



The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—NOVEMBER 30, 1912.

NO. 5

NEW YORK 416 LAFAYETTE ST.

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

[Including The Missionary Magazine]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 60 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 25 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cents.

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price \$1.80 per year.

THE LIVING CHURCH ANNUAL

AND

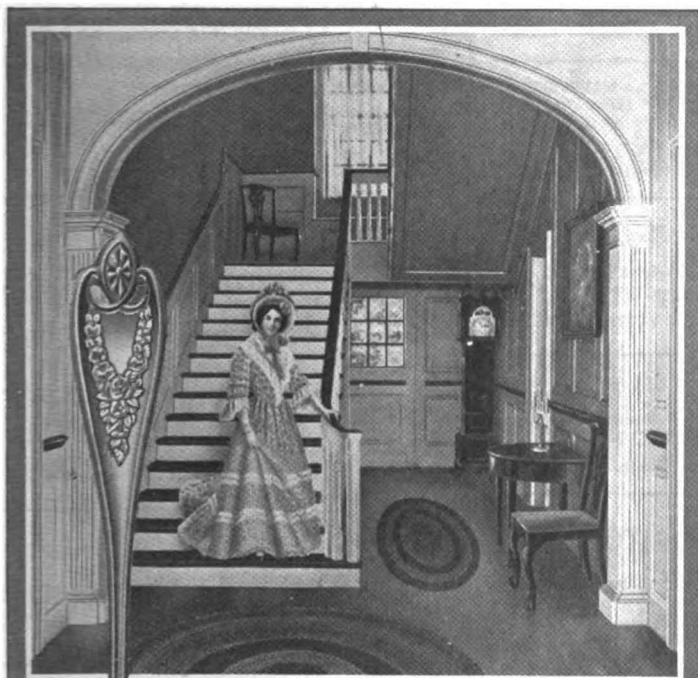
WHITTAKER'S CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 8 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per 100 copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad.



The Old Colony Pattern

The very spirit of Colonial days is typified in the Old Colony pattern. It is finished in grey, with bowls, tines and the beveled edges of the handles bright. The pierced handle, the beautiful decorative work, and simplicity of outline deserve especial attention.

1847 ROGERS BROS.

"Silver Plate that Wears"

is backed by the world's largest makers with an unqualified guarantee which an actual test of 65 years makes possible. Sold by leading dealers. Send for illustrated catalogue "Y-91."

Communion Ware

In artistic dignity and quality our Communion Ware is the best that skill can produce. Church authorities should send for "Special Catalogue 91."

International Silver Co., Meriden, Conn.

Successors to Meriden Britannia Co.

NEW YORK CHICAGO SAN FRANCISCO HAMILTON, CANADA

MEMORIALS



STAINED GLASS WINDOWS

TABLETS

In Brass or Bronze

ALTARS AND FONTS

In Marble or Wood

ALTAR RAILS AND PULPITS

In Brass or Wood

PROCESSIONAL and ALTAR CROSSES

CHURCH FURNISHINGS

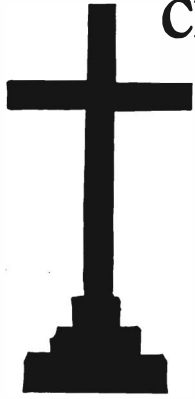
In Gold, Silver, Brass, Bronze, Marble or Wood

VESTMENTS

SPAULDING & CO.

Michigan Avenue and Van Buren Street, Chicago

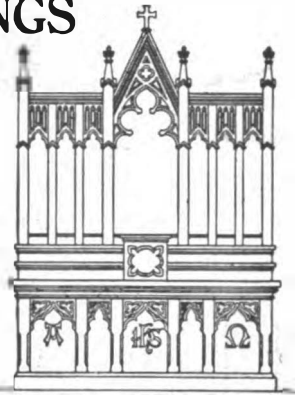
CHURCH FURNISHINGS



In Gold, Silver, and Brass,
**CHURCH and CHANCEL
FURNITURE**

Write for Catalogue.
For Episcopal Churches

W. & E. SCHMIDT CO.
308 3rd ST., MILWAUKEE, WIS.




GIFTS to the CHURCH for the Advent Season and Christmas

We answer all questions as to
**CHURCH FURNISHINGS
MEMORIAL GIFTS and
MONUMENTS**

Correspondence Invited. Illustrated Hand Books sent on request.

J. & R. Lamb
Studios, 23-25-27 Sixth Ave., New York

== VESTMENT CASES ==



For carrying Vestments for various uses, where the heavy Suit Case is not desired, or can be carried inside a suitcase when traveling and used separately where occasion requires.

NEAT IN APPEARANCE, LIGHT AND DURABLE
Made of fine Black Morocco Grain Pantasote Leather, with waterproof cloth inside finish or Fine Seal Grain Leather, Satsum lined.

ENCLOSURES CASCOCK, SURPLICE, AND STOLE
Is the most satisfactory case on the market for the use of Bishops and Clergy.

Size 14 x 18 inches—Price (prepaid) Pantasote Leather \$3.50
Seal Grain Leather \$4.00

CENTRAL SUPPLY CO. (not Inc.), 19 So. La Salle St., CHICAGO, ILLINOIS.

Heaton, Butler & Bayne
GLASS STAINERS
BY APPOINTMENT TO THE LATE
KING EDWARD VII.
Stained Glass, Mosaics,
Church Decorations,
Memorial Brasses, etc.
Designs and estimates on application to
Heaton, Butler & Bayne
(N. Y.) Ltd.
487 Fifth Ave., Knabe Building, N. Y.

SPAULDING & Co.,

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention

SEND FOR OUR NEW CATALOGUE
MICHIGAN AVE. AND VAN BUREN ST., CHICAGO

Church Embroideries

STOLES, EUCHARISTIC VESTMENTS,
COPEES, MITRES, SURPLICES, ETC.

The only studio importing exclusively English unadorned
Silk, Damasks, Fringes, Linings, Pure Gold Metal
Threads, Etc., and Using Standard Church of England
Patterns and Designs.

Lake City, Florida.
Daisy Miss Mackrille:
The frontal has arrived. The fit is perfect; the work and
material all that the most exacting could desire. I thank you
sincerely.
(Rev.) Walter T. Cavell.

Above goods on exhibition and for sale by
THE CENTRAL SUPPLY CO.,
19 South La Salle Street, Chicago

THE CATHEDRAL STUDIO
LUCY V. MACKRILLE, Chevy Chase, Md.



CHURCH VESTMENTS

Embroideries, Silks, Cloths, Fringes,
CLERICAL SUITS
HATS, RABATS, COLLARS

COX SONS & VINING
72-74 MADISON AVE. NEAR 28TH ST.
NEW YORK

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for Particulars.

EMMA HAYWOOD, 128 West 91st St.
New York



**MENEELY
BELL CO.**
TROY, N.Y.
AND
177 BROADWAY, N.Y. CITY
BELLS

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1888
THE C. S. BELL CO., HILLSBORO, OHIO

MENEELY & CO. WATERVLIET (West Troy), N.Y.
The Old Reliable
Meneely Foundry,
Established
nearly 100 years ago.
**CHURCH,
CHIME,
SCHOOL
& OTHER
BELLS**

CHURCH WORK
IN METAL, WOOD, MARBLE ETC.
O. LUETKE ART-WORKS
227-229 W 29th St. NEW YORK CITY

MEMORIAL WINDOWS Memorials for the Church Yard and
Church Furnishings, Altars, Fonts, Pulpits, Tablets, Hangings in Wood,
Metal, Stone, Fabrics, Color.

SUNDAY SCHOOL SUPPLIES **MEMORANDUM SUPPLIES**
CHARLES F. HOGEMAN,
45 Seventh Avenue, East, 19th and 14th Sts. NEW YORK
100 and 110 Main Street, ORANGE, N. Y.

Churchmen Interested In the Eastern Orthodox Church

should send for

"A Descriptive Bibliography" of Books
Recommended on the Eastern Orthodox
Church in the English Language."

Prepared by the Rt. Rev. EDWARD M.
PARKER, D.D., and the Rev. THOMAS
BURGESS, as a committee appointed for the
purpose by the American Branch of the Anglican
and Eastern-Orthodox Churches Union. Sent
free on application to

The Young Churchman Co.,
Milwaukee, Wisconsin

Kempe & Co. Windows

MESSRS. KEMPE & CO. CAN NOW, THROUGH THEIR
NEW YORK OFFICE, CENTURY BUILDING, 1 WEST
34TH STREET, FACILITATE THE EXECUTION OF
THEIR WELL KNOWN WORK IN STAINED GLASS
IN THIS COUNTRY AND WILL BE GLAD TO GIVE
ANY ASSISTANCE IN THEIR POWER RESPECTING
MEMORIAL AND OTHER WINDOWS.



**Phoenix
Furniture Co.**
EAU CLAIRE, WIS.

**CHURCH
FURNITURE**

Catalogue Free
Price \$9.00

No. 319, Oak.

Pastors & Building Committees
Write Today For Our "Catalog N."
An Authoritative Guide on Church Seating.
Give valuable suggestions on designs, fin-
ishes, seating plans, etc. Please send Floor
Plan and state fully your requirements.
Pews, Pulpit Furniture, S. S. Seating
American Seating Company
218 S. Wabash Avenue CHICAGO

R. GEISSLER, 56 West Eighth Street
NEW YORK
CHURCH Stained Glass, Furniture, Silver Work,
Brass Work, Marble Work, Embroider-
ies, Fabrics.
Memorials for the Church and Cemetery.

The Living Church

VOL. XLVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 30, 1912.

NO. 5

THE LIVING CHURCH

LIGHT

FOR THE FIRST SUNDAY IN ADVENT

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

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

OFFICES

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

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

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS

DEVOTIONAL INTRODUCTION: Light	147
EDITORIALS AND COMMENTS:	148
Values and Responsibilities—The Editing of a Church Paper— The Problem in Armenia.	
ANSWERS TO CORRESPONDENTS	150
BLUE MONDAY MUSINGS. Presbyter Ignolus	150
WAR BRINGS PEACE TO THE BULGARIAN CHURCH. From Our Jeru- salem Correspondent	151
DEATH OF JAMES GAIRDNER, HISTORIAN. London Letter. John G. Hall	152
WORK AMONG LEPERS IN JAPAN	152
"HE CAME TO HIS OWN AND HIS OWN RECEIVED HIM NOT." Zoar	153
MEETING IN INTEREST OF COMPLETION OF THE NEW YORK CATHEDRAL. New York Letter	153
JUNIOR AUXILIARY INSTITUTE HELD IN PHILADELPHIA. Philadel- phia Letter	154
CHICAGO CITY INCOME CUT DOWN. Chicago Letter. Tertius	155
SOCIAL SERVICE CONFERENCES IN CONNECTION WITH THE QUADREN- NIAL MEETING OF THE FEDERAL COUNCIL OF CHURCHES	156
DIOCESAN CONVENTIONS:	157
Albany—Michigan City.	
ELECTION OF A COADJUTOR IN VERMONT	157
AMERICAN DEMOCRACY IN THE PHILIPPINES. Rt. Rev. C. H. Brent, D.D.	158
IN THE CITY WHERE ST. ANDREW DIED. [Illustrated]	159
THE BLESSING OF A GUEST HOUSE	160
GOD'S EYE. Felix Connop. [Poetry]	160
UNIQUE INTEREST IN A NEW MISSISSIPPI CHURCH. [Illustrated]	161
O SALUTARIS! Frank Damrosch, Jr. [Poetry]	161
THE THIRD DEPARTMENT MISSIONARY COUNCIL. [Illustrated]	162
HAVE FAITH. Erène E. Angelman. [Poetry]	163
"THE SPIRIT OF MAN IS THE CANDLE OF THE LORD." Jessie Falth Sherman. [Poetry]	163
A BISHOP'S MEMORABLE DRIVE. The Bishop of Western Massachusetts	163
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	164
CORRESPONDENCE:	165
Whitsuntide and Trinity Sunday (Walter S. Fleming)—"Now I Lay Me Down to Sleep" (Miss Mary Carolina Curtis)—The "Catholic Encyclopedia" (K. Crofton)—The Name of the Church (Clayton C. Hall, Rev. Custis P. Jones, Rev. John Cole McKim, B. Landsdowne)—What the Vote in General Convention on Change of Name Represented (Rev. Dr. Ran- dolph H. McKim)—"Our Unhappy Divisions" (Rev. Campbell Gray)—Negro Missionary Bishops (Rev. Dr. George F. Bragg, Jr.)—Work Among Deaf-Mutes (Rev. Herbert H. Gowen).	
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt	167
PERSONAL MENTION, ETC.	168
THE CHURCH AT WORK. [Illustrated]	171

LET us, therefore, cast off the works of darkness; and let us put on the armor of light," which is, as the Epistle continues, "The Lord Jesus Christ." The night is far spent, the day is at hand—the dawn of the Sun of Righteousness, who shall arise with healing in His wings to them that believe, through the tender mercies of our God; whereby the Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace. That is the Advent message, the coming of our Lord.

Darkness is the dwelling place of fear, and the spawning ground of sin. In the physical world, darkness means more to us, in these days, than mere discomfort. It means noisome creatures of disease—"germs" and "microbes"—the forces of destruction and decay, that shrivel and die under the cleansing power of light; and light, itself, becomes more than the disperser of darkness. It means warmth, color, plenty, life. For the growth of plant and animal, the beauties of our world, gladness and joy, all are dependent upon light. Sol slays and brings to life at the same moment—destroys the evil and vivifies the good.

How eagerly the weary watcher in pain awaits the dawn! And how many of us, bending over our beloved sick during the long hours of darkness, have longed for the morning!

In the moral and spiritual world there is the same "natural law." In the inner life, Jesus is our Sun. "He that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light"; and again: "I am come, a Light into the world, that whosoever abideth in Me should not abide in darkness"; and St. John said of Him: "That was the true Light, which lighteneth every man that cometh into the world."

Jesus is our life, also; for, as light quickens the sleeping earth into bearing, so does our Lord shine upon the darkness of our souls. He said of Himself: "I am come that they might have life, and that they might have it more abundantly"; as St. John again tells us; "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." It is a new life, of which this day speaks; and the putting off concerning the former manner of life the old man; and the putting on the new man, which after God is created in righteousness and true holiness. The old man is born of the flesh, into the world; the new man is born of the Spirit into the kingdom of God.

Thus when Nicodemus, in the darkness of his spirit and mind as well as in the darkness of the night, sought the Lord, Jesus answered him: "Except a man be born of water and the spirit he cannot enter into the kingdom of God."

In this season the Bride of Him who is the Light emphasizes the coming of the Bridegroom. He came once in humility to save His people from their sins. He will come again in glorious majesty to judge the quick and the dead. But He is *continually* coming; coming into the hearts of men and women, now; and "as many as received Him, to them gave He power to become the sons of God." R. DE O.

A MAN may be right in principle but do harm by excess of zeal. The effective worker for the common good is the one who exercises tact and avoids arousing hostility by militant methods unless such methods are clearly desirable. The abrupt and defiant "Yes" and "No" may have their place; but Christian courtesy, kindness, and conciliation usually bring the best results. This does not mean compromise of character or conduct but consideration for another's point of view, care to keep on common ground so far as possible, common sense in dealing with those with whom you cannot agree. Cultivate tact as a Christian virtue.—*Selected.*

VALUES AND RESPONSIBILITIES

NOW and then the utterance of some prophet, in holy orders or out, comes as a challenge to the mind, and starts new trains of thought or forces old thoughts startlingly into the foreground.

Thus has our own thought been challenged by the newspaper reports of a sermon delivered at the recent Los Angeles missionary council by the Bishop of Utah, which was briefly noticed in our own report of that inspiring series of meetings. Few men possess the art thus of challenging attention in so marked a degree as does Bishop Spalding. One may agree with him or not; he will not feel hurt, we trust, if we say that in detail one generally does not, for in politics and in religion Bishop Spalding differs with most of his fellow Churchmen. That may be because he is a generation or more ahead of his time and the rest of us have not caught up to him; or it may be because there are some factors in human experience that he has not quite correlated with the factors that stand out more clearly in his own mind. Be that as it may, Bishop Spalding's art of arresting attention and challenging the mind to thought is one which any prophet may well envy.

In substance, losing much in condensation, Bishop Spalding's challenge to the Church is as follows:

He demanded that we consider fearlessly and thoroughly the questions, "What is the Church doing for the Gentile? the heathen?" These are the tests of the Church's work. He would "imitate St. Paul and speak in a language we can all clearly understand. That language is the language of Dollars and Cents. How much money do we give for foreign missions?" He analyzed the contributions from the leading churches in the several dioceses and missionary districts of the Eighth Department, comparing them with contributions of Presbyterian, Methodist, and other churches situated in the same cities, showing generally the greater relative missionary contributions of the latter. "This comparison," he admitted, "must be odious, for comparisons always are, and yet when I had confronted myself with it, I felt compelled to make you share my own shame. Why is it," he asked, "that we who claim to have the mind of Christ more fully than others are failing as others are not failing?" He declared that the whole mission of the Church of England at the time of the Reformation appeared to be "the claiming of values for the Church of England," even down to the present revised Prayer Book, and that the Church showed "a lack of a sense of responsibility to share with others what God had given her." "Most of the time of our public gatherings is spent in 'talking Hebrew,' planning for the better ordering of our own Church life. It is only in recent years that meetings for missions and social service have been arranged for at all, and now they are better attended by visitors than by the delegates, who are impatient that what they consider the business of the Church in council assembled, should be interrupted by such irrelevant matters." "The most striking illustration to-day of the influence of the ancient precedent of self-improvement is the improvement to change the name of the Church. It is insisted that we must select, as soon as possible, a more adequate title for this branch of the holy Catholic Church. We have recently been told by an earnest ecclesiastical journalist of the diocese of Los Angeles that 'for years we have groaned under the false, misleading, and absolutely erroneous title of Protestant Episcopal.' This is a striking example of the old Anglican spirit of claiming rights, and it carries with it the danger of forgetting to perform duties." "Our culture is largely individualistic rather than social." This appears in the collects of the Book of Common Prayer and also in the devotional literature of the Church. Its emphasis is on a refined type of self-interest. "If the traditions of our Church are centripetal and not centrifugal, if our social and personal religion aims at personal piety rather than self-forgetfulness in missionary service, it is not to be wondered at that we are surpassed by other Christians in the duty of generous giving to missions, and are so slowly overcoming our traditional lack of interest in the welfare of those who have never heard of the Lord of Life and the God of our Salvation."

TO A CONSIDERABLE DEGREE we believe it is true that "the whole mission of the Church of England at the time of the Reformation appeared to be 'the claiming of values for the Church of England,'" while there was at the same time "a lack of the sense of responsibility to share with others what God had given her." That means only that the Reformation, as a movement, was but a partial presentation of the Christian *ethos*. It was a reaction from papal absolutism and popular ignorance. It was the religious prototype of the Declaration of Independence, save that in England it declared independence of the Bishop of Rome while on the continent it declared independence of the Catholic Church. Both the religious and the political Declarations of Independence have, no doubt, been rather more of a fetish to succeeding generations than, in-

trinsically, they are entitled to be. Each bears unmistakably the impress of the particular age that produced it. Both are stronger on the side of liberty—of rights—than of social responsibility. American political issues to-day have to do very largely with the restraint of that liberty which our fathers deemed almost the last word in political economy, and we have learned that pure individualism is not the *terminus ad quem* of democracy.

So in the Church. Men who have cautiously held that the Reformation was not the final word in Christian history, have been soundly berated for what was made to appear an awful heresy. To the last generation they were "undoing the Reformation"; they were "Romanizers"; sometimes, even, they were "traitors." We have grown in courtesy since those days, and epithets are not often spread upon the pages of religious papers to-day; but no doubt it is true that those who seem to see a larger vision of the Church than that of mere reproduction of sixteenth century thought, are "viewed with alarm," if not with consternation, by those to whom the Reformation is still the test of every ideal in the Church. It is significant that in our own land, that section which maintained the supremacy of "states' rights" at the point of the bayonet for four long years of civil war, is also the section that maintains most tenaciously the finality of the Reformation. The two forms of individualism, indeed, belong together. They are based upon one and the same mental concept: the idea that Bishop Spalding speaks of as "the claiming of values," rather than the larger idea of a social "sense of responsibility." Civil war killed the extreme doctrine of state sovereignty. It would have died in the next generation anyhow, because the railroad and the telegraph and the telephone were at work annihilating distance and blotting out arbitrary boundary lines, and the national idea was bound to supplant the local idea. The same evolution of thought has been at work in the Church. The extreme individualism of Protestant claims to an absolute disregard of all religious history and connection prior to the sixteenth century, must go the way of the political doctrine of unlimited state sovereignty. Neither "Tom" Paine nor Martin Luther, John Calhoun or John Calvin, can voice the ideals of the twentieth century. The Reformation is *not* the finality of religious progress any more than the Declaration of Independence and the Calhoun doctrine of Nullification are the final words in political evolution.

The Church had gained centuries of experience long before the Reformation. Bishop Spalding observes: "It is only in recent years that meetings for missions and social service have been arranged," etc. But is his outlook large enough? Missions were the dominating theme of the Church in those magnificent centuries when northern Europe was Christianized. Social service was the dominant thought under Constantine and again under the Popes of the Hildebrandine age. Indeed it was desire for social service that created the mediaeval papacy. The monk Hildebrand saw that the low estate of the Church was due to its dependence upon the corrupt courts of emperors and kings. Instead of elevating these courts, the Church was contaminated by them. So he evolved the doctrine that the Pope should be higher than the Emperor, and should purify his court and the courts of the Kings by force. To some extent the new doctrine worked. In the days of its greatest brilliancy, the Papacy was used in the direct interest of social service. Innocent III., under whom papal claims reached their highest pitch in the mediaeval era, compelled peace between Castile and Portugal by threatening excommunication against the kings and interdict against the nation. He compelled the King of Aragon to restore his coinage to its proper valuation after it had been corruptly debased. He excommunicated the usurper Sweyn for seizing the crown of Norway and for making civil war. He compelled the King of Leon to put away a wife whom he had uncanonically married within the forbidden degrees, and the King of France to take back his wife whom he had unlawfully divorced. It will be difficult for our diocesan Social Service Commissions, in this free atmosphere of the twentieth century, to evolve programmes of social service that compare with those that were actually carried out in the days of the greatest absolutism in Church history. The pendulum is inexorably swinging. It went to the extreme of social service, minimizing individual morality, under Innocent III. It swung to the opposite extreme at the Reformation; or, in the English Church, where it moved more slowly, at the time of the pure individualism of the Evangelical Movement in the

eighteenth century, when personal morality was everything and social consciousness had almost died out. Now, happily, it is again making the return trip. One hopes it may long remain in some real balance between extremes. Bishop Spalding, by looking back only to the Reformation, has seen only a part of the picture which he has tried to reproduce; one extreme, that has prevailed in the Church for several centuries, but which had been matched in earlier centuries by the other extreme. The Reformation was not the beginning of Christian experience, and for the days of greatest zeal both in missions and in social service he must take a longer view of Christian history. Like the rest of us who have been under suspicion for it, he must go "back of the Reformation." Distasteful as it may be for him, Bishop Spalding will become a Catholic Churchman if he does not curb his thoughts and narrow his conceptions down to sixteenth century individualism; for the essence of Catholic Churchmanship is the perspective of nineteen Christian centuries past as the guide to the future, and the essence of Protestant Churchmanship is a perspective of four centuries past which must dominate the future.

