches back to the Apostles."

"Is THIS a High or a Low Church?" some one asked the sexton of Christ Church, Poughkeepsie, once. He seemed a little puzzled by the question, so the visitor said, "Have you candles on the altar?"

"O no, ma'am," he answered, "the church is lighted by electricity!"

PRESBYTER IGNOTUS.

EVERY TRUTH in the universe makes a close joint with every other truth.—*Melvin L. Severy.*

SACRAMENT CARRIED BY AEROPLANE

How a Dying Officer in Morocco was Communicated NOBLE WORK FOR PROTECTION OF ACTRESSES IN PARIS

PARIS, November 5, 1912.

AN incident took place the other day in North Africa which might well be looked upon as the "Consecration of the Airships." There had been fighting at Morocco. A French officer shot by the enemy was dying. "To die is nothing," said the wounded man, "but it is sad to die without the consolations of religion." A young lieutenant offered to fetch a priest. He would be quickly back, he said, for he would fly. Mounting his aeroplane he was soon at the priest's quarters. Asked if he would convey the Blessed Sacrament by aeroplane to the dying man, the priest complied at once. The flight was safely made, the officer still alive when the airship alighted. Gratefully he greeted the priest and the young airman, made his confession, received the Holy Communion, and at peace, passed from earth.

An important meeting in connection with the Actors' Church Union was held in Paris on Thursday, the vigil of All Saints' Day. The organizing secretary of the union, the Rev. Donald Hole, came over from London expressly. He and the chaplain of St. George's here, who acts also as chaplain for the Actors' Church Union in Paris, described the work done among the English girls connected with the stage here and in other parts of the continent of Europe. These girls, mere children many of them, almost all under twenty, come over by hundreds, inexperienced, knowing usually no language save their own, utterly ignorant of the moral atmosphere of the continental theatrical world or of the attitude of the public towards women and girls whose business it is to amuse them by acting, dancing, singing. For it is the opinion of the public here in France and elsewhere on the continent, that the laborious side of their employment is counterbalanced to these girls by the luxury of a life of gallantry! A girl who goes on the stage, a dancer especially, is looked on as offering herself for the vilest kind of sale. The young English girls, some five hundred of them in the season, who sing and dance and act in the Paris theatres and music halls of fashion, in the Café Chantants and humbler cafés throughout the city, are exposed to moral insult as well as to many inconveniences and conditions perilous to health unknown in England nowadays, undreamt of by the girls before they come. And Sunday, given up to popular amusement, is a day rather of doubled work than of repose and religious refreshment.

It would be better undoubtedly for the girls to stay at home; but who stays at home in this locomotive age? And in this matter, as in others, the demand creates the supply. The demand for English dancing girls is very marked in Paris at the present time. The English girls may also be rendering great service to their French sister-dancers by making it evident to them and to the public in general that women can work on the stage and still keep themselves respectable. They may end by raising to some extent or in certain sets the tone of the French stage. The English stage was not always as respectable as it has been since the Victorian epoch. In any case it is indisputably the duty of Christians, English Church people above all, to see to it that these girls collecting chiefly at Paris and scattered thence over Europe, be not left uncared for.

The philanthropist, Lord Radstock, has done a good work in founding a home here in Paris where a certain number of the girls may live for a trifling sum well looked after, well fed, put beyond the temptation of meals offered outside by "admirers." There once a week the chaplain to the union goes and talks to the girls, holds a service for them and for any of the others among the many scattered about in the *Hotels garnis* of the city who will come in. The two good "officers" of the Salvation Army, women of tact, sympathy, womanliness, who direct the home, join gladly in this Anglican service. The chaplain has also a band of ladies, good, earnest women, who undertake to visit the girls wherever they may be staying and become their friends and advisers. And to each girl who will accept it when she leaves either to return home or go farther afield, the chaplain gives a tiny silver crucifix to be worn beneath her dress, a precious reminder of the higher life. It is a great work and will certainly have great results. The

chaplain makes a point of keeping in touch with the girls who go on farther. He makes a point, too, of looking into their contracts, checking any unfairness, coming to the rescue in the difficulties which sometimes arise through ignorance of the language in which they are couched. Naturally funds are needed to keep all this going. One trusts theatre-goers whose distraction and amusement depend so largely on these poor hard working girls may not feel that they have done their duty by merely paying for their tickets, but that the well-to-do among them may feel urged to give a helping hand in the great work of morally and physically safe-guarding the young actresses. Those who see them gaily attired, attractive in face and figure—as they are bound to be—merry and smiling “by profession,” such people little know the physical weaknesses, discomforts, privations, they valiantly bear, the illness which often comes to hinder work and pay and to sap their strength, tried as they are by excitement and overexertion in their youth.

The sun shone out on All Saints' Day, and the festival, a public holiday in France and all Roman Catholic lands, was

All Saints' Day in Paris

marked by grand services in the churches and by visits to the cemeteries on the part of the population generally. About 800,000 persons passed through the cemeteries in Paris alone, flowers were laid on the graves, prayers said for those gone before. A writer in a Paris paper asks: “What about the dead who have no one to visit their tombs?” He suggests that a society should be formed of persons willing to undertake the pious task of visiting on All Saints' Day the last resting place of the abandoned dead. Might it not be considered a truly Christian duty to add to the prayers for our own dead a prayer for those who no longer have relatives and friends to remember them? Or to institute a short service for the unknown dead?

Seeking one day the tragic cemetery Picpus—known well to Americans because the grave of Lafayette is there—the site of the pit, now grass grown, railed in and marked by an iron cross, wherein were thrown 1,300 of the French noblesse beheaded at the time of the Revolution, I asked my way of a group of people idling hard by. A little old woman, carelessly attired, looking as if the storms of life had passed rudely over her, the one among the group whom I thought least likely to inform me, spoke up and in a tone of voice and a language belying her appearance, gave me the clearest directions. “I know it well,” she said, “for I was educated at the convent there, and every year, on All Saints' Day, after we had laid flowers on the graves in the cemetery, I used to take a bunch of violets and throw it through the iron gate upon the pit where lay the poor *guillotines*.”

I. S. WOLFF.

FIRM IN THE FAITH

By C. H. WETHERBE

IN these days of great religious laxity, it is exceedingly essential that true Christians should remain positively firm in the true faith. We are living in one of the most critical periods of the history of Christianity in modern times. The enemies of the Cross of Christ are exerting themselves in every possible way to induce people to accept teachings which are hostile to the vitals of Christianity. With subtle plausibility the adherents of the Christian religion are asked to abandon the strictness which has characterized the stalwart believers in past years, and to enter into the broad way of intellectual freedom. An outcry is made against the alleged “bondage of creeds.” Efforts are being made to put to shame those who are maintaining allegiance to the orthodox faith. The new views are held up as being vastly superior to the old ones. It is a time when the faith of many of the followers of Christ is being intensely tried.

It is also the very time when the true ones should more firmly than ever before adhere to the true faith. They have everything to gain, and nothing to lose. On the side of the heroes of the true faith, the God of heaven stands. He pledges His unchanging support to all of such ones. He is their shield against all attacks from the enemies of the faith. He says to them, “Be thou faithful unto death and I will give thee a crown of life.” The progress of the Kingdom of Christ depends largely upon the firmness of the faith of His loyal people. There can be no true progress without such firmness and fidelity. All great victories in past ages in behalf of Christianity have been won through the bravery of those who stood true to their Lord.

WHAT IS wrong to-day won't be right to-morrow.—Dutch Proverb.

WAR AGAINST WHITE SLAVE TRAFFIC IN ENGLAND

House of Commons Holds to Flogging as Part of Punishment for Procurers

MEASURES TO ENLIST POPULAR SUPPORT FOR THE MEASURE

Functions in Aid of the Anglican-Eastern Unity

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, November 5, 1912 }

THE Criminal Law Amendment (White Slave Traffic) Bill, as amended in the Standing Committee, was considered in the House of Commons last Friday afternoon, the discussion being on non-party lines. There was an interesting discussion of the clause providing for the flogging of men convicted a second time as procurers, several members denouncing flogging for any purpose. Mr. Mildmay (conservative), in defense of the clause, believed that this form of punishment would be a deterrent to men who lived on this monstrous traffic. Let members bear in mind, he said, with what ease, and partly owing to ignorance, the ruin of girls was effected. It was a reflection on the national honor if steps were not taken to prevent the continuance of this horrible traffic. Mr. McKenna admitted there was great force in the general argument against flogging. But he wished to make it plain that the stronger arguments were in favor of retaining this method of punishment for this class of criminal. Those arguments were put to him in the expert advice he had had from the police. There were in London quite a number of men, almost all of foreign origin, who not merely lived on the earnings of young women, but who derived £15 or £20 a week from five or six girls working for them, girls who in most cases had been ruined by the man who employed them. After the passing of the Act in 1885 there was a general exodus of these bullies, and for a long time there was tolerable freedom from this curse. But in later years it had been discovered these men could escape the meshes of the law, and London had become again the dumping ground of this class of criminal from all the countries of the world. The police had informed him that the only thing which would deter these people was the fear of flogging. The amendment to leave out the clause was defeated by a majority of 253. Mr. Stewart (Conservative) moved to make the clause applicable also to a first offense. In this he was supported by Mr. Austin Chamberlain and opposed by Lord Robert Cecil. When the House divided, the amendment was carried by a majority of 4 votes. The debate was soon afterwards adjourned.

At the recent meeting of the Lincoln Diocesan Conference a resolution was moved by Canon Wakeford urging the Government to pass the “White Slave Traffic” Bill into law without delay, with no relaxation of its necessary provisions and precautions. The Dean of Lincoln seconded, and the motion was adopted unanimously. The Dean declared that he would like to see the traffic stamped out as it had been in Australia, where ten years' penal servitude and 100 lashes were the punishment. The resolution was to be sent to the Prime Minister, the Home Secretary, and the Lincolnshire members of Parliament.

The Bishop of London, in an address at the annual freshmen's meeting of the London Inter-collegiate Union, held at the Mansion House the other day, referred to the White Slave traffic, and said that too often the idea of “seeing life” meant “seeing death.” He wanted his hearers to consider it a curse and a disgrace to disturb a young girl's modesty. One of the amendments to the bill now before the House of Commons related to the “profession of prostitution.” If the House passed that amendment and the “profession of prostitution” was acknowledged by the state, then indeed our country had gone to the wall. If they could only get this bill through, they would obtain the power to grapple, for years with the 25,000 men who lived on the prostitution of girls in London.

There is to be a united demonstration in the London Opera House, Kingsway, under the auspices of the “Pass the Bill” committee, on the evening of November 12th, in support of this bill, at which the Archbishop of Canterbury will preside.

The sixth anniversary of the Anglican and Eastern-

Orthodox Churches Union was observed on Tuesday, October 22nd. There was a processional litany (with prayer for unity), and solemn celebration of the Christian Mysteries on behalf of the Union, in the church of St. Barnabas, Pimlico, S. W., at 11 A. M., sung by the priests' Plainsong Choir, under the direction of Mr. Francis Burgess. The preacher was the Rev. H. G. Hellier, Prebendary of Wells, Secretary of the Union for the British Isles. The alms were for the gift to the Patriarch of Constantinople for the restoration of churches overthrown by the recent earthquake.

A party of members visited the beautiful Greek church in Moscow Road, Bayswater, by the invitation of Archimandrite Pagonis, at 4 P. M., when the chief objects of interest were explained. There was also the usual members' gathering at Sion College, Thames Embankment, for afternoon tea and social intercourse. The annual general meeting was held in the evening at Sion College, chairman, the Rev. A. J. Suckling (vicar of St. Alban's, Holborn), the vice-president. The Most Rev. Agathangel, Archbishop of Vilna (Russia), and the Rt. Rev. Bishop Blyth, English Bishop in Jerusalem, were re-elected as presidents. The election of other officers included that of the Rev. Langford James, D.D., vicar of St. Mark's, Enfield as treasurer in the room of the late Rev. William Wakeford, and of Athelstan Riley, Esq., chairman of the Eastern Church Association, to the place in the general committee vacated by Professor Orloff on his designation as a delegate to it of the new Russian society. There was adopted the following resolution (proposed by the chairman):

"That this general meeting of the Union, assembled on October 22nd, 1912, desires to express its deep sense of loss in the death of the Rt. Rev. Charles Chapman Grafton, Bishop of Fond du lac, our first Patron, and a life-long worker in the cause of Unity. It offers its sympathy with the branch in America in its bereavement."

The public meeting followed in the same hall, the Ven. Archdeacon Beresford Potter of Cyprus, presiding. The other speakers were the Rev. Father Puller, S.S.J.E., Pierce O'Mahony, Esq., an ex-M.P. (resident in Bulgaria), the Rev. H. J. Fynes-Clinton (general secretary), and the Rev. Dr. Percy Dearmer (chairman of the general committee). Father Puller gave an account of his recent visit to Russia, and Mr. O'Mahony spoke in a stirring manner on "The Oppression of Christianity by the Turks." The following resolution was adopted:

"That this meeting of the members of the Anglican and Eastern-Orthodox Churches Union and friends assembled on October 22, 1912, watches with deep sympathy the efforts of their Eastern brethren at this time for the welfare of their fellow Christians in Macedonia; and prays Almighty God to overrule all for the good of His Holy Church and people."

The Rev. Dr. Headlam, Principal and Dean of King's College, University of London, has written formally to the Bishop of London to announce to his Lordship what he had already intimated to him privately, that he proposes shortly to resign his office, and to request him to inform the council of his intention. The principal reason that has led him to this decision is a personal one. He is anxious to obtain leisure for literary and theological work. He has reached an age where he cannot any longer postpone a decision in this matter. But there are other reasons that have led him to take such a step. He complains of the peremptory and arbitrary administrative interference of the Board of Education, which has recently obtained some authority over universities, and it has informed the college that its present site is inadequate and will have to be removed. This will mean either a long and difficult controversy with the Board of Education or the building of a new college. He does not feel that he should now care to embark on either. A further reason that has prompted him in deciding to resign is that he does not feel that he could much longer stand the strain of his present office. In any case the combination of the three offices of head of one of the largest University Colleges, head of a Theological College, and Professor of Theology is too much for one person. And the strain of the position has been very materially increased during the period of nearly ten years that he has held it by the constant opposition to which the college has been exposed, and by what has been the unfair treatment that it has received. The situation has been equally difficult in dealing both with outside bodies and with the Senate of the University. His

purpose at present is to resign at the end of the year. During the period Dr. Headlam has occupied the office of Principal of King's College he has carried through the scheme for the reorganization of the college and its incorporation with the University of London in all faculties other than theology. The number of students at King's College in all faculties has greatly increased under Dr. Headlam's principalship. The Theological Faculty has now over 200 students, and is the largest Theological College in the Anglican Communion. It sends out forty students *per annum* to be ordained to serve in Greater London, besides those who go to other dioceses.

A hostel for the training of candidates for holy orders in connection with Sheffield University has been formally opened by the Archbishop of York. The accomodation is at present for six students only, and this number is in residence. The hostel has been endowed by Lady Stephenson as a memorial to the late Sir Henry Stephenson, who was one of the founders of the university.

There is to be a new legal *regime* in the diocese of Oxford, and one presumably of special significance in view of the different policy of the present Bishop (Dr. Gore) from that of his immediate predecessor (Dr. Paget). Sir William Anson, M.P., is resigning the chancellorship of the diocese, and the Bishop of Oxford will appoint Mr. E. W. Hansell, who has appeared as counsel on the Catholic side in notable ecclesiastical cases, to succeed him as chancellor. And Mr. T. M. Davenport, registrar of the diocese, who was also the late Bishop's legal secretary, is resigning the last mentioned appointment, and the Bishop has appointed Mr. James Rose to be his legal secretary. The Bishop of Oxford has appointed among other Hon. Canons of Christ Church, the Rev. V. S. S. Coles, formerly Principal of Pusey House, who is now returning to Oxford to take up work in the diocese as diocesan chaplain.

Canon Henson has been appointed to be the new Dean of Durham. The appointment will be considered by all good Church people as a flagrant instance of the exploiting of the ecclesiastical patronage of the Crown by the present Prime Minister, Mr. Asquith, in the Latitudinarian interest.

It is announced that King Henry VII's chapel in Westminster Abbey, which in former times was devoted to ceremonies in connection with the Most Honorable Order of the Bath, but which has not been used since the year 1812, is now again to be brought into use for the purposes of the order. A ceremony in the abbey, at which the Sovereign and the Great Master of the Order, the Duke of Connaught, will be present, will inaugurate the revival of the connection some time in the course of next year.

The village church at Eorrapaidh, Butt-of-Lewis, in the Isle of Lewis, Scotland, which after centuries of neglect has been restored at a cost of £1,000, has been reopened by the Bishop of Argyll and the Isles with a festival service. In Gaelic the church is known as the "great temple," being resorted to, even in its ruined state, for the healing of lunatics. The building dates from the thirteenth century.

At the recent meeting of the Winchester Diocesan Conference, Lord Selborne's motion for the appointment of a committee to consider the proposed division of the diocese was carried.

J. G. HALL.

THE TEST OF WEARINESS

WEARINESS is sometimes a call to rest, but it may also be a call to renewed activity. Very often it is when a day's imperative duties are facing us that weariness and disinclination would make their demands. Then it is that sharp watch must be kept that feelings may not determine duty. Jesus and his disciples were on the way to a much needed rest and quiet when they crossed the lake on the great day when the five thousand were fed. There met them, instead, the greatest activity and commotion, perhaps, of their experience. And the wearied Jesus welcomed that activity as the great need and call of the hour. He sometimes gives us the same kind of privilege in the hour of weariness; and when He does, let us not fail Him. Much more let the weariness that meets us during our worktime be a challenge to renewed inclination for the task in hand. The Lord of our bodies can turn the disinclination into a glad victory over Satan's call to sluggishness.—*Sunday School Times*.

New York Diocesan Convention

THE 129th convention of the diocese of New York met on Wednesday and Thursday, November 13th and 14th. Bishop Greer, assisted by Bishop Burch and several of the Cathedral clergy, celebrated the Holy Communion in the Cathedral of St. John the Divine. The Necrology for the year was read at this service by the Bishop Suffragan.

The business session was held in Synod Hall. An unusually large number of clergy and lay deputies were present on both days. The temper of the convention was harmonious and optimistic. Spirited debates were heard, opposite views were emphatically expressed on some questions, but parliamentary amenities were strictly observed and the spirit of rancor was unknown.

As this convention repealed Canon 11, Of Deputies to the Federal Council, no such election was held.

By legislation recently enacted, the membership of the Standing Committee and other elective bodies was classified, and retiring members were made "not eligible for reelection."

public schools as will help to guard our schools against denominational influences and to secure to our youth the enjoyment of religious freedom in respect to the standards and history of their Church."

On recommendation of the committee to which this was referred, a special committee of five, including the Bishop, was appointed to consider and report on this subject in 1913.

A resolution was moved to express the sense of the convention, that immigration from the nations of Europe and Asia into the United States should be checked and regulated on account of its serious menace to the civic ideals and social well-being of the United States of America; and that in no case should the volume of immigrants during any one calendar year exceed the total number of 500,000 individuals, including men, women, and children. The propositions met with scarcely any support, and the committee's unfavorable report was adopted almost *nem. con.*

A canon was adopted creating the office of historiographer, and defining his duties.

The canon defining the duties of the registrar of the diocese was amplified. Extracts from the Religious Corporations Law of the



GROUP AT NEW YORK DIOCESAN CONVENTION
[Photo by Pach Bros.]

Bishop Greer read his annual address on the morning of the opening day. It will be found on another page of this issue.

A Calendar of Business was distributed to the clergy and deputies a week before convention. This communication gave the text of ten items of business to be proposed. Having been referred to an appropriate committee, each item was reported and disposed of by the convention. By this mode of procedure, \$3,400 were appropriated for the work of the Social Service Commission of the diocese.

By Resolution No. 2, the finance committee was authorized to prepare an annual budget of diocesan expenditures for the convention's approval, operative in 1913.

Two resolutions, one looking to the incorporation of the diocese, and the other proposing a new diocesan seal, were referred to committees to report in 1913.

The proposed canonical amendments, altering the boundaries of the Archdeaconries and providing for two Archdeacons instead of three, were laid over for a year.

The following resolution, offered by the Rev. Dr. Manning, was considered:

"WHEREAS, There is widespread misunderstanding and misinformation in regard to the history and unbroken continuity of the Church of which we are members, and

"WHEREAS, Textbook and classroom instruction of our public schools and other institutions of learning is in many instances the source of this misinformation, therefore be it

"Resolved, That a committee of three be appointed to make such friendly representations to educational authorities in the state and to authors, publishers, and teachers of history in the

state of New York were ordered to be printed in the journal of the convention.

The Social Service Commission made an interesting report of its work for the year. The special contribution on account of 1911-12, and 1912-13 were \$1,954.23; apportionments from parishes \$2,231.50; total, \$4,185.73.

Social Service

The expenditures have been \$2,809.64. In the printed report are references to seventeen subjects of much importance. Besides this pamphlet, the Commission also prepared a supplemental report on "Saloon Evils." Because of its direct application of potent remedies, the following extract is reprinted:

"It is the duty of the state excise commissioner to enforce all the provisions of the law to prevent abuses in the sale of liquor. It is his obligation to see to it that liquor is not sold by certificate holders or their agents on Sundays or during prohibited hours, or to minors, that the bars are exposed to view during prohibited days and hours, that no gambling or disorderly conduct is permitted. The commissioner has a force of special agents to secure evidence of violation and upon adequate evidence of violation having been secured, it is his duty to seek a revocation of the certificate and a recovery of the bond.

"In reality the excise commissioners have persistently set the decision of the court at defiance, and in violation of the law as interpreted by the court of last resort they have used it merely as a means to collect revenue for the state, throwing upon the local authorities the burden of effectively policing the traffic. They and their deputies have acted merely as peddlers of certificates using their police powers chiefly to prevent the sale of liquor by unlicensed parties, primarily a loss of revenue to the state. It is true that certificates have been revoked and bonds forfeited through the action of

the excise commissioner, but a considerable additional revenue has resulted therefrom; for such revocations and forfeitures have not been so brought as to secure a better observance of the law. In reality the loss amounts merely to an extra fee for additional hours of sale. Thus if A, B, C, D, and E were violators of the law, the commissioner would institute this year proceedings against A, next year against B, etc. The result was that each violator was mulcted once in so many years, but was otherwise undisturbed in his violation of the law, a method which, as stated, netted the state a considerable revenue, but did not secure any effective policing of the traffic. Had the commissioner really desired to enforce the law he would have followed up each case against A, B, C, D, and E with repeated revocations and bond losses until they either obeyed the law or went out of business.

"It was this extra licensing which rendered possible the growth and spread of disorderly hotels, the so-called Raines Law hotels. These have invited additional police graft and encouraged lawlessness in connection with the liquor traffic. The Excise Law enforcement in the state of New York, at least so far as the cities of the State are concerned, has become a by-word and derision.

"We have not undertaken to criticise the Excise Law. Whether by its enforcement any or all of the evils of the saloon would be abolished we do not pretend to say. We believe the first step is to secure the honest and effective enforcement of the law by the state as a police and not merely as a revenue measure; that it also lay the facts before the governor of the state as the appointive and controlling officer, that he may take such steps as shall be necessary to relieve our state from the shame and odium now attaching to it through the open and flagrant violation of a law upon its statute books.

"We recognize and deplore the appalling degradation which comes of excessive drink. Apart from this, the saloon considered strictly as a social institution, stands as one of the most destructive foes which the Church has to face. Some effective means should be devised to abolish the back room of the saloon. It is here that our young people are schooled in vice and crime; here the vicious lawless "gangs" are fostered and perpetuated; here the gambler, white-slaver, and the corrupt politician consort. To offset the social infection of these vicious dens, the Church should equip herself to provide every consistent recreational and social privilege that can compete with their corrupting ministrations.

"Your commission believes that much can be accomplished by wise and judicious provision or a wider use of the public school plants. Effort should be made to prevail upon the proper authorities to open the school buildings for the fullest possible use by the public; they should be made centres of social and civic recreational interests. In recognition of the value of the public lectures now provided by the Board of Education, we would recommend that these lectures be scheduled not only for week-day evenings, but for Sunday afternoons and evenings as well—since it is on Sunday that the throngs of the crowded districts might be most benefitted by these advantages."

Much interest was manifested in the report of the Board of Managers of the Diocesan Missionary and Church Extension Society, read by Archdeacon Hulse. This society was organized last February and was incorporated April 4, 1912. It has two functions and two sets of books. It is to foster existing missionary operations in the diocese, and also to plant new missionary centres and equip them as strongly as possible. The convention authorized the appropriation of \$34,000 for the first object, and consented to the raising of \$200,000 for the purchase of real estate and the building of new churches and other buildings. With but one treasury for the several Archdeaconries, and one central body to collect and disburse the funds, there will be greater simplicity and efficiency in financing the work.

That part of the Bishop's address relating to the Archdeaconries was, on motion, referred to a special committee of five to report in 1913.

There was much confusion of names and subject matter in the daily press before and during the convention. On motion of the Rev.

Church Extension Society

Dr. Cummins, it was resolved that a committee on Publication be appointed to confer with representatives of the daily press with respect to news items. Several of the aggrieved members of the convention were allowed to speak on such questions of privilege.

Large half-tone pictures of the new building for the Seamen's Church Institute were distributed in the convention. Mr. Edmund L.

Church Extension Society

Bayliss, chairman of the Executive and the Building Committee, made an eloquent plea for funds. This building has been erected since the 1911 convention. It combines a church, hotel, and club. The land cost \$250,000; the building and furnishings will cost \$750,000. The sum of \$390,000 is needed before May 1, 1913. The Rev. Archibald R. Mansfield is superintendent and chaplain of the society.

The annual report of the New York branch of the Woman's Auxiliary was distributed at the convention. There are 135 parish organizations in the diocese. These gave last year \$56,646.23 in money, and 334 boxes, valued at \$22,273.06. Grand total of gifts in money and boxes, \$78,919.29. This is nearly \$9,000 more than last year.

Church Extension Society

The Rev. Dr. Henry Lubeck addressed the convention in the interests of the Brotherhood of St. Andrew, and called their attention to the National Convention which will meet in New York a few weeks in advance of the General Convention of 1913. He urged the clergy and Brotherhood men to prepare on a large scale for the great gathering of men interested in the extension of Christ's Kingdom.

The treasurer of the convention was tendered a vote of thanks for his services during the year. He reported that only \$2,000 was due the diocese from twenty-six delinquent parishes, and that, as the highest single amount due the diocese was only about \$200, it was hoped that the whole amount of indebtedness would shortly be paid in full. The missionary stipends had been paid regularly and on the days when due. This was impossible under the old, unsystematic method. The budget for the new year, \$60,000, was confirmed by the convention.

Dean Grosvenor announces to the convention that the functions of the Nominating Committee were in his opinion "undemocratic."

On his motion, the matter was referred to the Committee on Canons to report next year. At this session a canon creating a diocesan Board of Religious Education was adopted. The board consists of six clergymen and six laymen elected by the convention, and three clergymen appointed by the Bishop.

An interesting episode arose when a resolution (designed to instruct the deputies to General Convention, yet to be chosen) was interjected into the proceedings just after several of these elections had been declared. In reply to the contention that the whole tradition of the diocese was against any instruction of deputies to the General Convention, it was asserted that "representative government was destroyed when it is impossible to instruct."

Dean Grosvenor made an unusually vigorous speech, alluding to his votes in the last General Convention, and adding, "I must plead for liberty to use my own conscience. For my part, I refuse to go trammelled." Amid great excitement and suppressed feeling the proposition was laid on the table, and the vacancies in the General Convention delegation were filled as heretofore.

The chief elections and appointments were: Standing Committee (Class of 1916), the Rev. Herbert Shipman, Mr. Stuyvesant Fish.

Deputies to General Convention, Dean Grosvenor, the Rev. Dr. William T. Manning, the Rev. Dr. Henry Lubeck, the Rev. Dr. Leighton

Parks; Mr. J. Pierpont Morgan, Mr. Henry Lewis Morris, Mr. Francis L. Stetson, Mr. Stephen Baker. Provisional Deputies, the Rev. Dr. Ernest M. Stires, the Rev. Dr. Charles L. Slattery, the Rev. Dr. George A. Strong, the Rev. Dr. H. P. Nichols, Mr. Everett P. Wheeler, Mr. Franklin D. Roosevelt, Mr. I. Mayhew Wainwright, Mr. J. Van Vechten Alcott. Representatives to the Missionary Council (Class of 1916), the Rev. William T. Crocker, Mr. Francis C. Huntington. Trustees of the General Theological Seminary (Class of 1917), the Rev. Archibald R. Mansfield, Mr. Winthrop Sargent. Historiographer, Rev. E. Clowes Chorley. Social Service Commission (Class of 1916), Rev. Herbert Shipman, Mr. I. Mayhew Wainwright. Diocesan Board of Religious Education (formerly the Sunday School Commission), the Rev. Dr. Milo H. Gates, the Rev. Dr. H. P. Nichols, the Rev. Francis S. Smithers, the Rev. DeWitt L. Pelton, Archdeacon Hulse, the Rev. Dr. Ernest M. Stires, Mr. Walter L. Hervey, Mr. Henry H. Pike, Mr. Norman S. Walker, Mr. A. W. Wells, Mr. F. L. Gamage, Mr. Andrew F. Currier, elected, and the Rev. Canon Harrower, the Rev. Dr. William Walter Smith, the Rev. F. F. German, appointed by the Bishop. Committee on Canons (Class of 1916), the Rev. John Campbell, Mr. Francis Lynde Stetson.

Bishop Lawrence visited the convention on Wednesday afternoon. On Thursday, the Rev. George William Carter, general secretary of the New York Bible Society, was presented to the convention by Bishop Greer.

The distinguished visitor made a brief address describing some recent work done by his society, and announced that on the Second Sunday in Advent, December 8th, at 4 o'clock, there would be a special anniversary service in the Cathedral of St. John the Divine, and that the Rt. Rev. Dr. Boyd-Carpenter would preach.

A pleasing event in the midst of the routine business of the two days was the reception given by Bishop and Mrs. Greer and Bishop and Mrs. Burch to the members of the convention and their friends at the Hotel Manhattan on Wednesday evening. A constant stream of people were delightfully received from 8 until 10 o'clock.

Bishop Burch presided at times at the request of the president, Bishop Greer. After the approving of the minutes, the Cathedral

choir and deputies sang the *Gloria in Excelsis*; the Bishop Suffragan read appropriate prayers; the Bishop of the diocese said the blessing, and the convention at half-past five o'clock stood adjourned without day.

WHEN we cease to learn, we cease to be interesting.—John Lancaster Spalding.

Bishop Greer's Address

AFTER touching briefly upon local affairs, suggesting the change from three to two Archdeacons for the missionary work of the diocese, Bishop Greer, in his address to the annual council of the diocese of New York, held last week at the Synod Hall, said:

I desire, therefore, to call special attention to this Church Extension Society and to bring it more particularly to the notice of the laymen as a means whereby they may contribute by their gifts to the steady and needed growth of the Church within and throughout the diocese. To this end, I beg to suggest that its full legal corporate name be printed hereafter on the back cover of the Journal and in this manner kept before the mind of the Church. And yet while not neglecting this missionary work in the diocese as constituting a part, and a very important part of the Church's propaganda, it must not be forgotten that it is after all but a part, and a part too which cannot be, or which at least should not be, detached from the whole mission work of the Church. This would be disastrous from every point of view. There is a true and wise saying, that "only unity is in the highest sense real; complexity is a cleft gaping out of the false perceptions." The Church is now encountering this complexity. I do not now refer to what we usually call our "unhappy divisions" in Christendom; that is another matter than what I now have in mind, and for which, however deplorable, this Church of ours is not altogether responsible and yet which it is hoping and planning to correct. Neither am I referring to our own internal divisions through the prevalence among us more or less of different schools of thought or different partisan groups. For whether or not the Church be responsible for this, it is not in my judgment as deplorable as some seem to think, and does not of necessity break the unity of our work. No, what I have in mind is this: the divisions which are made in our mission work by having given to it a divisive nomenclature, which, although adopted as a matter of convenience, as simply an outward label, has nevertheless, like an acid, eaten in to separate and split it and give complexity to it and in doing so to weaken the reality value of it. We speak for instance of missions, foreign and domestic, diocesan and parochial, benevolent and social. And yet, strictly speaking, that is not correct. There are not Christian *missions*, there is only a Christian mission, one mission, and that is the mission of Christ, who came into the world, was sent into the world, was "missioned" into it so to speak, to reveal in it a kingdom, a kingdom in it of God; and which, because God is not a local God, is not a local kingdom.

That was the mission of Jesus Christ in the world, and that therefore is the mission of the Church of Jesus Christ. Not missions, but a mission, one mission. That is what in the highest sense gives reality to it, God's reality to it; whereas its division, its complexity-division, into foreign and domestic, diocesan and parochial, and various other forms, is a cleft gaping out of false perceptions, whose tendency is to take God's reality from it and to make it something human, earthy, and fictitious. If, therefore, we must as a matter of convenience have and use these terms, let us have and use them as though we used them not, or not at least in such a way as will tend to break to our conception of it, the vital and essential unity of the work. It is all one missionary work, whether done in China, the Philippines, and Japan, through missionary boards, or in little rural missions and city churches at home, without missionary boards. And when we come to realize that that indeed is the case, we shall then hear no more, or shall hear less, of those unreal and rival preferential claims of the domestic over the foreign field, or the parochial over both. We shall, on the contrary, address ourselves to the task of trying to push it all, none the less there because we push it here, and none the less here because we push it there. Yea, rather all the more vigorously and effectively will we push it here, because we then shall feel, however small and circumscribed our work here may seem, it is not so in fact, but that it is related vitally, organically, inseparably related to the whole great body-bulk of the mission work of the Church. When Garibaldi started out with his thousand for the unification of Italy, he is reported to have said, "I am now at last in my element, of action put to the service of a great idea." So will every parish and every little mission be in its true and proper element, to quicken and inspire it, when its vicinage work and action is action put to the service of that great idea with which the Church started out to do its mission work, of making all the nations, kindreds, peoples, tribes and tongues subject to Jesus Christ, and through Him at last to achieve the unification of the world.

How shall we revive to-day our parish work at home and put new life and power and new reality in it? We did not fully meet last year our general apportionment, and I regret it, not merely because the work of the Church at large has thereby suffered loss, though that of course is regrettable; but also because the work of the Church at home, in our own diocesan home, has thereby suffered loss. And how shall we repair that loss in our work at home, or how in the future prevent it? How, in other words, as I have said,

shall we put new life into our work at home, our parish work, our mission work, all our work at home? Well, we have tried many ways; let us try this way: Let us put behind it the great and mighty impetus of the missionary work in the world. Let us try to secure from every parish church, the largest and the strongest, and from every mission station, the smallest and the weakest, its full contribution in sympathy, prayer, and gift to this universal mission work of the Church. Does it seem impracticable, impossible, in view of pressing local needs and local obligations? Let us try it for a year—it is worth the experiment—and see what it will do in quickening and reviving the action of the parish and the action of the mission in its work at home, when it is action put to the service of this great and inspiring missionary idea. Can we indeed doubt that an alignment such as this of our parishes and missions would be the beginning of a new era, not only in the diocese but in the Church at large?

There is another aspect of this missionary work which needs to be considered; not only is it universal in its scope, it is essentially spiritual in its character and aim. By this I do not mean that it is not concerned with secular things and affairs or social things and affairs. It is so concerned; and the gospel which it preaches is something else and more than simply a personal gospel, like that which is so signally seen in the religious life and experience of the late Cardinal Newman, in which from first to last, from his earlier Evangelical to his later Roman obedience, we seem to hear the dominant question note, "What must I do to be saved?" But we have not so learned the Gospel of Jesus Christ. Its aim is not merely to seek and save the individual life, although of course that is its aim and must always be its aim; but that is not the whole of it, it does not stop at that; it reaches out beyond it, and seeks to save and purify the social life of the world in all the social sections and classifications of it; to liberate and free them, to make them less oppressive and to make them more humane. It tries to change and modify and rectify, as far as it may be done, those physical conditions of tenement and toil for men, women, and children, which dwarf and cripple the body and stunt and starve the mind and thus enslave the soul. And nothing that is human, no human need and interest, no human task and calling, no human form of environment, is foreign or alien to it. In this connection I beg to commend to your sympathy and support our Social Service Commission, which is trying to reduce in wise and helpful ways the frictional irritations in our modern social life, its discords and estrangements, and to make it thus more friendly, more fraternal and more Christian.

All this is indeed missionary work in the truest sense of the term. Everything is missionary work that will tend to make it less difficult for the Kingdom of God to come. And yet we must be careful to observe here a caution: Truths which are valid as partial truths, as someone has remarked, become erroneous when exaggerated into the whole truth, and the social service problems involved in the missionary work of the Church, while they are to some extent outward and material, are not wholly so, are not chiefly so; they are chiefly spiritual problems which cannot be fully met except as they are given spiritual solution. What is it for instance that makes to-day so much of our social friction? Is it the unequal distribution among us of material things and goods, with the unequal opportunity for the acquisition of them? Possibly so to some extent, but only to some extent. Is there not some deeper, some more fruitful cause, than simply these unequal and perhaps unfair material conditions, and which their adjustment would not reach and remove? Would it weaken much, would it weaken at all, selfishness, covetousness, avarice, and greed? I have not so read the story of human life. Would it eliminate, would it destroy, would it impair that demon passion of Envy, which was the potent cause of the greatest moral tragedy that was ever enacted in the history of mankind, and of which we find it said that "for envy they had delivered him"? And was not the greatest social revolution which was ever brought about upon the face of the earth, wrought and brought about not by an attempted change in outward forms and conditions, but rather by those who seemed to be both for themselves and others careless of such conditions, and who with a chiefly spiritual aim sought first the Kingdom of God? "Heaven lies about us in our infancy," so the gifted author of the immortal ode declares. It is a beautiful sentiment, but in its implication erroneous and misleading. There is, so Jesus Christ declares, a kingdom of heaven always lying about us here, and to whose spiritual treasures men must first become consciously and vitally related before they can become safely, securely, and legitimately related to material things and treasures. And if they would establish a true normal relation between *themselves* in this world, they must first establish, as a recent writer puts it, a true and normal relation to those forces in human life which we subsume under the rubric of religion. Or, as another writer puts it, any force which is to move mankind must regard man's nature as spiritual as well as material, and that the weak and humble, the poor and "the submerged," share in that double nature as much as those who spend their lives in the sunshine of worldly prosperity. For

every class, therefore, in our life to-day, the poor as well as the rich, and for one as much as the other, the burden of the Church's message must be, "Seek ye first the Kingdom of God." Does this seem like a counsel of perfection for only the few "religious" to follow? I believe, on the contrary, the time is coming, and perhaps soon, when this word of Jesus Christ will be regarded not merely as a religious word in the conventional sense of the term, but as the wisest and truest statesmanship and the soundest and safest social and political economy.

Let us then not hesitate to give to men to-day this Christian word and message. Let us not hesitate to teach and to preach that our human life, our whole human life, in all the ramifications and classifications of it, that the whole social fabric of our modern civilization must be based and built upon a spiritual foundation, must be based and built on God. Many applications of this truth suggest themselves upon which I could enter. There is, however, one application of it which I wish to make. We are placing much stress to-day upon intellectualism as a great and needed factor in human growth and development. The school has come to the front in our modern life and is receiving large and liberal support, not only from the bounty of the state but also from the bounty of many individuals. Our men of wealth are making to our colleges to-day large bequests and gifts; and this is one of the noble and one of the ennobling features of the age. But is this large endowment of secular education in and of itself enough to make or mould that personal form of human life which we call Character? The word is hard to define. It escapes definition. But what it represents is something very real and something very essential in the progress of mankind. Originally it meant, as Professor Eucken states, the instrument or the tool with which the artist made or traced an impression. Then it came to mean the impression itself which the tool traced; and was afterward transferred from the sphere of art to ethics, and was used to denote an ethical impression and was generally so employed. Now, is that impression made, that ethical impression, can it be made by an unaided intellectualism? Or, to put it in another way, can secular education in and of itself produce that ethical product of Character? Is there not needed for that some other kind of tool, some stronger kind of tool, which will press more deeply down into human nature with its weak and wayward passions and desires, and thus have the effect so to completely change it that it will make a new creation of it, giving not merely a new mind to it, but giving new motives and new volitions to it; a new Character to it? Is there such a tool as that? We as Christian people believe of course there is, and as a Christian Church we claim at least to have it in the gospel of Jesus Christ; or rather in the person of Jesus Christ Himself, who, as God Incarnate, can and does make upon our human nature, weak and finite as it is, yet in some real sense and way, the impression of Himself, and with the impression of Himself the impression on it of God; and which, because it has the impression on it of God, and the strength in it of God, is that great and needed force, that God-force, in the progress of mankind which we call Character. It is because the Church believes this, that it has established a Board of Religious Education, whose purpose is to try to give to our secular education, as far as it may be done, a religious reinforcement. And if it is a hopeful time to attempt it; not only because we are coming to realize more vividly the urgent need of it, but because the tide has already turned in that direction, in evidence of which is the fact that more young men in our colleges to-day are turning toward the Christian ministry than in many previous years. And now is the time for the Church to address itself to the task, earnestly, patiently, and with a statesman-like study, of encouraging the work of religious education. And the Church is doing it in its Board of Religious Education, and I commend it to your confidence and liberal support.

This is the task of the Church to-day in connection with education and also in connection with the whole of our modern life. It is the task of putting God, not nominally and conventionally, but actively and really, as a living force, into our modern life. It is, I hope, a task which this Cathedral church will in some measure do, not only through its services, reaching so many people and spreading far and wide, but through that Synod Hall which is now in the course of erection upon the Cathedral grounds, and which two generous laymen, who for more than a quarter of a century have served this diocese as representatives in the General Convention, have given to the Church. And while it will be a place for Church councils to meet to consider Church affairs, it will also be a place for secular councils to meet to consider secular affairs. And here behind it all will stand this great religious temple, to teach and show by its proximate presence that no sphere of human life must be separated from religion.

And so, as through the coming years the Cathedral walls shall rise, and the Cathedral shall be built, may it serve to make us see, the people of this city and the people of this land, that in order to build rightly our modern civilization, and to make it stand, it must be built on God!

I WILL govern my life and my thoughts, as if the whole were to see the one and read the other; for what does it signify, to make anything a secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open.—*Seneca.*

LAST WEEK IN NEW YORK

Diocesan Convention the Chief Event of Interest

MEMORIAL ALTAR DEDICATED AT ST. CHRYSOSTOM'S CHAPEL

Branch Office of The Living Church }
416 Lafayette St. }
New York, November 19, 1912 }

THE diocesan convention, held last week, of course monopolized the interest of Churchmen, to the exclusion of lesser affairs. The dedication of the altar in memory of the Rev. Thomas H. Sills, who ministered for so many years at St. Chrysostom's chapel, is the chief event of the preceding Sunday so far as the public in general is concerned.

On the Twenty-third Sunday after Trinity the memorial altar at St. Chrysostom's chapel of Trinity parish was dedicated by the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina. The Rev. W. T. Manning, D.D., rector of the parish, was the celebrant. He made a brief address congratulating the congregation upon the prosperous condition of the chapel, and made an eloquent tribute to the life and character of the late vicar, the Rev. Thomas Henry Sill, in



SILL MEMORIAL ALTAR,
St. Chrysostom's Chapel, New York

whose memory the altar was erected. The Rev. Frederick H. Sill, O.H.C., a son of the late vicar of the chapel, preached the sermon on the text, Phil. 3: 20. It was a most earnest application of the significance of the altar to the Christian life; it symbolized his father's steadfast loyalty to the faith and his effective teaching of the sacraments. Mr. Thomas Nash of New York was the architect of the new altar and reredos. There was a very large attendance at all the services of the day.

Canon Henson, whose individualistic Churchmanship has more than once been made prominent, was announced as the preacher last Sunday morning at the Madison Avenue Presbyterian church.

There was a pleasant function at Fishkill Landing on Sunday, November 3rd, when the rectory of St. Andrew's Church, built in November 1903, was dedicated as a memorial from John P. Rider in behalf of his daughter, Jeanne DeForest Montgomery, and a suitable tablet was unveiled. The building of the rectory was made possible by the loan from Mr. Rider of sufficient funds to cover the cost, and the donor has now canceled the debt, thereby presenting the rectory to the parish as his gift. On the occasion of the dedication there was a memorial sermon with an address by Bishop Greer, and an historical paper was read by the senior warden, Dr. George H. Williams.

AUXILIARY WORK IN PHILADELPHIA

Fine Attendance of Women at Annual Meeting

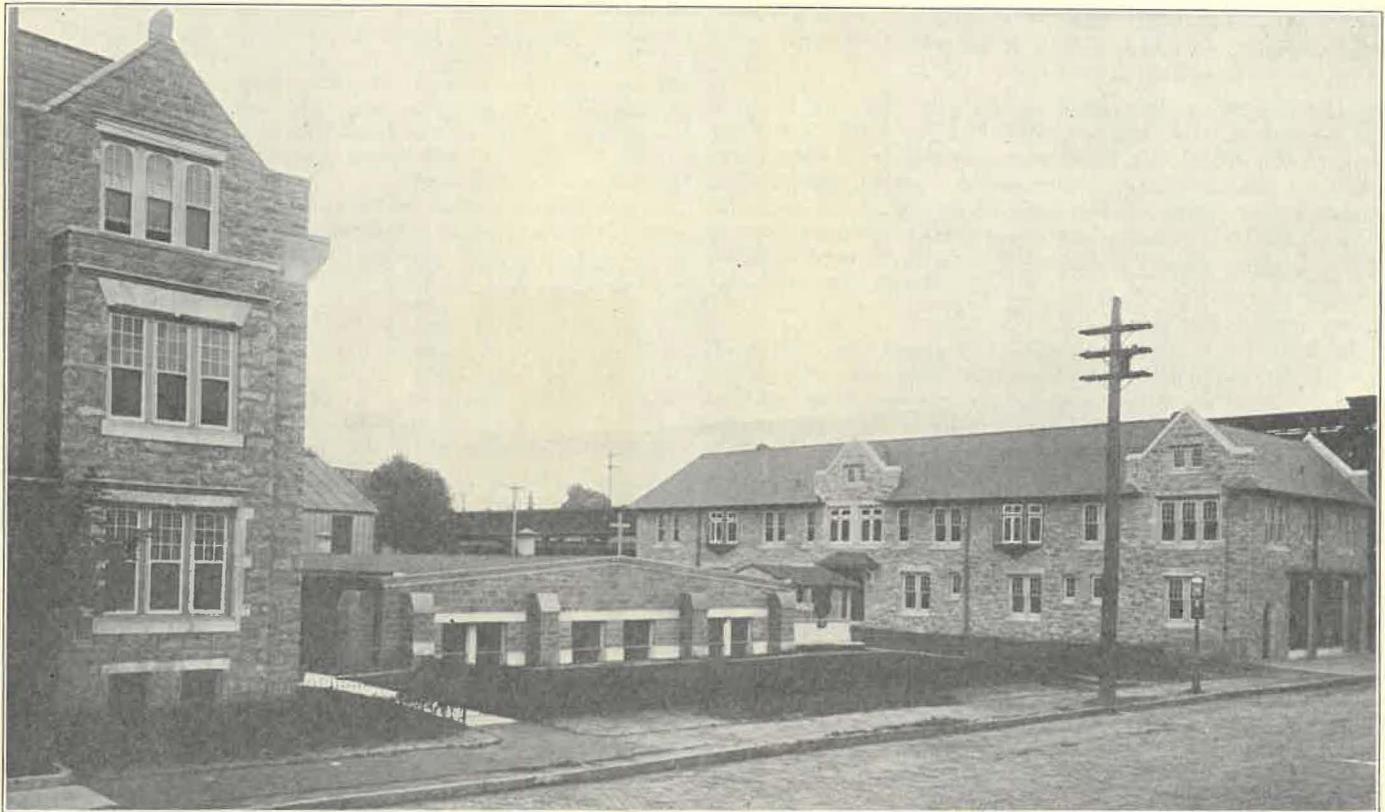
OTHER HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, November 17, 1912 }

THE Bishops and a number of the clergy of the diocese attended this week the meeting of the Missionary Council of the Third Department at Norfolk. Bishop Rhinelander returned in time to officiate at the service of Holy Communion with which the diocesan branch of the Woman's Auxiliary

this diocese, and the Bishop of Bethlehem. Archdeacon Phillips used a picturesque illustration to convey the inadequacy of the Church's efforts for his people, when he said that if the ten millions of negroes could file by the church in procession we could claim only one in every five thousand as a fellow-Churchman. Bishop Talbot's subject was a broad one, for he tried to review rapidly the whole field of Home Missions, and did it in characteristically interesting fashion, bringing out the signs of gain, and the more pressing needs which his intimate knowledge of the work made evident to him.

At the business session of the Auxiliary, encouraging reports were made by the heads of the committees, with the



RECTORY

CHURCH (TO BE COMPLETED)

PARISH HOUSE

ST. ANNA'S CHURCH PROPERTY, WEST PHILADELPHIA
[See THE LIVING CHURCH, November 16, page 82.]

opened their annual meeting in Holy Trinity church, on Friday, the 15th.

The attendance at the meeting was large, as it always is. One has only to look at one of the gatherings of Pennsylvania women to recognize how large a factor in the missionary effort of this diocese the Auxiliary is, and is likely to be in future. Doubtless there is one reason why missionaries like to come to Philadelphia. At any rate they say they do, with gratifying unanimity, and they seldom have reason to complain of their welcome.