THE VALUE to the world of being a thinker, is that there is an intellectual *noblesse oblige* that compels one to continue thinking. When we point out how Bishop Spalding has curiously stopped short of reaching the conclusion which his premise requires, he is bound by his intellectual preëminence among Churchmen to do full justice to the considerations thus brought to his attention. Little men disdain new thoughts; thinkers welcome them.

Bishop Spalding has, in effect, shown the one-sided development of Anglican Churchmanship since the Reformation. It has been strong in "claiming values"; it has not sufficiently developed the sense of responsibility which those values demand.

But the cure for this condition is not to be found in denying the values; it is rather in showing the responsibility that values demand. The "value" that the Anglican Churches claim is the value that comes from corporate union with the Body of Christ. True, there is also an individual union with that divine organism which every baptized individual shares, so that the divine life flows through all of these, no matter what their ecclesiastical connection, and that divine life has manifested itself in splendid service that puts us who corporately "claim values" to shame. But if the corporate relationship with the Church of divine foundation is a fact, it must necessarily be a "value" that we are bound to "claim." The question is one of fact rather than of making claims. In our judgment it were better to claim all the "values" that Almighty God has bestowed upon His Church, and so to impress upon Churchmen the overwhelming responsibility that rests upon them, rather than to seek to prove responsibility upon a purely individualistic basis. And of course English history, with the foreign influence of German kings exerted in the interest of coldness and irreligion upon the Church itself through appointments to bishoprics and other high dignities, fully explains this powerlessness and corporate apathy of the Church, which neither the parent nor the daughter Church has yet succeeded in throwing off. The Evangelical movement, the Oxford movement, and the Broad Church movement have each tried, in some degree, to overcome that evil. Slowly, very slowly, it is being overcome, but not by minimizing values; rather by deducing duties and opportunities as the result of those values.

Here, then, appears to us the limitation of Bishop Spalding's perspective. He would cease to "claim values." But values are God-given. He would disregard the very condition that ought to be the impelling force toward developing the sense of responsibility.

He points to the defect in post-Reformation history; yet he goes out of his way to fault those who are trying to give a larger perspective to the Church, such as would do away with that defect. He treats as "the influence of the ancient precedent of self-improvement" the "movement to change the name of the Church." But if, as he shows, our Christianity has hitherto been defective, is not "self-improvement" necessary for its correction? Are we going to reform the world without revising our own limitations? Is not the avowal of the larger in place of the lesser ideal, the first step toward that working Churchmanship which Bishop Spalding seeks to extend? We do not maintain that changing the name will create that working Churchmanship; we only hold that it will be the challenge to the larger ideal, and that the change of name never can be

and never ought to be made until the Church as a whole is ready to work toward that ideal. Those who do not see the larger ideal will always vote against the change of name.

The real fact is, where Bishop Spalding writes in favor of a larger, more active Churchmanship, freed from the limitations of post-Reformation history, he is magnificent; and when he diverges to condemn the very movement that is designed to foster that larger Churchmanship, he is hopelessly illogical. He shows that he, also, is under the spell of that very post-Reformation one-sidedness which he condemns so justly and so vigorously in others. With Spalding the large-minded thinker we have the widest sympathy; with Spalding the apostle of post-Reformation individualism, which fights against the expression of the larger Catholicity, we are bound to differ.

Like the two Isaiahs, the two Spaldings may be merged into one. Scholars may, indeed, in after years find the key to distinguish the one from the other; common people may treat them even now as one. If Bishop Spalding will carefully reconsider the negative paragraphs of his address, his splendid outlook will be free from distortion. Not by means of post-Reformation religion, signified by the word Protestant, but by the older, "broader" Catholicity, will the social aspect of Christianity be fully realized. What our Churchmanship most needs is *balance*.

Toward that realization we are slowly tending. Our people, even, too often, those who are most sure that they are "Catholics," do not yet fully recognize the close connection between values and responsibility, but they are learning it more and more every day. Prophets, such as Bishop Spalding, will help them to learn; but not when the prophets themselves fail to see the importance of "claiming values."

OUR New York contemporary, the *Churchman*, after a year's search for an editor in chief, has now reached the end of its quest and is fortunate in obtaining for the responsible position, the Rev. Herbert B. Gwyn, rector of St. Simon's Church, Chicago.

The Editing of a Church Paper

We call the position a "responsible" one in a very real sense. Our Church people in general have a painfully limited range of vision in matters ecclesiastical. Too frequently they do not see beyond their own parish boundaries. Many of them have little interest in matters diocesan and no conception of the world vision which alone is adequate as an expression of true Churchmanship.

Although the press of this American Church has behind it more than a century of continuous history, it cannot be said that the laity, as a whole, are now, or ever have been, in touch with it. Methodists and Presbyterians read their papers; Churchmen, too largely, neglect theirs. We have three weekly journals of national scope at the present time, and the spirit of comity and cordiality between them could not be surpassed. The *Churchman* and the *Southern Churchman* fill important places in the life and thought of the Church, and for each of them THE LIVING CHURCH feels the warmest regard. Most of the problems of support for missions, for clergy relief, and for other needed funds in the Church would solve themselves if the whole body of the laity were reached by the Church papers.

It is not easy to carry the responsibility of commenting, week by week, upon the news and the thought of the Church. To say only pleasant things, to throw out compliments indiscriminately, to commend always, to avoid questions upon which Churchmen disagree, is pleasant, but it is also *weak*. That is the temptation that comes to an editor who is not a partisan and who takes no pleasure in writing criticisms of the work of any man. But it is a temptation that, if not resisted, makes religious journalism contemptible and robs the Church press of any serious influence in moulding the thought of the Church. To make a pretty paper is easy; but it hardly measures up to the requirements of a Church journal for thinking people.

Controversy is a difficult field of literature, but a very necessary one for any intellectual journal that is not content with an attitude of sheer weakness. To disregard the burning questions within the Church, to refrain from criticising the abuses within our own Communion, especially when one does not refrain from criticising the abuses among others, to remain neutral upon questions that are in the melting-pot, to have or to express no opinions on questions that must be acted upon in the Church's legislative bodies, is to incur the

well-deserved contempt of thoughtful people; and contempt is not a useful asset in the publication of a Church paper. To permit a wide range of expression on the part of correspondents and yet require a high standard of courtesy from each, to admit enough letters on a given subject and not too many, and to make selection from a mass of available material that would fill many papers, is not easy. Neither is it easy to stand firmly for a principle when, possibly, some of one's friends, even, perhaps, some in high positions, have weakly compromised with it. All these are things which the editor of a Church paper will find confronting him, and he must develop a policy in the face of them, or else drift helplessly down the stream without a policy.

And so we extend congratulations to our friend who takes the chief editorial position on the *Churchman*, and who, no doubt, has considered both the opportunities and the responsibilities of the position. Good luck to him!

OUR Jerusalem correspondent, in his letter printed in this issue, throws light upon some phases of the Near Eastern question that are little understood in this country. The Bulgarian differences with the Oecumenical Patriarchate of Constantinople, which related to questions not of doctrine but of jurisdiction, have now been cleared up and full intercommunion is reestablished. So much of peace had been accomplished by the very planning for war on the part of the Balkan principalities.

The Problem in Armenia

But little has been said, and little known, in this country about fresh Armenian massacres of the past summer. One feels that in the final settlement of questions between the Turk and Christendom, this matter of protection to Armenians ought to be included. True, the Balkan States themselves can hardly claim to extend their protectorate over these persecuted Asiatic Christians. They have no common bonds of race or even of communion with Armenians as they have between themselves and Macedonians and Albanians. Here is one belated thing that the "Powers" can yet do, before the Turk receives his clean bill of health. They are bound by their treaties to guarantee safety to Armenians, and these afflicted people have no cousins who can arise and do for them what the Balkan States have done for Christians in European Turkey. The Dardanelles do not need to limit European intervention, and the Armenian problem should be seriously taken up and be solved at this time.

That our Jerusalem correspondent does not write directly of matters pertaining to the war will not be a matter of astonishment to those familiar with the considerations of restraint which must necessarily keep missionaries in the Turkish empire upon their guard.

ANSWERS TO CORRESPONDENTS

J. C. P.—(1) (2) We cannot venture to interpret the meaning of what individuals have written. Our view would be no better than yours.—(3) It ought not to be conceivable that one could be ordained when the ordaining Bishop knew his view of the Incarnation to be not that of the Church but "more as the Unitarians teach it." Whether any single Bishop would ordain such a man we cannot say.

JESUS, in his constant teaching of forgiveness was thinking of much more than the saving of one's own soul by the practice of forgiveness. He saw in the act two great principles of eternal righteousness. First, forgiveness builds up society, heals it, preserves its ordered peace, makes music in the discords of the world. On the other hand, revenge always destroys, disrupts, perpetuates a brood of a hundred more discords, brings jar and discord into a spiritual order. A Christian is here first of all to build up a holy and heavenly society in the world. When wronged, his first impulse might naturally be to seek revenge. But no; he is not here to seek his own rights but to help Christ establish a Kingdom, so he puts aside retaliation which disrupts, and forgives for the sake of the larger good. (This is the point that should always be borne in mind when reading Tolstoi's pleas for non-resistance, for this is the principle on which he bases his doctrine: the principle that underlies the Sermon on the Mount.) In the second place, Jesus saw that forgiveness gave the disciple the great opportunity of his life to save a soul. Forgive the man who wrongs you and you bind him to yourself with hoops that nothing else can forge. Jean Valjean and the Bishop in *Les Misérables* furnish the classic illustration. But it is an eternal truth which Jesus used with much force. A Christian is here on the mission of saving souls. If someone offend him, instead of going to take revenge, go and forgive him and thus a relationship is at once established that gives the Christian a power over him that nothing equals.—*Congregationalist and Christian World*.

BLUE MONDAY MUSINGS

THE glorious new crusade of the Balkan allies, with dauntless little Montenegro leading the way, does not lack a worthy laureate, as witness this heart-stirring poem, by one of the few really brilliant writers in English of to-day:

THE MARCH OF THE BLACK MOUNTAIN

BY GILBERT KEITH CHESTERTON

"What will there be to remember
Of us in the days to be?
Whose faith was a trodden ember
And even our doubt not free.
Parliaments built of paper
And the soft swords of gold
That twist like a waxen taper
In the weak aggressor's hold.
A hush around Hunger slaying,
A city of serfs unfed,
What shall we leave for a saying
To praise us when we are dead?"

"But men shall remember the Mountain
That broke its forest chains,
And men shall remember the Mountain
When it marches against the plains,
And christen their children from it
And season and ship and street.
When the Mountain came to Mahomet
And looked small before his feet,
His head was high as the crescent
Of the moon that seemed his crown,
And on glory of past and present
The light of his eyes looked down.

"One hand went out to the morning
Over Brahmin and Buddhist slain,
And one to the west in scorning
To point at the scars of Spain.
One foot on the hills for warden
By the little Mountain trod,
And one was in a garden
And stood on the grave of God.
But men shall remember the Mountain
Tho' it fall down like a tree;
They shall see the sign of the Mountain
Faith cast into the sea.

"Tho' the crooked swords overcome it
And the Crooked Moon ride free,
When the Mountain comes to Mahomet
It has more life than he.
But what will there be to remember
Or what will there be to see—
Tho' our towns through a long November
Abide to the end and be?
Strength of slave and mechanic
Whose iron is ruled by gold—
Peace of immortal panic—
Love that is hate grown cold.

"Are these a bribe or a warning
That we turn not to the sun,
Nor look on the lands of morning,
Where deeds at last are done?
Where men shall remember the Mountain
When truth forgets the plain,
And walk in the way of the Mountain
That did not fall in vain.
Death and eclipse and comet,
Thunder and peals that rend,
When the Mountain came to Mahomet
Because it was the end."

IT IS SOMETIMES made a matter of reproach against us that we number the Sundays in the second half of the Christian year "after Trinity" instead of "after Pentecost." The reckoning after Pentecost has certain plain advantages of congruity, I own; but a correspondent of the *Tablet* (R. C.) owns rather grudgingly that "the pre-Reformation Church in England used to call the Sundays between Whitsuntide and Advent 'Sundays after Trinity,' while on the continent the same were usually called 'Sundays after Pentecost.' . . . Under Elizabeth, our priests were necessarily educated abroad, and so, habituated to continental usages. Hence comes it that we now speak of 'Sundays after Pentecost,' whereas our forefathers used to call them 'Sundays after Trinity,' as do the Anglicans to-day."

The forefathers of present-day English and American Roman Catholics did a great many things "as do the Anglicans to-day"!

THOUGH I like to keep track of freak religions, their rise and fall ("I have known four-and-twenty leaders of revolts"), I confess I had lost sight of two faith-healing fakirs who toured

the country separately ten or twelve years ago—Schlatter and Schrader. One of them, I forget which, gave himself out to be Messiah. I learn from El Paso, Texas, that these two persons have consolidated forces, establishing "The First Kingdom Church," with Schrader as "Kingbishop Pastor," and Schlatter as "Cardinal." Here are their advertisements:

REV. AUGUST SCHRADER,
KINGBISHOP
PASTOR
FIRST KINGDOM CHURCH
Eagle Hall, Mundy Bldg., 3rd Floor,
So. El Paso St.
REV. FRANCIS SCHLATTER, Cardinal.

"Remember this wonderful healer cures many at one touch. If you are sick and suffering from any ailment, do not fail to see this wonderful man, for he has cured thousands who have been given up to die and restored them to perfect health. They are the living witnesses to God's power to heal all diseases. So come, and don't delay, for tomorrow may be too late. Are you despondent? Do you feel that life is not worth living, and has your case been pronounced incurable, and the brittle thread of life is nearly broken, and you know no way to turn? Remember Francis Schlatter, by the power of God, can cure you—Luke 9-2.

"Preaching the gospel and healing the sick, Sunday afternoon, 2:30 P. M. All are invited."

What an extraordinary fondness some people have for being fooled!

SPEAKING, as we were not many weeks ago, of nasty personalities in conversation, I noticed this paragraph in a recent Halifax paper, as I was riding through the wonderful apple orchards of the glorious Annapolis Valley:

APOLOGY

CHESTER, September 4, 1912.

"I, the undersigned, hereby acknowledge that I have made certain statements about Mrs. Lydia Ernst, of Martin's Point, in the County of Lunenburg, wife of James Ernst, which statements are untrue in every respect. I had repeated what another person had told me, but find that I was incorrectly informed. I am sorry that I made any statements reflecting on Mrs. Ernst and I tender this apology to her for the statements I have made about her.

"I have known Mrs. Ernst for many years and I have always heard her spoken of as a woman of the very best character and I feel sorry that these stories concerning her have been circulated through the community, as they are all untrue.

Her
"(Signed) MILLISA (X) MILLER.
Mark

I incline to doubt whether this *amende honorable* was altogether voluntary, as a work of grace. But what a splendid thing it would be if every person who repeated a falsehood about another were compelled to do public penance in this fashion! If, in addition, every newspaper publishing a statement which was untrue were forced to contradict it in two successive numbers, besides paying a fine to any person whose name was associated with such a statement, the air would be vastly sweeter, and "evil speaking, lying, and slandering" would go out of fashion. What a mercy that would be!

THE *Western Christian Advocate* had a page of "Summer Day Reflections," some of which are pungent enough to reproduce here:

"Honored Bishop: Once you were a fellow-mortal. 'Nicht wahr?'"

"Beloved correspondents, don't ask us to burn much more incense for bishops, 'great pulpit orators,' and 'distinguished laymen.' Our stock of joss-sticks is getting low and 'most used up.'"

"Reverend Bishop: When, at the camp-meeting, so many solemnly assured you that that was the greatest sermon they had ever heard in their lives, we know you didn't take it too seriously. Down in your boots you were perfectly aware that you were atrociously dull that day. The beloved sisters and brethren didn't really mean to lie—they simply somehow felt that they *had* to say that because you were a bishop and bishops have never been known, in historic ages at least, to preach anything but great sermons. See? So don't be too hard on your good hearers—please don't lay it up against them."

"No, brother, the Duplex System has no moral connection with duplicity—rather with efficient simplicity. Good invention—try it."

PRESBYTER IGNOTUS.

SHOW your own colors, sound your own note; it is precisely for this that you are here—to be yourself, to be sincere; give out your own authentic thought—this is your salvation.—*Charles Wagner.*

WAR BRINGS PEACE TO THE BULGARIAN CHURCH

Schism Between the Exarch and the Oecumenical Patriarch is Ended

ARMENIAN MASSACRES IN KURDISTAN CONTINUED

[FROM OUR JERUSALEM CORRESPONDENT.]

NOVEMBER 2, 1912.

THE Bulgarian schism is settled, and the Oecumenical Patriarch is now, once more, recognized as the supreme head of the Orthodox Church for all the Christian people of eastern Europe. Each nation will conduct its ecclesiastical affairs in its mother tongue. This has been brought about owing to the alliance between the Balkan States. One of the clauses of the Treaty of Union, made before the present war, was to abolish the Exarchate.

Bulgaria has now attained the complete independence of her ancient National Church, and she consequently appropriates all the churches and schools which have been since 1872 in the possession of the Phanariot Greeks.

As the Exarch, the chief representative of the Bulgarian Church, claimed ecclesiastical jurisdiction over Bulgarians in Thrace and northern Macedonia, he necessarily lived on the Golden Horn, at Constantinople, although the Bulgarian Synod sat at Sofia. Eighty per cent. of the Bulgarian population belonged to the Orthodox Church.

Owing to the cleverness of the late Sultan of Turkey, Abdul Hamid, the jealousies between Greeks and Bulgarians were made use of in 1870 in order to intensify their bitterness. Nothing strengthened this Sultan's hold on Macedonia so much as the sad dissensions between Phanar and the Exarchate. The tangled history of these troubles is related at length by Odysseus, in his *Turkey in Europe*.

Additional information has been received from Tiflis within the last few days concerning fresh Armenian persecutions. As

I have already stated on October 15th, the worst affected districts in Kurdistan are around Lake Van, and Diabekr (S. W.).

Tiflis has an Armenian Archbishop, who presides over 150,000 of his flock, in 133 parishes and 177 churches.

An important public meeting has just been held in Tiflis, in order to find some means to stop these Turkish atrocities. Two delegates, Samson Harootinyan and Hampartzoorn Atrakelian, were appointed to interview the Catholicos at Etchmiadzin. The following is a rough translation of the address sent to his Holiness Kevork (George) from the Armenian community of Tiflis:

"Having thoroughly investigated the present condition of our brethren in Turkish territories, we are deeply affected by their sufferings at the hands of their persecutors, who by continued destruction of life and property have spread terror in the country. We regret that it is useless to expect any redress from the Turkish authorities. We cannot keep quiet and shut our eyes to the suffering of our brethren in Turkey. We therefore apply to you, the spiritual head of the Armenian nation in Russia, as well as in Turkey, and elsewhere, and earnestly beg for the safety of the nation through the good offices of his Imperial Majesty the Czar, trusting the traditional Defender of Christianity in the East. The head of this great nation will not turn his face against you and your peoples' supplication, and will surely put an end to our sufferings and misery through his powerful influence and protection, which may once more show his majestic and historical position before the world."

The reply of the Catholicos to this appeal is as follows:

"It is a great joy to me to see you thinking about the miseries of your brethren. But your Catholicos does not sit idle. Last August, having noticed some reports in newspapers dealing with these fresh atrocities, I telegraphed to the Patriarch of Constantinople [Arsharouni], asking for the facts. He replied by a telegram that these reports were unfortunately true, and promised to send by mail a full statement. I inquired also by telegram of the Archbishop of Van, etc. You may read these reports, and then come again to me to hear what I have to say. I send my blessing to the whole nation. I am trying to find the best means for the comfort of my children, but the question is grave and delicate, and the circumstances require to be handled with the utmost precaution and far-sightedness."

The National Assembly of Armenia in Constantinople has just elected a new committee, which has brought successful pressure to bear upon their Patriarch to recall his resignation.

The fresh development in the near Eastern question have induced his Beatitude to be reinstated in his official position.

DEATH OF JAMES GAIRDNER, HISTORIAN

Last of Group of Brilliant Students of English History

MANY MATTERS OF ENGLISH NEWS

The Living Church News Bureau
London, November 12, 1912

DR. JAMES GAIRDNER, the eminent historical scholar and writer, and a staunch Catholic Churchman, has passed away from this world at the age of 84. In him the world of historical scholarship has lost, says the *Times* obituary article, one of the last survivors of the generation which produced Froude, Freeman, Stubbs, S. R. Gardner, Acton, J. R. Green, Lecky, Creighton, and Maitland. As is also pointed out, his services to the scientific study of historical materials was second to none of his above mentioned contemporaries, and he was easily the foremost English historian of his time. Almost the whole of his life, after completing his education, was spent within the walls of the Public Record Office in London. The great work of his life at the Record Office is said to be the monumental edition of the *Letters and Papers of the Reign of Henry VIII*. His independent historical works consist, among others, of a volume dealing with the period 1485-1558 in Stephens and Hunt's *History of the Church of England*, and *Lollardy and the Reformation*, of which three volumes appeared. His father (a noted Scotch physician) had been a Socinian of the Unitarian sect, and was afterward connected with Presbyterianism; but Dr. Gairdner, the historian, passed from Protestantism in the Scottish Establishment to Catholicism in the English Church. He became one of the most vigorous of the Church's combatants of all the miserable proposals to shelve or mutilate the Athanasian Creed. May he rest in peace!

The sitting of the House of Commons on Friday was occupied with a highly controversial debate on the government's proposed closure resolution for the remaining stages of the Welsh Disestablishment and Robbery Bill. The proposal to allow only seventeen days for the Welsh Bill is obviously meant to stifle discussion, and is flatly against the promise of the Prime Minister to have full and free discussion of the measure.

Debate on Welsh Disestablishment

Mr. Henry Radcliffe, shipowner, one of the most prominent members of the Calvinistic Methodist connection in Wales, discussed the Welsh Disestablishment question in opening a bazaar at Cardiff the other day. He said that the question had ceased to be a religious one, and had become political. The time had arrived when they must ask if there was any religious Christian person who was prepared to transfer £135,000 a year from religious to worldly purposes, as was proposed under this bill. The government which did that would bring punishment upon their heads, and rightly so. He agreed with the Bishop of St. David's that it was a "mean little bill."

The Archbishop of Canterbury opened a general Church mission on Saturday to be carried on each day until the 19th inst. in twenty parishes of the rural deanery of Croydon (Greater London). A service was held in Croydon parish church for the reception of fifty special missionaries, including four members of the Community of the Resurrection, Mirfield. As the Archbishop, who was assisted by the Bishop of Croydon and Canon White-Thomson, was welcoming the missionaries, one of the Protestant gang of Kensitites interrupted his Grace by exclaiming, "I call upon you to refuse to bless these monks." The man then withdrew.