After the opening service, Mr. Matthew K. Sniffen, secretary of the Indian Rights Association, spoke of the progress which the Indians had made where the Church's influence had been exerted upon them, notably among the Sioux. He charged that in some instances still, the government employees are obstacles against which Christian missions had to contend, and gave an example in the case of a man who was arrested and indicted on the charge of selling liquor to the Indians, but was protected by powerful political associates at Washington, and thus far had escaped punishment.

The speakers in the afternoon were the Rev. B. L. Ancell of Yangchow, China, Archdeacon Phillips, who is in charge of the work among colored people in

exception of that given by Mrs. George C. Thomas as treasurer of the United Offering, who said that if only the present rate of giving were maintained, her experience enabled her to prophesy that Pennsylvania's offering at New York would be \$3,000 less than it was at Cincinnati and \$6,000 less than at Richmond. She urged a more systematic and general effort on behalf of the Offering.

The Sunday school of St. James' Church has shown this fall a very greatly increased interest which has taken shape amongst other things, in the organization of another young women's Bible Class, primarily for former members of the school. The young men's adult Bible class recently formed by promoting the older scholars has an average attendance of thirty and is constantly adding to the membership.

The closing service in the church has been added to until it is nearly the full order of Evening Prayer with a short address. In his address last Sunday the rector stated that the great change in so short a time had been an inspiration to him, and that it would have a far-reaching effect throughout the parish.

On the Sunday in the octave of All Saints, an impressive memorial service was held by the Sunday school of the Church of the Holy Apostles, in commemoration of those of the teachers and scholars who had died during the year. A permanent record of its departed members is kept by this school, called "The Book of Remembrance," and before

(Continued on Page 122.)



CHURCH OF THE REDEMPTION, PHILADELPHIA

[Sold to the city for new Parkway System. Parish to be consolidated with St. Anna's, West Philadelphia]

SOCIAL SERVICE PLANS IN CHICAGO

Recommendations Made to the Parishes for Work

NEW CHURCH DEDICATED AT WOODLAWN

The Living Church News Bureau }
Chicago, November 19, 1912 }

AN important meeting of the diocesan Social Service Commission was held at the City Club, at luncheon, on November 8th, Dean Sumner in the chair. A carefully drawn series of resolutions was adopted, and has been sent to the clergy of the diocese, the gist of which is found in the following lines: "Be it resolved that this commission request and urge the clergy of this and other dioceses to safeguard the integrity of the race and the home, so far as the power lies with them, by spreading educational matter before the congregations under their charge, and, if not insisting upon, at least encouraging the presentation of a health certificate from a reputable physician, to the effect that those whom they are to marry have neither an incurable nor communicable disease; and further, the clergy and social service committees are urged to assist in the movement for social and moral betterment by initiating and encouraging special legislation looking to carefully drawn rules preventing the securing of marriage licenses by those who are morally and physically unfit."

In addition to the passing of this important resolution, the diocesan commission tabulated the following suggestions to the diocesan clergy concerning the various social service committees which are now being appointed throughout the diocese: "It is suggested that (a) these local committees should hold monthly meetings, if possible; (b) that they should distribute to their congregations from time to time such literature as shall be furnished by the diocesan Social Service Commission; (c) that they should ascertain certain social conditions in their parish or community, as suggested by the diocesan commission; (d) that they should arouse local opinion on the community's social needs, as suggested from time to time by the diocesan commission or by the local committee itself."

The Rev. W. G. Harter, the secretary of the diocesan commission, was instructed to prepare an exhibit bearing on social service subjects, with the idea of utilizing the same in the parish houses of the diocese, as aids in emphasizing some features of social conditions, local and general. The secretary is also at work on a plan to teach social service to the children in the Sunday schools of the diocese.

Bishop Anderson lately visited Christ Church, Woodlawn, on a Sunday morning, for the purpose of dedicating the new edifice.

Christ Church, Woodlawn

Among the recent additions to the ornaments of Christ Church is the beautiful mosaic for the tabernacle of the chapel altar. On Saturday, November 23rd, there will be held here, at 8 P. M., a memorial service, attended by the various Masonic bodies to which the late William J. Lefferty, senior warden of the parish, belonged. The Rt. Rev. Arthur L. Williams, D.D., Bishop of Nebraska and formerly rector of the parish, is expected to preach the memorial sermon.

The town of Elmhurst, on the west side of Chicago, has lately been experiencing a gratifying increase in population, which has largely recruited the congregation worshipping in Byrd's Nest chapel, on the Bryan estate. The Rev. G. H. Webster of St. Mark's, Glen Ellyn, is also priest in charge of the Elmhurst chapel, and the work is in a more prosperous and promising condition in both missions than ever before. A large attended meeting of the Elmhurst branch of the Woman's Auxiliary was also attended by a good-sized delegation from Glen Ellyn (twelve miles away), on Tuesday morning, November 12th, when the address of the morning was on "The Awakening Orient." The local branch of the Auxiliary at Trinity Church, Chicago, has also been greatly increased in membership lately, under the leadership of the Rev. J. M. McGann, and a meeting of somewhat unusual numbers was held on the afternoon of Tuesday, November 12th, in the parish house. Trinity's Luncheon Club now serves every day a luncheon to over 100 women from the neighboring offices. There are some ninety persons, also, who attend the Sunday evening suppers in Trinity parish house, which are followed by Evensong in the church.

The Rev. K. O. Crosby, the new director of the Chicago Homes for Boys, is adopting a novel and enterprising plan whereby to deepen interest throughout the diocese in the work of the "Homes." He has compiled a lantern lecture, showing the work done for these 100 or more boys both at the Homes in the city, and at "Camp Hardy" in Michigan, where the boys who are not at work spend the summers. He hopes to have at least every one of his Thursday

evenings, during the fall and winter, occupied by this lecture, in some parish house of the city and suburbs, and he will bring with him some of the boys to sing, the Cathedral choir being largely recruited from the boys who live in the Homes.

The 156th chapter meeting of the Northeastern deanery of the diocese were held at Grace church, Chicago, on Tuesday, November 12th, with a good attendance. It was the annual meeting, and the following officers were elected: Secretary, the Rev. H. J. Spencer; Treasurer, the Rev. W. C. Way; representatives of the deanery on the Law and Order League of Chicago, the Rev. W. S. Pond and the Rev. J. Anastasi; representative on the Illinois Anti-Saloon League, the Rev. E. J. Randall. Dean Pardee appointed the Rev. T. B. Foster chairman of the committee on ecclesiastical topics, for the year, and the Rev. Dr. C. E. Deuel, chairman of the committee on civic topics. The theme of the address and discussion was "The Keeping of Parish Records," and was introduced by the Rev. George Craig Stewart. The meeting also discussed "The World in Chicago," the mammoth missionary exhibit to be held in the Coliseum next May. The address of the day was filled with practical suggestions about card-catalogues, both for parishioners and for one's own reading. The February meeting of the deanery will be held at St. James' church.

The western branch of the American Guild of Organists held their autumnal service and organ recital in St. James' church, on Sunday afternoon, November 17th, the Twenty-Fourth Sunday after Trinity, in place of the regular Evensong. The address of the afternoon was made by the Rev. Dr. J. S. Stone, rector. The programme, both of the vocal and the organ numbers, was a brilliant one, and was very effectively given. The service was widely advertised along the north shore.

On November 13th, over 100 women attended the monthly meeting of the Federation of the Women of the Church of the Redeemer,

the Social Service address of the afternoon being by the new superintendent of the Stock Yards District of the United Charities of Chicago, Mr. Ralph J. Reed. This one office of the United Charities carries a budget of over \$25,000 a year, spending about \$10,000 in food, rent, and fuel, and from \$2,500 to \$3,000 a year in the summer camp. It reaches nearly 7,000 individuals, including those in some 1,750 families, each year. Mr. Reed stated that the first and chief cause of dependency on the part of the poor who apply to the United Charities has been found to be acute illness on the part of the bread-winners. Unemployment, tuberculosis, chronic physical disabilities, come before intemperance and moral deficiency, in the causes enumerated as producing poverty.

Churchmen will learn with interest that Dr. F. E. J. Lloyd, editor of *Lloyd's Clerical Directory* and one of the working force of Grace Church, was elected to the Legislature on the Progressive ticket at the late election.

TERTIUS.

AUXILIARY WORK IN PHILADELPHIA

(Continued from Page 121.)

the lesson, the assistant superintendent read from this book the names of the departed, the school standing. The anthem, "Asleep in Jesus," was sung and appropriate prayers were said by the minister in charge of the parish, the Rev. Joseph H. Earp.

On Sunday, November 17th, the special preacher at the Church of the Holy Apostles was the Bishop of Mexico, the Rt. Rev. Henry D. Aves, D.D., who also addressed the Sunday school in the afternoon. Bishop Aves was the speaker to the Foreign Committee of the Auxiliary on Thursday, the 21st. The Rev. Robert K. Massie, D.D., professor of History and Christian Missions in the Theological Seminary of Virginia, preached at the Memorial Chapel of the Holy Communion of this parish, on the 10th of November.

The Girls' Friendly Society of the diocese is vigorously at work this fall. Among other activities, a series of conferences have been arranged in different sections of Philadelphia. The first, on Wednesday evening, November 13th, was at the Church of St. Jude and the Nativity.

MORNING PRAYER

Let me be faithful, Lord. If any friend
Seeks the poor comfort of my guiding hand,
Or falters to my threshold for relief,
Let me give all his longing may demand.

Let me be fearless, Lord. If any foe
Flings my best idol to the sordid dust,
Or breaks the dream I love the best on earth,
Let me arise, and clothe my soul with trust.

GERTRUDE BROOKE HAMILTON.

HE WHO refuses to be taught loses from life its charm and sacredness. Cease to learn and you will in time starve your powers of admiration, of reverence, of obedience, and all the rest of those delicate faculties which in their union are worship and the very strength of spiritual faith.—George Adam Smith.

Bulgarians in America

BY T. J. L.

THE campaign in southeastern Europe goes on with astonishing results. The world begins to realize that in the Balkan Confederation a new power has arisen and one that must be reckoned with in the future movements of European diplomacy. Who are these Bulgarians that have suddenly come into such prominence and to-day command the attention of the world? Who is Czar Ferdinand, whose rapid and vigorous military achievements awaken memories of the Napoleonic era?

Two years ago last July the daily papers were making much of the announcement that "Ferdinand of Bulgaria was the first of European monarchs to ride in an aeroplane." The monarch has now abundantly demonstrated other claims to attention.

The Bulgarians are a Slavic people, taking their name, strangely enough, from their non-Slavic conquerors who coalesced with the subject race. Ancient Bulgars had a splendid history. Its Czars rivalled the Byzantine emperor. Pope and Patriarch contended for the allegiance of its Church. In 1390 Bulgaria fell before the Turks. Then came five hundred years of grievous oppression, culminating in one of the most frightful and revolting massacres known in recent history. It was in 1876, within the memory of many of my readers. The Turks fell upon this simple peasant people, slaughtering men, women, and children by the thousands. A carnival of death held sway. The fields were drenched with blood.

Christendom was stirred by the appalling cruelty. Gladstone's voice rang out in protest and his famous pamphlet on the Bulgarian Atrocities roused the indignation of the civilized world. To her infinite credit Russia came splendidly to the rescue. Confronted by a situation similar to that of our own country at the outbreak of the Spanish War, the Czar accepted the responsibility. War was declared, a war justified by every instinct of humanity. The outcome was the freedom of Bulgaria, whose people fondly cherish the memory of Alexander their liberator.

The Bulgaria of San Stefano was sufficiently ample to gratify the ambition of the most patriotic, but alas! the "Powers of Europe," with an eye to their own pocket books, had to meddle with the situation. England's inveterate jealousy of Russia entered in, and the treaty of Berlin brought about the unhappy modification which left the Macedonians under the Turkish yoke and prepared the way for the present inevitable conflict.

The Bulgarians are simple, good natured, peaceful, democratic, physically strong and hardy. The national dress of sheep-skin indicates their peasant occupation. Their sufferings have given them a claim on the world's affection.

Christianity came into Bulgaria in the latter half of the ninth century. A sister of King Bogoris was hostage at the Byzantine court, where she embraced the faith, and returning home, sought her brother's conversion. Her efforts were reinforced by Methodius, monk, missionary, and artist, whose painting of the Last Judgment so impressed the monarch that he inquired its meaning and thus opened the way for instruction in the Christian creed. Such is the tradition.

The Bulgarians belong to the Eastern-Orthodox com-

munion. The people are jealous of the autonomy of their national Church. In the eighteenth century it was made subject to the Patriarch of Constantinople, but in 1870 its independence was again recognized under an ex-arch who resides at Constantinople. For some time there was an estrangement between the Bulgarians and the Ecumenical Patriarch. The controversy concerned jurisdiction and not doctrine, and the points at issue have recently been happily settled.

There are about 25,000 Bulgarians in the United States. For the last eight years there has been a steady stream of immigration, centering in Illinois, where the first church was established in 1907. Madison, Venice, and Granite City are centres of Bulgarian population. Some years ago interest was attracted by Ivan Doseff in Chicago. There was much poverty and suffering among his countrymen, and this Bulgar youth undertook to enlist sympathy for his starving people. A graduate of Chicago University, whose foot-ball achievements made him the envy of every school boy, this young man, if press reports be correct, is a typical instance of the capabilities of his nation.

There are about five hundred Bulgarians in Steelton, Pa., a small town in the diocese of Harrisburg, near the see city. A year ago last summer I made a pedestrian trip in Pennsylvania for the purpose of studying congregations of foreign communions, and in the course of my visit I spent a day in this centre of the steel industry. Our great-hearted Bishop of Harrisburg had interested himself in the Bulgarian colony and was present at the cornerstone laying of their church.

Arriving in the little town, where a score of smoke-stacks belch forth soot and flame, I made my way to the pretty brick building that bears the inscription, "Bulgarian Church of St. Blagoveshtenie, September 5, 1909." Walking along Franklin street, I came to the store of Minoff & Dimitroff, with its conspicuous sign in Bulgarian characters. I inquired where I might find the priest, and Mr. Minoff, a splendid specimen of his race, took me to an unpretentious house across the street, where I found the Rev. Theophylacte, who welcomed me and showed me the interior of his church with its beautiful icons and its service books printed in old Slavonic. I met many of his people. One man told me how, coming to this country, he found employment first with the traction company. He saved his earnings and invested in a little store of general merchandise, which he conducts successfully. The people bear a good report among the towns-folk. They are sober and industrious. They have many social organizations among themselves. I found that many of them had made fine progress in acquiring our language. They are thrifty and energetic, and Bishop Darlington's kindly interest had established a warm friendliness on the part of the people for the American Church.

Personally I interpret this whole war situation as the leading of Providence and the fulfilment of prophecies. I am an old-fashioned Churchman, but we old-fashioned believers are receiving a wonderful vindication of our faith in these days. And I confidently believe that God has raised up the Bulgarian people—a nation but of yesterday—to be His chosen instruments in executing judgment on the oppressor and releasing the Christian populations of Turkish Europe from the thrall-
dom of the moslem yoke.



BULGARIAN CONGREGATION WITH THE BISHOP OF HARRISBURG
Laying of Cornerstone, Steelton, Pa.

QUINCY DIOCESAN SYNOD

OPENING at Rock Island with services on November 13th, the Synod of the Diocese of Quincy began an interesting and profitable session. The Bishop of Iowa, preaching at the Choral Eucharist, gave a masterful treatment of the relation of the Church to the great modern movements for the social betterment of the race. The thesis of his discourse was that the Church had ever led the van in every movement for the amelioration of mankind, and that all the philanthropic and humanitarian activities which characterize the present age are by-products of Christianity.

The Bishop's address this year dealt almost wholly with the problems of the diocese and was a frank and stimulating plea for an increased endowment of the episcopate. The subject of diocesan and general missions was also ably discussed by the Bishop in his address. The Bishop expressed his gratification at the fine showing the diocese made this year in their increased offering for general missions. Previous to the year 1908, the diocese had not been able to meet in full its apportionment for general missions, but in that year for the first time the apportionment was met, representing an increase of nearly forty per cent. above what had been accomplished in previous years. In 1910 the apportionment was increased from \$900 to \$1,300, which was again paid in full. In 1911 the apportionment was again increased to \$2,400, and although the diocese was unable to raise the increased amount called for, yet by November 1st, \$1,926 had been sent in by the various parishes and missions. Inasmuch as not one of the dioceses in the Fifth Department paid its full apportionment, Quincy, therefore, with only \$536 lacking to meet the full quota, stands in the front rank, and, indeed, presents the best showing.

A number of important elections came up on the second day. The new Standing Committee is constituted as follows: The Rev. H. Atwood Percival, D.D., the Rev. Granville Hudson Sherwood, the Rev. J. M. D. Davidson, D.D., Mr. H. A. Williamson, Mr. T. B. Martin, and Mr. J. F. Somes. The Rev. C. W. Leffingwell, D.D., LL.D., insisted upon his own retirement. The Synod passed resolutions of regret for his inability to serve longer and gave expression of their appreciation of his twenty-four years of faithful service as a member of the Standing Committee.

The election of deputies to the General Convention resulted as follows: Clerical deputies, the Rev. C. W. Leffingwell, D.D., LL.D., the Rev. Granville H. Sherwood, the Rev. A. G. Musson, the Rev. J. M. D. Davidson, D.D. Lay deputies, Mr. H. A. Williamson, Mr. Thomas A. Brown, Mr. T. B. Martin, and Mr. A. J. Lindstrom. The following were elected as Provisional deputies: The Very Rev. Chapman Simpson Lewis, the Rev. H. Atwood Percival, D.D., the Rev. Francis M. Wilson, Ph.D., and the Rev. J. Thomas Murrish, D.D., Ph.D. The provisional lay deputies are as follows: Mr. A. E. Lamp, Mr. J. C. Paddock, and Mr. W. T. Oliver.

One of the most interesting features of the entire Synod was an enthusiastic and largely attended missionary service held in Trinity Church on the evening of the first day. The Rev. J. M. Dempster Davidson, D.D., General Missionary of the diocese, was the preacher, and he gave an able and interesting account of the work that is being done in the smaller parishes and missions of the diocese and made a strong appeal for more adequate support of the Church's work in the home field.

The Synod will meet next year in the see city.

Immediately after the adjournment of the Synod, a meeting of the General Chapter of the Cathedral Church of St. John was held, at which time the Rev. William O. Cone, rector of the Church of the Good Shepherd, Quincy, was elected to a canonry, and the Rev. Chapman Simpson Lewis, for two years past canon residentiary and vicar of the Cathedral, was elected to the deanship.

BISHOP COADJUTOR ELECTED IN VERMONT

ASPECIAL dispatch to THE LIVING CHURCH states the result of the special convention of the diocese of Vermont held at Burlington, November 13th, to be the election of the Rev. William Farrar Weeks, rector of Trinity Church, Shelburne, in that diocese, President of the Standing Committee, Secretary of the convention, to be Bishop Coadjutor, on the eleventh ballot. Mail delays on the day before going to press have kept back the full report from being received in time for this issue.

The Bishop Coadjutor elect was graduated at Williams College in 1881, taking the degree of B.A., and at the General Theological Seminary in 1884 with the degree of S.T.B. In the same year he was ordained deacon and in the year following priest by Bishop Bissell, and has spent his whole ministry in the diocese, first at Enosburg and Enosburg Falls until 1889, then 1889 to 1904, at Brandon, and since the latter year in his present parish.

AN HISTORIC STRUCTURE ENDANGERED

FANEUIL HALL, Boston, Independence Hall, Philadelphia, and many more places of equal interest, are regarded with affection by all good Americans, especially those of colonial lineage. Were these buildings threatened with destruction indignant protest would rise all over the country. Were funds needed for their preservation, thousands of contributions, large and small, would instantly be forthcoming for the mere asking.

In the little town of Woodbury, nestled among the hills of western Connecticut, is an ancient house which should be a shrine for every loyal member of the Church in this great country. In this house was chosen Samuel Seabury, the first Bishop of the American Church. In its secret room the rector of old St. Paul's Church, hard by, hid from the persecutions of his near neighbors who dragged him from his pulpit and beat him because of his adherence to the Church he loved so well. The house is a large, dignified structure, capable of preservation for many years if immediate steps are taken to put it in thorough repair; easily accessible from the trolley line which passes just at the top of the hill; practically unchanged since the days of its first owner, "Rector" Marshall, except that the tunnel leading from the secret room to the rocks of Orenaug is filled up. The room in which Bishop Seabury was chosen is there, intact. Near the church is the second home of "Rector" Marshall, still owned and occupied by his descendants, and



GLEBE HOUSE, WOODBURY, CONN.

containing many valuable relics of him, including the chair in which have sat all Bishops of Connecticut, and many of the Bishops of other dioceses. The glebe house was purchased by the women of Connecticut and given to the late Bishop Williams, who turned it over to the missionary society of his diocese, to be used as a home for an aged clergyman, as occasion should require.

Now there is a question of raising a fund for the care and preservation of this glebe house, in Woodbury, Connecticut, that this historic landmark may not be allowed to fall into decay. Some have advocated pulling it down and marking the spot by a tablet or other suitable monument, but this does not meet with favor from any who realize the value of so historic a shrine. Others have suggested moving it to higher ground, but this, too, meets with opposition, for it is now in its original place. It is not necessary that it should be removed or torn down. It will stand for many years, with due care, if the Churchmen and Churchwomen of the country will but rise to their opportunity. The Bishop of Connecticut, the Rt. Rev. Chauncey B. Brewster, D.D., the historian of the diocese, the Rev. Samuel Hart, D.D., Dean of Berkeley Divinity School, and others of equal standing, are anxious to have the matter brought to the attention of the members of the Church throughout the country, since every Bishop is a successor, in office, of the first Bishop, Dr. Seabury. Either Bishop Brewster or Dr. Hart will gladly receive any contributions, large or small, for the preservation of the historic glebe house, and will rejoice to see immediate action taken.

America has none too many historic places, and if this cradle of the American Church, as an independent organization, is lost through the neglect of those who should take pride in its preservation, it will be a needless and lasting disgrace.

Reminiscences of Rev. Joshua Kimber

VIII.— MISCELLANEOUS

MRS. KIMBER used often to say that we had missions for breakfast, dinner, and supper, implying that I thought of nothing else. While in a general way that implication might be true, I venture to say that occasionally I had other thoughts and experiences, as some of the following recitals will prove:

In preparing for this paper I have this morning been thinking about an occasion which I certainly considered at that time the supreme moment of my life. Twenty-five years before that, in 1869, Bishop Littlejohn, in the first exercise of the power of conferring Holy Orders, laid his hands upon the head of his first candidate for the diaconate—my own. On the occasion that I speak of, Trinity Sunday, May 20, 1894, the Bishop had been in the previous week celebrating the quarter centenary of his episcopate, and his first official act thereafter was to ordain my son to the diaconate, which I, at least, considered a very remarkable coincidence. One of his largest gatherings of candidates was before him. He had sent me to them before the beginning of the service to arrange them in order of the dates of their admission as candidates. It so happened that the date of my son's papers was the earliest. He and six others were admitted to the diaconate and the Rev. St. Clair Hester was advanced to the priesthood.

I was greatly honored that day by being appointed the preacher for the occasion, and I delivered a sermon under the title of "The Holy Ministry." It so chanced that Archdeacon Hammaršköld heard it delivered, he being in the congregation, and, to my utter surprise, he translated it and sent it to Bishops and other dignitaries of the Swedish Church to declare our position with regard to Holy Orders. I constantly heard about it for a year or more from Sweden. It so happened that I was assigned to present to the Bishop at least four of the six candidates for the diaconate and the one for the priesthood. I had to examine them, by the Bishop's orders, so that I could respond truthfully when I said that I had examined them and believed them properly to be prepared. Called upon unexpectedly and in a very few moments to do this, it occurred to me to pursue what I believe was a wise course. I examined them as to the examinations that they had already passed. The sermon was published by a request signed by all who were that day ordained, and a copy of it is now in my hand at this moment.

I also had the honor and pleasure of presenting my son and preaching the sermon, after he had reached the age of twenty-four, in Trinity church, Seymour, Conn., when the Bishop of Pittsburgh, Dr. Whitehead, acting for the Bishop of Connecticut, who was then invalided and doing no active work, advanced him to the priesthood.

I cannot imagine that any father could feel otherwise than that he had reached the apex of the work of his life when he had presented his son to take up and continue his ministry, although I was favored to continue my active work until last spring.

While I was still a deacon I had an appointment with Bishop Littlejohn at his study in Brooklyn at a certain hour on a certain day; and Buttons, understanding this, showed me immediately into the study, where I found the Bishop greatly excited and in vehement language admonishing one of his presbyters. I even forget who it was at this moment, and never did apprehend what it was about, but on leaving the room the Bishop turned to me. On the spur of the moment, and to relax the strain, I said, "Bishop, you never talked to me like that." Instantly he turned upon me and said, "Humph! You never did anything!" Of course I understood what he meant, but I saw immediately that his expression was susceptible to two meanings. At all events he burst out laughing and we went on with our business.

Before this, when I was a candidate for orders, having been one of the confirmees on a certain day in St. George's church, Flushing, I was invited to dinner with the Bishop at the house of Mr. Isaac Peck, the father of the Rev. Isaac Peck. Neither the father nor his wife nor his son is now living. It was the only time that I ever knew Bishop Horatio Potter to tell a funny story.

He said that he had just been journeying up the east bank

of the Hudson river, stopping for Confirmation each day at adjoining parishes. When he reached Poughkeepsie he saw a woman at the rail waiting for Confirmation, whose face he was sure he recognized and was somewhat familiar with. He was also certain that she had been confirmed within the week at another place. The Bishop whispered to her to remain after service, and he said, "My dear madam, what do you mean by coming for Confirmation? I am sure I confirmed you on Monday at such a place. Did I not?" She said, "You certainly did. I have been following you up the river and have been confirmed every day this week." He, astonished, said, "Why did you do that?" Whereupon she replied, "Because I heard it was good for rheumatism."

While I was a candidate for orders, one of the Rev. Dr. John Carpenter Smith's classmates in the seminary, whom he had not seen in many years, came to visit him. When he told me of his coming he was very enthusiastic about it and said that he had heard that his classmate had come to be a great preacher. He appeared in St. George's, Flushing, and when I saw Dr. Smith the next day, he asked me how I liked that sermon. I replied, "It was glorious. It was grand." He said, "I always did like it." "What do you mean?" I asked; "you never heard him preach it before, from what you have told me." He stepped to one of his book-cases, took down a book—I think it was called *The English Pulpit*—and showed me the sermon *verbatim*. It proved to be from Canon Melvill, of St. Paul's Cathedral, London, and as I afterwards learned, was known as his sermon on Heaven. Dr. Smith's classmate had copied it out. I suppose that it never occurred to him that anyone in the congregation would recognize it.

During the days of domestic and foreign committees, Dr. Twing and I went to a delegate meeting in Rochester and the Rev. Dr. Anstice, who was chairman of the local committee, had advised us to go to a hotel for the night, as we arrived late. Dr. Twing immediately began to talk to the proprietor and they kept it up, as people say, "till all hours of the night." I went to bed and to sleep. In the morning the Rev. Dr. Anstice called to introduce us where we were to be entertained and asked the proprietor for his bill. "Oh!" he said, "there is no bill. The old man paid it last night with guff."

Among those who used to come to our office in the long ago whenever they reached New York was the Bishop of Louisiana, the Rt. Rev. Dr. J. P. B. Wilmer. He with his own lips told me two stories, the first of which is certainly now historical, and I do not know that anyone else could record it.

He said that he was going up in the elevator in Mr. A. T. Stewart's store, with him, and introducing himself, said, "I very much want to see you; can you spare me a few moments?" Mr. Stewart said, "Not well in business hours, Bishop, but it would give me great pleasure to have you at dinner to-night."

The Bishop went to dinner and said to Mr. Stewart that he had heard he was building a large and beautiful church at Garden City and he was moved to inquire what he proposed to do with it. Mr. Stewart said that it was a church for everybody in Garden City, and therefore he was going to have it a union church that any minister could preach in, and he was going to give it in general charge of the Rev. Dr. Newman, who at that time was Grant's pastor in a church near the Grand Central depot. The Bishop showed him that when Dr. Newman passed away there would be no one responsible for the building, and it really would belong to nobody. He urged him to send for Bishop Littlejohn and give it to the diocese of Long Island for a Cathedral church, with an endowment. That gave Mr. Stewart quite a new idea, which he adopted before his death and his purposes were carried out, endowment and all, by Mrs. Stewart and Judge Hilton. It was always an open question, never I believe positively decided, whether Mr. Stewart was finally interred there, for his remains had been stolen from the churchyard of St. Mark's-in-the-Bowery, but the general opinion is that they were recovered and so interred. One not now living told me that hearing a great railroad excitement in the middle of the night, when no night trains were usually run, he rose and looked out of the window and saw a gang of workmen (there were masons and laborers

in the party it is thought) with a coffin come to the Cathedral. After an hour or two they returned on the train. At all events everything was put back in good order in the morning. This seems to be pretty good evidence.

The Bishop told me on another occasion that he was going up the Mississippi river on a steamboat, when a party of young Methodist preachers, evidently with the idea of guying him, asked him a number of ridiculous questions. One remark was when they had found out he was the Bishop of Louisiana: "Oh, your Church is only a small affair; why don't you come in and be a Bishop with us, the great Methodist Episcopal Church South?" The Bishop replied that he remembered the time when the number of names in the Christian Church altogether was only 120, that numbers were not everything. "Well," was the rejoinder, "what good is your Church anyhow?" The Bishop said, "I will illustrate. Come down on the lower deck with me." Over the boiler on the high pressure boat with open machinery he called attention to the "governor" and said, "What is that little thing?" The spokesman of the party said, "Why, don't you know, Bishop? That is the 'governor'; if anything should happen to that, that big boiler would burst, and we should all go up to heaven together. Don't you know that that regulates the whole machinery?" "Ah," said the Bishop, pointing his finger, "that is the Episcopal Church." It seems as if the party must have been much disconcerted.

I was once riding with Bishop Odenheimer to meet an appointment, when, knowing that I had been a member of the Society of Friends originally, he told me of an old Friend who had come to him somewhat recently and said, "Bishop, I don't believe in water baptism." He said to him, "That is where you and I are alike. I do not either. Water baptism was John's baptism. He himself said, 'I indeed baptize you with water—but He that cometh after me shall baptize you—with the Holy Ghost.' That is the kind of baptism that we believe in." The old Friend said, "Why I believe in the baptism of the spirit," and it seemed on the face of it that they entirely agreed; but the Bishop went on to show him that water and the Holy Ghost were both necessary elements in Christian Baptism.

I was present when Bishop C. M. Williams was consecrated in St. John chapel, New York City, and it was the first consecration that I had ever witnessed. He did not return to China immediately, but at the urgency of the Foreign Committee (he was so retiring in disposition that he had to be urged to do anything which involved publicity), he attended the first Lambeth Conference. When he came back, he brought some English goods with him to take to China, which the customs house took possession of and held till he sailed again. These were delivered to him on the Pacific Mail steamer at the foot of Canal street. I went to see him off, having already joined the Foreign Committee's staff. When the customs house officer reported to him that the goods were on board in bond, and that he would have nothing to do with them until he reached his final port, the Bishop wanted to pay him for his trouble and said, "Do I not owe you something?" He immediately replied, not realizing the circumstances, "No, we are not allowed to take any fees, but if you have some good whiskey in your stateroom I will go in there with you." The Bishop was horrified and made an apology to the man by explaining that he was a minister and a total abstainer, whereupon Mr. Customs Officer was much abashed. The whole thing was certainly very amusing.

I was very well acquainted with Bishop Clarkson. He was present once at a gathering of the clergy in the Sunday-school room of Grace church, Jamaica, L. I., and he kept us in a roar of laughter most of the time baiting Bishop Littlejohn. He was continually talking about Bishop Littlejohn's "pocket-piece of a diocese" and comparing his own missionary jurisdiction to all out of doors. It appears that the Domestic Committee at one time arranged for their clerical members to spend their summer vacations in the different missionary districts. Dr. Littlejohn, then rector of Holy Trinity Church, Brooklyn, was assigned to Nebraska. Bishop Clarkson made the most of it, and by posters ahead announced that the well-known rector of Holy Trinity Church, Brooklyn, would preach in this school house, or in some other building in this or that town, at a given date. Crowds followed everywhere. As the

boys would state it, "He worked Dr. Littlejohn for all he was worth"; and the Doctor did not find it much of a vacation by the time he reached home. On a certain evening they reached a small school house which was packed and surrounded outside by the congregation. It was found impossible for the Bishop of Nebraska and Dr. Littlejohn to enter by the doors, and the janitor put a step-ladder up to one of the rear windows. Having robed under a tree, they entered by the window, which was close to the table on the platform. Dr. Littlejohn preached as usual, and when the service was over, a big, husky woodsman pushed his way by sheer force through the crowd until he reached the preacher. Putting out his big hand he grasped Dr. Littlejohn's with the words, "Put it there, stranger. They tell me your name is Demijohn, and I believe a demijohn is a half a john, but you can hang me if I don't think you are a whole John."

One other story about the Bishop of Nebraska—or his daughter rather. It appears that he was visiting Bishop Whipple at Faribault, when the Bishop's daughter took Miss Clarkson about and showed her the fine church building, also the schools, all of which are really remarkable, from my own knowledge, and said to her, "Why don't your father get all these things in Nebraska like my father has here?" Quick as a flash Miss Clarkson replied, "Why, my father cannot cry in the pulpit."

I was present when a very amusing incident happened in Philadelphia at the time of one of the General Conventions, when the Rev. Dr. Jacob S. Shipman of Christ Church was one of the deputies from New York. The discussion in the afternoon was one on the Proper Lessons, when Dr. Shipman got up and in a very fervent speech begged that the chapter about Balaam and his ass might be omitted. He gave as his reason that all the celebrated Jewish commentators, as well as several Christian writers, whom he named, had without hesitation declared that the whole account was an allegory, and that as read in the Lesson it seemed to be the record of an historical fact, and he or other clergymen were powerless to explain at that place in the service. He was almost vehement in his argument.

I was "chumming" with the Doctor during the whole convention, and when we got back to the Lafayette Hotel, where we were stopping, and had had our dinner, we were sitting in the smoking room and the Doctor got back to his subject and extensively reviewed his argument. While we were talking about it with several others, the Rev. Mr. McAllister of Christ Church, Elizabeth, N. J., came in and listened awhile, when he broke out, "Why, Dr. Shipman, it does not seem to me that you know the difference between a she-ass and a nightmare." We all supposed that the utterance was rather accidental than otherwise. However, Dr. Shipman said, "Let us go around to the other hotels and tell the boys about it." And at each place we went Mr. McAllister had been ahead of us and told his own joke.

In closing these papers, there is one other matter that I ought to speak of. When Bishop Cummins, who was so renowned as a preacher, began the Reformed Episcopal Church, although he had many personal friends on the Foreign Committee, Low Church as it was reputed to be, not one member went with him, but all remained faithful. It was generally understood among them at the time that as they represented the whole Church it was incumbent upon them not to enter into any argument on the subject expressing views which might not be acceptable to others, but that their part was a dignified silence; and this was observed by every member, clerical and lay. I think it is important to put this fact on record as *telling*, upon a time when the whole Church from the Atlantic to the Pacific was deeply shaken by the excitement which prevailed. I think this went so far that it may be exemplified by a story which I have only heard, but which I suppose to be true.

Bishop Horatio Potter, meeting the rector of the First Reformed Episcopal Church in the street—Mr. Sabine—was accosted, "Why Bishop, I have not heard that you have deposed me yet." The Bishop replied, "No, it will be easier for you to come back when you get ready."

[THE END.]

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

WORK OF THE FIELD SECRETARY OF THE SOCIAL SERVICE COMMISSION

SINCE the meeting of the Executive Committee of the General Social Service Commission, in September, the new offices of the commission have been opened in the Church Missions House, New York, and the work is satisfactorily getting under way. The correspondence is growing, and there is evidence of a live interest in the work in various quarters. During the month of October 820 letters were sent out from the offices of the commission and 174 received.

Besides attending the Missionary Councils at Providence and Charlotte, and addressing the students at the Episcopal Theological School in Cambridge, the Field Secretary, the Rev. F. M. Crouch, has made addresses on the work of the commission to the Woman's Auxiliary of St. Ann's parish, New York, to the United Men's Clubs of Brooklyn at St. Matthew's Church, Brooklyn, and has preached at the Church of the Incarnation, Brooklyn. He has also a number of engagements booked ahead, including dates to speak at the various seminaries in accordance with the policy already outlined: at Philadelphia Divinity School on November 26th; at the Western Theological Seminary in Chicago on December 5th; at Nashotah on December 12th; and at the Payne Divinity School, Petersburg, Va., during the week of November 10th. The Field Secretary has also been invited to present the commission's work in sermons at Hagerstown, Md., at Worcester, Mass., and at Memphis.

SYNDICALISM IN FRANCE

The French Confederation General du Travail at Havre had only four questions in its formal agenda, as arranged by previous instructions from the unions. These were: (1) "The English week" (eight-hour day, etc.); (2) Anti-militarism; (3) Working-class pensions; (4) High cost of living. But as it turned out, the debate, which has since excited the interest of the French people more than any other, came on a question not in the programme. It was, in effect, whether the unions should join hands with the French Socialist party (or parties), to which, on a vote, an entire day of the congress was accorded. The vote, which came on a reaffirmation of the principles of "syndicalism," was 1,057 to 85, with 11 absentations. Clauses of the resolution ran: "Syndicalism aims at the coördination of the workers' efforts, the improvement of the welfare of the workers by the realization of immediate ameliorations such as reduction of the hours of labor, increase of wages, etc." "As concerns the organizations, the congress declares that, in order that 'syndicalism' shall attain its maximum effect, economic action ought to be directed directly against the employing class, the confederated organizations not having, as syndical groups, to occupy themselves with parties or sects which, otherwise, may pursue, in full liberty, the social transformation." According to the *American Federationists*, the shafts directed by the union delegates at the Guedists, as the Marxists are called in France, were many and at times fierce. "Making trade unionism their trailer," said one speaker, "is to accept disaggregation and resignation." The miners' chief spokesman expressed a preference to see the unions moving in accord with the co-operative associations rather than with the Socialists. Another speaker asserted that had not the Socialist deputies in Parliament been absorbed in a purely political question, they might have been of service in the maritime strike. The general organizer said that of all employers in France, the State was the stiffest. Others referred to the fact that whereas at the congress of the C. G. T. one mingled with the wage-workers, it was not so at Socialist conventions. The secretary declared the question to be the most important of the congress. Since the Havre congress the old-time Socialist newspaper organs of France have shown their deep disappointment at the vote of the delegates against permitting an association with their party.

MOVING PICTURES IN SCHOOLS

This is what the superintendent of schools in San Francisco strongly recommends—moving pictures in schools for class instruction, and my wonder is that this admirable means of instilling ideals has been used so little in the public schools. Such a plan would be most helpful in geography. Surely scenery, the occupations of people, the appearance of cities, could be taught through moving pictures a great deal better than by books. History is another branch where pictures would be extremely useful. What is now a wearisome task to the young would thus be transformed to a pleasure. Great historic scenes could be forever fixed in the memory if they were exhibited by films. The possibilities of the device are almost limitless, and the conservatism which prevents its introduction in the schools is unpardonable. In a recent letter, Superintendent Roncovieri writes:

"I have personally taken the matter up with some of the large theatres and have assurances that they will give educational films on one afternoon of each week. The selection of the pictures and the incidental expenses and other details must be arranged by the Board of Education. The owners of the theatres have expressed a willingness to permit the use of their theatres free of charge. They will be satisfied with the advertisement that they will get from the visit to their theatre of thousands of school children. This is the only way for the present, that we can handle the matter. The plan is to send the children of one or more schools each week to these theatres."

"BURBANKING THE HUMAN RACE"

Concerning the many comments which have been made upon this recently coined phrase, in connection with the science of eugenics, President David Starr Jordan of Stanford University has said in an authorized interview: "The value of eugenic study is in the diffusion of sound ideals of life and parenthood. Government can do something by refusing parenthood to those who cannot care for themselves because of evil mindedness, disease, and vice, but legislation must be undertaken very cautiously, giving the individual the benefit of all doubt. Government should not go beyond public opinion, which in turn should be controlled by science."

THE SUNDAY EVENING meetings for men which last year were so successful a feature in Trinity parish, Columbus, are to be continued this year on what is practically a city basis. They are to be in charge of an advisory committee composed of representative men of the city, with the chairmanship in the hands of a Churchman. These meetings afford a general platform for the frank and free discussion of vital subjects, for the promotion of good will and a better understanding among men who differ, "as a first step toward a solution of our present-day problems." No vote is taken on any subject or decision reached at these meetings.

In the opinion of the rector, the Rev. Theodore Irving Reese, apart from the public good these meetings accomplish indirectly, they put from one to two hundred men into the evening service. A majority of these men are non-churchgoers and many of them have not been attending any church for years.

THE QUESTION whether an attempt to compel an employer to adopt or change some system in his method of employment or work is a justification for a strike has seldom been raised. In *Minasian vs. Osborne*, a recent Massachusetts case, a labor union is held to have a right to strike against the recognition in a shop of a system of piece-work which allows workers to employ helpers, the effect of which is, in times of slack work, to deprive those not employing helpers of continuous work, although success may result in throwing out of employment those who have been employed merely at will as helpers, and thus injure the employer.

"RURAL RECREATION" is the subject to which *The Playground* for November addresses itself. Among the subjects treated are: Recreational Sources of a Rural Community; Athletics for Country Districts; Farm Demonstration Work and County School Affairs in Virginia; Corn Clubs; The Organizer of Rural Recreation; Health and Recreation Surveys.

IT IS NEARLY fifty years since the first public comfort station was opened in America, but it has not been until the last few years that a full realization of the value of these public toilets impressed itself upon city authorities.

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.

A CORRECTION

To the Editor of *The Living Church*:

IN view of recent radical changes in the teaching and ritual of St. James' Church, Brooklyn, and because the statement has appeared in print that I am still officially connected with the parish, will you kindly permit me to say that such statement is incorrect?

I withdrew as *rector emeritus* about a year ago, after deciding to live abroad, and (so far as I know) before these changes were even contemplated.

Yours with respect,
London, England, November 1, 1912. GEO. THOS. DOWLING.

PROGRESS IN HAWAII

To the Editor of *The Living Church*:

SELDOM does it seem wise to correct errors in magazines and newspapers; one, however, in an article in your issue of October 5th, entitled "On the Island of Oahu," will give a wrong impression unless corrected.

Speaking of the kukui trees, the words which read "from which the natives get their light" should be "from which the natives *got* their light," referring to the customs of the old-time Hawaiians.

No one, however poor, uses the oil from the kukui trees now; rather would a native family, at the present time, be found sitting about on the ground in the evening, without any light, singing in their musical voices to the accompaniment of the ukelele. But it is necessary to go quite away from the towns to see much of primitive life on the Hawaiian Islands.

Tourists are surprised at the up-to-date appearance of many things in the little city of Honolulu. The street car service is fully equal to that of any town of its size on the mainland, fine buildings of concrete are not uncommon in the business part of town, and many are the beautiful homes of which Honolulu can boast.

Speaking of lights, it is a singular fact that electricity was used here for the purpose of lighting houses and streets long before gas was manufactured on Oahu.

Really to know these islands, that have advanced to civilization by a hot-house process in less than a hundred years, one must come and see.

Sincerely yours,
Honolulu, October 29. ABBY STUART MARSH.

"NOW I LAY ME DOWN TO SLEEP"

To the Editor of *The Living Church*:

ACALIFORNIAN has entered a protest against this childish prayer. Maybe Westerners stand less in need of simple and homely things than those of us who dwell east of the Father of Waters, but I dislike to believe so. The first prayer that was ever taught me was "Now I lay me." And to me it was not a flippant prayer nor a meaningless one. As a tiny child I felt that when I had commended my soul, waking or sleeping, in this world or the next, to my Heavenly Father, I had the right to enter dreamland without further responsibilities. Beautiful as "Our Father" is, it was couched in language which I was then too small to comprehend; and when one's mind is unable to grasp the meaning of the prayer one utters, one is likely to lose not only the sense of the whole, but the comfort therein stored. As to the "dying" portion of the little prayer, to which the California correspondent so seriously objects, I cannot see that it is at all a horrible thought. We must all die at one time or another; also, we must try to live in such a manner that dying holds little of dread, nothing of terror. Dying, in itself, scientists tell us, is neither complicated nor painful; the mere separation of the body and the soul is the work of a moment; it is the condition of the soul which is to be considered. We are taught that angels guide us on our way; and we must know that the Eye of Love which has been upon us during the whole of our earthly sojourn can scarcely desert us once we leave the shelter of the body. We pass to Paradise—which, by the way, is neither a place of torment nor a place of vague indistinctness. It is a place of beauty to those who can see true beauty and who are accustomed or inclined to labor for the increase of it. It is a place of progress and industry and untiring endeavor. Very frequently I believe that everything that has life has a spirit (not a soul—there is a difference) which passes to Paradise along with

the souls of the dead. Must the lives of all the animals and birds go for naught? But I digress.

I am wondering why the thought of death and dying should be so persistently kept from children. Many children die. Are they less welcomed, less desired in Paradise, than are the older people? When has Christ taught that He would not welcome a little child in Paradise? When has He declared that He will not care for a little child who needs Him? When has God said that a little child's earthly career is more important than anything else, and that it is wrong to speak to a child of death? Death is not the most terrible thing that can happen to a child; it may be the most terrible thing that a parent has to endure, but for the little one who has gone beyond, it means light and love and all things tender and true; the little one at rest escapes the perplexities of youth, the problems of middle-age, the rigors of declining years; there is no body to hamper, no disillusionments, no earthly anguish; we believe that the little one grows in grace and in strength, and we should live so as to be worthy of the company of that child in Paradise.

Again, either in childhood or when we reach man's estate, we should live so that we are not afraid to die. God will take care of us, even as He will mercifully take care of those we must leave behind. It is a way He has.

Let us not teach our children to regard death with fear and trembling or as something fraught with terror and alarm and darkness and torture and agony. Let us teach them that if death comes, it is only that they are to be nearer the Blessed Lord, where they can speak with Him and have all questions answered and all perplexities cleared away. It seems to me that there could be no desire in life quite so paramount as the desire to kneel at Christ's feet and hold converse with Him; as though one word from Him would be sufficient radiance to light the way for a thousand years. It seems to me that this is *love*. And to whom is it more important to teach love than the children? So let the childish prayer stand—there is none more beautiful, more trusting, more sweet:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

As one of my little friends once said, "Father and mother are asleep all through the night, but God is always awake; He will take care of me if I ask Him to." And I think it pleases God to be asked, especially by a little child. My own boy once said to me just before going into the operating room, "Mother, you will stay *all the time*, won't you?—even when I am under the anaesthetic?" I would have staid anyhow. So with God—He will always watch anyhow; but does it not seem that He will stand a little closer, that His arm will be a little tenderer, if a child asks?

Milwaukee, Nov. 12, 1912. LILLA B. N. WESTON.

To the Editor of *The Living Church*:

IN the time-honored "Now I lay me," why object to the simple and natural "If I should die"? I think children have not at all that morbid horror of death which I fear some older ones possess. And is it not better to learn early about death than to have the subject hushed up and then suddenly, when older, have it brought violently to the attention, perhaps by a personal loss? Like the loss of belief in Santa Claus, the later it comes, the harder for the child. (Indeed I know a mother whose son told her that he supposed he would find out the same about God later on, because he had discovered that Santa Claus was not real!)

If we are objecting, why not object to the line in the Prayer Book, "Make us ever mindful of the time when we shall lie down in the dust"? Indeed that way of expressing death fails signally to express to me the Christian view, seeing our bodies which lie in the dust are not the true "we."

My children know of and freely speak of death and "God's Heaven" although they do not use the "Now I lay me," but say instead, "Jesus, Tender Shepherd hear me." The younger, until lately, used only the first verse for her prayer. That seems simple enough, but I do not feel at all sure they comprehend it; but they are very young.

How much, by the way, one hears of "Now I lay me," and how little of its correlative, "Now I wake and see the light." I hope it is not that our children do not say morning prayers; though I did have a tiny Sunday school scholar who said her father wouldn't let her; "once a day was enough!"

Some one tell me the best way to teach children reverence!
Sincerely,
Butler, N. J., November 10th. MARY MCE. EHRHARD.

To the Editor of *The Living Church*:

THE objection of a correspondent in your columns under date of October 25th, to a line in the time-honored prayer, "If I should die before I wake," is surprising to me. He says, "It is like the hanging of a death's head over a cradle to rush a child to sleep with the suggestion that he is going to die." Well, isn't he going to die? And isn't he going to die as a child—a child of

God? Your correspondent says: "Many persons keep on using the prayer which, indeed, becomes appropriate in later years when it is natural and needful to think of dying." But why is it more natural or more needful to think of dying at eighty than at eight? Before the eternal realities, time is not an element. As a matter of fact most persons do die in childhood. Is it not rather the Christian view that since the first Easter, death to the follower of Christ is not what death is to the unbeliever? And if we and our children find the motion of death still repellent and abhorrent, is not the fault really with our own weakness of faith? Do we not need to teach these children of ours more movingly the Communion of Saints, and that our dead, as John Keble says, are out of our sight truly but *only just* out of it?