Missions Held in Twenty Parishes

Every parish on his Majesty's Sandringham estate has a village club provided by the late king in place of public houses, which have been abolished. The parish of Dersingham, only a part of which lies within the king's private estate, has also succeeded in providing itself with a club, largely owing to the assistance of his present Majesty, who gave the site, and also subscribed £100 to the building fund.

Clubs Supersede Public Houses

The important work of restoring the reredos of the High Altar in Southwark Cathedral (old St. Saviour's Priory church), built by Bishop Fox of Winchester in the early part of the sixteenth century, and belonging to the famous group of altar screens in England, has now been almost entirely completed, and the new statues were dedicated by the Bishop of Southwark on All Saints' Day. Most of the new statues have been given to commemorate the episcopate of the present Bishop of Win-

Restorations at Southwark

chester (Dr. Talbot) at Southwark, he having been the first occupant of the see, while other statues are private gifts in memory of prominent Churchmen and Churchwomen. There are now twenty-three statues on the screen, and only four small ones need to be added. The central niches contain beautiful stone figures of our Lord upon the cross and reigning in glory.

A message has been sent to the Metropolitan of Athens by Bishop Mitchinson, Master of Pembroke College, Oxford, and president of the Byron Society, on the victories of the Greek army in Macedonia in the present Holy War. The Bishop, who addressed the Metropolitan as "Venerable and Most Reverend Brother," writes as follows:

Rejoice in Hellenic Victories

"At the moment of the well-merited victories of the Greek army in Macedonia, and the long-deferred annexation of Crete, I send to your Beatitude, in the name and on behalf of the members of the Byron Society, our most respectful and sincere congratulations which, we feel sure, are shared by the whole of our countrymen who admire the courage, discipline, perseverance, and the humanity which has characterized the operations of the soldiers of his Hellenic Majesty in their mission of deliverance to the victims of an intolerable tyranny." The Bishop concludes by assuring his Beatitude of their constant prayers and intercessions for the continued success of the Hellenic troops in the cause of humanity and liberty.

J. G. HALL.

WORK AMONG LEPERS IN JAPAN

ALMOST everyone knows of the magnificent work for lepers wrought by Fr. Damien and his successors in Molokai; but very few, even of our own people, know of a work as truly heroic, wrought under circumstances much more adverse by an English Churchwoman in Japan. Miss Hannah Riddell, traveling through Japan some years ago, was greatly impressed by the tragic condition of the lepers, for whom the Japanese government makes no provision whatever. She has devoted her life since to the establishment and maintenance of the only hospital for lepers in all Japan, at Kumamotu; and the methods used there have been so in harmony with modern science as to have wrought in many cases, if not a complete cure, at any rate a very great palliation of the malady.

Through a private letter addressed to the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston, some information is given in regard to this work and to the interesting phase of it that several Americans are under treatment, and that financial assistance especially for their care is greatly needed. Dr. van Allen suggests that gifts for the purpose be sent to the treasurer of the Board of Missions, 281 Fourth Ave., New York, marked "special for Miss Riddell's leper hospital, Kumamotu, Japan."

The following statement of the work is taken from the letter to Dr. van Allen mentioned above:

How much I wish you could find for me some lady who could come entirely, or partially, at her own charges with the idea of staying for two or three years at least. Will you try to think about this for me? The clerical work is truly overwhelming for myself alone.

But to-day I am writing really to endeavor to elicit most earnestly your kind sympathy and influence on behalf of four American subjects who are now among the leper in-patients of my hospital.

The first was a young man from Vermont, only nineteen years of age, who reached us on New Year's Day of 1911. His was a case of direct inoculation from tattooing while in Hongkong. He came to the hot-springs of Kusatsu which are of great fame among Japanese lepers, hoping for cure. He was there for nearly two years supported by his step-brother. Then the brother died suddenly, and when we heard of him he was without means and in debt. His debts were paid for him, and he gladly came to my hospital where he has a pretty room and lives as an American, and not as a Japanese.

He has greatly improved in health, and although we cannot restore the lost joints of his feet, his fingers, which were crooked and twisted, are now pliant and strong, and he is in every respect vastly better. This is owing to a recent Japanese discovery. It is a serum made from the poison of the fish called "fugu." He was confirmed early in 1911 and came to his first Communion on Easter in that year, and he is steadily trying to "Fight the Good Fight."

More recently a husband and wife and child, all lepers, entered the hospital. The wife is purely American, the husband half Hawaiian, and the child is their little son of two years old. It seems they came to Japan in a boat from China. They wanted to go to the same famous hot-springs of Kusatsu, and to disarm suspicion, went first to China and from there came to Yokohama. The woman wearing a veil and both wearing gloves, and with a little show of

money, they succeeded in passing the ship's medical inspection, and reached Kusatsu. There they spent all their money and were found in absolute poverty in Yokohama. They are now in such a bad condition that no ship could obtain a "clean bill of health" if they were on board; nor could they be landed in America even if any ship could be induced to take them. Although I am greatly distressed for funds, I could not know their sad situation and leave them in such a defenseless and tragical position in a foreign country. So they are now in my hospital, which was already filled to overflowing, but the nurses kindly turned out of their quarters to let these people in, and we are more than troubled and inconvenienced. I must build a little house for them in the grounds if they are to live self-respecting lives, for naturally their needs and habits are quite different to those of my dear Japanese patients. Also I hear there are more American women now in Yokohama in precisely the same condition; they too came to Japan with the same object, and in the same way, and I must try to help them too.

The arrangements of the hospital are, naturally, entirely Japanese, and these people require a greater expenditure in every way for food and clothing and the ordinary needs of life, however simply these are arranged for. *There is no provision for them in any way.*

Perhaps through your influence it might appeal to *someone* to give the little house, which alone would cost from \$750 (1500 yen) to \$900 (1800 yen), and someone else might perhaps give the extension! It would be delightful if that could be, and the gifts would of course receive the names of the generous donors.

A few weeks ago the resident doctor's house was declared unfit for habitation, because of the ravages of white ants. The house has been repaired several times, but it has now to be rebuilt and that will cost at least 4,000 yen (or \$2,000), and I am very troubled to know where this money is to come from. These building needs together, amounting to *almost* \$3,000, are very urgent, and I shall be most grateful for any help your influence will bring either for them or towards the support of the patients.

When I was in America, the state of Massachusetts allowed \$1,000 a year for the maintenance of each leper on the island of Penikese outside Boston. I should be most grateful if I could feel assured of \$300 per annum for each adult and \$200 for the child, or indeed for anything!

"HE CAME TO HIS OWN AND HIS OWN RECEIVED HIM NOT"

By ZOAR

SADLY true, not only twenty centuries ago, but to-day still, for, every day He comes to His own: to the people of His Church, to those who have taken His vows upon themselves, who have promised to remain Christ's faithful soldiers unto their life's end, and His own are not there to receive Him. Where are they? Some are still sleeping, having exhausted all the strength He graciously gave them, in the pursuit of the pleasures of this world; others are comfortably seated at their breakfast table, enjoying His gifts, with no thought of the Giver, buried in their newspaper, intent on the news of the kingdom of this world, while, in the almost empty church, He comes to the faithful few.

"He was despised and rejected of men." May we not read, He *is* despised and rejected of men still, for what else dare we call it when we care so little to meet Him in His temple, at His Altar, there to feed upon His sacred Body and Blood?

Think, O Christian of the slight *you* put on your Saviour and Lord by not being present at the Holy Sacrifice. Day by day He comes and finds you not. What will you answer when at that day He asks why you were not there? Remember the worthless excuses: "I have bought a piece of ground," "I have married a wife," "I have my farm," "my merchandise." Or, will you dare to answer, "I knew, but did not care; I could not spare the time to come and meet Thee, Lord?" Dare to answer now the question you surely will be asked on that day; read the judgment passed on those who refused the gracious invitation, dare to imagine your confusion before your Judge, and then—. But, it is not too late, the door is *not* closed. Hear and accept *now* His loving call, "Come for all things are ready." Remember, O Christian, "Blessed are they which are called unto the marriage supper of the Lamb."

ONE of the most serious mistakes that a man can make is to refuse to change his position when it is proved to be wrong. It takes courage to acknowledge one's errors, but a great man will not hesitate to do so. After one has taken a stand one should hold the position only so long as he knows he is right. The world moves; new light comes with the new days. In that light we should move forward. Let not the opinions we proclaimed yesterday fetter our freedom to-day. If we have done wrong to another we should be quick to make amends for the injury.—*Selected.*

MEETING IN INTEREST OF COMPLETION OF THE NEW YORK CATHEDRAL

Addresses Given by Bishop Greer and Dean Grosvenor

ST. JOHN'S GUILD CARES FOR MANY SICK BABIES AND CHILDREN

The Work of the Church Mission of Help

ADDITIONAL CHURCH NEWS FROM THE METROPOLIS

Branch Office of The Living Church |
416 Lafayette St.
New York, November 26, 1912 |

CHROUGH the courtesy of Mrs. James Herman Aldrich, the Bishop of the diocese and the Dean of the Cathedral of St. John the Divine addressed a large company of ladies and gentlemen in the assembly room of the Colony Club, Madison avenue, New York City, on Monday afternoon, November 25th. The reception was under the auspices of the Cathedral League and the diocesan Auxiliary. A very hopeful, encouraging, and definite plan for the completion in the near future of the Cathedral nave was the theme of the addresses.

The assembly room and balcony were crowded by ladies and gentlemen. Robert G. Howe presided, and briefly sketched the history of the Cathedral. Dean Grosvenor told of present conditions and of the immediate need of greater seating capacity, and Bishop Greer appealed for aid in completing the nave. The construction cannot be accomplished in less than three or four years, but a start must be made as soon as possible. The cost will be about one million dollars. Some of this money is in hand and in the form of subscriptions. New subscriptions of five hundred dollars each, payable at once, or in not more than five annual instalments, may be sent to Haley Fiske, 1 Madison avenue, New York City, or to Bishop Greer.

The reports read at the annual meeting of St. John's Guild, held in the Republic Theatre last week, are worthy of more than a mere mention. It is one of the best known charities in New York City and vicinity. It was so named because it was founded years ago by people identified with St. John's chapel of Trinity parish. They originated the plan for taking sick babies and children and their mothers for a day's excursion down the bay. Later on a seaside hospital was built for those needing a prolonged stay in the fresh air and medical treatment. Professor William H. Burr, president of the guild, makes the gratifying announcement that more patients were the beneficiaries of St. John's Guild in the year just closed than in any other year since this charity was organized in 1866. The Floating Hospital carried 55,617 patients during its forty-nine trips, an increase of about 8,000 over the number carried in the summer of 1911. The total number of admissions to the Seaside Hospital this season amounted to 3,239.

The treasurer's report showed that out of a grand total of \$185,644 received last year, \$157,826 was expended in caring for the sick and needy.

At the business session the following trustees were elected for five years: John M. Weed, W. W. Flanagan and Carleton Montgomery, re-elected; Dr. Alvah H. Doty, former health officer of the Port of New York, and John W. Hornor, Jr., were new trustees elected. Moving pictures of work done on the Floating Hospital were shown at the public meeting.

The annual meeting of the Church Mission of Help was held on the afternoon of Monday, November 18th, at Incarnation chapel.

The Church Mission of Help

The encouragingly large attendance witnessed to the sympathy which this work among wayward girls is arousing. Bishop Greer and Bishop Burch both were present. The Rev. Howard C. Robbins, rector of the Church of the Incarnation, officiated at the impressive opening service, and the Rev. William T. Manning, D.D., rector of Trinity Church and president of the society, delivered a stirring address. Dr. Manning emphasized the fact that the Church Mission of Help differs from most philanthropic societies in that it conducts a spiritual as well as a benevolent work. It was not, he said, what the workers could do, but what great things Christ would do through them as instruments. He also explained that the society is not one more organization added to the Church's already complex machinery. Instead it is intended to be a clearing-house for all parishes as they come in touch with the problem of waywardness. After the religious service, the meeting of members took place in the parish house. Mr. Robbins, as chairman of the Finance committee, read the treasurer's report, following it by a statement of the society's needs. Effectively to carry on the steadily growing work, about \$7,400 is necessary; this to be donated by the entire diocese—the price, as he phrased it, of one automobile.

The secretary, Miss Adams, then described the work of the society. She touched upon its noteworthy development during the

year: its widened scope, now embracing rescue and educational work, the more than doubling of the rescue work, and the completer organization effected, etc. The nature, aim, and methods were described, and instances cited illustrative of the problems with which the Church Mission of Help has to deal. Appeal was made for more helpers, both paid and volunteer. She closed by telling of the society's educational work in the appointment of an instructor and in the formation of auxiliary groups in parishes. Mrs. Palmer-Garrett, the society's instructor, spoke upon sex education as undertaken by the Church Mission of Help. In conclusion, Bishop Burch addressed the members in terms of warmest encouragement, and the meeting was closed with his benediction.

At the mid-day service in old Trinity church, Broadway and Wall street, New York, on Sunday, November 24th, the rector, the

Special Preachers at Old Trinity

Rev. Dr. Manning, preached an intensely interesting sermon on "The World's Conference on Faith and Order Looking Towards Christian Union, the Aim of the Movement and the Progress so Far Achieved." Bishop Burch was the appointed special preacher from November 25th to 29th, inclusive. The Advent course of sermons will be delivered as follows: December 2nd to 6th, the Rev. J. Wilson Sutton; December 9th to 11th, the Rt. Rev. Dr. Boyd-Carpenter, Canon of Westminster, London; December 16th to 20th, the Rev. Raymond G. Knox, chaplain of Columbia University.

The Advent meeting of the New York branch of the Woman's Auxiliary will be held at the Cathedral of St. John the Divine on Thursday, December 5th. There will be the usual services and a missionary conference at which reports and addresses will be made. Bishop Greer will preside.

At the Cathedral

The Rt. Rev. Dr. Boyd-Carpenter will preach in the Cathedral on Sunday afternoons, December 1st and 8th.

The Rev. W. Bertrand Stevens was instituted rector of St. Ann's Church in the Bronx, known as St. Ann's parish, Morrisania, on Sunday, November 24th. In the absence of Bishop Greer, Bishop Burch was the institutor. The new rector was an assistant minister at Holy Trinity Church, Harlem, before joining the clergy staff at St. Ann's. He succeeds the Rev. Charles C. Harriman, now rector of St. Peter's Church, Albany, N. Y.

People in all parts of this country and beyond, who are interested in the spiritual and educational welfare of deaf-mutes, will be interested in the dedication of the Gallaudet Memorial parish house adjoining St. Ann's chapel (for deaf-mutes) 148th street and Amsterdam avenue. The service will be held on the Second Sunday in Advent, December 8th.

Gallaudet Memorial

The Rev. John Henry Heady has been called to assist the Rev. Dr. Henry K. Denlinger in the Sunday school work at the Church of the Holy Apostles, Ninth avenue and Twenty-eighth street, New York City. Mr. Heady was formerly curate at St. George's Church, Flushing, L. I. He is now styled as "pastor of the Sunday school," and has special charge of the young people of the parish. The younger girls have been organized under Deaconess George.

Personals

The Rev. Andrew F. Underhill, for several years assistant at the Church of the Ascension, New York City, has resigned, and has entered on his duties as assistant to the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church. The Rev. Claudius M. Roome, formerly rector of St. John's Church, Montclair, N. J., is also assisting in parish work at St. Thomas' Church, New York.

The Rev. Ferdinand Lugscheider of the clergy staff of the City Mission Society, now stationed at Ellis Island, will have special charge and care of all British immigrants landing at the Port of New York.

The Rev. E. Atherton Lyon has resigned the rectorship of Christ Church, Yonkers, N. Y. He has accepted the rectorship of Christ Church, Hudson (diocese of Albany), N. Y.

The Rev. George C. Golden, formerly rector of St. Andrew's Church, Oakland, California, has become attached to the clergy staff of Grace parish, New York City.

The Rev. John A. Bevington has become assistant minister at the Church of the Ascension, Fifth avenue, New York.

NEW BISHOP FOR GERMANY

FORTY-SIX clergymen and eighty-eight lay delegates participated in the election of a new Bishop for the national Church (Old Catholic) in Germany. The Rt. Rev. George Moog, D.D., who for some time has been Suffragan to the aged and venerable Bishop Demmel, received seventy-five votes; the Rev. Dr. Kreuzer, fifty-four; the rest were scattering. Dr. Moog accepted his election, and took the customary vow of his responsible office before the assembled electoral synod. The election, which was held at Bonn, on October 16th, was preceded by the celebration of the Eucharist of the Holy Spirit.

ECONOMY IS of itself a great revenue.—*Comtelburo.*

JUNIOR AUXILIARY INSTITUTE HELD IN PHILADELPHIA

Meetings Characterized by Earnestness and Devotion

MATRICULATION DAY AT THE PHILADELPHIA DIVINITY SCHOOL

Meeting in Interest of the Church Institute for Negroes

VARIOUS HAPPENINGS OF THE PAST WEEK

The Living Church News Bureau } Philadelphia, November 26, 1912 }

IF one were asked to name the most heartening of the many interesting activities of this diocese this fall, he would not go far wrong if he chose the Junior Auxiliary Institute, which was held in the Church House, from Wednesday to Saturday, November 20th to 23rd, inclusive. How many leaders of the Juniors were present first and last would be hard to say, for they came and went, but there were good numbers at all the meetings, and a spirit which even the casual observer, dropping in for a half-hour, recognized as the real thing. Those young people were in earnest; they were not playing at religion. A well-planned programme was carried out with only one omission. Miss Anne Hubbard could not give the normal course on "The Junior Book on Japan." Helpful courses were given, however, by Miss Cornelia B. Schwartz of the diocese of New Jersey, on "Japan Advancing, Whither?" by Miss Bertha Richards of the diocese of Newark on "The Uplift of China," and by Miss Marion DeC. Ward of the diocese of Massachusetts on "Story-Telling."

Each day was begun before the altar, with the celebration of the Holy Communion. The Rev. Edward M. Jefferys, D.D., rector of St. Peter's Church, was the celebrant. Daily also at noon, intercessions were conducted by the Rev. William P. B. Harrison. Every afternoon a missionary address closed the conferences; on Wednesday, the Rev. William A. McClenthen of Mt. Calvary Church, Baltimore, was the speaker, and on Thursday, Bishop Griswold of Salina. Bishop Rhinelander gave two illuminating lectures on "The Church and the Juniors," developing the thought that the Gospel is not only "in word but in power," not a theory of the universe but a communicated life. Therefore the Church is not only the messenger of the Gospel but is itself the Gospel. He warned the Juniors against thinking of missionary work too much in terms of money, for "money is a wretched substitute for life." Conferences on various sides of Auxiliary work were held by leaders of the Juniors, among them Miss Margery A. Stevens of the diocese of Long Island, Miss Margaret J. Hobart of the diocese of New York, and Miss Mary Chester Buchan of the diocese of Massachusetts. There were maps and other exhibits made by Pennsylvania Juniors on the walls of the meeting-room, and on the last day, the 1,000 Christmas gifts which Pennsylvania is sending to the Rosebud Reservation were shown.

The annual matriculation service of the Philadelphia Divinity School on Tuesday, November 19th, was an occasion full of happiness and encouragement for the alumni and friends of the school who were present in large numbers, for not only were fourteen men enrolled, after subscribing to the required pledges, but there were evident everywhere the marks of real growth and strength. The service in the chapel was said by the Rev. J. DeWolf Perry, D.D., and the Rev. Professor Ayer sang the psalter and canticles admirably. The fourteen matriculants then took their places at the chancel rail and were admitted by the Bishop as members of the school. Bishop Rhinelander then made a brief and helpful address, on the text (from the Epistle), "Filled with the knowledge of His will," which should be made, he said, the purpose of study, the test of vocation, and the measure of fitness for the ministry. The guests present were afterward entertained by the faculty at tea in the library. Among the clergy in attendance were the Bishop Suffragan, the Rev. G. Woolsey Hodge, D.D., the Rev. Floyd W. Tomkins, D.D., the Rev. Henry M. Medary, and the Rev. Robert Johnston.

Divinity School Matriculation Service

On the evening of Monday, November 18th, an interesting meeting was held in the parish house of St. James' Church (the Rev. W. C. Richardson, D.D., rector), in the interest of the Church Institute for Negroes. The Bishop of the diocese was in the chair and spoke briefly on the urgency of the call for work among the colored people, of whom there are more than ninety thousand in Philadelphia alone. He was followed by Major Moses Veale, treasurer of the Church League for Work among Colored People, a

Work Among Negroes Discussed

diocesan organization which for years has stood behind all the missionary enterprise undertaken for this race. The league has accomplished much, but has been hampered by lack of funds, and constantly faces the problem of coordinating its work with the larger cause of diocesan missions, of which it ought to form an integral part. The Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina, was present, and spoke eloquently of conditions in the South, "Methods, Needs, Outlook." He was followed by two of the executive officers of the Church Institute, the Rev. Samuel H. Bishop, the general agent, and the Rev. G. A. McGuire, the field agent. Mr. Bishop spoke of "The Relation Existing between Southern and Northern Church Work for Negroes," and Dr. McGuire explained in detail the purpose and plans of the Institute, and appealed for general support. The rector of the parish, the Rev. Dr. Richardson, summed up the impressions of the evening in brief concluding remarks. In St. James' church, on Sunday, November 24th, the Rev. Dr. Richardson gave at 4:30 the fourth of his valuable lectures, taking as his subject, "The Value of Simplicity in the Music of the Church." The lecture was illustrated by a number of selections sung by the vested choir, under the direction of Mr. S. Wesley Sears.

The fifty-fifth local assembly of the Daughters of the King of the diocese was held in St. Matthew's church, Girard avenue and Eighteenth street, Philadelphia, on Tuesday, November 12th. Business sessions opened at 4 P. M. in the parish house, at which time

Daughters of the King Meet

officers for the ensuing year were elected as follows: President, Mrs. Charles H. Arndt, Christ Church, Germantown; Vice-President, Mrs. Seaver M. Holden, St. Paul's Church, Bristol; Secretary, Mrs. Norman Stockett, St. Barnabas', Kensington; Treasurer, Mrs. Caroline S. Berger, St. Matthew's, Philadelphia. The assembly was addressed by Miss Annette B. Richmond, who is the missionary of the Daughters of the King in China. At 6:30 a supper was served by the chapter of St. Matthew's Church. The evening service was held in the church at 7:45, conducted by the Rev. Charles C. Pierce, D.D., rector of the parish. The sermon was preached by the Rev. Clayton Mitchell of Calvary Church, Germantown.

Two new parish houses opened, the cornerstone of a mission chapel laid, and a new organ dedicated, is a good fortnight's record for a single diocese. The new chapel is St.

Additions to Material Fabrics

Andrew's, Bala, the parish houses are those of the Church of the Incarnation, Philadelphia, and St. Paul's, Glenloch, and the organ is in the chapel of St. Barnabas', Germantown. A special interest attaches to the building at Glenloch because it is in an essentially rural parish, where it was once supposed such a thing as a parish house was not needed. Under the inspiration of the keen missionary spirit of the Rev. Jules Prevost, who has brought to the Pennsylvania farmers the same devotion that he spent upon the Alaska Indians, the real need of a neighborhood centre has become apparent, and this house, which Bishop Rhinelander dedicated on Saturday, November 23rd, is the result. The organ at St. Barnabas' is partly the fruit of the liberality of Mr. Andrew Carnegie, who gave \$750 of the \$1,600 which was raised for it. The Rev. Samuel Upjohn, D.D., said the office of dedication on Sunday afternoon, November 10th, and the Rev. Stewart P. Keeling made an address. The Rev. E. Sydnor Thomas is in charge of St. Barnabas'.