By the thoughtless talk of an ignorant nurse a child may have put into his heart, fear of a little spider. It is a pity to have him grow up so. Your correspondent admits that "millions" of little children go to sleep every night with this prayer on their lips. Yes, and I have faith to believe they do it with no fear in their hearts. Why should there be? If they are old enough to pray, they are old enough to believe. There's no "Death's head over the cradle," unless we children of a larger growth hang it there. Yet there is something I cannot believe. I cannot believe that for this old prayer of our affections, the age we live in is about to proffer us any marked improvement.

LOUIS A. ARTHUR.

Grand Island, Neb., November 11, 1912.

To the Editor of *The Living Church*:

MAY I offer the following, which I have used as a substitute for the old prayer-hymn?

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
When in the morning light I wake,
Lead Thou my feet that I may take
The path of love, for Jesus, sake. Amen.

Some years ago I saw this verse in a Church paper, and have used and recommended it ever since.

H. C. CARROLL.

Ross, California, November 11, 1912.

"EVANGELICAL CATHOLIC"

To the Editor of *The Living Church*:

I WISH to thank Dr. Egar for his eirenicon. The creeds of the Church were forged by the hammers of her opponents on the anvil of the Church's truth. So I believe that the name of any particular branch of the Catholic Church has been similarly hammered into change. That which her opponents have marked out for their denial, the Church has affirmatively emphasized.

So with the name Protestant Episcopal. It was formulated to meet the particular opponents of the Church in an age of bitter controversy. Now the opposition has shifted. It is no longer so desirable to emphasize that the Church is Protestant as it is to affirm that she is Evangelical. It is not so important to affirm that she has the one mark of Catholicity (Episcopacy) as that she has all the marks of Catholicity.

It is true that the word Evangelical has among Lutherans a narrow significance, just as the word Catholic has come to have a narrow meaning by being popularly a synonym for Romanist. It would seem to be the mission of the Church to hoist both of these names out of the confines into which they have fallen, and to set them on a hill as a beacon light to the world.

The objection to the present name is that it is partisan and narrow. The quest should be for a name that is comprehensive and illuminating. The Church has her two viewpoints, emphasized in her ordination offices, an adherence to the unity of the whole Church without departing from a scriptural interpretation.

One party is afraid of the word "Catholic," not because of its true meaning, but because of its perverted meaning as used for partisan purposes both within the Church and without. They will never accept the word "Catholic" without some qualifying adjective which shall assert its agreement with the best there was in the Reformation. They are honestly more afraid of the perversions of Catholicity than they are of its departure from Evangelical truth.

The name American Catholic has, so far as I know, no precedent in the nomenclature of portions of the Catholic Church. It is aimed at the Roman Church by those who resent the arrogance of her claims, but the name says nothing of her difference from that body, except to substitute the somewhat indefinite term "American" (which religiously means nothing or everything) for the very definite word "Roman," which stands for imperialistic standards. But a name that is aimed at only one of our opponents is one-sided. We have an equally large and disintegrating body of Protestants who deny that we are Evangelical, and among whom the Church has at present a much more hopeful mission than she has with the Roman Church. Why should our name not include an assertion that we are as loyal to Holy Scripture as they claim to be, while we are as true to the holy Catholic Church as any branch of that historic body?

I am thoroughly convinced that one wing of the Church cannot rename the Church without the cordial assent of the other wing. If the resolution at the last General Convention had passed by a considerable majority, there were a large number of those who voted for

the name on its merits, who would have voted to reconsider because they would not be willing to coerce a large and conscientious minority.

The name of the Church must be such that she will proclaim in the shortest phrase her true position. I can think of no happier combination of words which ought to satisfy all parties in the Church and which ought to hurt nobody's emphasis of truth than the term "Evangelical Catholic," or, perhaps better, "Catholic Evangelical."

Each term has suffered some perversion, but each has a broad significance, and places the emphasis on the two points in which the adversaries would gainsay us.

Let us meet the present need with a present name, rather than merely satisfy our somewhat over-developed fondness for archaeological research. The world wants to know where the Church stands to-day. The name suggested tells it tersely and forcibly.

Minneapolis, November 14.

IRVING P. JOHNSON.

SUCCESSORS AND PREDECESSORS

To the Editor of *The Living Church*:

FROM the item in *THE LIVING CHURCH* relative to the resignation of Bishop Wells of Spokane, it would appear that he is to resign and that at his resignation his "predecessor" is to be selected (L. C., Nov. 16, p. 99). Now while it is true that he has had no predecessor, he being the first Missionary Bishop of Spokane, why select his predecessor at this time, unless it be that his predecessor is to act in capacity of successor? The words "predecessor" and "successor" are not usually synonymous terms, but in this connection it would seem that they are so used, that is, his predecessor is to be his successor. But as he never had a predecessor, the question arises, can he have a successor, and if he has a successor, will that successor be the predecessor who is to be chosen at the time of his resignation? Moreover, if we establish the precedent of selecting a predecessor in lieu of a successor, and subsequent to the death or resignation of the predecessor selected as a successor, are we not thereby endangering the orderly succession of the episcopate?

With kindest regards,

Yours very truly,

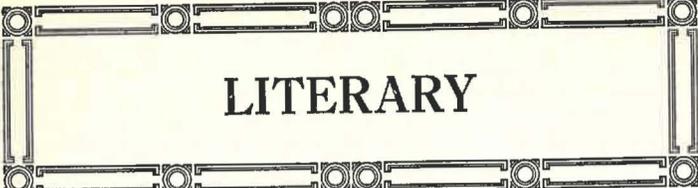
Milwaukee, November 15.

HERBERT N. LAFLIN.

[Our correspondent's letter would seem to indicate that the higher criticism of *THE LIVING CHURCH* is proceeding with leaps and bounds. Possibly the redactor, in compiling the alleged words of the Bishop of Spokane, may have made one of those careless blunders for which redactors are so justly famous. Possibly, however, it may have been argued: (a) A Bishop is father to his flock. (b) The father is predecessor to the child. (c) Yet we have it on good authority that "the child is father to the man." (d) Ergo, if *child* is synonymous with *successor*, and *father* with *predecessor*, it follows that "the *successor* is *predecessor* of the man," including, presumably the Bishop. Hence, to choose a *successor* is to choose a *predecessor*, and the alleged statement of the Bishop of Spokane is seen to be quite accurate. The only question remaining to be solved is: Where will the Bishop's successor *predecade* him to? If he *predecades* in the right direction, Bishop Wells will, no doubt, be glad to follow; in which event, will not both *succeed*? And if so, will they not mutually be *successors* of the other, simultaneously with the process of *predecading*?

All of which problems would seem to indicate that the interpretation of the English language is not so easy as it looks!—
EDITOR L. C.]

THERE IS SOMETHING for us all in Christianity which is better than a great truth, better than power, better even than new life. That something is a Person, Jesus Christ. In Christ, to be sure, are truth, and power, and Life; but He is more and better than all these. We value our dearest friends more than we do the best truths or gifts or blessings that they ever bring to us. It is their own warm, loving, personal selves that are dear to us; and alongside of this all else that comes to us through them sings into insignificance. So Christ is Christianity's richest meaning to us. A man who had found wonderful blessing in his Christian life was thinking prayerfully about his responsibility for sharing this with others. He saw that he had been—as is every Christian—entrusted with a great stewardship. Then it came to him just what his stewardship was, after all: not a message, not a truth, not a power, not even abstract Life; but a Person. God is entrusting to our stewardship a Person, His only Son Jesus Christ. We may literally share with others this Person, our Christ. For there is nothing else but Himself that is eternally worth sharing. Indeed, there is no such thing as spiritual power in the abstract; no such thing as Life as merely an eternal vital force. Only the person Jesus Christ is Life and spiritual power. That is why we must be literally of His body if we would have power and Life. And we can share Him with others only as we let Him live out His own personal life in us. How it simplifies all things to rest down in the Person of Christ; to know Him as our warm, radiant, loving Friend; to live in Him and rejoice that He lives in us; to let Him touch and bless others through us, and give Himself through us to them. Our gospel and our stewardship is a Person, even Jesus.—*Sunday School Times.*



LITERARY

BIOGRAPHY

The Soldier-Bishop, Ellison Capers. By the Rev. Walter B. Capers, President of Columbia Institute. New York: Neale Publishing Co.

This life of the Rt. Rev. Ellison Capers, D.D., late Bishop of South Carolina, written by his son, is an intensely interesting story of the life of a man who held a unique place in the history of the Church which he served and the state which he served with an equally conspicuous devotion. We read in these pages the story not only of a man, but of a people; a man who was a type and ideal of the people whose history is epitomized in his life. "Capers is a type of Southern chivalry," Bishop Potter once said of him.

In the account of the early years of Ellison Capers we have a picture of the life of the South before the War, the life of cultured and carefree happiness in a southern city or under the spreading live oaks of a sea-coast plantation. It was amidst these surroundings that there came into his life a love which was to be, next to his faith in God, its greatest influence, the love for her who as maiden, wife, and mother was always his happiness and concern, and yet whose love for him was so unselfish that she was ready to give him up to the service first of his state, and afterwards of his Church. Thoughts of her in the midst of his activities and his honors never left him. One of the most characteristic stories in this volume is that when accepting his election as Chancellor of the University of the South, he said, "Gentlemen of the Board of Trustees, this is the greatest honor that has come to me save one—and that was the day my wife agreed to accept me as her husband."

Into this happy love and life came the summons to war. He thought it a sacred duty to take arms in defense of his native state in a cause which he considered—and he never changed his mind—a right and just cause. It was after many years, when he was Bishop, that he said, at a banquet during the General Convention in San Francisco, "Gentlemen of California, how I do wish you could all know and feel truly, how devoutly, how self-sacrificingly we believed in South Carolina we were on the right side." The pictures of life in camp and on the battlefield which this volume gives us are vivid and interesting. Ellison Capers served the Confederacy with bravery and distinction. He saw service in some of the most important campaigns, and fought in some of the bloodiest and most decisive battles of the Civil War. His comments upon the famous leaders of the Confederacy and their plans, quoted in this volume from the journal which he kept, are interesting and valuable. He rose to the rank of Brigadier-General.

Into the gloom of defeat he went with his people. But in the trying times which followed the war he never despaired, and set himself bravely to help his people to build a new civilization upon the ruins of the old. For two years he was secretary of state of South Carolina, a position which he resigned to enter the ministry of the Church.

In his faithful ministrations as a parish priest we see many pictures of the life of the people among whom he ministered as they struggled back to prosperity and happiness again. Dr. Capers did a conspicuous service for the church, as he had done for the state in war and peace, and again he received his reward. He was elected and consecrated Bishop of South Carolina, with the joy and approbation of persons of every creed and every rank in society. His was the hard task to bring into unity a diocese which had been torn asunder in a previous episcopate over a vexed and puzzling problem. This task, by love, by a beautiful humility, he accomplished, and he gathered to himself the loyalty of all men within and without the Church. That he was the most distinguished and beloved citizen of his state, the public and private testimonials quoted in this volume abundantly testify. Mr. Capers' life of his father is a valuable contribution to the history of the American Church. Telling the story of one so near and dear to him, he has written in no strain of exaggerated eulogy, but with remarkable self-restraint.

There is hardly another who knew Bishop Capers who, in writing of him, could so have refrained from "adding praise to praise." Chief in war and peace among a people who were passing through remarkable vicissitudes of fortune, this life of Bishop Capers is a contribution not only to ecclesiastical history, but to general history as well. The author, the Rev. Walter B. Capers, has told the story of a fine life, finely. H. J. MIKELL.

RELIGIOUS

The Holy Christian Church from its remote origins to the present day. By R. M. Johnson. Boston: Houghton, Mifflin Co.

This well-written and interesting volume is an excellent summary of all the half-baked and well-baked heresies, theological,

critical, and historical, of the past fifty years. The author writes with a really charming assumption of omniscience; and naively assumes the truth, without the slightest feeling of the necessity of proving his statements, of every radical, negative, and atheistic objection to the claims of the Holy Christian Church that we recall ever having been made against her. It is the same sort of fantastic misinterpretation of history, still more sweeping in its scope, as the *Orpheus* of M. Solomon Reinach, of which Mgr. Battifol, to our mind and taste, made mince-meat last year.

Mr. Johnson makes so little effort to justify his assumptions, to prove his premises, or to demonstrate his conclusions, that he deserves no refutation at the hands of serious scholars. And yet the book has so many elements—a delightful style, perfect clarity of phrase, cocksureness of statement—that will appeal to those who know little of history or the recent work even of Liberal critics who have successfully controverted most of the positions he urges, that one could wish as fluent a pen would depict the contrary picture, for which there is no lack of materials.

A few quotations will serve to indicate the somewhat belated and old-fashioned criticism that has served Mr. Johnson for his point of departure:

"... it is generally true to say that almost all the incidents of the life of Jesus, as recorded in the Christian books, can be described as typical myths..." (p. 49). "The accounts of the judgment and crucifixion of Jesus are almost certainly myths reproducing popular ceremonies and beliefs. Yet a shred of doubt remains..." (p. 65). "Only one sentence is preserved of anything Jesus may have said upon the cross; it was, 'My God, my God, why hast thou forsaken me?'" (p. 67).

But notwithstanding the fact that this Jesus was probably never crucified, and of whom—if He was crucified—but one sentence spoken on the cross remains, nevertheless, our ingenuous author admits (pp. 74, 80), He was worshipped by His disciples as "a redeemer god." All this was done under the spell, we are told, of the old myths of Adonis, which apparently the Apostles really, if obscurely, believed. Paul invented the Resurrection as the result of a vision—pathological, of course. His genius affected what Jesus and the twelve were incapable of doing. "The vague traditions of the Church," Mr. Johnson admits, "assert that Paul was put to death, and give him rank as a martyr." One wonders what a tradition must be in order to escape the charge of *vagueness*.

Of his discussion of the fundamental problems of theology, one remark will sufficiently indicate the temper and the range:

"Let us dispose in a few words of what the Church did establish as its creed by the operation of its early councils, so as to leave as soon as possible a subject so humiliating to human intelligence."... "Even now, in nearly two thousand years, the world has hardly yet discovered that they were only attempting to measure the most unfathomable of facts with formulas and criticisms adapted to no higher purposes than those of a deplorably decadent school of grammar" (p. 137).

Mr. Johnson concludes with the remark that "precisely what stage that decline (of the Holy Christian Church) has reached it is not yet possible to estimate." This sentence has a familiar ring, so familiar indeed, that it has ceased to be disturbing. Perhaps one may be allowed to contrast with it a saying ascribed to that Jesus, who may or may not have been crucified, about building His Church upon a rock, "against which the gates of hell shall not prevail." L. G.

Episcopacy and Unity. By H. A. Wilson, M.A. Pp. 254. New York: Longmans, Green & Co. Price, \$1.25 net.

This book is on a timely subject and treats it in a historical way. Mr. Wilson frankly states at the outset that re-union with Protestant Churches is his hope. He conducts a historical inquiry into the relations between the Church of England and the non-Episcopal Churches at home and abroad from the Reformation to the Repeal of the Occasional Conformity Act in 1718, and comes to the conclusion that the claim of exclusive validity for episcopally ordained ministers among us must be held untenable, for during the period under investigation all references to episcopacy as essential to a valid ministry were studiously avoided, and up till 1662 the order of Bishops, as far as the "Catholic" Church (not national) was concerned, was not considered necessary. He pleads for a "modified episcopate," by which he means an episcopate with more of episcopacy and less of prelacy as a centre of union.

The author defends the use of the word "Protestant," but fails to differentiate between its meaning at this period of the Reformation and that which it has grown to have. He takes up at points a decided animus against the papacy which reminds one of reformation sentiment. The period under consideration was certainly a chaotic one in most departments of ecclesiastical thinking, yet here and there one can find men who speak with no uncertain voice, and such our author seems to omit. The book is well worth reading as it throws light upon that tendency of judgment which is now beginning to excuse Nestorianism of Nestorianism as well as Zwingli of Zwinglianism. His views on Confirmation as a preliminary to the reception of the Holy Communion are in accordance with his scheme of "moderate" episcopacy. SAMUEL A. B. MERCER.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

CHANGE of name involves either discontent with the earlier name as not being descriptive of the person or body that bears it, or a new vision of life and responsibility. This is true in the movement that is coming to the front in the matter of religious education. Its first step, not in time but in importance, is the change of the name of the central body from the Joint Commission on Sunday School Instruction to the General Board of Religious Education. It is true that by some short-sighted policy, the General Convention restricted the field of its General Board to something much smaller than the great and vitally important question of religious education in the Church and through the Church, but we can surely trust the future to correct that limitation. The very name invites it. The coöperation between the General Board and the Committee of Christian Education appointed by the General Convention, of which Bishop Gailor is chairman, is certain to lead to important forward steps next autumn. Without in the least presuming to suggest, at this time, the lines along which such common action should move towards efficiency, we can call attention to the movement as expressing the awakening consciousness of the Church to unified and aggressive action. Standing as she does for a reasonable faith, appealing as she does to history and to Scripture as the bases of her doctrinal and organic life, the Church must make these appeals to and through educated men and women; men and women educated not only in the ordinary sense of that term but in religion as well. It is significant then, we repeat, that the movement for a change in name has come to a fruition within those bodies that are busied with this problem. It means discontent with the earlier narrow conception that restricts their activity to the Sunday school work as if that was somehow apart by itself, as if the life of religion was a separate, a wholly separate life, not touching the ordinary affairs and interests of men. And it means an awakening to a new vision and responsibility.

In harmony with this we find that the Committee on Organization of the General Board has suggested that diocesan organizations now known as Sunday School Commissions and the like change their name, to fit this wider vision of their life, responsibility and opportunity into diocesan Boards of Religious Education, and that within the several Departments we organize, so soon as we may be under canonical change, Department Boards of Religious Education. And it further recommends that all these be coördinated not only with each other, but the diocesan with the Department, and through the Department with the General Board.

FROM CALIFORNIA, which quickly followed the lead of Massachusetts in utilizing this name (and in fact they both preceded the change in the name of the general organization), comes a most suggestive and attractive announcement of what their Board of Christian Education has prepared and offers to the Church in California.

Keenly alert to the ignorance that is manifest in most people and the imperative necessity of changing ignorance to knowledge, they have arranged a series of lectures. This may at first sight seem to be quite like what has been done in many places. But California has stepped forward beyond the plans of other dioceses. She has established a "Faculty of Lecturers in Religious Knowledge," not of men to lecture in some central place to which a favored or interested few may come, but a body of men and women who will go from place to place lecturing wherever they may be called for. The announcement says, "These lecturers have agreed to give the lecture or lectures associated with their name upon the invitation of parishes, teachers' associations, and the like, so far as the limits of their time will permit." The arrangements are made through the educational secretary of the Board, and the lec-

tures involve no cost to the parishes beyond the necessary expenses of the lecturers.

The topics that are offered by this faculty of lecturers, which includes eighteen persons, not all from the clergy, curiously pass over social and doctrinal topics and are mainly restricted to biblical and historical subjects. There is one on the "Home and Sunday School in Christian Education" by Miss Fiedler, the Educational Secretary; and one on "The Ministry of Deaconesses" by Deaconess Hodgkin.

The letter that accompanies the announcement has the following sentences that deserve much wider reading than by the people of California:

"In considering the educational needs of the diocese, the Board of Christian Education believes it to be their duty not alone to study the problems of the Church school and the religious instruction of children, but also to discover how a more thorough knowledge and understanding of Christianity may be established among adult laymen. It is the observation of the Board that the average Church attendant is very poorly informed in many matters touching the faith, doctrine, and usage of the Church."

"The Church can do little for the man who has not an intimate knowledge of her life and meaning, and the man to whom the Church is unknown will do nothing for her."

"The Churchman needs to know the life of Christ, and the work of the Apostles; the history of the Church; the doctrine of the Church; the history of the Bible; and the significance of the forms of worship. He should have a better understanding of the meaning of the several parts of the Prayer Book services, and a better appreciation of Churchly qualities in hymns and music."

This represents a real forward movement. The insistence upon knowledge is but applying to the general question of the Church what we have learned by the teaching of the Board of Missions and our own experience, of the importance of teaching about missions. Men will not work for objects that they care nothing for, and they will not care for objects that they know nothing about. If we are to restore the interest and devotion that marked the Churchmen of a couple of generations ago, we must restore in men of to-day their knowledge of the Church and their intelligent understanding of the problems that she is facing. In other words we must teach not only the children but the adults.

There is no diocese where this plan of the California Board could not be put into execution. There is no place where, if the clergy and people had an opportunity to have some such lectures, it would not be possible to secure a hearing.

It is true, of course, that if for such occasions a large number were present it would be encouraging and stimulating, but none the less it is not necessary that the attendance should be large. The seed must be sown, the leaven put into the lump. The vitality of the seed, the quickening power of the leaven, can be trusted to effect the result.

We commend with earnestness this plan and urge upon all who may be interested to write to Miss Fielder, Sausalito, Cal., for a copy of the circular as a guide.

THE *Diocese of Chicago* has printed two letters from Bishop Anderson to the Sunday school teachers of the diocese, from the first of which we take the following extracts:

"Your profession—if I may use such a high-sounding word of a service in which you regard yourselves as mere amateurs—your profession has been brought prominently into the limelight in recent years through the fresh emphasis that has been placed on the child and on religious education. The child is now the centre of the stage. This is well. There is nothing new about it, except the new emphasis. It is a return to first principles. Our Lord put the child at the very centre of the Kingdom of Heaven."

"It means that in the Church and in the world there is an awakening realization of the place that the child occupies in a Christian civilization.

"In this vital movement you Sunday school teachers, you instructors in the Christian religion, have an important place. It will tax your powers to the utmost to hold up your end. It falls upon you to a great extent to do for the child's soul what the public school does for the mind and what the sociologist is trying to do for his body.

"And yet as I write this I realize that it puts the case in a false light—as though a child were built up of separate compartments, and as though the Church had to do only with his soul while others looked after his mind and body. This is the fundamental error of our educational system. It divorces what God hath joined together. It separates into detached parts that indivisible thing which we call the life or the personality."

"I want you, however, to exalt your work into the dignity of a sacred vocation. Good-natured amiability is not a sufficient qualifi-

cation for a teacher of religion. Neither is it enough to have a desire to do good. There should be ability and consecration. The public school teacher must have at least two qualifications. He must know what to teach. He must know how to teach it. To learn the first he goes to school and college. To learn the second he goes to some normal or training school. The Sunday school teachers cannot all qualify in this way; but in some such way they should equip themselves for their noble work. If the Sunday school is to be taken seriously, if it is to be regarded as a real part of a child's education, if it is to provide what is not provided elsewhere, then the teacher should train himself. He must learn that body of Christian truth which he undertakes to teach. He should acquire an aptitude for teaching it."

"Remember that the Sunday school, as things stand at the present day, is the most important part of the parish work. I think that I appreciate the high ideals and the splendid accomplishments of the many parish organizations. But the Sunday school is more than an organization. It is the Church in her teaching capacity. It is the *ecclesia docens* in contact with the children. 'They ceased not to preach and teach Jesus Christ.' That is the brief story of the Church's early triumph. It will be the story of the Church's triumph in the twentieth century. In that story the conscientious and efficient teacher of religion to the children of to-day will be the central figure. Teach, therefore, teach Jesus Christ. And as you teach Him, be yourselves taught by Him."

IN THE November issue we find his second letter, in which he emphasizes in addition to what is given above some of the characteristics that teachers must have. He enumerates first, love for children, a real love that is not infatuation but a love "that loves the children and loves God in His children"; secondly, character without which the door opened by love will be closed; thirdly, loyalty to the teaching of this Church; then cheerfulness and regularity and preparedness and coöperation with the home; and finally one, more essential than these, example.

Two passages must be quoted:

"Back of the book must be strong, genuine, Christian personality. Character teaches. Example teaches. You are endeavoring to furnish a favorable atmosphere in which the child's baptismal grace can grow. You are calling out his spiritual forces. You are teaching him to love and serve God. You are leading him to his best self along the paths marked out by the Church of the Ages. You can only do these things for the child when they have been done in you. No amount of pedagogical skill can take the place of your own personality. You must be men and women of religion before you can teach it."

"You may shrink from cataloguing your own qualifications, but if you set a good example you will find that much of the ground has been covered. This is your own encouragement. On the other hand all sorts of pedagogical excellencies, apart from a good example, are mere high-faluting trifles. This is your warning." . . . "My formidable list of requirements might well frighten you if it could not be boiled down in a simple matter of consecrated ability and conscientious service."

These two letters should have a much wider publication than any diocesan paper can give them. They will rank among the living messages to the Sunday school of to-day.

THE NEW YORK SUNDAY SCHOOL COMMISSION has prepared a series of birth-day-offering Reminder Cards that deserve wide use. They are addressed to the individual pupil, reminding of the coming birthday and asking for an offering of at least as many cents as the child is years of age, for the work of caring for sick babies and children. The cards are artistically printed in brown tints with the letter press rubricated. The chosen subjects are familiar and suggestive copies of religious pictures.

The Commission has also printed a series of *Messages to the Home*. So far there are four issued from the pen of the Rev. Dr. Smith. They deal with such topics as 1. "Responsibility for Your Children's Character." 2. "Your Personal Relationship to Your Children." 3. "The Personal Study of Your Children." 4. "The Negative and Positive Influences of the Home." And fifth, "Dangers of the Adolescent Period" is announced. These are sixteen page tracts of a size to go into an ordinary business envelope, and are written simply and practically, dealing with very vital subjects from a most important standpoint, the relationship between the children and their parents. They cost \$1.00 per hundred, postage extra, and can be secured from the S. S. Commission Supply Rooms, 416 Lafayette St., New York.

HABITS are sometimes heavy, troublesome chains; they are sometimes the best friends in sight. In driving over a mountain road on a dark night when one cannot see even his team, the deep ruts are a comfort and a safeguard—as the driver hears the wagon chuckling along in the ruts he knows that he is not on the point of going over the grade.—*Charles Reynolds Brown.*

THANKSGIVING

With finished months the year's great round
Once more is filled; the day is here,
Which ever sacred, ever dear,
We celebrate with joyous sound

Of holy hymn and praiseful psalm
To God, our father's God and ours,
Who all our days with bounty dowers,
And canopies our nights with calm.

He rules the world in righteousness,
The poor protects and quells the proud,
And those by bitter bondage bowed
Delivers from their sore distress;

And, though He hates each wicked way,
Forevermore He will not chide;
Nor longer doth His wrath abide
When rebels turn, repent, and pray.

Food for all flesh He doth prepare,
Gives fecund soil and fertile seed,
Sends rain and sun, and harvest-meed
To recompense the toiler's care.

He clears man's vision age by age,
His thought enlarges with the years,
Gives cheering hopes for chilling fears,
And peace in place of battle-rage.

The right is still more clearly seen,
Still justice is more surely done,
And evermore beneath the sun
Dies out the evil that hath been;

Still deeper roots the growing good,
And broader spread the branches fair,
Which in the days to come shall bear
The ripened fruit of brotherhood.

Since thus He with compelling sway
To worthiest issue guideth all,
On this, our yearly festival,
'Tis meet to render thanks and pray.

JOHN POWER.

"A SHILLING FOR A PENNY"

By P. G. MELBOURNE

IT is a true story that many years ago a man stood on London Bridge and offered "a shilling for a penny." Stationed at a place where more people passed, perhaps, than anywhere else in the world, he did this singular thing to demonstrate how unbelieving the general run of enlightened people are. He could not dispose of a single shilling at the low price of one penny each.

It is true also of religion. Manifold and rich blessings are offered for the mere acceptance of "the faith once delivered." And this brings us to another point. A rector in a small town and a poor parish, was, last winter, trying to provide food and fuel for two suffering women who belonged to his church. He believed that help would be sent to them if only someone who was able to do so, knew about the sad case. He accordingly wrote to the secretary of a certain society whose work has been described on two or more occasions in THE LIVING CHURCH, and as a result, substantial aid has gone to those people. This pastor afterwards said "they fairly jumped for joy when I gave them the society's checks; and could hardly believe it was true."

Here is a case of very much more than a shilling going free, absolutely; and yet but few priests have grasped this as an opportunity for them to take the field and advance the cause of Christ by ministering as well to the bodily, as to the spiritual, needs of desolate and oppressed people, who are all about them only waiting for some sign of sympathy, a little comfort and cheer; for lo! they stand clasped in the spectral arms of Want. Let us help people in their homes; let us go find them and learn their needs.

Members are being enrolled day by day in this Society of the Holy Name, and more, many more are wanted. The officers are, the Rev. Alan Pressley Wilson, Lykens, Pa., president; the Rev. V. G. Lowery, Prattville, Ala., vice-president; Mr. J. Miller Kenyon, Washington, D. C., counsel; Mr. P. G. Melbourne, Hyattsville, Md., secretary. Communications relative to membership should be addressed to the secretary.

THE SUNDAY NEXT BEFORE ADVENT

The Lord delivered in the days of old
 His people from the proud oppressor's hand,
 Despoiled their spoilers, and, from Egypt's land,
 Led them with signs and wonders manifold
 To their inheritance, ordained of old;
 They, exiles now, a strewn and scattered band,
 In the north country dwell, on each far strand,
 By their own sin again to bondage sold:

Yet Israel is not wholly cast away;
 From David's root a righteous Branch shall spring,
 A king shall reign and prosper; in His day
 The Tribes shall dwell secure; the world shall ring
 With His well-won renown, and date an age
 From the day He brought back His heritage.
 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.

CALENDAR OF COMING EVENTS

Nov. 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. JULIUS W. BLEKER, formerly in charge of Grace Memorial Church, Hammond, La., will assume charge of St. Matthew's Church, Fitzgerald, Ga., and the adjacent missions on December 1st.

THE Rev. FORREST H. BLUNT, for the past five years rector of St. James' Church, Vincennes, Ind., has resigned to accept the charge of Trinity Church, Norfolk, Neb., where he began his work on November 15th.

THE Rev. JOHN A. CARR, formerly rector of the Church of the Incarnation, Morrisville, Pa., is now rector of St. James' Church, Bristol, Pa.

THE address of the Rev. GEORGE P. CHRISTIAN is changed from Sixth and E streets, N. E., to 901 Twentieth street, N. W., Washington, D. C.

THE Rev. W. O. CONE, rector of the Church of the Good Shepherd, Quincy, Ill., at a recent meeting of the Cathedral Chapter, was elected a canon of the Cathedral of St. John, Quincy.

THE Rev. HENRY EVAN COTTON, accompanied by his family, sailed for Hamburg on October 19th, and has now taken up his work as rector of the American Church in Dresden, Germany.

THE Rev. CHARLES B. CRAWFORD, rector of the Church of the Redeemer, Biloxi, Miss., who recently underwent an operation at St. Luke's Hospital, Chicago, Ill., is nearly recovered and expects to resume his parish work on the first Sunday in December.

THE Rev. E. CROFT GEAR, rector of St. Andrew's Church, Chicago, Ill., has accepted a call to the rectorship of the Church of the Intercession, Stevens Point, Wis. (diocese of Fond du Lac).

THE Rev. HENRY O. JONES, curate of the Church of St. James the Less, Falls of Schuylkill, Philadelphia, Pa., has accepted a call to the rectorship of St. Stephen's Church, Camden,

N. J., where he will begin his work on Sunday, November 24th.

THE Rev. EDWARD L. KEMP has resigned the rectorship of the Church of our Saviour, Baltimore, Md., in order to devote his entire time to the chaplaincy of the Church Home and Infirmary in Baltimore. He enters on his new duties at the hospital on December 1st, and at the same time becomes rector emeritus of the Church of our Saviour.

THE Rev. ELMER P. MILLER, after serving for twenty-one years as rector of St. Luke's Church, Catskill, N. Y. (diocese of Albany), has accepted the position of General Missionary of the district of Eastern Oklahoma. He should be addressed at McAlester, Okla.

THE Rev. CHAPMAN SIMPSON LEWIS, for two years past Canon Residentiary and vicar of the Cathedral of St. John, Quincy, Ill., at a meeting of the Cathedral chapter on November 14th was nominated and elected as Dean of the Cathedral.

THE Rev. WILLIAM T. REYNOLDS, formerly in charge of St. John's Church, New London, Wis. (diocese of Fond du Lac), has accepted the rectorship of St. James' Church, Manitowoc, Wis.

THE Rev. ROBERT N. TURNER, Jr., of Gloria Dei Church, Palenville, N. Y., has accepted a call to the rectorship of St. Barnabas' Church, Stottville, N. Y., where he will enter upon his duties on the First Sunday in Advent.

THE Rev. DOANE UPJOHN, in charge of St. Paul's Church, Plymouth, Wis. (diocese of Fond du Lac), has accepted a call to the rectorship of All Saints' Church, Appleton, Wis.

THE address of the Rev. P. H. WHALEY, D.D., is changed from Mount Pleasant, S. C., to Charleston, S. C.

THE Rev. EDWIN WICKENS, in charge of St. Mary's Church, Hillsboro, also of the mission of the Holy Spirit, Graham, Tex. (diocese of Dallas), will reside for the winter at All Saints' Hospital, Fort Worth, Tex., where all communications should be addressed.

THE Rev. DR. WILLIAM COPLEY WINSLOW has returned to 525 Beacon street, Boston, Mass., and requests that letters relating to the explorations in Egypt be sent to his city address.

ORDINATIONS

DEACONS

OHIO.—In the Church of our Saviour, Akron, Ohio, on November 10th, OLIVER FESTUS CRAWFORD was ordained deacon by Bishop Leonard. The candidate was presented by the Rev. George P. Atwater, and the preacher was the Rev. Robert L. Harris. Mr. Crawford is curate at the Church of our Saviour, Akron, Ohio, and in charge of St. Andrew's mission, Barberton.

PRIESTS

ATLANTA.—In St. George's church, Griffin, Ga., on October 24th, the Rev. H. L. JEWETT-WILLIAMS was ordained to the priesthood by Bishop Nelson. The sermon was preached by the Rev. Troy Beatty, rector of Emmanuel Church, Athens, Ga. Mr. Jewett-Williams is a Rhodes scholarship graduate of Oxford. He is in charge of St. Stephen's Church, Milledgeville, Ga.

DIED

CHATLAND.—In Brownville, Pa., on November 7th, in the seventy-first year of her age, MARY, a daughter of the late William and Elizabeth CHATLAND.

"I have called thee by thy name, thou art Mine."

THACHER.—Entered into rest, on Saturday, November 9, 1912, at her home in Chillicothe, Ohio, LUCRETIA MUMFORD THACHER, daughter of the late Nathaniel Woodbridge Thacher and his wife, Sarah B. Van Swearingen.

"In the communion of the Catholic Church."
 R. I. P.

Los Angeles, Pasadena, and New London, Conn., papers please copy.

MEMORIALS

EDWARD POTTLE BOTSFORD

The vestry of Calvary Church, Pittsburgh, Pa., at their regular meeting, November 11th, adopted the following minute:

On Wednesday, October 30th, at Denver, Col., after a severe operation, EDWARD POTTLE BOTSFORD, a member of the vestry since 1908, entered into rest. He was a Churchman by descent, his father and grandfather vestrymen and wardens, confirmed in childhood, through his younger days a member of the choir, and throughout his life a conscientious and devoted communicant. He truly loved and served and honored the Church. He was generous to it in the full measure of his means. He was always in his pew on Sunday, a humble, devout worshipper, an attentive, appreciative listener, and when the service was

over with a kind word and a warm grasp of the hand for all within his reach. He was always at the meetings of the vestry, gentle, courteous, thoughtful, bringing to the administration of the parish a wide and successful business experience; a visitor of the sick, a friend of the widow and the fatherless, a helper of the poor, an upright man of business, an active, useful citizen, strong, faithful, loyal, tender, loving, true—a good example of what a Christian and a Churchman may be. We mourn our loss, we sympathize and grieve with his bereaved family, but we rejoice for him that he has entered into the blessed fellowship of the saints in light.

Resolved, That this minute be spread upon our records and that a copy of it be sent to his family and to the Church papers.

S. B. DOUGLAS, Secretary.

THE REV. G. H. STERLING, D.D.

The vestry of the Church of the Nativity, Bethlehem, Pa., at a special meeting held yesterday, adopted the following minute on the death of the rector of the parish of the Nativity, the late Rev. Gilbert Henry Sterling, D.D.

Whereas it has pleased Almighty God to remove from the scene of his earthly labors on Friday, November 8, 1912, the Rev. GILBERT HENRY STERLING, Doctor in Divinity, for more than twenty years rector of the parish of the Nativity,

We bear witness to his genial personality, lovable nature and equable temperament; to the high ideal which ever actuated him; to his affections for the Church of his fathers; to his unceasing labors in behalf of all who sought his ministrations; and to the blamelessness of his life.

We extend to Mrs. Sterling and her family our heartfelt sympathy, with the earnest hope that in God's good time consolation and peace may come to them.

We direct that this be published in the local and the Church papers, and that the rector's warden be instructed to convey it to the family.

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 OFFERED—CLERICAL

NEEDED, DEACON (or possibly Catechist), preferably unmarried, with devotion, tact, some experience, good judgment; joint field, two Kansas towns, each 2,000 population. Particulars for stamp. Send references. Address (by Bishop's direction), RURAL DEAN PEABODY, Blue Rapids, Kansas.

CURATE WANTED; young, single, Catholic priest, who can sing Mass. New York parish. Stipend \$1,000 and room. Address "NEW YORK," 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—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 WANTED—MISCELLANEOUS

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

CHURCHMAN, Catholic, 21, desires position. Catechist or assist rector. Address "XX," 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.

OSBER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross, \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. Cross, \$2.00. White wood figures, oak cross. **T. CROWHURST**, 568 10th street, Oakland, Cal.

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.

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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.

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VACANCIES ALWAYS. Several good parish opportunities now.

NEW PUBLICATIONS

THE GOLD CROSS KALENDAR for 1913 is now on sale. A fourteen page leaflet giving festivals and fasts of the Church Year with appropriate quotations and the proper lessons and colors for the Church seasons. Send 27 cents for sample copy and wholesale price list. **YE CHURCH KALENDAR CO.**, 409 Forest Avenue, Oak Park, Ill.

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A CHURCHWOMAN wishes to adopt a little child who will receive religious training and the best educational advantages. Address "S. P. J.," care **LIVING CHURCH**, Milwaukee, Wis.

HEALTH RESORTS

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

TRAVEL

SAVE TIME. INCREASE KNOWLEDGE. For study at home or travel abroad you need our booklet—"400 Masterpieces." From 30,000 paintings in forty public and private European galleries, we have selected 400 through personal observation. One copy postpaid, 50 cents; five copies to one address, \$2.00. **NEW YORK TRAVEL CLUB**, Pierce Building, Boston, Mass.

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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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APPEALS

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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

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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 K. 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

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PENSION AND RELIEF OF CLERGY,
WIDOWS AND ORPHANSGRATITUDE 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,

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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.

INFORMATION AND PURCHASING
BUREAU

For the convenience of subscribers to **THE LIVING CHURCH**, a Bureau of Information is maintained at the Chicago office of **THE LIVING CHURCH**, 19 S. La Salle Street, where free services in connection with any contemplated or desired purchase are offered.

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

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 Thos. Whittaker, 2 Bible House.
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- BROOKLYN:**
 Church of the Ascension.
- BOSTON:**
 Old Corner Bookstore, 27 Bromfield St.
 A. C. Lane, 57 and 59 Charles St.
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- PROVIDENCE, R. I.:**
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- PHILADELPHIA:**
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- SAN FRANCISCO:**
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- LONDON, ENGLAND:**
 A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
 G. J. Palmer & Sons, Portugal St., Lincoln's In Fields, W. C.
- KINGSTON, JAMAICA:**
 Jamaica Public Supply Stores.
- AUCKLAND, NEW ZEALAND:**
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FOR THE CLERGY

We have just had made for us by the Oxford University Press a combined Bible and Prayer Book. The Bible is complete as it has in it the Apocrypha. The Bible is a black faced pearl type, and is clear and distinct, while the Prayer Book is the regular 32mo. bourgeois size. The book measures 3 3/4 x 5 1/4 inches, and is on India paper, making a remarkably small and compact book to carry in one's pocket when so desired. The book is bound in levant, and is leather lined and silk sewed. The price has been made low, as we sell it for \$5.00 post paid.

THE GIRLS' KALENDAR

The Girls' Kalendar for 1913 is now ready, and attractive as usual. It is ornamented in blue this year. The dominating feature is "Where saints have trod." Price as heretofore, 15 cents; by mail .17; per dozen 1.50; per express prepaid 1.75.

CHRISTMAS CAROL SERVICE

We republish this year all of the Christmas Services for Sunday Schools, which have become so popular. Sample copies free to those interested. A couple of hundred thousand have been used, which attests their popularity. The service entirely from the Prayer Book, with attractive Christmas Hymns and Carols. Price at the rate of \$1.00 per hundred, postpaid in the United States. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

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

- BIBLIOTHECA SACRA CO.** Oberlin, Ohio.
Pentateuchal Studies. By Harold M. Wiener, M.A., LL.B. of Lincoln's Inn, Barrister-at-Law. Author of "The Origin of the Pentateuch," "Essays in Pentateuchal Criticism," etc. Price \$2.15 postpaid.

- GEORGE H. DORAN CO.** New York.
Corporal Cameron of the North West Mounted Police. A Tale of the Macleod Trail. By Ralph Connor, author of "The Sky Pilot," "The Foreigner," "The Man from Glengarry," etc. Price \$1.25 net.

- LONGMANS, GREEN & CO.** New York.
An Essay on Miracles. By Rev. Geoffrey Hughes, M.A., Vicar of Woolston, Southampton. Price 90 cents net; postpaid 95 cents.
Autobiography and Life of George Tyrrell. In Two Volumes. Volume I., Autobiography of George Tyrrell 1861-1884. Volume II., 1884-1909. Arranged, with Supplements, by M. D. Petre. Illustrated. Price per set \$6.00 net; postpaid \$6.30.
Pivots of Penitence, Opportunity, and Power. By the Rev. S. J. Sykes, vicar of St. Mary the Virgin, Waterloo, Liverpool. With an Introduction by the Rt. Rev. J. A. Kempthorne, D.D., Lord Bishop of Hull. Price \$1.00 net; postpaid \$1.07.

- OXFORD UNIVERSITY PRESS.** New York.
The Ability to Converse. By Stanley M. Bligh, author of "The Direction of Desire" and "The Desire for Qualities."

- SUNDAY SCHOOL TIMES CO.** Philadelphia.
From the Nile to Nebo. A Discussion of the Problem and the Route of the Exodus. By Franklin E. Hoskins, D.D., Syria Mission, Beirut, Syria. With 85 Illustrations. Price \$3.00 net.

- THE MACMILLAN CO.** New York.
Peggy Stewart at School. By Gabrielle E. Jackson, author of "Peggy Stewart," etc. Illustrated by Alice Beard. Price \$1.25 net.

- THE NEALE PUBLISHING CO.** New York.
The Numerical Strength of the Confederate Army. An Examination of the Argument of the Hon. Charles Francis Adams and Others. By Randolph H. McKim, D.D., LL.D., D.C.L. Late 1st Lieut. and A. D. C. 3rd Brigade Army of Northern Virginia. Author of "A Soldier's Recollections."

CHURCH MUSIC

- THE H. W. GRAY CO.** Agents for Novello & Co. Ltd. New York.
Novello's Quarterly No. 20. A Book of Christmas Anthems.

KALENDARS

- THE ALASKAN CHURCHMAN.** Haverford, Pa.
The Alaskan Churchman Calendar 1913. Price 50 cents postpaid.



THE CHURCH AT WORK

IMPROVEMENTS AT GRACE CHURCH, PROVIDENCE, R. I.

GRACE CHURCH, Providence, R. I., opened the new chancel and side chapel for use on Sunday, November 10th. The choir of men and boys took their places in the choir stalls after having sung in the rear gallery for many months, and having had a long summer vacation. The rector, the Rev. Frank Warfield Crowder, Ph.D., preached an appropriate sermon, pointing out the reason for spending large sums of money for the honor and glory of God in the embellishment of His sanctuary. The walls of the chancel and choir and clergy stalls are of richly carved walnut. The new altar is ten feet in length, of French and Italian marble, and has a reredos in the form of a tryptich, twenty feet in length, consisting of seven panels. The centre panel will contain a painting representing "Christ's Commission to the Eleven Apostles," the figures being about life-size. Twelve marble steps lead up from the church floor to the altar with a break at the choir floor. To the left of the chancel is a small

side chapel containing a marble altar with a reredos, in which is a copy of Raphael's Transfiguration; and the chapel will be known by this name. Many of the chancel furnishings and carvings are memorials. The noon-day services have been resumed, from 12:30 to 12:50, every week-day except Saturday, and will continue throughout the winter and spring

BISHOP GARRETT'S EIGHTIETH BIRTHDAY

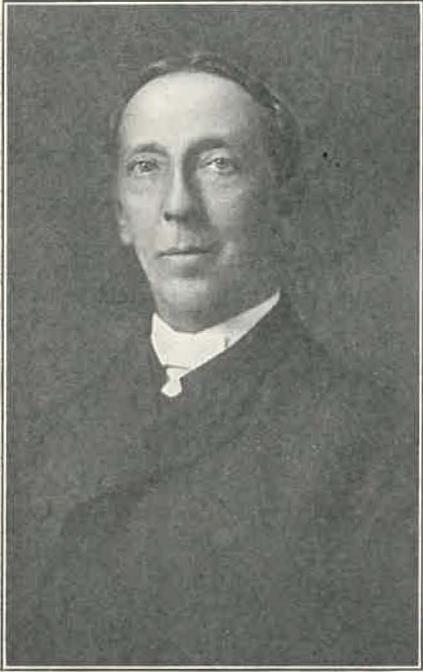
THE BISHOP OF DALLAS was eighty years of age on November 4th. Shortly before noon a committee of alumnae and teachers of St. Mary's College, of which he is president and in which he makes his home, waited upon him and requested his presence at an Arbor Day celebration that had been arranged in honor of the day. The Bishop, accepting the invitation, found the pupils ranged by classes in a semicircle around the front entrance of St. Mary's Hall. One of the senior students, famed for her powers of elocution,

greeted the Bishop with a graceful tribute, after which he, responding briefly, joined the procession of students and visitors which led to the scene of the tree planting. Ground was broken in several places near the main building for trees to be planted by different classes and one tree was reserved in the Bishop's honor until he did his part and planted the tree. A reception and a tantalizing birthday cake were tendered in the evening, when each member of the faculty offered a tribute in rhyme, and there was presented to the Bishop on behalf of the faculty a handsome litany book for use in the chapel. The Bishop, gracefully acknowledging the day's celebration and the gift, touched on the varied experiences of his long life, speaking more particularly of the difficulties with which he had struggled in Texas, the disappointment caused by seeing mission churches deserted owing to shifting populations, crumbling to ruin in little prairie townships; also of his hopes that by founding a college to train the maidenhood of the state into a nobler thinking, nobly conscientious woman-

hood of high ideals, he would thereby do a more effectual mission work which might live and bear fruit after he had passed to his rest. With touching reference to the infirmities growing on him with his advanced age he concluded with a moving appeal, that in the day when all should stand before the Great White Throne, his girls should meet around him and none be missing.

COMMEMORATE THE LATE DR. NASH

MANY OF THE CLERGY in and around Boston made touching reference in their sermons on Sunday, November 10th, to the life of the late Professor Nash of the Episcopal Theo-



THE LATE REV. H. S. NASH, D.D.
[See THE LIVING CHURCH, Nov. 16, page 100]

logical School. The Rev. Dr. Mann in the parish leaflet issued from Trinity Church, has this to say of him:

"The people of Trinity, in common with the Churchmen of the diocese, meet this morning under the shadow of a great loss. Indeed, the whole Church mourns with us the death of Dr. Henry Sylvester Nash. One of the foremost New Testament scholars of the day, known and admired everywhere in the academic world, Dr. Nash was much more than a great scholar. A powerful and original preacher, a man deeply interested in all the questions of the day, a leader along many lines of social and political reform, we admired him and listened to him gladly. But beyond and above all this, we loved him for the man he was, for the warm heart, the splendid courage, the unflinching sympathy, and the utter sincerity and beauty of his daily life. It is not given to many men to combine, as he did, striking intellectual power with saintly living. We bless God to-day for his good example, and pray that we with him may have our perfect consummation and bliss in His eternal and everlasting glory."

Dean Rousmaniere made particular reference to him from the pulpit of St. Paul's Cathedral, and the Rev. John W. Suter at the Church of the Epiphany, Dorchester, spoke most feelingly of the example that Dr. Nash left, and of the beneficence of his life in all its details.

MARRIAGE OF A CLERGYMAN

THE REV. LEIGH ROY URBAN, rector of the Church of the Redeemer, Astoria, N. Y., was married on November 12th to Miss Elizabeth Yarnall Luchars, daughter of Mr. and Mrs. Alexander Luchars, at St. James' church, Montclair, N. J. The ceremony was

performed by the Rev. James B. Halsey of Roxborough, Pa., uncle of the bride, and the Rev. Abram L. Urban of Lansdale, Pa., father of the groom, the Rev. N. S. Stephens, rector of St. James' Church, being in the chancel. The Rt. Rev. Edwin S. Lines, Bishop of Newark, pronounced the benediction. The Rev. Ralph Urban of Trenton, brother of the groom, was the best man. Both families have many near relatives in the ministry, and an unusual number of clergymen attended the wedding.

QUIET DAY FOR WOMEN TO BE GIVEN IN MILWAUKEE

A QUIET DAY for women will be given at All Saints' Cathedral, Milwaukee, on Tuesday, November 26th, extending through the day, the instructions and meditations to be given by the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York. The day will begin with Holy Communion at 8 and will end with evensong at 5. Luncheon will be served to those in attendance. An invitation is extended to any women to be present, and it is requested that application be made as far in advance as practicable to the Sisters of the Holy Nativity, 228 Juneau avenue.