An interesting meeting of the Pennsylvania Guild of St. Barnabas for Nurses was held at the Church of the Ascension, Philadelphia, on the afternoon of November 21st. The Bishop of the diocese, who is chaplain-general of the guild, presided and said the guild office, and Brother Gouverneur Hance described his work at St. Barnabas' Home near Pittsburgh. Several new members were elected.

St. Barnabas' Guild for Nurses

The Advent offerings of the Sunday schools of the diocese are to be given to the General Board of Religious Education. Pennsylvania schools have made an offering for outside causes every year since 1884, and since 1899 have never raised less than \$1,500 in the four weeks, frequently going above \$2,000, so that the General Board may look for a substantial contribution to its resources.

Items of General Interest

On Sunday, November 24th, the Italian mission of L'Emmanuelo celebrated its thirtieth anniversary. The Rev. T. E. Della Ciopia preached a sermon reviewing the history of the mission in the morning, and the Rev. William J. Cox of St. Andrew's, West Philadelphia, was the evening preacher.

THERE is, indeed, no safety for man except in the path the Master trod, and no safety for society except in the daily practice of His principles. One by one, slowly and painfully and imperfectly, the truths which men once rejected have been accepted; slowly, painfully, imperfectly, love as the supreme principle of life gains way, and weary hearts and despairing minds turn to it more and more as the one power that can save society and make the world a place of justice and hope and peace; and every triumph of the truth He taught and every acceptance of the faith in the Father in which He lived and died adds new weight to the Christ's testimony to immortality. The rejected teacher of this sublime truth has become the commanding witness in history.—*Outlook.*

CHICAGO CITY INCOME CUT DOWN

Supreme Court Compels Large Reduction in Taxes

THE SOCIAL SERVICE COMMISSION PROTESTS AGAINST CUTTING DOWN INCOME OF BOARD OF HEALTH

Social Work to be Done by Children at Christ Church

OTHER LATE NEWS OF THE CITY

The Living Church News Bureau }
Chicago, November 26, 1912 }

THE diocesan Social Service Commission held a special meeting on November 15th, at the City Club, and at once voted to assist in the widespread agitation now being organized on behalf of the Chicago Board of Health. A crisis in this very important work of caring for Chicago's health has suddenly been precipitated by reason of the decision of the Illinois Supreme Court, handed down last summer, concerning taxation. This decision, which was utterly unexpected, has obliged the city of Chicago to lose some \$6,000,000 of income from taxes for the year now about to begin, for it limits the power of taxation, so that the city will have to get along with only about \$18,000,000, instead of some \$25,000,000 as in the recent past. An order has accordingly been sent out to every department of the city's organized government, to reduce the budget rigorously for the ensuing year. The Board of Health has received a peremptory notice to cut its next budget by over \$200,000. This is a small sum, when compared with the \$6,000,000 which the whole city government must do without, but this economy will be imposed upon the Board of Health with such serious consequences to the city's welfare, that a most earnest protest is being organized, all over the city, by many philanthropic and similar agencies, urging the City Council not to enforce upon the Board of Health this very expensive and dangerous economy, but to leave the Board alone, and save this \$200,000 in some other way which will not involve a menace to Chicago's welfare. The Social Service Commission has therefore sent a circular to the clergy, asking them to place the situation squarely before their people, and to urge them to write to their aldermen at once on behalf of the Board of Health. The question will be decided before Christmas, so action in the way of agitation should not be delayed. The Health Commissioner furnished the Social Service Commission with a detailed statement of items of proposed reduction, which he, in obedience to this order "to cut down expenses by 28 per cent." had been obliged to tabulate. The seventeen public baths, for instance, in each one of which some 10,000 baths are taken each week, largely among the wage-earning population, must all be closed for a whole year, if this economy is enforced! Some \$49,000 now being paid to the "school nurses" who visit the public schools and assist in promoting the health and hygiene of the school children of the city will be cut out, and all these nurses, of whom there are some seventy, each caring for five schools, will be discharged. The children will have to get along as best they may. The Emergency Hospital in the Loop District, for those wounded by accidents or succumbing to sudden illness in the crowded down-town streets, will have to be closed entirely. This will kill a certain number of sufferers, undoubtedly, during the year. The Municipal Lodging House, with its great helpfulness to the worthy but homeless men thronging into Chicago at all times, will be closed. The "Summer Nurses," who visit the milk depots and keep such a wonderfully helpful eye out for the sick babies in the crowded districts, will all be discharged. There are nearly 1,300 milk dealers in Chicago, and there are 800 bakeries, all of whose places of business are inspected by the employees of the Board of Health, and this inspection will have to be almost entirely abandoned if this economy is enforced. There are some 600 employes of the Board of Health, and the work of the Board has greatly increased in scope and efficiency within the past four years. To have it set back by 28 per cent., involving at least the above disastrous measures, would be a calamity that not even the Board of Aldermen ought to be allowed to perpetrate. It is to be hoped that a city-wide protest will be sent to the entire membership of the Council of Aldermen, at once. The Social Service Commission has placed it within the reach of every clergyman in the city and suburbs to help organize this very necessary protest. Chicago now grows in population at the rate of about 150,000 a year. There are 50,000 births each year, according to the estimate of the Board of Health. Nothing is of more importance to the city's physical welfare than the utmost efficiency of this Board.

Christ Church, Woodlawn, whose rector, the Rev. Charles H. Young, is chairman of the diocesan Sunday School Commission, has just issued a carefully compiled schedule for the entire Sunday school of the parish, giving each class, from the sixth grade to the post-graduate Bible classes, some distinct social service to do during the entire Church year. Visiting "shut-ins," aiding associations and charitable institutions of many sorts, are arranged according to the age and capacity of the worker. A large number of Sunday schools in the diocese have been accustomed to the plan of leading the children towards Christmas-giving, and Junior Auxiliary work, and several have enlisted their children in occasional efforts on behalf of various Church and general charities in Chicago, but this is the most complete schedule of continued social service for an entire Sunday school that has been published, in this diocese, so far as your correspondent is informed. It is surely worthy of widespread emulation.

The Rev. Herbert B. Gwyn, rector of St. Simon's Church, has just been elected as editor-in-chief of the *New York Churchman*, and will be leaving Chicago for his new work as soon as arrangements will permit. Born thirty-nine years ago, in

Canada, and the eldest of nine children, he was educated at the public schools in Hamilton, Ontario, and was graduated with first-class honors in classics from Trinity College, Toronto, in 1890, completing his theological course in 1893. He was the prize-man in Apologetics at Trinity College, in 1895. During his college days he was one of the editors of the *Trinity University Review* and president of the Athletic Association, was a member of the first university football team, and also of the dramatic club, as well as of other college societies.

His first work in the ministry was that of curate at All Saints', Toronto, from 1896 to 1899. He then was called to Chicago by the Rev. Frank Du Moulin, then rector of St. Peter's Church, and he served as curate at St. Peter's from 1900 to 1902. In September of 1902 he organized the mission of St. Simon's, Sheridan Park, with the cooperation of St. Peter's parish, and he has been in charge of this growing work ever since. Mr. Gwyn has for some years been prominent in the North Side Law and Order League, and is now secretary of this organization, as well as the chairman of the Vice Commission of the North Side Protective Association. In diocesan circles he is the treasurer of the diocesan Sunday School Commission, and is a member of the diocesan Social Service Commission.

Mr. Gwyn is a nephew, on his mother's side, of Sir William Osler, Regius Professor at Oxford University and formerly Professor of Medicine at Johns Hopkins University, Baltimore.

The November edition of *The Silent Churchman*, published by the Rev. George F. Flick of Chicago, missionary to deaf-mutes in the

The Mission to Deaf-Mutes Mid-Western district, states that the fund now on hand, in cash and pledges, for the building and lot so greatly needed by this mission, amounts to \$3,032. The annual donation party for this fund and mission was held at Grace parish house, Chicago, on November 16th. Interest in this mission is growing in our diocese. On All Saints' Day, in the Hibbard Memorial chapel, the Rev. E. M. Nutter, assistant at Grace church, read the service, interpreted by the Rev. G. F. Flick, at the burial of the late Mrs. Marietta E. Graham, of the mission. Mrs. Graham was the oldest living graduate of the Indiana School for the Deaf. She was confirmed about three years ago, and was one of the most devoted and helpful members of All Angels' mission, as the mission to deaf-mutes is called. The vested choir of the mission rendered a hymn at this service, with organ accompaniment.

A large attendance signaled the opening meeting of the new Bible Institute now taught at Grace Church parish house at 7 o'clock on Sunday evenings, by the Rev. Dr. O. A. Toffteen. On this occasion the theme was "Sun, stand thou still," from Joshua,

Bible Institute at Grace Church and Dr. Toffteen pointed out that the text is in no way contradictory to the conclusions of astronomical science, as, when properly understood, it is found to have no relation to the movement of the heavenly bodies at all. From a careful examination and from a literary point of view this passage, Joshua 10: 12, 13, was shown to be the composition of an eye-witness, giving the exact date of the great battle described, even to the very day and hour.

The recent post-convention meeting of the Chicago local assembly of the Brotherhood of St. Andrew was also held at Grace church. The annual meeting of the Chicago Brotherhood will be held on the evening of Friday, November 29th, the eve of St. Andrew's Day, at St. James' church. The Rev. Dr. Stone will make the address of the evening, which will be a preparation for the Brotherhood corporate Communion on St. Andrew's Day.

Local Assembly B. S. A. Meeting The Round Table of the Chicago clergy listened with profit to a very interesting address by the Rev. Dr. S. A. B. Mercer, of the Western Theological Seminary, on Monday, November 18th, at the Church Club rooms, the subject being "Recent Light on the Old Testament from Archaeology." A great deal of new light was thrown upon many important passages, since, as the speaker stated, the

researches of the past five or six years have accomplished more than the similar work of an entire century. The Rev. Dr. P. C. Wolcott was the chairman of the meeting.

Mr. D. B. Lyman, Jr., one of the officers of the Chicago Homes for Boys, made an eloquent address at a recent meeting of a south side branch of the Woman's Auxiliary, describing the work of this fine institution. Some of its former boys are now in college.

The Chicago Homes for Boys There is a great appreciation of the privileges of education on the part of the boys, as a class, and many courageous self-denials are gladly faced by them, in keeping up their studies through high school and even at college. The average cost of caring for the boys is only about \$175 per capita a year, for everything. There are 107 boys in the Homes, on an average, 110 being the maximum capacity.

Dean Sumner was stricken with threatened appendicitis, at Boston, on his recent trip through parts of the East, and the Chicago papers on Sunday, November 17th, stated that an operation was considered necessary. The Dean arrived in Chicago on Sunday morning, November 24th, and on Monday he went to St. Luke's Hospital, where, so far as is known at this writing, he will soon have to be operated upon.

Personals The Rev. Charles Fiske of Baltimore has declined the call to St. Mark's Church, Evanston. Pressure at Baltimore for his retention was too strong for him, in spite of St. Mark's invitation.

While not exactly a matter of Church news, it has been of keen interest on the part of every one in the diocese to note the immense success of the new play, "Years of Discretion," which Mrs. Hatton, the daughter of the late Rev. Dr. Clinton Locke, has just presented, in collaboration with her husband, at a Chicago theatre. Bishop Anderson accompanied Mrs. Locke, occupying a box, on the opening night this week, and one of the most brilliant of Chicago's audiences gave enthusiastic applause throughout the entire evening.

Miscellaneous In response to the request of seventy-seven of the Bishops, and of the Church Temperance Society, sermons were preached on "Temperance" by numbers of the Chicago clergy, on the Sunday next before Advent. TERTIUS.

THE QUADRENNIAL MEETING OF THE FEDERAL COUNCIL OF CHURCHES

ON December 3rd and 4th, at the La Salle Hotel, Chicago, there will be a series of four social service conferences, under the auspices of the Commission on the Church and Social Service appointed by the Federal Council of the Churches of Christ in America. These conferences will be attended by representatives of the various denominations represented in the Federal Council. The Church will be represented indirectly by delegates from the Joint Commission on Social Service: the Rev. J. H. Melish, Mr. John M. Glenn, and the Rev. F. M. Crouch.

The programme for these conferences has been worked out carefully with a view to making it as comprehensive and as educational as possible. The first session, to be held on the morning of the 3rd, will be devoted to organization and informal reports from the delegates on the work of their respective communions and social service commissions. The general topic for the second session, in the afternoon is to be, "The Nature and Phases of the Social Problem." Under this general topic will be discussed such questions as "The Social Problem," "The Social Problem as National," "The Social Problem as Local—Determined by the Type of Community."

The general topic for the third session, on the evening of the 3rd, will be "Methods of Social Service." Under this topic will be considered, "The Field: Surveys and Investigations"; "The Workers: How to Secure Them and How to Train Them," and "Modes of Social Service."

The final session, on the morning of the 4th, will be devoted to the consideration of the working relations between the Federal Council Commission and the denominational social service commissions, especially as regards the preparation and distribution of literature, and the participation of the various denominational commissions, through the medium of the Federal Council Commission, in actual social reform in community, state, or nation.

Following the final conference there will be held, on the afternoon of the 4th, the quadrennial business meeting of the Federal Council Commission.

HUMILITY is the one grace that cannot be counterfeited. It is the hallmark of a noble character. Its wearer knows his gifts, but he also knows for what purpose he carries them. Being pre-occupied in his endeavor to employ them worthily, he has no time to give to admiring them. He values their weight above their beauty.—Charles H. Brent.

ALBANY DIOCESAN CONVENTION

THE forty-fourth annual convention of the diocese of Albany was held at the Cathedral and in the Graduates' Hall of St. Agnes' School, on Tuesday and Wednesday, November 19th and 20th. At the service of the Holy Communion both the Bishop and the Bishop Coadjutor read their annual addresses.

The officers of the convention and the Standing Committee were reelected. The chief interest of the convention centred in the election of deputies to the General Convention, which resulted in the choice of the Rev. Walton W. Battershall, D.D., the Rev. Dr. Edgar A. Enos, D.D., the Rev. H. P. LeF. Grabau, the Rev. Ralph Birdsall, Mr. Henry Griffing, Mr. Robert C. Pruyn, Mr. G. Hyde Clarke, and the Hon. John A. Dix. For provisional deputies the following were elected: the Rev. Walter H. Larom, the Rev. Charles E. S. Rasay, the Rev. George H. P. Grout, the Rev. Guy H. Purdy, Mr. Robert H. Thompson, Mr. Herman Livingston, Mr. Horace B. Finley, and Mr. A. Buckman Cox.

Election of Officers

The report of the Commission on Social Service was long and interesting, showing that the commission is in touch with commissions in other dioceses in the state and prepared to act with them. The following resolutions were adopted on the commission's recommendation:

Commission on Social Service

Resolved, That the Social Service Commission, in consultation with the Bishop and the Bishop Coadjutor, be authorized to represent the diocese in matters of moral and social legislation before the legislature of the state.

Resolved, That this convention endorse the movement to secure an amendment to the Constitution of the United States such as will permit Congress to pass a uniform marriage and divorce law for all the states of the Union, and that the delegates to the General Convention be requested to bring that matter up for action in that body.

The Sunday School Commission also had an able and interesting report of work and plans maturing. The Rev. William E. Gardner, general secretary of the Sunday School Department of the Second Missionary Department, made an exceedingly interesting address on "Religious Education as a Department Missionary Endeavor," and the Rev. Edward M. Parrott followed with a stimulating sermon on missionary visions and opportunities.

The convention elected, on the nomination of the commission, as delegates to the Sunday school convention of the Department, the Rev. Messrs. Oliver S. Newell, Roelif H. Brooks, Yale Lyon, and Stephen F. Sherman, and Messrs. George Kirk, Smith S. Riker, John D. Cary, and Herbert O. Bailey.

The Rev. Wm. Cook presented a report on text books of English and American History, reporting one great publishing house as ready to consider the question on joint urgency of commissions of the several dioceses in the state, and presenting the following resolution, which was adopted by the convention:

Text Books on History

Resolved, That some united action be secured to obtain a well-written and attractive history of England, setting forth the Catholic position of the Church both in England and in this country.

MICHIGAN CITY DIOCESAN COUNCIL

THE fourteenth annual council of the diocese of Michigan City opened in the Cathedral at Michigan City, Ind., on November 13th, with a Corporate Communion, Bishop White being the celebrant.

The business session followed at which the usual routine of procedure was observed. The Standing Committee elected is: the Rev. J. H. McKenzie, Ph.D., president; the Rev. C. A. Smith, secretary; the Rev. E. W. Averill, the Rev. W. S. Trowbridge, the Rev. L. B. Hastings. The delegates to the General Convention are: the Rev. J. H. McKenzie, the Rev. W. S. Trowbridge, the Rev. E. W. Averill, the Rev. E. L. Roland, Messrs. E. D. Gaston, W. B. Conkey, H. S. Norton, and H. G. Thayer. The clerical alternates are the Rev. D. LeB. Goodwin, the Rev. B. P. Ivins, the Rev. C. A. Smith, the Rev. F. M. Banfil.

The following resolution, proposed by Capt. H. S. Norton of Gary, was passed unanimously, and without debate:

Resolved that the council of the diocese of Michigan City supports any action looking toward the choice of a more accurate name for our National Church in the General Convention, and that the delegation from this diocese be and hereby is instructed to vote as a unit.

At 7 P. M. the clerical and lay delegates, numbering eighty, sat down at a dinner given in honor of the Bishop of the diocese, at which a ring, engraved with the seal of the diocese, was presented to Bishop White by his clergy, Dean Trowbridge making the presentation, to which the Bishop fittingly responded. Ad-

resses were made by H. N. Laffin of Milwaukee, Bishop McCormick of Western Michigan, and Bishop Weller of Fond du Lac.

ELECTION OF A COADJUTOR IN VERMONT

THE special convention of the diocese of Vermont for the election of a Bishop Coadjutor was held in St. Paul's church, Burlington, on Wednesday, November 13th. The opening service was a choral celebration of the Holy Eucharist. After the service the convention met in the parish house and sat for the whole session with closed doors. There were present ninety-four lay delegates and thirty-seven clergy.

The Bishop presided. He explained that the reason for his request for the appointment of a Coadjutor was his own impaired health and consequent inability to perform the duties of his office. He assigned to the Coadjutor "the care of the missions and aided parishes in addition to help in visitations."

The committee appointed to raise pledges for the salary of the Bishop Coadjutor reported through its chairman, the Rev. Dr. Bliss, that pledges had been secured for \$3,489.65 per annum, mostly for a period of three years. A motion was then made and carried unanimously that the salary of the Bishop Coadjutor be \$3,000 per annum with an allowance for traveling expenses up to \$400 per annum, and that the Bishop should be released from his promise to relinquish \$500 per annum of his salary.

The following names were then placed in nomination: the Rt. Rev. Dr. Burch, Bishop Suffragan of New York; the Rev. Dr. Bliss, rector of St. Paul's Church, Burlington; the Rev. Clarence S. Wood of Roselle, N. J.; the Rev. J. Chauncey Linsley of Torrington, Conn.; the Rev. W. F. Weeks of Shelburne, Vt.; the Very Rev. C. S. Lewis of Indianapolis; the Rev. D. L. Sanford, diocesan missionary of Vermont. The following was the result of the eleven ballots taken:

BALLOTS	CLERICAL VOTE										
	1st	2d	3d	4th	5th	6th	7th	8th	9th	10th	11th
Rev. Dr. Bliss	9	11	13	14	14	14	10	11	10	9	7
Rev. W. F. Weeks	9	8	10	10	10	7	11	15	16	15	21
Rt. Rev. Dr. Burch	5	6	5	6	7	7	6	6	7	9	6
Rev. J. C. Linsley	5	4	4	4	3	3	3	3	1		
Rev. C. Fiske	3	2	2	3	3	6	5	2			
Rev. Dr. Filint	1	1									
Rev. C. S. Lewis	1										
Rev. C. S. Wood		1	1						1	1	
Rev. Dr. Hopkins	1										
Rev. R. B. Lynch	1	1									
Rev. W. Patterson											1
Rev. J. P. McCullough											
Rev. P. Schuyler									1	2	1
Rev. S. H. Watkins	1										
Rev. Prescott Ewatts											
Rev. D. L. Sanford	1	1	1								
Rev. W. T. Forsyth		1									
Rev. A. C. Wilson											

BALLOTS	LAY VOTE										
	1st	2d	3d	4th	5th	6th	7th	8th	9th	10th	11th
Rev. Dr. Bliss	18	21	23	23	19	21	16	11	12	10	3
Rev. W. F. Weeks	23	23	24	26	24	22	26	28	32	38	58
Rt. Rev. Dr. Burch	15	16	21	35	36	35	34	32	29	25	18
Rev. J. C. Linsley	7	5	6	3	3	3	2	1			
Rev. C. Fiske	1		1	5	2	3	2	2			
Rev. Dr. Filint											
Rev. C. S. Lewis	4	4	1								
Rev. C. S. Wood	5	5	5	1	6	1	8	7	8	7	1
Rev. Dr. Hopkins	5	1	2								
Rev. R. B. Lynch											
Rev. W. Patterson	1	1	1	1	1	1	1	1	1		1
Rev. J. P. McCullough	3										
Rev. P. Schuyler											2
Rev. S. H. Watkins	1										
Rev. Prescott Ewatts								1			
Rev. D. L. Sanford	5	3	2								
Rev. W. T. Forsyth	6	7	6								
Rev. A. C. Wilson		3							2	2	1

On resolution of the Rev. Dr. Bliss the election was made unanimous.

The Rev. W. F. Weeks was born in St. Albans, Vt., February 22, 1859. He was graduated from St. Alban's High School in 1877, from William's College in 1881, and from the General Theological Seminary in 1884. He was made deacon October 3, 1884 in St. Luke's church, St. Albans; and was ordained priest on the Feast of St. Michael and All Angels 1885 in St. Matthew's church, Enosburg Falls. His whole ministerial life has been spent in this diocese. He was in charge of the Enosburg parishes from 1884 until 1889. He was rector of St. Thomas', Brandon, from 1889 until 1904, when he became rector of his present parish of Trinity Church, Shelburne. He has been a member of the Standing Committee of the diocese for many years, and president of the same since 1905. He has represented the diocese for several terms in the General Convention. Mr. Weeks may be said to be the best known priest in the diocese of Vermont.

American Democracy in the Philippines

AN ADDRESS DELIVERED BY THE RT. REV. C. H. BRENT, D.D., AT THE ZAMBOANGA THEATRE,
MINDANAO, P.I.

IN discussing this subject I claim no superior knowledge. But perhaps the reconsideration of familiar truths may be of service to us.