TABLET TO THE DILLER FAMILY, ST. JOHN'S CHURCH, LANCASTER, PA.

ON SUNDAY, November 3rd, within the octave of All Saints' Day, a brass tablet to the memory of the Diller family was unveiled in St. John's church, Lancaster, Pa. The presentation was made by the Rev. H. W. Diller, rector of Trinity Church, Pottsville, Pa. At the usual choral Eucharist, which immediately followed, the rector of St. John's, the Rev. George I. Browne, preached a sermon appropriate for the occasion. The tablet reads as follows:

IN NOMINE SANCTISSIMAE TRINITATIS PATRIS ET FILII ET SPIRITUS SANCTI

To the Glory of God and in remembrance of all His servants of the name of Diller who have served Him in Saint John's Parish or elsewhere on the earth and especially to commemorate the lives of five brothers, sons of George and Lydia Diller, and two of their sons, all of whom loved, served, and worshipped in this Catholic Church of Christ, this tablet is erected, A. D. 1912.

WILLIAM DILLER, 1808-1872. Charter member, and vestryman from 1853 to 1855.

JACOB W. DILLER, 1810-1880. Priest and Doctor of Divinity, one-time rector of St. Luke's Church, Brooklyn, N. Y.

GEORGE J. DILLER, 1814-1883. Vestryman of this parish and its treasurer for twenty years.

SAMUEL DILLER, 1818-1902. A life-long and faithful worshipper in this edifice.

ISAAC DILLER, 1823-1892. A loyal supporter of Bishop Bowman of St. James' Church in the founding of this parish of St. John's, and its warden for many years.

ALONZO P. DILLER, 1854-1889. Priest, son of Isaac Diller, sometime rector of St. Mark's Church of Johnstown, where he perished in the flood.

HARRY A. DILLER, 1847-1885. Son of George J. Diller. A faithful communicant. A kind father.

Descendants of CASPAR DILLER who came to America about 1730 and settled in the neighborhood of New Holland, Lancaster Co.

THE CARE OF THEM IS WITH THE MOST HIGH
ONE GENERATION SHALL PRAISE THY WORKS
UNTO ANOTHER AND DECLARE THY POWER

THE WORK OF A CONNECTICUT LAYMAN

THE PRACTICAL POWER of a layman in Church matters cannot be better illustrated than in the work which Mr. Richard L. de Zeng of Middletown, has done in the past, in Durham, Conn. At the fifteen anniversary of the Church of the Epiphany there, this last summer, the story of his work was reviewed. He began to read services there in 1874, and in the autumn of that year Bishop Williams put him "in charge" of the parish. It was

said that there "were nineteen individuals in the parish and thirteen in the Sunday school, the church was in debt and the building was in bad repair. Within a year the debt was paid, land was soon given for horse sheds, the money raised and the sheds built. New Bibles, Prayer Books and Hymnals and a new Sunday school library were procured. In 1877 new stone foundations were laid, the tower built and a bell presented. In 1880 new windows were put in the church and tower. Other improvements followed such as a series of Hitchcock lamps, a new pulpit, old pews remodeled, new carpet provided, land purchased on the south of the church, and in 1882 there were forty-seven families, and eighty-nine in the Sunday school." He was obliged to give up the work, owing to ill health, but he has ever remained a loyal friend of the parish, and has aided in raising money for new stained glass windows, a new organ and transept, and guild house. The Rev. Joseph Hooper, M.A., is the present rector.

RACINE (WIS.) RECTOR SUSTAINS SEVERE INJURIES

THE REV. FREDERICK S. PENFOLD, rector of St. Luke's Church, Racine, Wis. (diocese of Milwaukee), through an accident last week sustained severe and painful injuries which will incapacitate him for some time. Mr. Penfold walked into the open shaft of a freight elevator and fell several feet, breaking his wrist and three ribs.

GOOD WORK IN NEVADA

AN INTERESTING SERVICE was held recently in Pioche, Nevada, by the Bishop and the Rev. Mr. James of Las Vegas. Pioche is one of the old Nevada mining camps, now containing only about four hundred people. The services were held in the union Sunday school. Mr. F. W. Dickle, who has lived in Pioche for a great many years and is a most devoted layman, had at his own expense fitted up the Sunday school room in such a way as to make it worthy of the services. Behind a portable altar was a red dossal. The altar itself was covered with a red altar cloth, with an appropriate frontal of the same material. A fair linen cloth was in place for the early Celebration. The gradine was beautified with an abundance of flowers which had come four hundred miles for the purpose. Four lights were burning on the altar when the Bishop



FREDERICK W. DICKLE,
An Earnest Nevada Layman

celebrated in the early morning. Mr. Dickle had also made an appropriate lectern and pulpit, so that the rather bare room was transformed into a very Churchly place. Eight candidates, prepared by the Rev. Mr. James, were confirmed, and six persons were baptized. The Bishop has already baptized sixteen persons in this small desert mining camp, to say nothing of those baptized by the Rev. Mr. James, and all through the untiring efforts of this one earnest layman, Mr. Dickle.

ANNUAL MEETING OF THE W. A. OF WESTERN NEW YORK

AN important feature of the annual meeting of the Western New York branch of the Woman's Auxiliary, which was held in Trinity parish, Buffalo, N. Y., Nov. 13th and 14th, was the marking of the twenty-fifth anniversary of the Junior department and of the coming of age of the Babies branch which was founded twenty-one years ago by Miss Mary E. Hart of Rochester in memory of her little nephew, Gaylord Hart Mitchell. A history and hand book of the children's work and Junior Auxiliary of Western New York from 1887 to 1912 was compiled by Miss Hart in memory of Miss Amelia Wright and a copy presented to the Woman's Auxiliary. Miss Hart reported that the Babies' Branch is found in fifty-three parishes of the diocese, and there are 180 in the memory circle, composed of those who keep mite boxes in memory of some little one who has died. Miss Laura Moulson, the Babies' Branch treasurer, reported \$583.40 has been contributed this year to missions and in the last twenty-one years \$6,754.54 was contributed through the boxes of the Babies' branch. On Wednesday evening a dinner in Miss Hert's honor was given by Mrs. Julius H. Potter, the diocesan treasurer of the Junior department, the guests being the Junior diocesan officers, Miss Emery, general secretary of the Woman's Auxiliary, Mrs. Nicholas, president of the Woman's Auxiliary of the diocese, and Mrs. Walker. A very handsome pair of silver candle-sticks were presented to Miss Hart on behalf of the Junior officers. The annual meeting of the Juniors was held on Wednesday afternoon, Miss Carrie Sanders presiding, when it was announced that during the last year \$353.50 was raised in pledges and \$820.18 in boxes. The speakers were Miss Emery, and the Rev. Dr. Reese F. Alsop of St. Ann's Church, Brooklyn. On Wednesday afternoon the women interested in missions study met for the demonstration class, conducted by Mrs. Thomas B. Berry, diocesan educational secretary, assisted by the leaders of each of the six districts of the diocese. A large missionary service was held in Trinity Church on Wednesday evening and addresses were made by the Bishop of the diocese, the Rev. Dr. Harding, secretary of the Second Missionary Department, the Rev. Reese F. Alsop, and the Rev. Cameron J. Davis, rector of the parish. On Thursday the day's session was begun with a celebration of the Holy Communion, Bishop Walker being the celebrant, after which the business of the Women's Auxiliary was taken up, Mrs. Nicholas presiding. It was reported that of 108 branches in the diocese 85 are giving to boxes. The total box receipts for the year have been \$6,700, a gain of \$122 over last year. The following officers were elected: President, Mrs. Philip N. Nicholas, Geneva; First Vice-President, Mrs. Frank S. Coit, Buffalo; Second Vice-President, Mrs. Frederick K. Knowlton, Rochester; Third Vice-President, Mrs. William D. Walker, Buffalo; Corresponding Secretary, Miss Lucy G. Arnold, Geneseo; Recording Secretary, Mrs. J. W. D. Cooper, Geneseo; Treasurer, Miss Alice N. Dox, Geneva; Treasurer of United Offering, Mrs. William L. Davis, Rochester.

DEAN SUMNER ILL IN BOSTON

A TELEGRAM from Boston states that Dean Sumner of the Chicago Cathedral is in the Homeopathic Hospital in that city. The Dean had spoken to the girls at Vassar College, Poughkeepsie, N. Y., and was taken ill while on his way to Boston, which he reached Saturday afternoon, going directly to the home of Dean Rousmaniere. A doctor was summoned and the patient was immediately ordered to bed. Late in the afternoon, as

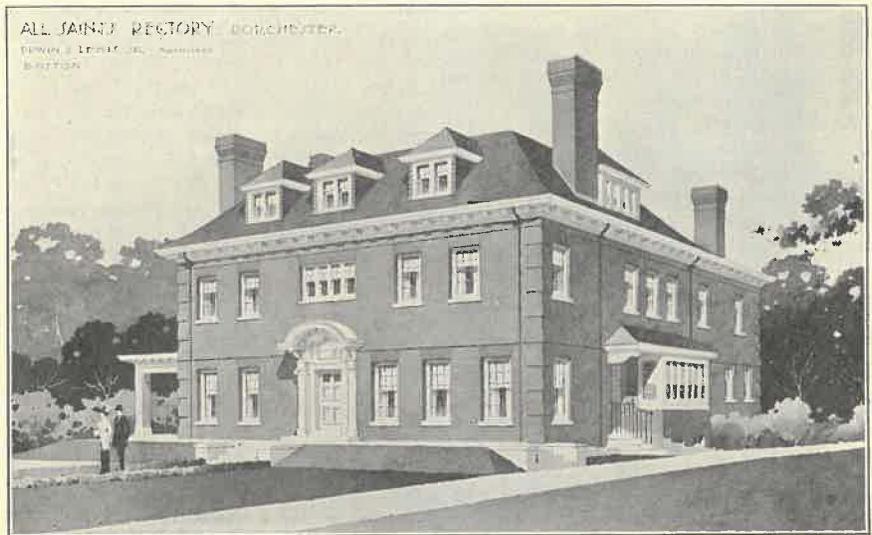
there were evidences of appendicitis, it was deemed wise to have Dr. Sumner taken to the hospital, where he will remain until he recovers sufficiently to stand the journey back to Chicago. Dean Sumner was to have preached twice at St. Paul's Cathedral, Boston, on Sunday.

MISSISSIPPI PARISH SEVENTY-FIVE YEARS OLD

CHRIST CHURCH, Vicksburg, Miss. (the Rev. Charles W. Hinton, rector), will commemorate the seventy-fifth anniversary of its foundation on December 29th.

DEDICATION OF NEW RECTORY AT DORCHESTER, MASS.

THE NEW RECTORY of All Saints' parish, Dorchester, Mass., was dedicated on November 9th with appropriate ceremonies. The procession formed in the church and passed



ALL SAINTS' RECTORY, DORCHESTER, MASS.

over to the rectory, which is only a few hundred feet away. There was an address by the Rev. Dr. Endicott Peabody of Groton, and the benediction was given by the rector, the Rev. Simon Blinn Blunt. The choir sang several hymns. The structure was begun last March. It is of the Gregorian style of architecture and sets back about thirty feet from the street. It is of red brick and gray mortar. The exterior wood is in white, except the door, which is green. There are fifteen rooms. The rectory was one of the last gifts of the late Mrs. Mary W. Peabody, who always had been a generous benefactor of the parish, many of whose buildings and adornments are memorials to members of her family.

PAROCHIAL MISSION AT DULUTH, MINNESOTA

A SUCCESSFUL parochial mission was recently held at St. Peter's church, Duluth, Minn. The missioner was the Rev. T. W. MacLean, LL.D., vicar of Trinity Pro-Cathedral, Duluth.

MEMORIALS AND OTHER GIFTS

AT THE ANNIVERSARY celebration of All Saints' Day at All Saints' church, Atlanta, Ga., two very beautiful windows were dedicated, in memory of Mrs. Richard Peters, given by her daughter, Mrs. May Peters Atkinson. Mrs. Peters was a great benefactor in the Church and community, and a woman of beautiful old-time virtues of heart and mind. These windows are placed in the chancel, and come from the Tiffany studios. The subjects are the Resurrection and Ascension. The composition and rich coloring are

very fine, and the entire treatment is in every way most artistic and reverential. The services were conducted by Bishop Nelson, assisted by the rector, the Rev. W. W. Memminger. The church was filled with a congregation representing largely nearly every body of Christians in Atlanta, so widely known and beloved was Mrs. Peters. At the celebration of the Holy Communion, following, the Bishop preached on the reality of things invisible, and the blessedness of the communion of saints.

TRINITY CHURCH of New Haven, Conn., has recently received a beautiful memorial window, which was designed and executed by the Tiffany Studios of New York. It is one of a series of windows of subjects illustrating the life of Christ, all of which will eventually be placed in the church. This particular window has for its subject the "Adoration of the Magi." Where the gallery cuts off the view of the window a simple ornamental treatment has been used, while above the

gallery and completing the design, are two angels of praise. The following dedicatory inscription appears at the base of the window: "To the glory of God and in memory of the Rev. John M. Garfield, D.D., priest and educator, Yale 1816; Nancy Lyon Garfield, his wife, and Nathaniel Lyon, and Harriet Clark Garfield, beloved wife of the Rev. Nathaniel Lyon Garfield, erected 1912."

BISHOP LAWRENCE officiated at a memorial service in Grace Church, Salem, Mass., on Sunday, November 10th, when a handsome window was unveiled to the memory of Bishop Phillips Brooks, Bishop William N. McVickar, and the Rev. Dr. Arthur Lawrence, all of them close friends of the present rector, the Rev. James P. Franks, who was the donor of the window. The window depicts the scene of the Saviour, selecting Peter, James, and John when He withdrew with them to the mountain for prayer. In the foreground is Christ with James, while Peter and John are seen in the background struggling up the defile. Below is the inscription: "Sacred to the memory of three friends, Phillips Brooks, 1890; Arthur Lawrence, 1908; William N. McVickar, 1910. James Potter Franks."

THE CHURCH OF THE EPIPHANY, Chehalis, Wash. (diocese of Olympia), has lately been beautified and rendered more Churchly in appearance by the addition of five stained-glass windows. One is the gift of Mr. and Mrs. William West, in memory of their daughter Harriett, and the others are the gift of the people. The Rev. Denham H. Quinn is the present rector of this parish.

CHRIST CHURCH, Hartford, Conn. (the Rev. James Goodwin, D.D., rector), is to have a chime of bells. This is the gift of Mr. George P. Hoadley and others. When in

place, it promises to be one of the finest sets of chimes in New England.

ON SUNDAY, November 3rd, a white marble tablet in memory of the late wife of the Bishop of Florida was unveiled in the Church of the Good Shepherd, Augusta, Ga., of which the Bishop was rector at the time of his election to the episcopate.

ST. JOHN'S CHURCH, Princeton, Ky., has received a handsome red velvet dossal from the parish of Grace Church, Hopkinsville, Ky., whose rector, the Rev. George C. Abbitt, conducts regular services there.

BALTIMORE CONGREGATION SEEKS TO RETAIN DR. FISKE

GREAT INTEREST has been taken in the diocese and especially in Baltimore in the call recently extended to the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels', to succeed Bishop Longley in the rectorship of St. Mark's Church, Evanston, Ill., and great pressure has been brought to bear on Dr. Fiske, both from within and without his parish, to remain in Baltimore. The congregation of St. Michael's was asked to remain after the morning service on Sunday, November 10th, and Judge T. J. C. Williams of the vestry explained that the vestry and the Men's Club of the church had taken action regarding the call to the rector and it was decided to allow the congregation a similar opportunity. Resolutions were unanimously adopted assuring Dr. Fiske of his people's loyalty, love and approval of his work and methods, and earnestly urging him to remain as rector and to "continue the splendid work here that he has so successfully carried on for the past two years, and which has not yet been completed." As a substantial evidence of his desire to have Dr. Fiske remain, one of the members of the vestry placed a check in the offering for \$1,000—which was in addition to a subscription for a similar amount made not long since. A determined effort also is being made by the members of the congregation to pay the debt on the church building, so that the edifice may be consecrated next year. Last month the last installment, \$7,000, on the original mortgage on the church property was paid off and \$1,000 paid on another mortgage of \$12,000. It is the plan of the vestry to reduce this amount to \$6,000, when it will be transferred to the rectory and the church itself be left free for consecration.

BURIAL OF THE LATE DR. STERLING

ON MONDAY, November 11th, occurred the burial of the late Rev. Dr. Gilbert Henry Sterling, rector of the Pro-Cathedral of the Nativity, South Bethlehem, Pa. At 11:30 A. M. at the Pro-Cathedral the service was held, the Rev. Stewart U. Mitman, minister in charge, taking the first part of the service, and the Bishop of the diocese offering the concluding prayers. The full vested choir, under the capable leadership of the organist, Mr. T. Edgar Shields, rendered the music. More than a score of the clergy of the diocese attended the service in vestments, wearing white stoles; and the Ministerial Association of the Bethlehems attended in a body. The interment took place in Philadelphia, the Bishop and Dr. Mitman both going to Philadelphia after the service at the Pro-Cathedral.

MEETING OF THE MASSACHUSETTS SUNDAY SCHOOL UNION

THE ANNUAL MEETING of the Sunday School Union of the diocese of Massachusetts was held at St. Paul's Cathedral, Boston, on Wednesday, November 13th. There was a service in the Cathedral with the Rev. Dr. Rousmaniere, the dean, as the celebrant at the

Holy Communion, and the Rev. Dr. Mann of Trinity Church, the preacher. Dr. Mann spoke especially of the responsibility that rested on parents relative to giving the children a proper religious education.

The business session was held later in the Cathedral rooms. Dr. Mann, who is the vice-president of the Union, presided in the absence of Bishop Lawrence, who was in New York. One of the most important things done was the vote taken on the religious education of the young. The convention went on record as affirming that the religious instruction of children first should be in the hands of parents or guardians, and secondly it should be a matter of the deepest concern to the parish priest, and the two should cooperate toward the end sought.

The election of officers for the ensuing year resulted as follows: President, Bishop Lawrence; Vice-President, the Rev. Dr. Alexander Mann; Secretary, the Rev. Frederick W. Fitts; Treasurer, Henry C. Vaughan.

At the afternoon session there was an address by the Rev. Dr. Edward S. Drown of the Episcopal Theological School on "The Principles of a Graded Curriculum." This was followed by a general conference on the graded curriculum as applied first to "Subjects of Study and Memory Work," this being conducted by Frank F. Savage, superintendent of Christ Church Sunday school, Hyde Park; and secondly to "Christian Activity and Church Loyalty," conducted by the Rev. Malcolm Taylor of St. Thomas' Church, Taunton.

ATLANTA

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

Meeting of Church Missions Institute—Conference of Members of Diocesan Council

THE CHURCH MISSIONS INSTITUTE held a three days' session at All Saints' Church, Atlanta, and was attended by Church workers from many parts of this and neighboring dioceses. Expert training was given by Miss Grace Lindley and St. Matthew as a missionary text, by Miss Cooper of Memphis on primary methods, and by Miss Pearson, diocesan educational secretary, on Japan. Helpful addresses were made by diocesan officers of the Auxiliary and by many of the clergy. Miss Edith L'Engle led a class for Junior leaders, and an illustrated lecture on "Japan by Lantern Light" was given by the Rev. W. W. Memminger.

THE RECENT conference of the members of the diocesan council at Griffin demonstrated the value of such an annual gathering of the clergy and laymen, when ample time could be given to discussions, addresses, and frequent services and devotional meetings. During the conference occurred the ordination to the priesthood of the Rev. H. L. Jewett-Williams. The sermon was preached by the Rev. Troy Beatty. This service on October 24th was largely attended. Mr. Jewett-Williams is a recent Rhodes scholarship graduate of Oxford, where he received distinguished honors. He is in charge of St. Stephen's Church, Milledgeville.

BETHLEHEM

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

Woman's Auxiliary Meets at Bethlehem—Church at Summit Hill Reopened—Notes

THE WOMAN'S AUXILIARY of the archdeaconry of Reading held its fall session at Trinity church, Bethlehem (the Rev. Robert Johnston, rector), on Wednesday, November 6th. Mrs. James P. Ware of Drifton, the organizing secretary, presided over the senior department, Miss Elizabeth Donnelly of Easton, over the junior department, and Miss Helen Bresee of Lehigh, looked after the interest of the babies' branch. The Rev.

Robert Johnston celebrated the Holy Communion, assisted by the Ven. William W. Steel, Archdeacon of Havana; and at noon the Rev. Mr. Johnston conducted the intercessions for missions. Mrs. D. Webster Coxe of Stroudsburg, the president of diocesan branch, was present and made an address. Miss Margaret Louise Farrer of West Pittston, vice-president, explained the United Offering. Mrs. James P. Ware in a helpful address urged upon the delegates the necessity of prepared, prayerful, purposeful meetings in the various parishes. At two o'clock Archdeacon Steel gave a very satisfactory description of the work in Cuba.

ST. PHILIP'S CHURCH, Summit Hill (the Rev. Joseph W. Watts, missionary in charge), was reopened on Thursday evening, October 24th, after considerable renovation. The Ven. Asahel A. Bresee, Archdeacon of Reading preached the sermon, the Rev. Mr. Watts reading the service. The walls have been re-decorated, the pews and wood-work stained, a new carpet laid and a new organ installed; and all the improvements had been paid for. A new organ will soon be enjoyed also at Trinity Church, Lansford (the Rev. Joseph W. Watts, missionary in charge), \$1,000 of the requisite \$1,500 being already in hand.

ON SUNDAY, November 10th, the Rev. Dr. McGuire, field agent of the American Church Institute for Negroes, addressed the congregation of Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), in the morning, and of St. Mark's Church, Mauch Chunk (the Rev. Walter Coe Roberts, rector), in the evening, on behalf work among the colored race.

ON THURSDAY EVENING, November 7th, the Rev. Harvey P. Walter, rector of St. Mary's Church, Reading, addressed the Men's Club of Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), on the subject of "The Panama Canal." On this occasion the Club invited the women of the parish to attend the meeting.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Annual Meeting of the Church Club—Girls' Friendly Conference—Notes

THE ANNUAL MEETING of the Church Club of Colorado called out seventy or eighty men to the dinner held at St. John's Chapter House, Denver, on November 7th. The business report showed the financial standing of the club to be good, but to avoid the necessity of selling tickets by personal effort for the various dinners and lunches held during the year, it was proposed to raise the subscription fee and include in the sum an invitation to no less than three dinners. Five new members were elected in rotation as directors and all the men nominated were residents of Denver, for although the club includes members from throughout the state it was felt that better facilities for holding meetings would be provided by having more directors living in Denver. Dr. Libby of Denver read the report of the committee on Missionary Methods and Dean Hart gave a very instructive address on "Individualism and Organization in the Church."

THE GIRLS' FRIENDLY SOCIETY members' conference and social evening was spent most delightfully at the Chapter House on Saturday, November 16th. The annual meeting was held on the following Saturday, and the annual service is appointed to be held on Sunday, November 24th, at St. Stephen's church, Denver, the Rev. Floyd Van Keuren being the preacher selected for the occasion. The offering will go toward the fund for the support of a little Igorote girl in the school at Bontoc, P. I. Mrs. F. D. Chamberlain has been appointed secretary of the Cathedral branch,

vice Mrs. D. J. Nevill, resigned, and Mrs. F. S. Titsworth has accepted the same office in St. Mark's branch in place of Miss Spalding, whose continued absence in the East caused her to resign not only this office but also that of diocesan secretary.

THE DIOCESAN MISSION BOARD has sent out a stirring appeal to the churches of the diocese, showing that the treasurer reports an overdraft of \$2,300, and that petitions for further grants have had most reluctantly to be refused. They ask if the duplex system has been adopted and with what results, and offer the services of a member of the board to set forth the position of affairs and try to instruct the people if any parish desires assistance.

THE GUILD OF ST. BARNABAS FOR NURSES, which recently held its regular November meeting in the Chapter House of St. John's Cathedral, when an address was given by the Dean. The guild attended a reception in the afternoon and evening of November 20th given by Bishop and Mrs. Olmsted at their residence.

CONNECTICUT

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

The Berkeley Association at Yale—Canon Henson at Hartford

IN YALE UNIVERSITY Church interests are fostered by a society known as the Berkeley Association. At a reception to members of the Freshmen class in the month of October, Bishop Brewster was present and made an address. He urged the men to be loyal to Church principles, and to attend the corporate Communion which have been arranged for. He has expressed the hope that parents and clergy of the Church, who have sent young men to Yale will use their influence toward keeping them actively interested in the Church, and faithful in Church duties. The Association is an excellent means of attaining this end.

THE REV. H. H. HENSON, Canon of Westminster Abbey and rector of St. Margaret's, was recently entertained at dinner by the Churchmen of Hartford. The Bishop of the diocese presided, and Canon Henson spoke of certain modern problems confronting the Church.

DALLAS

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

Quiet Day at St. Stephen, Sherman

A QUIET DAY was given in St. Stephen's church, Sherman, Tex. (the Rev. W. J. Miller, rector), on November 14th, under the auspices of the guild, the Woman's Auxiliary and the altar guild. The Rev. T. J. Oliver Curran, rector of St. Luke's Church, Denison, Tex., gave the meditations, based on the *Magnificat*, and having for their general subject, "Woman and her Relationship to God and Man."

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Retreat for Clergy at the Cathedral, Duluth

A RETREAT for the clergy of the diocese will be conducted in Trinity Pro-Cathedral, Duluth, Minn. (the Rev. Dr. T. W. McLean, vicar), on January 22nd and 23rd, by Bishop Weller of Fond du Lac.

EASTERN OREGON

ROBERT L. PADDOCK, Miss. Bp.

Improvements in the District—Mission at St. Stephen's, Baker

THROUGH the efforts of the general missionary (the Rev. Owen F. Jones), pews have been obtained for the church at Prairie City, and the church painted, making it now prac-

tically complete. Arrangements are being made to fit up the basement for a reading room. At Sumpter the church has been painted and other improvements made. At Canyon City \$1,100 has been subscribed toward a guild hall, and \$700 at Nyssa, and \$600 at Bend for similar buildings. Mr. Jones has been working in the district for a year and a half.

A VERY SUCCESSFUL MISSION was held at St. Stephen's church, Baker, from November 3rd to 10th, by Archdeacon Webber and Rev. Webber-Thompson. Noon meetings for men were also held. The mission has been of great benefit to the parish.

FOND DU LAC

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

Bishop Weller Urges Crusade Against Vice—St. John's, Grand Rapids, Rededicated—New Organ at Grafton Hall

AT A BANQUET given under Presbyterian auspices in Fond du Lac recently, Bishop Weller, the speaker of the evening, in a stirring speech, turned to the Mayor, also a guest, and solicited his coöperation in trying to rid the city of its vice district. He said that the knowledge of the existence of an evil gave no right to it. This action of the Bishop is regarded by those who desire the uplift of the city, as the first gun fired in a coming campaign against the evil.

THE BISHOP visited Grand Rapids on Sunday, and rededicated St. John's Church, which has been completely restored and greatly improved, with new altar, rood-beam, and tower.

A NEW PIPE-ORGAN is being installed in the chapel of Grafton Hall.

KENTUCKY

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

Fall Meeting of Paducah Convocation—Death of Miss Henrietta Barbaroux

THE FALL MEETING of the Paducah Convocation was recently held in St. Paul's church, Hickman, attended by most of the clergy in the western part of the diocese. The opening service was a Celebration of the Holy Communion at which Bishop Woodcock delivered a strong and helpful sermon. He presided at the business session which followed when interesting and practical, and discussions were held on the subjects of foreign missions, Sunday school and Church extension; they afforded opportunity to each member to present his individual problems and receive counsel from those who had successfully faced similar conditions. The Rev. Jackson M. Mundy gave an interesting account of work in his parochial school at St. Clement's Mission, Henderson, composed entirely of colored pupils. The session closed with the appointment of the Rev. Henry J. Geiger, rector of St. Paul's Church, Hickman as Dean of the convocation. The following evening, after a short service conducted by the Bishop, an address was delivered by the Rev. Dr. Thompson on diocesan missions, and a talk on the Boy Scout movement by the Rev. Clinton S. Quinn. The convocation adjourned to hold its next meeting in Grace church, Paducah, during the pre-Lenten season.

ST. ANDREW'S CHURCH, Louisville, has lost probably its oldest communicant in the death of Miss Henrietta Barbaroux who died at her home in Louisville at the age of ninety years. She was one of the oldest residents of the city and had been an invalid for some years. Earlier in life she conducted a very successful private school for some time, and was an active member of St. Andrew's Church. The funeral was held on Thursday afternoon, November 14th, conducted by the Rev. James Marshall Owens,

rector of St. Andrew's, and the burial was in Cave Hill cemetery.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Junior Assembly of the B. S. A. at Annapolis—Baltimore Parish Celebrates Threefold Anniversary

THE NOVEMBER MEETING of the Maryland Junior Assembly of the Brotherhood of St. Andrew was held at Annapolis on Saturday, November 9th. At 6:30 P.M. the members were the guests at supper of St. Anne's Junior Chapter in the Sunday school room of St. Anne's chapel. Afterwards they assembled for the business session in the chapel proper. There were some hundred or more boys and men present, and the meeting was a very live and interesting one. The president, Mr. Walter B. Wessels, presided, and the opening devotions were conducted by the Rev. J. P. McComas, D.D., rector of the parish. Reports of the various chapters were presented and among the topics earnestly discussed by the clergy and the leaders present were: "The Revival of Old Chapters," "The Appeal to the Heroic in a Boy," "The Sacredness of a Promise," "Training Senior Members for Junior Leadership." The following officers were elected for the ensuing year: President, Charles F. Pennington of St. Andrew's Church; Vice-President, C. M. Cook of All Saints'; Secretary-Treasurer, Richard Reese of St. Michael and All Angels'; Corresponding Secretary, Wm. F. Sheaton of All Saints' Church; and Chaplain, the Rev. Edward W. Wroth, rector of All Saints'.

ON NOVEMBER 10TH, the twenty-third Sunday after Trinity, there was celebrated in St. Paul's parish, Baltimore (the Rev. A. B. Kinsolving, D.D., rector), a three-fold anniversary, marking the twentieth year of the beginning of the work of St. Paul's Guild House, the tenth year of the Rev. Frank H. Staples' connection with St. Paul's chapel, and the fifth year of the consolidation of the Guild House and the Henshaw Memorial Church. In the morning the Rev. Mr. Staples preached the anniversary sermon in St. Paul's church. There are twenty-one societies, guilds, and clubs connected with the chapel, and the Sunday school has an enrollment of over 600. During the time the chapel has been in commission there have been 419 baptisms, 354 persons confirmed, 3,106 services held and 956 celebrations of the Holy Communion.

THE REV. EDWARD L. KEMP has resigned as rector of the Church of the Saviour, Baltimore, in order that he may devote his entire time as chaplain to the hospital work of the Church Home and Infirmary. On December 1st, when he enters upon his new duties, he will become *rector-emeritus* of the church. He will succeed the Rev. Carroll E. Harding, the present chaplain, who for many years has been attending to the hospital in connection with his duties as rector of the Church of the Epiphany, Govans, Baltimore county.

ON MONDAY, November 11th, the session of the American Prison Association, which is meeting this week at the Johns Hopkins University, was under the charge of the Chaplain's Association, with the Rev. H. Cresson McHenry of the City Mission, Philadelphia, its president, as chairman. The Rev. C. P. Sparling, vicar of Chapel of the Advent, Baltimore, read a most interesting and stirring paper on "Making Provisions for the Wives and Children of Prisoners."

ON SUNDAY, November 10th, Archdeacon B. M. Spurr of Moundsville, W. Va., whose valuable work in hospitals and among prisoners is widely known, was in Baltimore speaking in the morning at the Church of the Ascension, and in the afternoon at St. Paul's church on the subject of the work in prisons.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop
 Woman's Auxiliary Conference at Taunton—
 S. S. J. E. Fathers Conduct Many Retreats—
 Notes

THE NINETEENTH annual conference of the southeastern branch of the Woman's Auxiliary will be held at St. Thomas' church, Taunton, on Thursday, November 21st. The Rev. Frederic C. Lauderburn of Boston, will be the preacher, and there will be addresses by Mrs. Francis C. Lowell, the auxiliary president, Mrs. Edward Benedict, the vice-president, and Mrs. T. C. Wetmore of Christ school, Arden, N. C. Mrs. Wetmore, who comes North each season has been making a number of addresses around Boston before parish auxiliaries.

FATHER BULL, S.S.J.E., of Boston, who has been conducting a retreat for women at the convent of the Sisters of St. John Baptist, New York, has gone to Baltimore to conduct a retreat for the All Saints' Sisters. On the Father Superior's return to Boston, Father Powell, S.S.J.E., will go to Charlotte-town, P. E. I., where he will hold a retreat for eight days. Father Filled, S.S.J.E., has been in the West holding retreats at different places during the month, and preaching on Sundays.

IT IS HOPED that old Christ Church in the North End, Boston, the historic Paul Revere church, will be opened for services in a few weeks, following the renovation that has been under way all of the summer and fall. The East window has been restored, giving the interior a far different appearance than formerly, and the old pulpit with its sounding board again is in place. The painting of the interior has been about completed.

THERE WAS a requiem celebration for Bishop Grafton at the Church of the Advent, Boston, on November 11th, held under the auspices of the Catholic Club. The celebrant was the Rev. John Higginson Cabot, and the preacher was the Rev. William F. Cheney of Dedham, who gave a most touching tribute to the memory of the Bishop, who had so many firm friends here in the East.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop
 Meeting of the Trenton Sunday School Association

THE TRENTON Sunday School Association held a regular meeting on Tuesday, November 12th, in St. Michael's church, Trenton (the Rev. William B. Eddy, rector). The order of the day began with a half-hour devotion conducted by the Rev. Howard E. Thompson, secretary of the diocese, who took for the theme of meditation, "Loyalty to the Church." There were afternoon and evening sessions, and between them supper and a social hour in the parish house. The general theme of the afternoon was "Morning Sunday School versus Afternoon Sunday School," on which the Rev. John A. Carr spoke of "Certain Advantages," and the Rev. Hamilton Schuyler of "The Opportunity of Worship." "Sunday School Offerings" was the evening theme on which the Rev. S. N. Craven spoke of "The Financial Support of the Sunday School," and the Ven. R. Bowden Shepherd of "The Duplex Envelope in the Sunday School."

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
 Meeting of Diocesan Church Club—W. A. Missions Study Classes in Pittsburgh—Ground Broken for New Church at Homestead

THE DIOCESAN Church Club gave the first of its series of dinners for the year, at the University Club, on Friday evening, November 15th. There were two guests of honor, the Bishop of Pittsburgh, to whom the dinner was a sort of welcome home by the Club, after his summer spent in France and Eng-

land. He had as the subject of his address, "An Interesting Summer," recounting his experiences while abroad. The other honor guest and speaker was Mr. Wilfred Powell, His Britannic Majesty's Consul at Philadelphia, whose subject was "A Consul's Experiences of Missionary Work." Mr. Powell has been Consul since 1898, having been appointed by Queen Victoria. He is a cousin of General Sir R. S. S. Baden-Powell, K. C. B., who made an illustrious record as general in the Boer War, and is well known as the founder of the Boy Scout movement. The attendance at the dinner was very good. The next dinner will take place in December, when the subject for discussion will be "The Layman's Missionary League and City Missions," when the principle speaker will be the Rev. H. L. Duhring, D.D., superintendent of the Philadelphia City Mission.

THE MISSIONS STUDY CLASS connected with the Pittsburgh diocesan branch of the Woman's Auxiliary had its initial meeting of the season on Thursday, November 14th, at the Saint Mary Memorial. Papers were read by Mrs. Cowan of Emmanuel Church, Pittsburgh, and Mrs. Bailey of the St. Thomas Memorial Church, Oakmont, Pa.

GROUND has been broken for the new St. Matthew's church at Homestead, and the work of building will be vigorously pushed.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
 Rousing Men's Meeting at Trinity Church, Newport

ON THURSDAY evening, November 7th, in response to an invitation sent out by the Rev.

Stanley C. Hughes, a large number of the men of Trinity Church, Newport, assembled for a dinner in the guild hall. The object of the gathering was to arouse interest in the work done in the parish and by the General Board of Missions. The speakers of the evening were the Rev. Mr. Hughes, who acted as chairman and made the introductory remarks, Bishop Perry, the Rev. J. Hugo Klaren, the Rev. Albert M. Hilliker, Mr. C. D. Learned, and Mr. George Gordon King. This meeting was considered to be one of the most successful of the parochial efforts to enlist the interest of men in the Church's work ever held in this diocese.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop
 Meeting of Springfield Convocation—W. A. Meeting at Lenox—Notes

THE TENTH annual meeting of the Springfield convocation of the diocese met at Christ church, Springfield, on Tuesday, November 12th. The Holy Communion was celebrated by the Dean, the Rev. J. Franklin Carter, assisted by the Rev. Robert Keating Smith, secretary, and the Rev. William Austin Smith, rector of Christ Church. The convocation met for luncheon at the Hotel Kimball and listened to a paper by the Rev. Henry H. Morrill. The most important business before the convocation was the discussion of the report of the committee on the partition of the convocation. It was decided that the division was unadvisable at the present time. The newly elected officers are as follows: The Rev. R. K. Smith, Dean; the Rev. Thomas H. Yardley, secretary; the Rev. J. B. Whiteman,

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the Rev. Joseph B. Lynes, Mr. John P. Knight, and Mr. J. H. Punderson, executive committee; the Rev. J. F. Carter and Mr. M. S. Southworth, delegates to the diocesan Board of Missions.

THE FALL MEETING of the diocesan Woman's Auxiliary was held at Lenox on October 18th. The Holy Communion was celebrated by the Rev. Mr. Gammack, and the Rev. Mr. Bishop. Mrs. Lanton S. Brooks, the president, was in the chair. Interesting reports were received from all the parishes of the Berkshire district. The president announced that the aid asked for by Bishop Rowe of Alaska in connection with Congressional legislation in behalf of the natives of Alaska had been given by our representatives in Congress.

THE REV. SAMUEL H. BISHOP, secretary of the Church Institute of Negroes, visited Worcester on November 10th, and preached in St. Mark's and St. John's churches. He gave a stirring call to help in the fine work the Church is doing for the negro.

ON SUNDAY, November 10th, the Rev. Ellis Bishop was instituted rector of Grace Church, Amherst, by the Bishop of the diocese.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Pews in Buffalo Church Will Be Free—Dr. Gwynne, Guest of Honor, at Geneva Clericus—Notes

THE REV. WALTER R. LORD, rector of St. John's Church, Buffalo, announced in his sermon last Sunday that after January 1, 1913, a new financial system will be inaugurated in his parish. Hitherto the system of renting pews has been in force, but hereafter all seats will be free and a pledge system will be installed. One of the reasons cited for this new departure is that every sitting in the church at present has been rented and consequently there is absolutely no place to give to new people who come into the parish. And for those who only occasionally come it is not be occupied by its owner. "Such a thing," says Mr. Lord, "might have a tendency to retard the work of the church, and the system of free pews is the only one compatible with the principles of the gospel." A canvass of every parishioner is being made in order that personal pledges may be obtained, both for the support of missions as well as for the maintenance of the parish.

IN HONOR of the Rev. Walker Gwynne, D.D., the Rev. Dr. Sills invited the Geneva Clericus to meet with him on Thursday, November 7th. This being the first meeting of the year, the programme for the season was outlined and the officers of last year reelected. Dr. Gwynne read a scholarly and most interesting paper on "The Modern Eschatological Presentation of Christ." This was, in part, a review of Schweitzer's *The Quest of the Historic Jesus*, on which Dr. Gwynne made his own criticism and drew to a conclusion which was at once strengthening to one's faith and most loyal to the Incarnation, doctrine and fact. The clericus was entertained at luncheon by Dr. and Mrs. Sills, at which time opportunity was given to meet Dr. Gwynne socially.

ST. PETER'S CHURCH, Niagara Falls (the Rev. Philip W. Mosher, rector), is lamenting the loss of its organist, Miss Helen E. Pool, who has resigned. Of all those engaged in the upbuilding of the affairs of St. Peter's Miss Pool has the record of being among the most faithful, for she has presided at the organ with the greatest efficiency for thirty years, and in that time has won the highest esteem and appreciation from the congregation among whom she is beloved.

AT THE FIRST of a series of Thursday

evening meetings at the Seamen's Home in Buffalo, the Rev. George F. Williams, rector of St. Mary's-on-the-Hill, on November 13th addressed an audience of over two hundred sailors, giving a practical talk on the necessity of preparing for the days of inactivity which follow the navigation season. A choir of fifty voices from St. Mary's added greatly to the pleasure of the men by rendering several selections.

AFTER MEETING for half a century in the basement of the old church building, the Sunday school of Grace Church, Buffalo (the Rev. John Chamberlain Ward, rector), was moved last Sunday, November 17th, to the new parish house, which has the advantages of space, light, and air, so that the school can be divided into sections and meet in separate rooms.

CANADA

Diocese of Ontario

THE PREACHER in St. George's Cathedral, Kingston, on November 10th, both morning and evening, was the Rt. Rev. C. D. Williams, Bishop of Michigan. He was also the preacher at the special service in Queen's University in the afternoon.—AT THE ANNUAL BANQUET to be held in Kingston, in the end of November or beginning of next month, the principal speaker is to be the Rev. R. J. Renison, rector of the Church of the Ascension, Hamilton.—THE PREACHER in Trinity church, Merrickville, on the children's day, was the Rt. Rev. Dr. de Pencier, Bishop of New Westminster. This is the Bishop's home parish and it was his first visit to it since he was consecrated a bishop.—THE AUTUMN MEETING of the rural deanery of Hastings

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"My father and I have both suffered much from nervous headache since I can remember, but we scoffed at the idea advanced by my sister, that coffee was the cause of our trouble.

"However, we finally quit coffee and began using Postum. Father has had but one headache now in four years, due to a severe cold, and I have lost my headaches and sour stomach which I am now convinced came from coffee.

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was held in the parish church of Tweed on November 8th. One of the papers read at the business session was on the first and second chapters of Genesis.

Diocese of Toronto

THE DEATH of the Rev. Professor William R. Clark took place, after a long illness, at his residence in Toronto, on November 12th. For twenty-five years he was a member of the faculty of Trinity University, Toronto, retiring four years ago in his eightieth year. His ripe scholarship and oratorical power on the platform and in the pulpit gained him a wide reputation in Canada, the United States, and Great Britain. Born in Scotland in 1829, he was educated at Aberdeen and Oxford. He was ordained in 1858 and for twenty-one years after was vicar of St. Mary Magdalene Church, Taunton; for ten years of that period he was prebendary of Wells Cathedral. He came to Toronto and afterward in 1882 joined the staff of Trinity College. He was several times chosen as special lecturer by colleges in the United States. He was twice married and is survived by a widow, six sons, and five daughters.—THE JUBILEE of St. Anne's Church, Toronto, was celebrated on November 10th. The parish house was formally opened by Bishop Sweeny on the 11th.—THE PREACHER at the morning service on November 10th, in St. James' Cathedral, Toronto, was the Rt. Rev. Boyd Carpenter, Canon of Westminster, who preached also in the Church of the Redeemer in the evening.—THE PREACHER at the annual convocation service of Trinity College on November 20th, is to be the Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal.—BISHOP SWEENEY was celebrant at the service of Holy Communion on the dedication festival of St. John's Church, Peterborough, November 3rd. The Bishop preached in the evening and spoke of the seventy-seven years of the useful history of the Church. The strength of the Anglican Church in Peterborough is shown by the fact that while the whole population of the city is only 19,000, a fourth parish has just been formed, heartily welcomed by the other three and meeting with them in cooperation in every good work.

Diocese of Montreal

IT WAS DECIDED at the November meeting of the executive committee to hold the annual session of the diocesan synod, beginning January 28th. The Bishop was in the chair. A resolution was passed sanctioning the payment of the traveling expenses of the synod delegates to the Sunday School Commission.—THE RECTOR of St. Mary's Church, Montreal, the Rev. J. E. Fee, has been appointed successor to the Rev. J. Elliott, at All Saints' Church, the latter having accepted a parish at Port Hope diocese of Toronto.—BISHOP FARTHING preached a special sermon to the Sons of England, in St. George's Church, Montreal, on November 10th. The chimes of the church pealed "Rule Britannia," while the members of the order were entering in full regalia.

Diocese of Huron

THERE WAS A large attendance at the meeting of the rural deanery of Perth at Stratford on November 7th. Some animated discussions took place at the business session, Church extension and the Duplex Envelope system being among the subjects taken up. Family prayer as suggested in the Bishop's charge, was commended and a request was made that the Bishop should be asked to order cards to be printed with simple prayers upon them. The state of religion and morality in the deanery brought on an interesting debate. The May meeting of the deanery will be held at St. Mary's.

Diocese of Yukon

MUCH ANXIETY has been felt on behalf of Bishop Stringer, who was taken ill with appendicitis in Toronto, the first week in

November. He was operated upon in the General Hospital, Toronto, and at latest accounts was doing well.

Diocese of Calgary

THE MISSION in Holy Trinity parish, Edmonton, ending on November 3rd, and conducted by Bishop Ingham and the Rev. C. L. Burrows, seems to have been very successful, large congregations filling the parish church to hear the missionaries all through the week. At the closing service, numbers came forward to bid the missionaries farewell and receive the beautiful memorial cards.

Diocese of Rupert's Land

THE RECTOR of St. James' Church, Winnipeg, the Rev. G. I. Armstrong, died of typhoid

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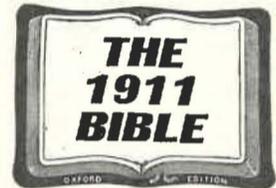
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fever in the General Hospital, Winnipeg, on November 3rd. He leaves a widow and infant. He was graduated at Trinity College, Dublin, and was only 34 at the time of his death.—THE FORTY-SEVENTH annual commemoration of St. John's College, Winnipeg, took place on All Saints' Day. The rector of Boisevain, the Rev. Rural Dean Roy, preached.—A STRONG EFFORT is being made in the diocese on behalf of the Home Mission fund. The sum of \$22,000 has been asked for by the executive committee to help the weaker parishes in the diocese. Several of the missions will have to be closed if the sum asked for is not contributed.

The Magazines

BEGINNING with the issue of the *Biblical World* for January, 1913, the editorial management will be in the hands of Professor Shailer Mathews, Dean of the Divinity School of the University of Chicago, formerly editor of *The World of To-Day*, who succeeds Professor Ernest D. Burton, the editor-in-chief of the magazine since the death of President William R. Harper. Professor Mathews has been connected with the University of Chicago since 1894, and is also an associate editor of *The Dictionary of the Bible* and the *American Journal of Theology*, and has been president of the Western Economic Society. Professor Mathews is widely known as the author of books on *The Life of Christ* (with E. D. Burton) and *The Church and the Changing Order*, as well as a highly successful editor and lecturer. *The Biblical World* was founded by William Rainey Harper in 1882, appearing first under the title of the *Hebrew Student* and then as the *Old Testament Student*. For five years it was published as the *Old and New Testament Student*. In 1893 it was issued under its present name of the *Biblical World*, its two editors-in-chief since then having been President William R. Harper and Professor Ernest D. Burton. It has always been devoted to the popular presentation of the results of a scholarly study of the Bible and closely related subjects, and has made for itself a recognized place as a journal of constructive scholarship and genuine religious conviction.

A LITTLE TALK AT DINNER

THE GIRL had been married five or six years, and in the main was happy and still "the Girl." Her intelligence and charm, together with her husband's sincerity and kindness, had made for the couple a circle of friends and acquaintances that included many of the "best" people in town, which, of course, is too often taken to mean merely the people of most wealth and highest social position. The only flaw in the Girl's happiness was the modest size of her husband's income.

To-day she had been one of the guests at a little reception. "The Davises are charming people," she remarked that night at dinner. "I wish we could see more of them."

"Well, I don't know why we can't," her husband answered, cheerfully. "Joe Davis was a close friend of mine in our school days. We'll have them down here."

"I don't know what they would think of our little house after their elegant place," the Girl replied, doubtfully. "Everything about their home is so beautiful—so nice!"

"Why should we care what they think?"

"But don't you care?"

"Not in the least. This is our home—not any one else's. It is in keeping with our circumstances, and therefore it is honest, and represents us. My income is twenty-five hundred dollars a year. Joe Davis' is eight or ten thousand. Joe likes and respects me now—at least, I believe he does; but would he continue to if I tried to cheat people into thinking we were richer than we are?"

"You are not getting the happiness out of

life that you should, my dear. There is too much 'Wait till we get the new dining-room furniture,' or, 'Yes, as soon as the floors are done over,' or, 'Well, after my new dress is finished.' Aren't we cheapening our friends by assuming that they care more for these material things than for us? If not, aren't we cheapening ourselves by continuing to call them friends?"

"The Davises' house is better than ours, but the Mortons' is just as much ahead of the Davises', and I know Morton quite as well as I know Davis. If we try the Davis standard of living now, can we avoid trying the Morton standard by and by?"

"There is too much of this in our American life. I want to keep clear of it. Let us live our own lives, honestly and openly, enjoying the things we can afford and the friends who like us for what we are, and letting the others go their way."

The Girl thought at the time that the lecture was somewhat severe, but she could find no flaw in the argument, nor has she found any since.—*Youth's Companion*.

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