First, let it be understood that in talking of democracy we are talking of a principle rather than a form of government. Democracy utters itself in various forms of government according to the genius of the people embracing the principle. Thus, we have the democracy of England or Canada or Australia rising into one kind of government, and that of the United States of America into another. Yet the democracy of the one is quite as pure as that of the other.

Consequently our aim in the Philippine Islands is not to superimpose upon the Filipinos American institutions or American methods of government, but to implant a principle which will ultimately express itself in terms best suited to the temperament and gifts of the Filipinos. If our work is well done and if the Filipinos are true to the principle of democracy, at some distant date they will make their own contribution to the world's experiments in government and popular institutions.

Definition is difficult. In considering democracy one naturally turns to Lincoln's immortal words at Gettysburg. But great as they are we must go further still to arrive at the controlling idea of democracy, which is found, the direct product of Christianity, in that principle which demands that man should do as he would be done by. Self respect and respect of one's neighbor on equal terms lies behind all democratic institutions.

According to my way of thinking there is no such thing as race prejudice. It is just common every day prejudice dressed up in fancy clothing. The prejudices which men of differing races feel against one another may have their origin in that which has little or nothing to do with differences in blood. The explanation is that there is judgment without sufficient knowledge, or prejudgment before there has been opportunity to become acquainted with fact. All prejudice, including race prejudice, goes deeper than the color of skin or peculiarities of blood. It is the injustice due to the limitations and ignorances, the selfishness and narrowness of the person judging.

If this is true the democratic principle comes into play in a formed purpose and deliberate and sustained effort to understand and sympathize. It is obvious that there must be serious endeavor, especially where temperaments as different as among Americans and Filipinos. The Filipino is pious; the American is not. The Filipino is courteous; the American is brusque. The Filipino is deliberate; the American is headlong. The Filipino is reserved; the American is communicative. On the one side and the other there must be that interested, sympathetic reaching out that will pass by differing characteristics to find and to know the real man who thinks and acts. A diplomat, standing high in the British service, upon leaving Egypt wrote a book, "Through Others' Eyes," in which he expressed himself as of the conviction that his personal failures in administration and those of his fellows were due to lack of sympathy and effort to understand.

In saying what I am about to say I speak as a practical man rather than as one who desires merely to promote piety: There is no surer way of knowing men than by praying for them. General Gordon maintained that he found it made a difference when he prayed for the men, wild fanatics of Egypt, he was about to meet. Let the Army officer and the Constabulary officer do likewise and they will have like results—a sympathetic mind and a power to understand and so to deal in a kindly way with the fractious and difficult.

The democratic principle avoids force except as a last resort. "Who overcomes by force hath overcome but half his foe." Even where law permits force the true democrat avoids using it if he can discover a means of escape. I rejoice to see evidences of moral suasion and kindly guidance steadily taking the place of the strong arm and compelling weapon.

Not many decades since, Lord Palmerston in trying to form a cabinet had difficulty in getting a Secretary of State for the Colonies. He solved the problem by taking them over himself, saying to an under-secretary: "Come upstairs and show me on the map where these—places are." In those days England was just beginning to realize that colonies were not opportunities for exploitation, but for service. Soon came Lord Cromer's noble record, which brought blessing to England it is true, but the blessing of unselfish service. He thought first of Egypt's need and brought her from bankruptcy to affluence. He gathered together the scattered fragments of her nationality and gave her hope of being reinstated among the nations of the world.

Then followed the slow readjustment of England's whole colonial policy which will probably end in Imperial Federation by which the colonies will have voice and vote in all that pertains to Empire.

It was at a period when England's colonial policy was becoming markedly unselfish and fair that America found herself with dependencies. She didn't want them. Some countries, like Germany, need them for an outlet for surplus population. America has no such need. It is curious that our earliest dependency should be as far away from home as the size of the earth permits. From the first the nation as a whole has had a single desire for the Filipinos and that is to share its privileges with them and put them in the way of self-government. To-day they have a measure of self-government which is not paralleled in history by any dependency save the Anglo-Saxon overseas dominions of Great Britain. I wish that by a larger measure of appreciation the Filipinos would try to get the most rather than the least out of their relation to America. As a Christian people their natural affiliations are with the West rather than with China and Japan. Moreover they have a capacity for democratic development, partly by virtue of their long tutelage under Christian Spain.

In quoting lopsided epigrams like "The Philippines for the Filipinos" (which is as misleading as would be "America for the Americans") we must not suppose that America first discovered the principle of a strong nation serving a weak dependency. England after long, painful effort arrived at it and we have carried it a degree further. The experimental suggestion came from the British Empire and the logic of American democracy utilized it in its own way.

Those who hold office under our government for the specific purpose of carrying out the mind of the American people in the Philippines have both an inspiring and a delicate task. Democracy makes duty splendid and it is refreshing to think of the many Americans who live strong, clean, loyal lives with little or nothing to support them save this sense of responsibility. Do not count me a harsh critic if I express regret that too many Americans who hold office under the government risk their disinterestedness, which means the success of their undertaking, by becoming involved in money making schemes and speculative enterprise. Their vocation is too valuable a possession to be risked for the sake of gain. Patience, infinite patience, and self-sacrifice are the necessary attendants of the success of such a task as is ours. The reward is of a higher and more enduring kind than that which comes from business ventures. The history of the East India Company shows that there cannot be a combination of government and trade without danger of disaster and corruption. I believe this applies to the representative of government not less than to government itself.

A decade and more of American democracy in the Philippines has gone. Its years are strewn with the graves of those who have given their lives for the cause. Neither they nor we regret the sacrifice. Though, were we to withdraw now, the torch of democracy might be extinguished, I believe the day will come after we of to-day have finished our duty on earth, when America can relinquish it into Filipino hands with confidence that its flame will be fed and its light spread abroad. This consummation depends at least in part on whether we are true to our ideal, for after all American democracy is an ideal rather than a finished product.

Lord Cromer maintained that his first and fundamental duty was to conform his own life and that of his family to the highest moral and social standards. There can be no substitute for this. We must do our work with industrious, loyal, clean hands, not daunted but stimulated by difficulty, each one aiming to be,

"One who never turned his back but marched breast forward,

Never doubted clouds would break, never dreamed though right were
worsted, wrong would triumph,

Held we fall to rise, are baffled to fight better, sleep to wake."

A MORNING PRAYER

THIS beautiful prayer comes from a business man, who says that he has used it for years:

"With gratitude for Thy protection during the night watches, I begin, O Lord, the new life of a new day. My path will be the busy thoroughfares. Walk Thou with me unseen. My thoughts will be of my business. Let not my heart cleave to these things, but through the sweet influence of Thy Spirit incline me to seek things that endure. I shall be tempted to-day; I may be drawn to the verge of some awful mistake in the swift movement of danger, when I cannot withdraw to my closet of prayer. Give me to know the right, and the power to do it. Let not trifles ruffle my temper nor disappointments unman me. Let not exacting duties make me selfish and churlish. Give me rather a sunshiny face, a forthright hand, and the joy of a word fitly spoken to some timid, discouraged soul. Strength for the day's service give me in some measure as Thou wilt; pass by my sins of omission, and when the shadows fall, bring me again, unsullied by word or deed, to sweet, refreshing sleep. Amen."

In the City Where St. Andrew Died

AT the very time that the Brotherhood of St. Andrew was gathering for the Chicago convention, a priest and Brotherhood man was journeying toward Greece. What a flood of memories swept over me! Greece was the mother of art, letters, philosophy, politics. How fascinating is the history of the Greek people! What shrewd politicians Greece produced, Miltiades, Themistocles, Cimon, Pericles. How very human they are! How close is their resemblance to men of to-day. Graft was quite as well known then as now, and Spartan twitted Athenian upon the facility with which the statesmen of Athens looted the public treasury. The Periclean age stands for a height of culture unparalleled in the world's life and so powerful was the influence of Hellenic thought that when the nation fell before the advance of Roman arms, Horace could truly say, "*Graecia capta ferum victorem cepit.*"

With such thoughts in mind I approached the classic shores. Toward sunset Cephalonia and Zante came into view. By midnight we had anchored in the harbor of Patras. I was up at day-break, peeping out of the port-hole. It was a glorious scene. The rising sun was bathing the mountain peaks with golden glory. There were the two voices of Wordsworth's lines, the voice of the sea and the voice of the mountains. Patras holds an abiding place in the annals of modern Greece. Close by, Germanos, the Archbishop, raised the banner of freedom in 1821. But to a Brotherhood man the spot has a deeper interest as the traditional scene of St. Andrew's death. The story is that St. Andrew preached in Asia Minor and in Scythia along the Black Sea as far as the Volga. He became the patron saint of Russia. He met his death at Patras, crucified on the cross that we designate St. Andrew's cross and which is so familiar to us as the emblem of our order. My mind went back to Chicago and the Brotherhood Convention. How shall I describe the emotion with which I entered the city where St. Andrew died?

After breakfast I learned from the captain that we should not sail before early afternoon. I determined to use every moment to advantage. I hastened to the gang-plank to secure a boat to convey me the short distance to shore. There was no lack of boatmen bidding for patronage. I thought of the lines of Alkestis:

"I see, I see the two-oared skiff. With hand on pole
Charon the ferryman."

With some difficulty I bargained for passage and in a few minutes I was standing on the classic soil of Hellas elbowing my way through the noisy crowd that had gathered to watch the landing of the vessel. I had a letter written in Greek by Bishop Raphael, a general introduction to be shown to any of the clergy whom I might meet. It was a very impressive document, on the Bishop's official paper, bearing his seal. With this letter in one hand and my modern Greek lexicon in the other, I started for a tour of the town. Whenever I saw a priest, easily distinguished by his striking garb and head gear, I approached with a pleasant, "*καλημέρα,*" and unfolded my letter for him to read. In one instance a curious crowd gathered and the American priest was an object of astonishment to the natives. The conversation however kept strictly within the limits of the original salutation.

I rambled through the town, passing by the shops of cobbler, tailors, confectioners, money changers. I roused one good-natured Greek out of bed to sell me a postcard. I visited the market where a hundred voices were crying wares in discordant jargon. There were fish-venders with fish just fresh from net and hook. Garlic too was in evidence and wine was not

wanting. At a remote point on the road I came upon a pottery where there were dozens of earthen water jars such as Electra poised on her head when she went forth to fetch water as represented in Euripides' drama. The continuity of Greek life and custom is apparent on every side. The language spoken to-day differs slightly from the classic Greek. The common coin is the drachme, worth about twenty cents in American money. The name goes back to the earliest days of Greek history. In order to relieve the financial distress of the people, Solon in his time hit upon the rather doubtful expedient of reducing the weight of the drachma, and men discharged their indebtedness in these new coins which were of less value than the old. The very mien of Greece to-day bears continuity with that of

the Periclean age and the articles I saw in the market and on the dinner-table were precisely those that Aristophanes deemed indispensable to a good meal, "a goat-skin of wine, olives, onions, bread."

I was charmed with Patras, its ideal location at the foot of the mountains, its busy life, its crowded coffee-houses, the stir, bustle, and commotion of its streets, its magnificent harbor filled with vessels flying every flag of Christendom. I thought of plum pudding as I saw the boxes of currants piled high on the dock ready for export. Patras is a chief centre of this trade, and I am sure every Brotherhood lad who eats these raisins in the Thanksgiving pudding will be a "full" member, according to the ideal of that Long Island Junior who, being asked if he was a "full" member, promptly replied, "I certainly feel like a 'full' one after this Local Assembly supper!"

On a hill overlooking Patras is a Venetian fortress. Close by are the remains of a Roman amphitheatre. A five-mile drive through rugged fascinating country brings you to the place where the "Achaia" wines are made. The name awakens memories of Homer. The scenery is wonderful. Far away to the northeast is Parnassus, the modern Lyakoura. Tradition is that when of old the Persians sought to pillage Delphi, two crags split off Parnassus, and rolling down, overwhelmed the robbers in an avalanche. South of Patras a few hours' trip is Olympia.

Athens is less than eight hours' journey by rail. Among the stations en route are Corinth and Megara, whence colonists at an early day laid the foundations of Byzantium, which became mighty Constantinople. Not far away is Lepanto, where in 1571 the allied forces of Christendom gained a signal naval victory over the Turks. Verily the neighborhood has played a big rôle in history.

It was nearly 10 o'clock when I turned my steps toward the residence of the Archbishop. The house, only recently completed, bears the inscription above the entrance, ✠ ΑΡΧΙΕΠΙΣΚΟΠΕ ΠΑΤΡΩΝ ✠. The interior is not yet fully furnished. St. Andrew's Church is just across the way, and already the foundations of a new edifice rise in place destined to be one of the costliest in the kingdom.

When I knocked at the Archbishop's door my visit was not wholly unexpected. Greeks in Brooklyn had written about my coming. A young man answered the bell and bade me welcome in excellent English. He is a nephew of the Archbishop and had spent some time in Chicago, where he learned our language. He introduced me to his brother, a handsome, athletic fellow who is studying for the priesthood. I think I never met two finer men than these young Greeks whose attractive appearance and manners fulfilled the ideal of the youth of classic days. Their reception of me was so cordial that I carry away the most vivid impressions of Greek hospitality. We had scarcely ex-



THE ARCHBISHOP OF PATRAS

changed greetings before a well spread tray of dainty refreshments was brought. I shall never forget the delicious cherry preserves and the coffee such as we in America never know. When I had finished the ample repast a carriage was at the door to take me for a drive, in the course of which I got glimpses of the unsurpassed scenery and the fields rich in fruit, vines, and olive trees.

We visited five churches, fine specimens of Byzantine architecture. They stand open all day and in every instance I found a goodly number of people engaged in private devotions. I was told that these great edifices are crowded on the Lord's day. There is no call in Greece for a "Men and Religion Movement," so popular with American Protestantism. In Greece the men go to church. The fasts and feasts and celebrations are absorbing interests in the life of individuals and communities. I saw and heard sufficient to convince me that there exists in the Orthodox Church a religious vitality that we do not always take into account. It is a vitality that shows itself in attendance on the Holy Mysteries, reverence for sacraments, scrupulous observance of holy days and seasons, and a simple faith that we of the West might do well to emulate.

I missed meeting the Archbishop by a few hours. He was at a monastery some distance from the town and had planned to return in the afternoon to receive me. But a change in the sailing hour of my steamer necessitated my earlier departure. Antonios, the present occupant of the see, is held in very high esteem. For thirteen years he was a resident of London, where he was in charge of the Greek church as Archimandrite. He is familiar with English and conversant with the Anglican Church. On the table in his reception room I noted a photograph of Queen Victoria and the royal family, presented to him by the late queen. Among the books in his library I saw a copy of Lowndes' *Vindication of Anglican Orders*. I interpreted his possession of this work as a happy sign. I was sorry not to meet him but I left my credentials and also two photographs of the celebration of the Epiphany by the Greeks at Tarpon Springs, Florida, in which the local rector, Dr. Ward, and myself participated last winter. His cousin presented me with a large picture of the Archbishop, which is here reproduced.

All too quickly the time passed. With sincere appreciation of the kind hospitality I said good bye and hurried to the dock. Then came another wrestle with a boatman to take me to my steamer. This time I fell into the hands of one more grim than Charon. Like the corpse in Aristophanes' comedy the inexorable man announced his ultimatum:

"You'll put down drachmes two
Or else don't talk to me."

I was in no position to be as independent as Dionysus. I must get to my ship and that right quickly. So I paid my two drachmes, reached the vessel just in time, and before long we were off for Sicily.

T. J. L.

THE BLESSING OF A GUEST HOUSE

AT REDONDO BEACH, CAL.

ON Sunday, the 10th of the month of All Saints and the Holy Souls, the Rev. James O. S. Huntington, O.H.C., dedicated the Guest House just completed and standing on a lot adjoining the property of Christ Church, Redondo Beach, Cal. After preaching twice in the little church, talking to the



THE GUEST HOUSE, REDONDO BEACH, CAL.

children of the Sunday school and taking lunch with Father de Garmo and a few friends in the parish hall, Father Huntington crossed the church garden to the new building. Following

the saying of Our Father, the Fifty-first Psalm, and the invocation of the Holy Spirit, an appropriate prayer of general blessing was said for the house and for all who should live under its sheltering roof. Holy water was used, and, as the priests and people passed from room to room, psalms were antiphonally recited. The living room, with its wide hearth and feeling of space and kindly welcome, was named in memory of Dr. de Koven, "St. James of Racine." One of the adjoining rooms was dedicated to John of Krohnstadt, a saintly priest of the Holy Orthodox Church, and the next room was named after the Curé d'Ars, of the Roman obedience, Jeanne Baptiste Vianney. The kitchen was honored by being called after Brother Lawrence, that good Christian who amid the noise and clatter of pots and pans, "possessed God in great tranquility of soul." The sunny south room of the upper floor was dedicated to the memory of Dr. Pusey, "St. Edward of Oxford." The room to the east and north, overlooking the delightful prospect of church and parish hall and priests' garden, adorned with tall fir trees and a tangle of palms and shrubs and happy-looking flowers, was named for God's sweet singer, John Keble, "St. John of Hursley."

The stairway is an unusual and artistic feature of the house. It is an outside stairway and from it one catches glimpses of the blue Pacific, between the trees and houses beyond. The company descended midway and paused, while the concluding benediction was said, and the prayer offered that we might all "follow in the steps of His most holy Life." The whole ceremony was simple, reverent, and filled with the spirit of "the Household of Faith." One of the guests voiced the feeling of all, "This is an ideal house-warming; why might not all Christian homes be opened in a similar way?"

GOD'S EYE

"The stone which the builders rejected, the same has become the head of the corner" (St. Matthew 21:42).

God's eye! How its all-searching gaze
Looks forth upon the myriad ways.
Omnipotent on all it rests,
And with unerring vision tests
Things that we mortals cannot see;
The light, the truth of least degree;
Neglected fragments cast aside,
Or overlooked by foolish pride;
All that we heedlessly pass by,
He notes with His all-seeing eye.

Deep in our natures for the gold He delves,
He knows us better than we know ourselves.
Each upward striving; all attempted good—
What we would compass, if we only could.
Unuttered prayers in which our souls have knelt,
All aspirations vaguely, dimly felt;
All earnest work; all sorrow bravely borne,
The forced retreat that noble leaders mourn,
He sees, and knows, and in His memory keeps
As priceless pearls are stored in the great deeps.

FELIX CONNOP.

THE DISCIPLINE OF HARDSHIPS

IN APRIL the peach orchard lends a faint pink flush to the distant hillside, and that stands for the moralities. In September the ripe fruit lends a golden blush of clustered food to the same hill. And such is the fruit of religion. Great is the importance of the root of moralities, but roots and boughs imply the ripened fruit.

The rule of life is health, prosperity, and sunshine. But God hath appointed wrestling, defeat, and suffering as important members of his corps of teachers.

Ours is a universe where progress is secured in the fruits and grains through chemical reactions. Steel is iron plus fire; soil is rock plus fire, billow and ice-plow; statues are marble plus chisel and hammer strokes; linen is flax plus the bath that racks, the club that flails, the comb that separates, the acid that bleaches.

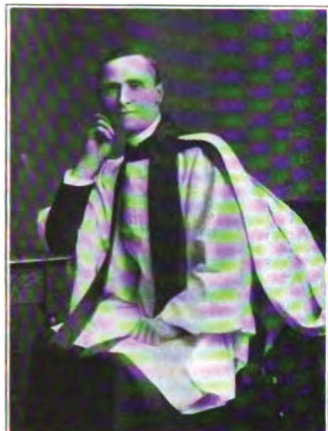
Manhood is birth-gift plus struggles, temptation, wrestling and refusals to go downward and determination to climb upward. The saint is a man who has been carried off the field on his shield, victorious over inbred sin and outside temptation. Men who drift are men who drown.—*Newell Dwight Hillis*.

HEAVEN would be an uninteresting realm, and, in some respects, a dangerous one if we were not educated for it by means of trials which bring out nobility of character. Only after the frictions of time is it safe to promise a frictionless eternity.—*William T. Herridge*.

UNIQUE INTEREST IN A NEW MISSISSIPPI CHURCH

JUST a year ago, the foundations of the new Trinity church, Hattiesburg, Miss., were laid, and the cornerstone laying—a ceremony performed by Bishop Bratton—took place last January. Since the work was started, it has gone steadily on under the sole direction of the rector, the Rev. Dr. W. S. Simpson-Atmore, whose knowledge of ecclesiastical architecture, together with help received from his congregation and

from a large circle of personal friends, has succeeded in erecting one of the finest churches of the size in the whole country. The edifice, built of brick, is one hundred feet long and forty feet in breadth, and the style of architecture is early English. At the west end is the tower, in which are four finely constructed lancet "Louvre" openings. The roof is an open-timbered one, with panelled tracery and with good color decorations. The windows, twenty-nine in number, are pure lancet, and are richly worked. The chancel, divided from the nave by a carved screen, and placed in the large early English arch, is apsidal in shape, and is patterned after the celebrated



THE REV. W. S. SIMPSON-ATMORE, D.D.,
Rector of Trinity Church,
Hattiesburg, Miss.

Knight Templars church in London. The seating capacity of the building is four hundred.

Two interesting facts in connection with this new church are the large number of foreign contributors—among the number the Right Hon. A. J. Balfour, ex-Prime Minister of England, the Lord Bishop of Southwell, and the Archdeacon

come from all parts of the United States, from the Presiding Bishop, and over forty other Bishops, and from Messrs J. Pierpont Morgan, W. G. Low, George MacCullough Miller, Francis Lynde Stetson, W. A. Day, and other prominent American laymen. This window, an American tribute to the S. P. G., has found its present place largely on the strength of the fact that Dr. Atmore was one of the secretaries of the "Venerable Society" from 1906 to 1910, and, it may be added, he is the only American clergyman who has ever held such official position with the society.

Another window is "The Chancellor's Window," the inscription on which reads as follows: "To the Glory of God, and



TRINITY CHURCH, HATTIESBURG, MISS.

in appreciation of the work and worth of the Chancellors of the American Church, Militant and Expectant." This window has been donated by the Hon. Charles E. Shephard, and by the other Chancellors of the Church. Both these windows, which were built by the Von Gerichten Art Glass Co., will be unveiled at the forthcoming council of the diocese of Mississippi, which meets in the new Trinity church next April, at which time many eminent persons from different parts of the United States will be in attendance.

O SALUTARIS!

(A MEDITATION ON THE POEM OF ST. THOMAS AQUINAS.)

*O Saving Victim! opening wide
The gate of Heaven to man below—*

Sublime submission to the Father's will!
Not stripes, nor thorns—nor yet the very Cross,
Redeem the souls of sinful men from loss;
With choice as free to shrink as to fulfill,
The blessed Son denied Himself His might—
So died for men, and won for them their fight.

*Our foes press on from every side,
Thine aid supply, Thy strength bestow.*

Sinners now before Thee bend;
Hear us, Jesu, sinner's friend!
Plaint and litany attend;
From our ghostly foe defend!
Turning not from us Thy face,
Grant us sacramental Grace,
Grace and blessing only Thine,
Thou the true, the living Vine!

*All praise and thanks to Thee ascend
For evermore, blest One in Three;*

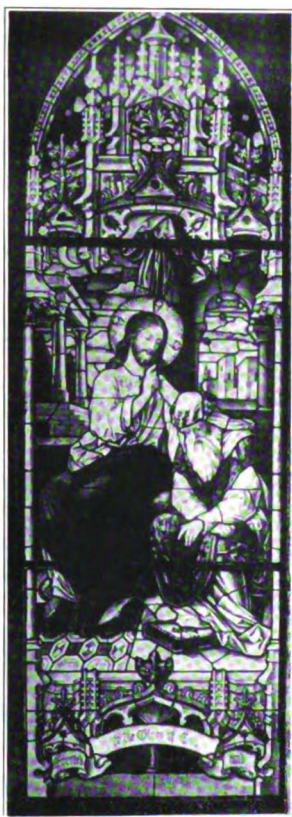
Oh worldly age, oh power-loving days,
Regain your faith, sound forth again your praise!
On bended knee cast out the thoughts of strife,
Return to God, the one true Fount of life.

*O grant us life that shall not end,
In our true native land with Thee. Amen.*

FRANK DAMROSCH, JR.



THE S. P. G. WINDOW,
TRINITY CHURCH,
Hattiesburg, Miss.



CHANCELLOR'S WINDOW,
TRINITY CHURCH,
Hattiesburg, Miss.

of Nottingham—and that one man laid every brick in the building, three hundred and fifty thousand in number.

But the main feature of interest in the new church is its magnificent stained glass windows, one of which is the "S. P. G. Window" which, to quote the words of the inscription, "is erected to the Glory of God and in grateful remembrance of what the Society for the Propagation of the Gospel has done for the American Church." Contributions for this window have

THE GREATEST EXAMPLE of faith we know is that of Jesus going away and not calling legions of angels to spread the Gospel, but leaving it to Peter and others.—Moody.

The Third Department Missionary Council

NORFOLK, VA., was the scene of the Missionary Council of the Third Department, held from November 12th to 14th. The committee on proceedings and the committee on entertainment had made very careful and most complete arrangements. The work of the former was evidenced by the dispatch with which the large amount of business which came before the council was readily and efficiently accomplished. The committee on entertainment, seconded by Virginia's well-known hospitality, provided most generously for all who attended the council, and there was a very large attendance, eleven Bishops being present, and a very full delegation of the representatives, both lay and clerical, from each of the twelve dioceses comprised within the department.

The meetings were held in St. Luke's parish house, except the two public mass meetings, that on Tuesday night being held in St. Luke's church, and the Wednesday night service in Christ church.

The whole gathering was characterized by a prevailing spirit of devotion and consecrated earnestness, which beside the information derived from the various reports will lend great power to all that was said and done.

The sessions began with a missionary mass meeting on the first evening when the topic discussed was "What is the Church for?" As the first speaker the Bishop of West Virginia declared, beyond everything else the Church is here to preach the gospel. Mr. Roland S. Morris of Pennsylvania emphasized the supernatural in our religion and asked whether we were not apt to bow just a little to the spirit of the age. He urged that we all be recognized as men who believe in the power of prayer. The Rev. B. L. Ancell of China made the closing address, telling most interestingly of the freedom from the bondage of superstition and tradition which the teachings of the Church have effected in that great Empire.

Wednesday began with the Holy Communion, after which the council was welcomed by the Bishop of Southern Virginia, who declared "this is a wonderful era, with no parallel in missionary impulse, from which I predict great results toward the evangelization of the whole world." The Department Secretary, the Rev. G. C. F. Bratenahl, then presented his report, in which he outlined the splendid work being done in the department and suggested three ways whereby that work might be made more effective:

"The first is through an increase of individual and corporate prayer. The second by a more comprehensive and efficient development of missionary education, and the third through definite and united organization."

The council appointed the Rev. E. R. Carter to be the recording secretary. After a report by the treasurer, Mr. William R. Singleton, a paper was read by the Ven. R. P. Williams of Washington on "Missions in the Suburbs." Archdeacon Williams made many striking suggestions as to the best plans for successful Sunday school and Church work in suburban communities. A second paper was read by the Ven. Lewis F. Cole of Pittsburgh on "Missions in New Neighborhoods." Archdeacon Cole showed himself master in the method of introducing the Church to communities where it is not known.

A nominating committee consisting of one representative from

each of the twelve dioceses brought in the names of the Bishop of Pennsylvania, the Rev. J. H. McIlvaine, D.D., of Pittsburgh, and Mr. George N. Reynolds of Harrisburg, and these gentlemen were unanimously elected to represent the Third Department on the Board of Missions. Bishop Rhinelander takes the place of Bishop Peterkin, who has resigned as a member of the Board of Missions, and a tribute to the latter on resigning his membership on the Board by reason of considerations of health and strength, was adopted by a standing vote, in which it was stated that "Bishop Peterkin's services on behalf of the Board of Missions in length, constance of attendance, expenditure of time and means, and in usefulness to the Church, are without parallel in the history of our Board."

The Missionary Council then elected members of a Court of Review for the department, choosing the Bishop of Maryland, the Rev. S. S. Moore, D.D., the Rev. J. J. Gravatt, D.D., the Rev. H. W. Diller, Mr. George Wharton Pepper, Col. Eugene C. Massie, Hon. E. T. Bradford.

Lunch hour having arrived, the council was entertained at luncheon by the Churchmen of Norfolk, at the Lorraine Hotel. At the luncheon and also in the parish house nine of the students of St. Paul's Industrial School for Colored People of Lawrenceville, Virginia, sang for the pleasure and edification of the delegates.

The afternoon session was largely devoted to three sectional simultaneous conferences on the general subject "How to Start the

Work." One of these conferences was under the leadership of a committee composed of the Bishop of Pennsylvania, the Rev. William H. Laird, and Dr. J. N. Mitchell, which took up the consideration of the devotional preparation for missions. A report was afterward presented and adopted and a permanent committee on devotional preparation for mission was elected consisting of the Bishop of Pennsylvania, the Rev. John Talbott Ward of Bethlehem, the Rev. W. H. Laird of Delaware, Mr. George C. Thomas of Maryland, and Dr. J. Nicholas Mitchell of Pennsylvania.

Another conference was held under the guidanceship of the Bishop of Harrisburg, the Rev. John M. Gilbert and Mr. S. B. Kramer, whose subject was: "The Educational Preparation for Missions."

The third conference under the direction of the Bishop Suffragan of Pennsylvania, the Rev. G. G. Bartlett, and Mr. William H. Cornelius took up the consideration of missionary organization and system within the Department. These conferences also reported and permanent committees were created on publicity, immigration, our relation to other Christian bodies, social service, and on organization and system.

At 6 p. m. the council adjourned to reassemble for evening services in the beautiful new Christ church, where there were four strong addresses on the general subject, "The Call to Work," treated, respectively: In the Home, Col. Eugene C. Massie of Virginia; In the School and College, the Bishop of Bethlehem; From the Field, the Rev. C. C. Pierce, D.D.; In the Church, Bishop Lloyd.

Following these services a reception was tendered the council by the people of Christ Church.

Under the heading of "The Plan of Campaign," the national



GROUP AT THIRD DEPARTMENT M
[Photo by H. C. M.]

and international programme and policies of the Board of Missions were discussed by the Rev. Dr. A. B. Kinsolving and Mr. John W. Wood. These speakers ably discussed the subject, and the council expressed its pleasure by a vote of thanks. An interesting feature of the council was the Question Box. Many questions propounded were answered by Bishop Lloyd and Mr. Wood. It appeared necessary to have more money for expenses of the annual meetings of the council; so the various dioceses were apportioned the total sum of \$925.

In his report on the work of the Sunday schools, the Rev. L. N. Caley stated that the schools of this department gave \$58,391.92, which was over one-third of the total Lenten offering from all the schools of the Church.

Invitation to meet in 1914 in Pittsburgh was accepted. This council was an inspiration to those who attended and did much valuable work.

HAVE FAITH

Have faith, though mountains stand
Between thee and thy goal,
Let not the fear of life or death
Make coward of thy soul.
Thou art a man
Made in the image of thy God.
The path thy feet now tread
Was His. He trod
The wilderness alone,
Foreseeing that thy soul would need
His strength to lead thee home.
Have faith, and lo! for thee
The wilderness shall blossom on thy way,
The darkest night become the brightest day,
The tangled path the straight and narrow way,
No fear assail the courage of thy soul,
And, where the mountains stood,
The shining goal.

ERENE E. ANGLEMAN.

"THE SPIRIT OF MAN IS THE CANDLE OF THE LORD"

A candle in a darkened room art thou,
With but the need
Of lighted match to touch thy heart; and low,
Expanded, freed,
Thy latent, unused powers leap up, aglow!

Thou shalt not change, nor lose what is thine own,
But in the flame
'Tis cleansed, adding its fuel, till sin, unknown,
Is bared in shame
And fleeing, clears thy pathway to God's throne.

JESSIE FAITH SHERMAN.

THE REASON why we do not feel the power of evil is partly because we are not resisting it; we are sailing a good deal with the stream; and partly because it is like the pressure of the atmosphere; it presses equally in every direction, it is inside of us as well as outside, and the pressures seem to neutralize one another.
—James Denney.

A BISHOP'S MEMORABLE DRIVE

ONCE during the summer I was privileged to share at first hand in the pioneer work of the diocese. One drizzly morning the Archdeacon and I started separately from Heath in light carriages to make a round of baptisms in the hills. We had come up from Lenox in an automobile, upon which we had counted for this baptismal journey: but the steep roads were this day too wet and slippery to allow its use with safety. With a faithful Churchman as guide and helper, I drove to a farmhouse, perhaps some twelve mile from a railroad, and several from a country store. This farm had been bought from a lumber company, and it interested me to notice that the tree-stumps were from four to five feet high, suggesting what must have been the depth of snow when the trees were felled. At the farmhouse we found a woman with four children, the oldest about fifteen. Her husband was dead. They had no horse. Many steep miles from supplies, other than the produce of their land, for which they were ill-supplied with implements and seed; deprived of the privileges of religion save the great one of their own prayers; this seeking of them by the Church, the thought of the difficulties of life, and perhaps the contrast with other and happier days, brought tears to the eyes of the older ones present.

It has been my privilege to baptize several hundred persons; sometimes those very near to death, once an aged man deaf to all sounds of this world. Never have I administered that holy sacrament when it seemed more solemn and precious than when I baptized and received into the Church those four children in that lonely farmhouse. Did it mean anything? Can it be followed up?

The grace of God is a mysterious thing. At least the sacramental channel was opened. Sponsors promised Christian instruction.

Some material aid followed. Kind daughters of the Church brought clothing and cheer and counsel—a good alliterative trio. A small investment was made in seed for the farm. May the good God prosper it abundantly, and more especially the spiritual seed there planted in His Name! If there be any earthly praise, it belongs to the devoted, persevering and brave girl at St. Faith's-in-the-Hills, who, by the faithful and alternative pulling and holding-back of an ancient archdiaconal horse, found this lonely family and prepared for this baptism.

The days of the staff and the long road and the scattered sheep have not yet passed; nor, thanks be to God, in all measure the compelling force of our Lord's last charge, nor the power of His love, that constraineth His servants to seek until they find.—BISHOP DAVIES, in *The Pastoral Staff*.

THE HAPPY STATE of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we have. He who wants little always has enough.—John G. Zimmerman.



MISSIONARY COUNCIL, NORFOLK, VA.
[Norfolk, Va.]

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

COMMISSION GOVERNMENT

TWO years ago Kansas City, Kansas, was struggling under a big debt. The banks were carrying the city's script at a high rate of interest. Since that time the city under commission government has added to its assets a new city hall, a municipal electric plant and several parks. The tax rate has been increased only ten cents for each \$1,000 valuation since 1909, and next year the rate will be sixty-seven cents as against the ninety-one and five-tenths cents for the current year. The inauguration of a budget system now prevents over-expenditures in the departments.

Among the achievements of eighteen months of the commission government in Birmingham, Ala., is a reduction in the cost of paving from \$1.80 per yard to \$1.40. Free text books have been furnished in three grades of the public schools. The fire department has been motorized. A new garbage crematory has been erected. Cheaper electric service has also been exacted from the local public service corporation.

INDUSTRIAL PEACE

The November number of the *Annals of the American Academy* is devoted to the consideration of the outlook for industrial peace, with important contributions by Seth Low, Henry Moskowitz, and George B. Hugo, President of the Employers' Association of Massachusetts. Hollis Godfrey, in a very interesting article on the attitude of labor towards scientific management, in answer to the question: "What is the attitude toward scientific management of my friends the workers at the machines who are working under the direction of the science of management?" replies: "Cordial appreciation of the opportunities given them (*i. e.*, laborers) by that science, hearty willingness to cooperate in the development of that science, and thankfulness that a freer, broader, finer life will be open to their children because the science of management has come into being."

In his article on industrial peace from the standpoint of the trades unions, John Golden pertinently begins by saying: "Industrial peace cannot even be hoped for where collective bargaining is denied to the organized community of workers or where vast numbers of unorganized workers prevail in any industry."

THE SCHOOL AS A HEALTH CENTRE

In Rochester, Health Officer Goler declares that they have established medical school inspection, and have made a beginning in school nursing. It now remains to build in both directions. "We have constructed a plan for the prevention of disease in children and for the case of children who meet with the accident of sickness, that will result in the saving of health, the postponement of death, and the prolongation of life, and, we trust, the promotion of happiness. To nurse the sick is neither so wise, so humane, so economic, as to health-nurse the well. We must perfect and extend our scheme for medical school inspection and school health nursing by card-indexing for health the physical and psychological values of our children, passing the cards from grade to grade and from school to school, and, school ended, using card records as certificates for permission to work and for physical permission to enter the high school or college. For it is just as important that our children should leave school, enter high school or college, go into the store, factory, or workshop with certificates of physical and psychical efficiency, as that they should enter the high school or college with certificates of mental efficiency.

SOCIAL WORKERS AND THE NATIONAL MUNICIPAL LEAGUE

In a statement to social workers the National Municipal League pointed out that the problems of charity and correction are necessarily civic problems, assuming their most acute form

wherever there is a congestion of population. City government administers municipal courts, police departments, police stations, convict prisons, hospitals, out-door relief, to mention only a few of its many functions, which are closely related to other departments of city government, the health department, parks, playgrounds, and education. The efficiency with which the city government is administered, the forms under which it operates, the questions of the personnel of the officers and employees, are all important questions to which the National Municipal League from the beginning has been giving thoughtful and consecutive constructive attention.

The League is especially appealing to the social workers to join with the League in its efforts in behalf of higher municipal standards of municipal life and governmental efficiency.

ABOLISHING SIBERIAN BANISHMENT

A bill now being prepared by the Russian minister of justice, according to press dispatches, will abolish penal servitude in Siberia, and will substitute the same punishment in the penitentiaries of European Russia, without compulsory settlement of the convicts after serving their sentences, which is to be superseded by police supervision. Since the signing of the Japanese treaty, the number of convicts in Siberia has been increasing, and there have been bitter protests from the respectable free population of that country. The dumping of convicts in Siberia is seriously hampering the development of that country, and the authorities realize that there must be an alteration of the system.

A MUNICIPAL LODGING HOUSE

would be to the "down and out," in the opinion of the Tenement House Inspector in Philadelphia, what the Young Men's and Young Women's Christian Associations are to the more fortunate, or what the Travelers' Aid Societies are doing for the young girls through their agents at the different railway terminals. "These men should not be made to feel that they are objects of charity. They should be allowed to go and return again for, say, three days, if they do not find work in the meantime."

"HOPE"

"Hope" is the title and the leading note in a new motion picture film which will be released for exhibition on November 16th, by Thomas A. Edison, working in cooperation with the National Association for the Study and Prevention of Tuberculosis. The scenario of the picture was written especially for the anti-tuberculosis campaign by James Oppenheim, and the film will be used during the next six weeks as a special feature, of the Red Cross Christmas Seal sale.

A GOOD STORY

The Editor of *The Common Good* tells this story:

When one of our recurrent cholera scares was winging its high-typed way through the daily papers, the health officer of a "threatened" city was visited by a reporter.

"Your paper," said the official, "printed a scare head article to-day about the Asiatic peril at our doors."

"Yes," said the reporter. "What's new?"

"I've got a better story for you."

"Produce it."

"A graver peril to the city," continued the public's physician, "far graver and far less easily coped with. In fact, I don't mind telling you, privately, we're at our wit's end, officially, in the matter."

"Well?" said the newspaper man impatiently.

"There are over a hundred cases of tuberculosis in the Devil's Hollow Tenements," answered the physician, portentously.

The reporter laid his pencil on his paper and regarded the physician with suspicion.

"Is that an unusual number?" he asked.

"No; it's quite usual."

"Then where's your good story?"

"That is."

"What?"

"That it's usual."

The reporter took it under consideration. "I see," he said at length, "but I don't think my paper will see."

And it didn't. It never does. Fear is news. The basis for fear is not.

UNDER its proposed new charter, Los Angeles may operate theatres, public forums, stadiums, fountains, dairies, creameries, milk stations, butter and cheese factories, banks, state depositories, pawn shops, loan agencies, bureaus of funeral supplies, bake shops, and department stores.

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.

WHITSUNTIDE AND TRINITY SUNDAY

To the Editor of *The Living Church*:

IN your issue of November 16th, you publish a letter from Miss Mary T. Patterson, in which she states that "according to Grant and other authorities, this Sunday (Trinity Sunday) was, until the twelfth century, in the Anglican, and still is in the Roman Church, observed as the octave of the greater feast of Pentecost, the same services being largely retained when it became the feast of the blessed Trinity." A reference to the office books of the Roman Church will show that the Feast of Pentecost has no octave, but is observed for only seven days, the eighth day being the Feast of the Holy Trinity. I do not find in the services for Trinity Sunday in the Roman Breviary anything that is in any way applicable to the season of Pentecost. There is a rubric after Vespers, and one also after Lauds, ordering a Memorial of the First Sunday after Pentecost. But the collect for this memorial is the same as our collect for the First Sunday after Trinity. Indeed I cannot discover that Pentecost was ever observed for eight days. It is a seven-day feast in all of the office books with which I am familiar, viz., in those of the Russian Orthodox Church, of the Church of Rome, and of the Church of England both Ancient and Modern. Probably this was intended to have some reference to the seven gifts of the Holy Spirit. Before the introduction of the Feast of the Trinity into the Roman books, the services for the First Sunday after Pentecost were like those of an ordinary Sunday.

Miss Patterson also says in her letter that "being an octave itself, Trinity Sunday, unlike the rest of the great feasts, has no octave." Now, Trinity Sunday has an octave, according to the Sarum Use. The days within the octave are Lesser Simples; and on the Octave Day the services are for the Sunday with memorial of the Trinity (see *Brev. Sar.* edited by Proctor and Wordsworth).

Yours very truly,
WALTER S. FLEMING.

New York, November 15.

"NOW I LAY ME DOWN TO SLEEP"

To the Editor of *The Living Church*:

AS to the discussion of the hymn "Now I lay me down to sleep," may I add this? It seems to me that the subject of praise is too little thought of, by young and old alike. Would it not help if we began with the children, and changed the much used prayer in this way?

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep;
Make me to praise Thee, when I wake
And love Thee more; for Jesus' sake.
Amen."

Or: And this I ask, for Jesus' sake.

This seems simple for a child and certainly would help us in our mature years.

Respectfully,
(Miss) MARY CAROLINE CURTIS.

2914 Broadway, New York City.

THE "CATHOLIC ENCYCLOPEDIA"

To the Editor of *The Living Church*:

HAVING had occasion lately to read your criticism of the *Catholic Encyclopedia*, I was led by it to believe that the contributors of the articles "Santa Casa" and "St. Peter" altogether repudiate the pious traditions concerning Loreto and St. Peter's twenty-five years in Rome. On reading these articles, however, as they appear in the *Encyclopedia*, I find that the writer on the Holy House Loreto presents very strongly the evidence for and against the tradition, with a very modest expression of his own opinion that in the present state of the controversy the testimonies against the tradition have not been adequately met. In regard to St. Peter, so far as I can gather, the evidence set forth in this *Encyclopedia* for his twenty-five years or more in Rome is most convincing.

It seems to me that in justice not only to the readers concerned but to all who are looking for a fair opinion of this great work, your readers should be set right on this point.

Sincerely yours,

New York, November 18, 1912.

K. CROFTON.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

IT was with much interest and gratification that I read in *THE LIVING CHURCH* of July 13th, that the form which will be proposed at the next General Convention for adoption as the name of the Church is "American Catholic Church, commonly called the Protestant Episcopal Church in the United States of America."

This announcement was made by you to allay apprehensions that had been expressed that if the words "Protestant Episcopal" were dropped, they might be picked up and appropriated by the Reformed Episcopal body as abandoned and derelict property.

The title proposed seems to me free from any possible objection. It could not be logically opposed by any member of the Church unless he is prepared to admit that he does not believe that in which he professes belief every time he recites the creed; and that he has no wish or intention of being "gathered unto his fathers . . . in the communion of the Catholic Church."

The form seems to me also to guard against the possibility of what I cannot but regard as a much more real danger than any that could result from the adoption of the old name by the Reformed Episcopalians, and that is its retention by certain dissenting irconcilables in our own communion, who might plausibly claim to be the preservers of the continuity of the original body, and so cause serious legal complications especially in respect to funds held in trust, and testamentary gifts not yet vested.

The entire discarding of the words Protestant Episcopal would moreover impose the immediate necessity for certain changes in the rubrics and even the text of the Prayer Book or at least of the Ordinal, notably in the form of the Promise of Conformity in the office for the Consecration of a Bishop.

I would be interested to know how it is proposed to deal with this last mentioned subject in the event of the change of name being adopted for the title page.

CLAYTON C. HALL.

Baltimore, November 18, 1912.

To the Editor of *The Living Church*:

AN objection to Dr. Egar's proposition that impresses me strongly is this, the impossibility of the Church's giving a *determinate meaning* to the term "Evangelical." We are troubled in that way by our present title. Who knows what "Protestant" means in our title? There are interminable squabbles over it, and so it would be over "Evangelical"! Instead of being *eremic* it would be *polemic*! The world generally knows the word "Evangelical" as the designation of a party in the Church—the Low Church party. In the title it would be understood as meaning Low Churchism as to doctrine, and would suggest that the other term "Catholic" should likewise be understood in a party sense as meaning High Church. The "Evangelical Catholic" would therefore be understood as saying that we are a two-party Church—as equivalent to calling ourselves "The Low-High" Church! "American Catholic," if adopted, would be given a *clear-cut determinate meaning*. "Catholic" is a Prayer Book term—there would be no squabbling as to its meaning in the title. All would agree that it meant there simply what it means in the *Prayer Book*—no more and no less. The fatal objection, therefore, to "Evangelical" is that it would be a *new theological term*, unknown to our Prayer Book formularies; and therefore with *no determinate meaning*. Moreover, the time is not yet ripe for getting rid of "Protestant Episcopal," but the time is ripe, I believe, for prefixing "American Catholic" to our present style. "American Catholic Church, commonly called the Protestant Episcopal Church" is the coming change—to be followed later on by the elimination by universal consent of "commonly called Protestant Episcopal." Let us unite upon this, brethren, as the only change possible at present without serious disturbance of the peace of the Church.

Baltimore, Md., December 23, 1912.

CUSTIS P. JONES.

To the Editor of *The Living Church*:

ONE objection to the title "Evangelical Catholic," is that it would give an opening to those who wish to deprive us of our right to the Catholic name to shorten the title in popular use to only one of its component parts. We might thus come to be spoken of as the "Evangelical Church," just as we are now spoken of as the "Episcopal Church."

There is this to be said for "American Catholic": Enemies of the Church would hardly care to describe us by either one of the words "American" or "Catholic" alone, though some of us could contemplate either one with perfect equanimity.

Yours very truly,

JOHN COLE MCKIM.

Lyndonville, Vt., November 22, 1912.

To the Editor of *The Living Church*:

YOU say in your editorial on "Evangelical Catholic," appearing in November 16th issue, "it is perfectly obvious that the question [of the Change of Name] will continue to be the most burning one before the Church until it shall be settled right." The only way to have this question settled right is to have it freely

discussed by all; then after a time we may find a name which shall be acceptable to all.

The Rev. Dr. J. H. Egar's suggestion that "Evangelical Catholic" might be an acceptable name is a valuable one, but it has its disadvantages as you so clearly point out.

One thing seems to be certain, the word "Catholic" ought to appear in the name of our Church, but we need another descriptive term in order to describe adequately its character and to distinguish us from other branches of the Catholic Church of Christ, which is made up of all those who have been baptized into His Name.

Several such secondary descriptive terms have been proposed, but none of them is entirely satisfactory. I should like to suggest another term which I have not seen mentioned, and which may meet the need; this term is the word, "Progressive."

Thus the full name of our Church would be according to this suggestion: "The Progressive Catholic Church in the United States of America." What is to be said in favor or disfavor to this proposed name?

Respectfully yours,

B. LANDSDOWNE.

Episcopal Theological School, Cambridge, Mass.

NEGRO MISSIONARY BISHOPS

To the Editor of *The Living Church*:

A GOOD friend of the race, who ardently hopes that some definite and advanced step may be taken at the General Convention which is to assemble in New York, next year, with respect to our work among the colored people, is anxious as to whether a way can be found to grant, practically, all that we ask in the missionary district plan, save that the diocesan shall not be divorced from the headship of the work in his diocese over any race of people.

As my reply to such query may be of some interest to others, who give serious thought to this subject, I am venturing this brief note. There is absolutely no serious objection to the jurisdiction of the diocesan, with a subordinate relation to him, of a negro Missionary Bishop. But it is vitally necessary, for very many reasons, that the dependent attitude and relation of the colored race towards the diocesan convention should be entirely wiped out. The negro convocation must have a status of its own, and it must have fellowship with the National Church. It is just possible that such might be accomplished by adding a new section to either Article II. or Article III. of the constitution, reading something like this:

"In any diocese where there are congregations of this Church not admitted into union with the diocesan convention, but organized into a separate missionary convocation, upon the request of the Bishop of such diocese, made in writing to the House of Bishops, it shall be lawful for the House of Bishops to take order for the consecration of a Missionary Bishop for such special work, under the jurisdiction of the Bishop of the diocese making the request. Other than being subject to the diocesan, the rights, privileges, and duties of such Missionary Bishop within his assigned district, and in his relations to other Bishops and dioceses, shall be in all respects the same as those of a domestic Missionary Bishop. Such independent convocation, over which he presides, shall have such representation in the General Convention as that body may prescribe."

GEORGE F. BRAGG, JR.

Baltimore, Md., November 23, 1912.

WHAT THE VOTE IN GENERAL CONVENTION ON CHANGE OF NAME REPRESENTED

To the Editor of *The Living Church*:

ALLOW me to lay before your readers the following analysis of the vote in the General Convention at Cincinnati, upon the question of striking out the word "Protestant" from the official name of the Church; so that it should henceforth be known as "the Episcopal Church." It appears that in the clerical vote 42 dioceses voted in favor of the change and only 15 voted against it. Also, that in the lay vote 31 dioceses voted in favor of the change and only 24 against it. Then, there were in the clerical vote 10 dioceses "divided," and in the lay vote 8 dioceses "divided."

I have made a calculation of the comparative strength of this vote reckoned by communicants; and it appears that the affirmative vote in the clerical order in favor of the change represented 448,960 communicants, and the negative vote opposed to the change in the clerical order represented 340,678 communicants. As to the lay vote, the dioceses voting in favor of the change represented 345,479 communicants; the dioceses voting against the change in the lay vote represented 431,253 communicants. In other words, supposing the clerical vote to represent the mind of the Church, we have 448,000 communicants in favor of the change and 340,000 communicants opposed. On the other hand, if we take the lay vote as representing the mind of the Church, we have 431,000 opposed and 345,000 in favor of the change. Thus we have the interesting fact that there is almost a complete balance between the communicant strength of the dioceses favoring the change and that of those opposing the change.

Another interesting fact developed is this: the 42 dioceses whose clerical vote was cast in favor of the change represent a total mis-

sonary offering of \$318,559; while the 31 dioceses whose lay vote was cast in favor of the change represent a total missionary offering of \$238,808. On the other hand, the 15 dioceses whose clerical vote was cast against the change at Cincinnati represent a total missionary offering of \$509,042; while the 24 dioceses whose lay vote was cast against the change represent a missionary offering of \$560,540.

I submit that these two facts have a momentous bearing upon the question of the advisability of attempting to change the name of the Church.

I believe it is generally understood that the proposal brought forward at Cincinnati will not be renewed in New York in 1913. Instead the majority of those who are agitating for a change ask us to accept the name "The American Catholic Church." Now, it is well known by those who have investigated the matter that many individuals and dioceses voted in favor of the Cincinnati proposal because it seemed so simple and because it was put forward ostensibly in the interest of peace and harmony. It is not, therefore, to be anticipated that this new proposal will command anything like so large a vote as the other did, so that there is little probability of its being accepted by the next General Convention.

It may be well, notwithstanding, to suggest to those who are agitating for this change that they consider seriously what would be the result of its adoption upon the missionary work of the Church. Is it likely that the strong missionary parishes and dioceses which now so liberally support the Board of Missions will be able to command anything like an equal support for the work of the Church if a name should be adopted which is so deeply repugnant to the principles and convictions of those parishes and dioceses?

November 21, 1912.

RANDOLPH H. MCKIM.

"OUR UNHAPPY DIVISIONS"

To the Editor of *The Living Church*:

IN regard to the letter of the Rev. Henry M. Saville in your issue of last week, referring to the Prayer for the Unity of Christendom, as in some respects not altogether satisfactory, and suggesting a change at the next General Convention, I would like to say that his difficulty was solved for him at Cincinnati, at least until 1913.

In "A Proposed Book of Offices, Services for Occasions not provided for in the Book of Common Prayer. Presented to the House of Bishops at Cincinnati, October, 1910, and allowed by them to be printed for tentative use until 1913," on page 104 occurs the following collect:

FOR THE REUNION OF CHRISTENDOM

O Lord Jesus Christ, who saidst unto Thine Apostles, peace I leave with you, My peace I give unto you: Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will: who livest and reignest with the Father and the Holy Ghost, world without end. *Amen.*

Faithfully yours, CAMPBELL GRAY.

Holy Innocents' Rectory, Key West, Fla., Nov. 19, 1912.

WORK AMONG DEAF-MUTES

To the Editor of *The Living Church*:

THE letter of the Rev. Thomas Jenkins, calling attention to the work of the Church among deaf-mutes, is timely. I am thankful to say that a beginning has been made in the Eighth Department along this line in the appointment of a committee with power to take action and recommend, after suitable provision has been made, the choice of a priest for work among deaf-mutes in the department. May I make use of your columns to urge immediate action on the part of those interested to facilitate the work of the committee. Let every priest who knows of deaf-mute families in his district communicate their names and addresses to the diocesan member of the committee, with the request for the sending of pledge-cards. Where there are deaf-mute associations (as in the larger towns), approach them with an offer of the Church's services and with a request for aid towards securing the regular ministrations of the Church. We have in Seattle already \$100 subscribed, and if every considerable city in the department does as much, it ought to be possible to make an appointment in the near future. For the convenience of those interested, may I ask that you print the names of the committee, as follows: the Rev. H. H. Gowen, D.D., chairman, Seattle; the Rev. A. Lockwood, North Yakima, Wash.; the Rev. Edward Morgan, San Francisco, Cal.; the Rev. Henry Quimby, Monrovia, Cal.; the Rev. C. W. Robinson, Oregon City, Ore.; the Rev. D. E. Holt, Woodland, Cal.; the Rev. W. J. Dixon, Tucson, Ariz.; the Rev. Owen F. Jones, Hermiston, Ore.; the Rev. W. H. Roots, Shoshone, Ida.; the Rev. A. L. Hazlitt, Reno, Nev.; the Rev. W. T. Renison, Stockton, Cal.; the Rev. W. W. Fleetwood, Ogden, Utah.

I am, yours, very sincerely,

Trinity Church, Seattle, Wash., HERBERT H. GOWEN.
November 19, 1912.

THE WORKLESS PEOPLE are the worthless people.—William C. Gannett.

Woman's Work in the Church

Sarah S. Pratt, Editor

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

WHEN the editor of THE LIVING CHURCH conceived the idea of this Department of Woman's Work, I doubt if he had even a far-away thought that bread-mixers and fireless cookers would find honorable mention therein. But so closely are the mind, the spirit, and the body of woman allied—yes, even tangled—that one who would deal with one of them must be prepared for, at least, a passing acquaintance with the other two. A rector's wife—and this bears out what was said lately about this class—writes saying how much she is enabled to do by means of these two pieces of mechanism; that they have really revolutionized her life in allowing her ample time for Church duty, yet with the comforting undercurrent of thought while about these duties, that a miracle is going on at home which shall culminate in the form of a warm meal when she and her family get there. "I now have hours of time free which had to be spent in the kitchen before I became the possessor of a fireless," she writes. From Florida comes a letter from a gentleman who modestly says that although he is "only a layman" he still finds use for bread and so asks about the bread-mixer which insures good bread even to those outside the clergy.

It is a great pleasure to have these letters and to feel that this department is of practical use in diffusing knowledge of, even, little things; for it is just these which mean so much in life, and in saying "life," we mean all parts of it. For instance there is that every-day want called "Bread"; can one be really good on poor bread? Bread is the staff of life, the most honored of foods. By reason of the beauty of its growth, its months of sunshine, its nights of starlight, the plaything of the rain, the breeze—it is something more than a mere gross food. At last, crushed and refined, snowy and fragrant, it enters our kitchens to be made into bread: do we not owe to it that it be made into ideal food? A food that is going to give to our bodies and to our minds some of its own rich vitality, and if we can take this new, good life which is the outgrowth of wheat and use it all to the better glory of God, doesn't it go to prove that nothing is made which may not ultimately redound to His glory, and that nothing is made in vain? Man's mind must be fed on good bread and then that well-fed mind sends out that good bread to the world in the form of an invention which is of universal value. Of course a well-fed man invented the bread-mixer.

"He filleth thee with the flour of wheat." This sentence shows in what esteem bread was held by the Psalmist—a great gift of God. There is a tremendous need just now in woman's sphere (please don't be alarmed), for just such inventions as these two. Things which intelligent housewifery will use, not that she may be more idle, but that she may be more useful in varied channels and the mass of middle-class women, financially owe it to themselves to lay out a mode of life as simple as is consistent with the family taste, and use every possible means to lesson physical labor. With dish-washers, bread-mixers and the cooker there are more free hours and it is safe to say that the women most anxious to save time, are the ones who use it most conscientiously.

A NUMBER of letters have been received, making inquiry about an Epiphany meeting, from Auxiliaries preparing to observe their first one. While we are sending directions for such meetings (or rather suggestions), we want to make it plain that such meetings should only follow the religious observance of the day and not be made the only one, for the "merry-making" deals only with the traditional observance of Twelfth-night. It is suggested that presidents of the Woman's Auxiliary intending such a meeting, shall prepare themselves to open the meeting with a talk on the United Offering, for this is our most appealing subject and one that at once interests the casual visitor at an Auxiliary meeting. From the fact

that there is constantly something new about this subject, this department could not attempt to furnish any special paper on the subject, but fresh material can always be had from Miss Emery at the Church Missions House, New York City. "I have two Auxiliary meetings," writes Mrs. Conner, "for which programmes must be arranged. One here in Great Falls, is strong and flourishing owing to the long and truly fine work put into it by our rector's wife. I am merely her lieutenant here, but up in the Little Belt Mountains is a small mission where they have service but one Sunday in the month. They have started a branch of the Woman's Auxiliary this fall and I send them programmes each month. I hope to be with them at Christmas and I want this United Offering meeting then with some of the lighter features spoken of in your page."

"I have one of the most ambitious auxiliaries in the whole Church," writes Mrs. Porterfield of Lancaster, Pa., "and am eager to obtain everything of a nature to promote interest in our work." Similar letters, full of auxiliary life, have been received from Mrs. Granger of Norwich, Conn., Mrs. Hubbard of Massachusetts, and Mrs. Robinson of Reno, Nevada. These have been sent the Epiphany verses and the Twelfth-night paper as far as possible, some of our copies still being out.

THE CENTRAL COUNCIL of the G. F. S., lately convening in Detroit was attended by about a hundred women with several from Canada. The Eve Alexander Memorial Fund of \$25,000 was completed. Bishop Williams of Michigan preached the sermon at the annual service for members and associates. The offering of \$161 was given for the work now being done in the South for the extension of the G. F. S. The difference between a "Candidate" and a "Probationer" was given by a New York Associate in the words of a candidate, "A candidate is a girl who knows enough to be a member but is not old enough—a probationer is one who is old enough but does not know enough. The Michigan G. F. S. owns 104 acres, farm and fruit land, at Pine Lake, with buildings ideally built for Holiday House purposes.

THE SUBJECTS for the monthly conferences of diocesan officers of the Woman's Auxiliary held at the Church Missions House are as follows: November 21st, "How Can the Next Triennial be Our Best?"—Pennsylvania; December 19th, "Meetings of Parish Branches, Large and Small"—Michigan; January 16th, "The Literature of the Woman's Auxiliary"—Newark; February 20th, "Your Ideal of the Woman's Auxiliary"—Massachusetts; March 20th, "The Relation of the Woman's Auxiliary to Other Organizations of Women Within and Without the Church"—Long Island; April 17th, "What are the Most Important Problems of the Triennial of 1913?"—New York. These subjects have been assigned to the dioceses named, from which reports with suggestions for discussion, are expected. These conferences will be held in the board room at 10 A. M., closing with noon-day prayers and preceded by a celebration of the Holy Communion at 9:30.

BY REQUEST, these prayers are given; the first one by Bishop McLaren (November 26, 1900), used at the dedication of St. Luke's Church, Dixon, Ill.

"Speed us, O Lord, on the journey of life and what time the stillness of evening begins to settle on our way and the sunset's glories tell of a more glorious day to come, may we lie down to sleep in Thee and, sleeping peacefully, awake in the light of the morning that shall have no end. Amen."

The other is on the "Christian Study of Art."

"O God, who hast ordained that men shall praise Thee in many ways, help us to learn from the Old Masters, to love Thee and serve Thee better. Let them make real to us the lives of the saints and martyrs, the glory of a Faith that never failed and of a courage that never falters. Grant us to attain, day by day, something of their sweetness and their courage that we, in this Thy kingdom of the West, may live and die like them for love of Thee and Truth and Justice, and so come at last into a humble place near Thee, through Christ our Lord. Amen."

THE LUNCHEON mentioned in our last letter, given by the Cathedral Building Association of All Saints' Cathedral, Indianapolis, was considered very successful, there being half a hundred attendants. In answer to a question, there was a charge of fifty cents for the luncheon. This kind of entertainment has been recommended to Churchwomen inquiring as to what might take the place of a Church fair. It was thought that a series of such luncheons might do so if worked up properly.

Church Kalendar



Nov. 30—Saturday. St. Andrew.
 Dec. 1—First Sunday in Advent.
 " 8—Second Sunday in Advent.
 " 15—Third Sunday in Advent.
 " 18—Wednesday. Ember Day.
 " 20—Friday. Ember Day.
 " 21—Saturday. St. Thomas. Ember Day.
 Fast.
 " 22—Fourth Sunday in Advent.
 " 25—Wednesday. Christmas Day.
 " 26—Thursday. St. Stephen.
 " 27—Friday. St. John Evang.
 " 28—Saturday. Holy Innocents.
 " 29—First Sunday after Christmas.
 " 31—Tuesday. Eve of Circumcision.

CALENDAR OF COMING EVENTS

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. II. D. Aves, D.D.

PORTO RICO

The Rev. F. A. Warden.

WYOMING

The Rt. Rev. N. S. Thomas, D.D.

Personal Mention

THE REV. R. E. ABRAHAM, for almost eight years priest in charge of St. Mary's Church, Middlesboro, Ky., takes charge of the work at the Church of the Holy Cross, Brooklyn, N. Y., on December 1st.

THE REV. R. B. H. BELL has resigned the rectorship of St. Paul's Church, Des Moines, Iowa, and has accepted the rectorship of Kearney Military Academy at Kearney, Neb., where he assumes charge in June 1913.

THE REV. DR. G. Y. BLISS, rector of St. Paul's Church, Burlington, Vt., has been chosen as president of the Standing Committee of the diocese of Vermont.

THE REV. D. A. BLOSE, M.D., formerly in charge of St. John's Church, Youngstown, N. Y. (diocese of Western New York), has accepted an appointment to St. Paul's Church, Manheim, and Hope Church, Mt. Hope, Pa. (diocese of Harrisburg).

THE REV. GEORGE M. BREWIN of Toronto, Can., who for the past six weeks has been in charge of St. Jude's Church, Fenton, Mich., has been appointed priest in charge of Christ Church and Holy Trinity mission, Flint, Mich.

THE REV. JOHN A. CARR has been appointed by the Bishop of Pennsylvania to the charge of St. James' Church, Bristol, Pa.

THE REV. F. L. CARRINGTON, rector of All Saints' parish, Dallas, Texas, who for the past five months has been at Kamloops, B. C., Can., recuperating from an illness, has withdrawn his resignation of his parish at the call of the vestry.

THE REV. LATTI GRISWOLD, vicar of St. Columba's Church and Master of St. George's School, Newport, R. I., has not accepted the call to become rector of St. Michael's Church, Milton, Mass.

THE REV. C. A. HAMILTON, rector of St. Margaret's Church, New York City, has been granted a year's leave of absence. He may be addressed at 251 West Eighty-ninth street, New York City.

THE address of the Rev. FREDERICK C. JEWELL is changed from 641 King street, Pottstown, Pa., to Media, Pa.

THE REV. FRANK ORR JOHNSON, deacon, has been appointed by the Bishop of Pittsburgh to the charge of Christ Church, Pittsburgh, Pa., on request of the vestry of the Church.

THE REV. CHRISTOPH KELLER is now in charge of Trinity Church, Lander, Wyo.

THE REV. HERMAN J. KEYSER has been placed in temporary charge of St. Luke's Church, Mt. Joy, and St. Elizabeth's Church, Elizabethtown, Pa. (diocese of Harrisburg).

THE REV. F. BARNY LEACH of Burlington, Vt., has accepted a call to the rectorship of St. Thomas' Church, Brandon, Vt., where he will begin his rectorship on December 1st.

THE REV. BURTON H. LEE, rector of the Church of St. Mary the Virgin, Mott Haven, New York City, N. Y., has accepted an election to the rectorship of St. Paul's Church, Ossining, N. Y., where he will enter on his work on December 1st.

THE RT. REV. C. C. PENICK, D.D., has resigned the rectorship of the Church of the Ascension, Frankfort, Ky. He will however continue to minister to the congregation until the beginning of the new year.

THE REV. RALPH P. SMITH has resigned the rectorship of St. Thomas' Church, Sioux City, Iowa.

THE REV. A. de F. SNIVELY, secretary of the missionary district of Wyoming, requests that copies of convention journals be sent to him at Wheatland, Wyo., and also to Archdeacon Dray, registrar, Laramie, and to Bishop Thomas at Cheyenne.

THE address of the Rev. ROBERT L. STEVENS is changed to Tuckahoe, N. Y., he having resigned the rectorship of St. Mark's Church, Honeybrook, and St. Mary's Church, Warwick, Pa.

THE REV. D. F. TAYLOR has resigned as missionary in charge of St. Augustine's Church, Galveston, Texas, and is now in charge of St. Luke's Church, New Orleans, La., where his address is 2704 Carondelet street.

THE REV. LOUIS L. WILLIAMS, sometime rector of Pocomoke parish, Md. (diocese of Easton), who resigned to take six months' treatment at the Maryland State Sanatorium, has accepted a call to return to his former work.

THE REV. M. LLOYD WOOLSEY, having returned from Europe, may be addressed at 21 Hampton Terrace, East Orange, N. J.

ORDINATIONS

DEACONS

QUINCY.—In the Cathedral Church of St. John, Quincy, Ill., on the Sunday next before Advent, Mr. JAMES HERBERT DEW-BRITAIN and Mr. STEPHEN GARDINER were ordained to the diaconate by Bishop Fawcett. The preacher was the Rev. Canon William O. Cone, who also presented Mr. Gardiner. The Rev. J. M. Dempster Davidson, D.D., general missionary of the diocese, presented Mr. Dew-Britain. The Very Rev. Dean Lewis also assisted at the laying on of hands. Mr. Dew-Britain has been in charge of the work at St. James' Church, Griggsville, Ill. Mr. Gardiner, who is a graduate of St. Stephen's College and of the General Theological Seminary, will take charge of Christ Church, Rushville, Ill.

PRIESTS

OHIO.—In Trinity Cathedral, Cleveland, Ohio, on Tuesday, November 19, 1912, the Rev. Messrs. JESSE S. WICKS, MILTON S. KANAGA, WALTER S. MCCOWATT, and EDWIN W. TODD were advanced to the priesthood by Bishop Leonard. The presenters were the Very Rev. Dean DuMoulin and the Rev. Canon Cooke, and the preacher was the Rev. Dr. W. W. Battershall of Albany, who with the Rev. Messrs. J. Withycombe and J. R. Stalker united in the laying on of hands.

DIED

BAMFORD.—Entered into rest on November 19, 1912, BERTHA DOROTHEA, beloved and only daughter of the Rev. Walter H. and Mrs. BAMFORD of Manchester Centre, Vt.

"Here we have no continuing city."

KIRTLAND.—Entered into rest on Thursday, November 14, 1912, at Maywood, Ill., Mrs. HELEN LEE KIRTLAND.

"The strife is o'er."

SMITH.—At Plymouth, Wis., on Tuesday, November 12th, Mrs. CLEMENA ELWELL SMITH, widow of the late P. H. Smith. Burial from St. Paul's Church, on the 15th inst.

TRUSLOW.—Entered into rest at Loomis, N. Y., on November 17, 1912, THEODORE BROOKS TRUSLOW, in the thirty-third year of his age, youngest son of Amelia Louise Adams and the late James L. Truslow, Jr.

MEMORIALS

MRS. CLEMENA ELWELL SMITH
 AN APPRECIATION

When on Tuesday, November 12th, there passed from the Church Militant to the Church

Expectant, the soul of Mrs. CLEMENA ELWELL SMITH of Plymouth, Wis., the Church in Wisconsin, as well as a large circle of friends suffered an irreparable loss. She was one of those laywomen whose influence was felt over a wide sphere. For fifty-two years she has been identified with the work of the Church in Wisconsin, and the personal influence of her loyalty, her devotion, her unselfish service, and the example of her Christian home, has made itself felt in many souls, and in many communities.

She was the daughter of Judge William Elwell, and was born at Towanda, Pa., on the feast of SS. Simon and Jude, 1838. She was educated at Bacchus Hall, Binghamton, N. Y., one of the earliest schools for girls in the country. She had an especial talent for music, which she dedicated to God. At the age of fifteen, she was playing the organ in her parish church, and continued to do so until her marriage to Mr. P. H. Smith, October 8, 1861. She came at once to Plymouth, Wis., with her husband, and here she became the organist of St. Paul's Church. At the death of her husband she gave the present beautiful pipe organ to St. Paul's church, and continued to play it until her place was taken by her eldest daughter, who still carries on the tradition of good music which has prevailed in the quaint little church for over fifty years. Mr. P. H. Smith, and his two brothers and their wives made the Church possible in Plymouth. In the kitchen of the elder brother, H. N. Smith, the first Sunday school was organized, the first candidates for confirmation prepared, and they were behind the building of the church, and the maintenance of the services. To this work so dear to the heart of this devoted family, the young bride added the charm of her cultivation, a winning personality, a sincere piety, her musical gifts, a talent for organization and social tact. Her large house which bore in its arrangement and furnishing the impress of her exquisite taste, was the centre of the social life of the little community. For more than fifty years the young people of Plymouth met in her spacious hall for social recreation, for guild work, religious instruction, and mission work. The work of her Sunday school classes was carried on here. The choir were trained to sing the praises of God, and here in a Christian home, young people learned the joys of social intercourse, and insensibly absorbed the courtesies of life, and were softened by its atmosphere of sweetness and light. Before "social settlements" were dreamed of, Mrs. Smith was bringing to bear on an unformed Western village, the culture of the East, the influence of religion, and the elevating influence of love, courtesy and personal interest.

To this good woman the Church was the first interest in life. It was the key to her devotion to all the sacred relations of her home. It was God who sanctified life for her, and made it and its duties a sweet service for Him. She delighted in the worship of His house. She threw herself into every movement that tended to the extension of its influence. She accepted and practiced the Catholic religion in all its fulness. She belonged to the Confraternity of the Blessed Sacrament, and the Guild of All Souls. She was the president of the diocesan branch of the Woman's Auxillary until infirmity made it necessary for her to resign the post. Her interest in missions was keen to the last days of her life, and her *Spirit of Missions* read from beginning to end as soon as it came through the mail. It was her lifelong custom to read every day the Psalms and Lessons unless she had heard them in church. The breadth of her education and sympathies led her to accept the Catholic movement as it presented itself in the parish she loved so well. The first definite presentation of it under the ministrations of the Rev. W. R. Gardner, D.D., later president of Nashotah House, was a source of great joy to her, and the beautiful statue of St. Paul, in carved oak, which now adorns the splendid reredos behind the altar, was given by her in grateful remembrance of Dr. Gardner's place in her spiritual life.

Perhaps the characteristic which most endeared her to her friends was her wonderful sympathy. She entered into the joys and sorrows of every one. She had patience with the smallest child, and could throw all her interest into its trivial affairs, and she had words of comfort and advice in the gravest matters. This beautiful gift brought many things to her door in those last six years of her life during which she suffered untold agonies from the effects of two falls. Amid the pain which she never allowed to draw a word of repining or of complaint from her, she kept up her keen interest in life, and in the lives of those who still came, drawn by her ready sympathy, for cheer and help. From her fortitude rooted in a past of Revolutionary ancestors perhaps, but Christian, many drew lessons of patience and endurance.

The little church where she had received the Holy Mysteries only ten days before her death, was crowded at her funeral, which, arranged by her daughters in accord with what were known to be her wishes, was full of Christian hope and faith. The Sentences and Lesson were taken by the rector of the parish, the Rev. Doane Upjohn, the Requiem Mass by the Rev. A. P. Curtis,

served by the Rev. N. D. Stanley, both of whom had been close friends for many years. Bishop Weller preached a sermon pressing home the lessons of her life. At the grave the prayers were taken by Father Stanley, the Committal by Father Curtis. The music was beautifully sung by the choir, every one of whom were dear personal friends whose tears were only kept back by the desire to do what would have pleased this brave soul who had meant so much to them for so many years. Most of them had been her boys and girls in Sunday school, in guilds, and choir. It was a wonderful tribute to her whose musical gifts had been so freely used in the service of the Church. Few who were there can ever forget the *Dies Irae* so thrillingly sung by those who felt it to be the pleading of her faith and hope.

May God be thanked for this beautiful life so sweetly lived, and so willingly laid down. It will live in the lives of others for long. May the Eternal Light shine upon her and lead her to the vision of Him whom she loved and served.
A. P. C.

RETREATS

AT ST. MARGARET'S CONVENT, 17 Lousiburg Square, Boston, Mass., on Thursday, December 12th, a day of retreat for women will be held. The conductor will be the Rev. Elliott White. Please apply to the ASSISTANT SUPERIOR.

AT HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y., a day's retreat for associates will be given on Wednesday, December 4th, beginning with Mass at 10 o'clock and closing with Vespers and Benediction at 5 o'clock. The conductor will be the Rev. Mr. Thompson, rector of St. James' Church, Brooklyn, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS WANTED—CLERICAL

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

PRIEST would supply during Advent; Sunday mornings or week-days; in New York or vicinity. Can preach and intone choral service. Address "PRESBYTER," care Living Church, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

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.

ALTA R and Processional Crosses, Alms Basons, Vases, Candlesticks, and Memorial Tablets; solid brass, hand finished, and richly chased. I can supply at 25% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

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

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

INTERNATIONAL CHOIR EXCHANGE; EPISCOPAL CLERICAL REGISTRY

APPPOINTMENTS MADE for Rectors and Assistants, and for Organists and Choirmasters. Write for circulars. THE JOHN E. WEBSTER CO., 147 East Fifteenth Street, New York.

VACANCIES ALWAYS. Several good parish opportunities now.

HOME OFFERED

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

SEE EUROPE ON A BICYCLE. Cheapest and most fascinating method. Party now organizing for coming summer. Apply for particulars, also offer of free and assisted tours to EDGAR C. THOMPSON, organist, Hagerstown, Md.

LEISURELY travel. PRIVATE party. Sailing JUNE 19. 75 days. ITALY to IRELAND. High grade accommodations. \$560. RODGER F. GEPHART, A. B., Thomas Penn 40, University of Pennsylvania, Philadelphia, Pa.

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

BOARDING HOUSE FOR GIRLS—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$2.50 per week, including meals. Apply to the SISTER IN CHARGE.

MONEY LOANED

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

GRAPE FRUIT

CHOICE GRAPE FRUIT, from tree to the door of consumer. \$4.00 a box. Try one. Churchman. Box 764, Miami, Fla.

CHRISTMAS PRESENT FOR BOYS

NOT the inane story of a boy of unnatural piety, but the real, true life of a boy in the great West, working, hunting, trapping, fishing, aspiring, achieving: "The Farmer Boy who became a Bishop." Price 50 cents. Address A. R. GRAVES, Coalinga, Calif.

CHRISTMAS CARDS

NEW CHRISTMAS CARDS, beautifully lithographed in foreign countries, many varieties; 5 cents each, 50 cents a dozen. Also in black and white; 15 cents a dozen. Postage prepaid if money accompanies order. Address Miss HAYWARD, 238 Strong avenue, Syracuse, N. Y.

FEVER THERMOMETERS

AN ACCURATE fever thermometer should be in every home. We will mail a tested one of high grade for \$1.00. W. H. PILE & SONS, Philadelphia, Pa.

LANTERN SLIDES

HOLY LAND LECTURE SET. Complete; 51 Plain and 11 Colored views, with lecture. Twelve beautifully Colored Slides, "The Holy City." Also six comic, quantity posters and admission tickets. Perfect condition in lined box. Bargain \$20. Rev. W. H. EVANS, Rector, Reedy, Cal.

FOR SALE

JOURNALS of the General Convention of the P. E. Church, 1785-1910. Twenty-three volumes. Bargain. Send for list of theological books wanted. G. W. BARKER, Bookseller, 24 East Adams street, Chicago, Ill.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President*. GEORGE GORDON KING, *Treasurer*.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

\$75,000

invested at 4% will provide permanently for the stipend of one of the 33 Missionary Bishops of the Church.

THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to \$3,344,000. It has never lost a dollar of its invested funds.

The report of the Trust Funds Committee can be had for the asking.

Write to

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

CHURCH HOME AND HOSPITAL, ORLANDO, FLORIDA

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

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

THE CHURCH PERIODICAL CLUB

The Church Periodical Club, a society which supplies books and periodicals to clergy and laity who are unable to procure good literature in any other way, has received many appeals for Christmas boxes, in which, with books for the elders, there should be toys for the children, but the treasury is nearly empty, and nothing can be spent.

It is hoped that those who are interested in this worthy charity will send toys or money to the CHURCH PERIODICAL CLUB, 281 Fourth Avenue, New York.

WORK AMONG THE MOUNTAINEERS, DIOCESE OF VIRGINIA

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

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. One hundred and twenty dollars 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 per month.

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

Send postal for information.

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

THE AMERICAN CHURCH UNION

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

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.

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.]

LOTHROP, LEE & SHEPARD Co. Boston.

The Boy with the U. S. Fisheries. By Francis Rolt-Wheeler. With Fifty-one Illustrations, principally from Bureaus of the United States Government. Price \$1.50.

PAMPHLETS

ALLIANCE-NEWS. Birmingham, Mich.

The New Star Spangled Banner, with a Brief History of American National Airs. By Henry Wood Booth ("Laic—The Church Tramp" of the Detroit News Tribune).

THE CHURCH AT WORK

MEMORIAL HOSPITAL OPENED AT LANDER, WYO.

THE BISHOP RANDALL MEMORIAL HOSPITAL in Lander, Wyo., formally opened with religious and social ceremonies on Friday afternoon, November 15th. In the absence of Bishop Thomas, who, by interesting Church people in all parts of the country, especially the East, has made this hospital possible, the Rev. Christoph Keller, rector of Trinity Church, acted in his stead. Mr. Keller made a short address of presentation, which was replied to by the Baptist and Methodist ministers, who emphasized the Christian spirit which lay behind the building and maintaining a place for the care of the sick. The Roman Catholic priest was present to show his interest, and that of his people. Then the building was dedicated to its use as a hospital with appropriate prayers.

The mayor had requested the closing of all places of business, so that about three hundred people were able to visit the institution. The city band played while the guests were served with tea. A committee of ladies representing every religious organization was present in the tea-room, and took those around who desired to see the building.

The hospital is a three story building with a ground floor basement, of light pressed brick, and contains rooms for twenty patients. Not all of these have been furnished, some still offering fitting opportunity for memorial gifts. The equipment is strictly up-to-date, and its operating and sterilizing rooms, though small, are worthy of any city hospital. Friends in the East have sent a supply of linen. The day of the opening was also donation day, the townspeople bringing many provisions which will materially aid while beginnings are being made.

The hospital has long been a necessity, as the nearest one is 150 miles away. It will draw its patients from a fertile farming valley, and from the nearby coal and gold mines.

CHURCH AT WHEATLAND, WYO., IS CONSECRATED

THE DEVELOPMENT of the Church work in the Wheatland district has clearly shown what opportunities exist for faithful, earnest effort, and what returns can be expected where such is put forth. Three years and a half ago no work was being done in the locality at all, by the Church. Years before



ALL SAINTS' CHURCH,
WHEATLAND, WYO.

Church chaplains had served at Fort Laramie, but little, if any, missionary work had been attempted. In August 1909 Bishop Thomas sent a priest to Wheatland on a visit, who returned there in February, 1910, and spent a few weeks in the vicinity. A few scattered services were held during the next five months, until the Rev. E. N. Schmuck of Minnesota spent his vacation of a month doing earnest work preparing for something permanent. In October, the Rev. A. de F. Snively took charge, holding services in the little library. At the Bishop's visitation the following February the services were begun in a hall, which has been used until the completion of the present church, a neat attrac-

tive brick building, costing \$3,000. It was consecrated on November 3rd, the rite of Confirmation having been administered the evening before. In December 1910, Mr. Snively first visited Hartville and Torrington. In May 1911, Mr. F. J. Chipp, one of our catechists, came with his wife to Wheatland, and to-day we have a little stone church there, free of debt, and consecrated. At Torrington the Bishop purchased a disused Congregational church, where Mr. C. C. Hahn, another catechist, is holding service.

OGLIVIE CONFERENCE MEETS AT SHERIDAN, WYO.

THE OGLIVIE CONFERENCE met this year at St. Peter's church, Sheridan, from November 7th to the 13th. In past years the meeting has been held in Cheyenne, but the departure from former practice gave the clergy an opportunity to visit the bustling town of the north of Wyoming, also to see the very attractive, churchly building which has taken the place of the former little frame structure. Morning Prayer was offered each day at nine o'clock, after which a paper was read and discussed. The Rev. George Davidson of Cheyenne read the first paper on "Psychotherapy," a subject which evoked a great deal of interest, which latter was increased by the relation of personal experiences by the Rev. E. M. Cross, rector of St. Peter's. A decided difference of opinion existed as to the advisability of the clergy generally attempting work along these lines. The Rev. Dr. Schepp read a paper which was a resumé of Professor Emile Boutroux' *Science and Religion in Contemporary Philosophy*, in which the scientific spirit is contrasted with the religious spirit.

In the evening a banquet was given in the basement of the church for the men of the parish and the visiting clergy. A paper on "Pulpit and Politics," by the Rev. W. Pierson of Kemmerer, aroused a warm and

healthy discussion of the question of active participation by the clergy in elections.

On Sunday, the Rev. J. C. Villiers, Dean of the Casper deanery, preached in the morning, and the Rev. George Davidson of the Cheyenne deanery, in the evening. On Monday, Dean Villiers read a paper on "What Can We Do to Promote Church Unity," quite largely historical in its treatment of the subject, and arousing animated expressions of opinion. In the afternoon the clergy were taken to inspect the coal mines at Monarch. On Tuesday and Wednesday, Bishop Brooke of Oklahoma, gave a retreat for the clergy, celebrating Holy Communion on the latter day, and taking the service itself as the source of his meditations.

Most of the clergy started on their homeward journeys on Wednesday night, that they might reach their missions and parishes by Sunday, and all carried with them, not only new thoughts and new inspiration for work, but kind thoughts in their hearts for their good friend in the East who had made their annual treat possible.

Bishop Thomas left for New York, to try to secure much needed financial assistance, and Dean Cross went to Philadelphia for a short rest after a siege of sickness.

CHURCH ARMY HEAD WILL VISIT AMERICA

It is stated that the Rev. Wilson Carlile, founder and honorary chief secretary of the Church Army, expects to pay a visit to Canada and the United States during 1913, probably in June and July. Mr. Carlile, who is a prebendary of St. Paul's Cathedral, London, and rector of St. Mary-at-Hill, one of the chief churches in the city of London, is a well-known figure in the Church of England. Some thirty years ago he founded the Church Army, which has grown to be one of the largest societies of the sort in the United Kingdom. Its special characteristic is that it works with the clergy of the Church and not as an independent organization. Its mission work is very extensive and comprises many different forms of religious effort. Its numerous "Labor Homes," in London and most of the largest cities of the United Kingdom, effect the reclamation of large numbers of ex-criminals, tramps, drunkards, and wastrels every year, while its special winter efforts on behalf of the unemployed (in King Edward's Labor Tents, Queen Alexandra's Relief Depots and similar institutions), have become almost a national necessity. The emigration work of this society is most carefully carried on, the strictest tests of good character and physical fitness being imposed; with the result that only an infinitesimal proportion of the thousands of immigrants assisted by it during the past few years to settle in Canada have proved to be undesirable.

NEW CHURCH PLANNED AT CENTRAL FALLS, R. I.

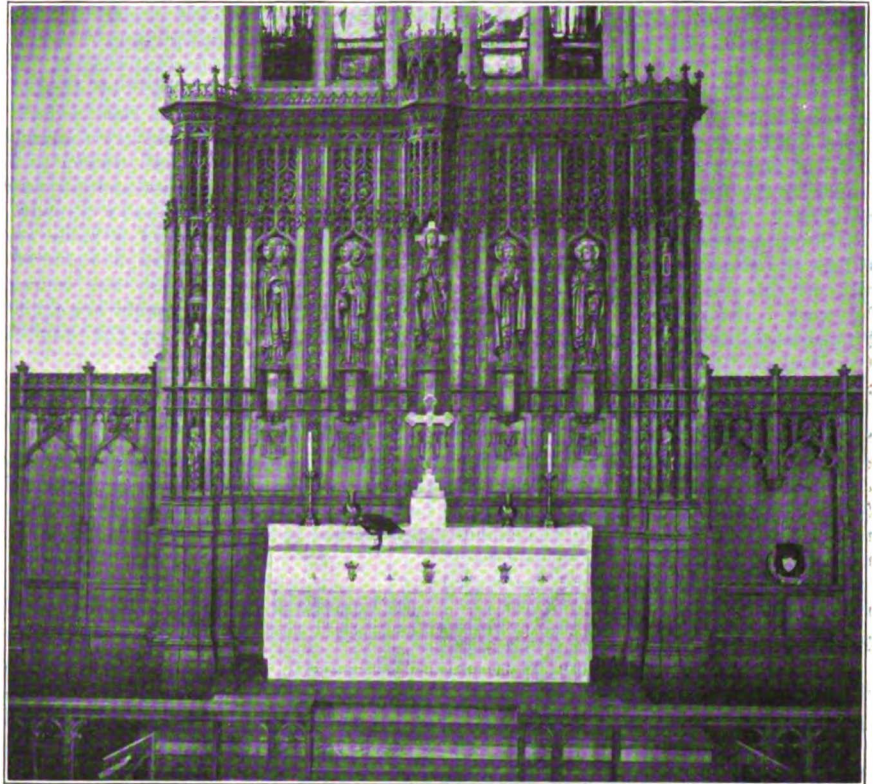
A FORWARD MOVEMENT has been started at St. George's Church, Central Falls, R. I. (the Rev. Samuel M. Dorrance, rector), for the building of a new church. The present church is a very attractive little building but is now inadequate for the parish, which has grown in numbers rapidly since the coming of the Rev. Mr. Dorrance a little over a year ago. The building committee some time ago engaged the services of Clarke, Howe & Homer, architects, who have now presented the plans for the new church; and on December 17th, when the parish will celebrate the fortieth anniversary of the laying of the cornerstone of the present church, the offerings and subscriptions for the new church will be received. The new church is to be built of stone and will seat a congregation of 400.

MEMORIAL REREDOS IN COLUMBUS, OHIO, CHURCH

A MEMORIAL reredos of unusual dignity and beauty has recently been placed in Trinity church, Columbus, Ohio, and consecrated on Sunday, November 17th. As the architecture of the church is a combination of early English and decorated Gothic the design of the reredos both in spirit and detail is that of the best English Gothic. The reredos covers practically the whole east wall of the sanctuary. Back of the altar it is seventeen feet high, reaching to the base of the east window, and on the side the carved panel work is nine feet in height.

Following the lines of the five divisions of the great chancel window, the middle of

symbolic of the intimate relation between Christ and His disciples—"I am the vine, ye are the branches"—and also suggestive of the fruit of the vine which is the symbol of His blood shed for man's redemption. The two elaborately carved buttresses which frame the central part of the reredos are similar in treatment and are worthy of most careful study. Three small angels will be noticed in each buttress recessed in small delicately carved canopies—rising one above the other. Little angelic heads form the terminals of these canopies. The angel at the top is triumphantly holding forth a banner on which is displayed in red the redemptive standard of the cross. The next angel represents prayer—his hands are quietly folded in devotion and the eyes are closed. The next



MEMORIAL REREDOS.
TRINITY CHURCH, COLUMBUS, OHIO.

the reredos is divided into five canopied panels and the ends are supported by two large canopied buttresses. The five panels are filled with the figures of Christ and the four Evangelists with their respective symbolic shields under each figure. The central figure is that of Christ in the dignified robes of his earthly life, touched with gold—and with hands extended in invitation as though saying, "Come unto me, all ye that labor and are heavy laden." The face, as one stands beneath the figure and looks up, is one of rare dignity and quiet beauty. Back of the head is a golden nimbus with lines of the cross across it. Under the figure are the conventional Latin initials I. H. S. At the left of the figure of Christ, as you face the reredos, are the figures of St. Matthew and St. Mark. Their faces are turned toward Christ. Their robes are touched with gold, and back of their heads is a golden nimbus, and the conventional symbols; the winged man's head for St. Matthew, the winged head of a lion for St. Mark, may be seen on the shields under the figures. On the right side of the figure of Christ, with faces turned toward him, are St. Luke and St. John, each individual in their treatment, having the symbols of their work of Evangelists in their hands—and on the shields below the winged ox for St. Luke, and the winged eagle for St. John.

The general background of the central part of the reredos and also a motive repeated throughout the whole, is the delicately carved tracing of the grape vine and its branches,

angel represents praise—his face is away from Christ. To his lips is pressed a golden trumpet with which he is expressing the praise of Him whose messenger he is. The wall space from these buttresses to the side-wall of the sanctuary is covered on the left side by two carved panels and on the right by two panels recessed into the rear wall, making a credence table. The following inscription is cut into a small panel to the right of the altar:

"This reredos consecrated to the glory of God is given in loving memory of Louise Irving Hayden by her husband, Charles Halleck Hayden. All Saints' Day, 1912."

The firm of Howell and Thomas designed the reredos and it is the product of long study and thought. The workmanship is that of I. Kirchmayer, the famous Oberammergau wood carver. Mr. Kirchmayer is the acknowledged master of woodcarving in America. His work is of rare spiritual dignity and beauty. The whole country is enriched by this rare product of art. Trinity church is deeply grateful to the man who gave this memorial and gives thanks for the life of her in whose sacred memory it is given—Louise Irving Hayden.

Carved panels with sedilia, bishop's chair, and clergy seats are now being made, and also a marble altar, all of which it is hoped will be ready for consecration on Christmas Day. These sanctuary memorials represent an expenditure of about \$10,000.

MEETINGS OF THE WOMAN'S AUXILIARY

THE THIRTY-SECOND annual meeting of the Connecticut branch of the Woman's Auxiliary was held in St. Andrew's church, Meriden, Conn., on Wednesday, November 13th, with a large attendance. The Holy Communion was celebrated at nine o'clock, the Bishop of the diocese being the celebrant, assisted by the rector of the parish, the Rev. Mr. Randall. This service was followed by the business meeting, the president, Miss Ferguson, being in the chair. Reports of the different departments were presented, showing that there has been progress and development all along the line. The money contributed amounted to the sum of \$11,123.60, of which \$2,491.14 went to the apportionment, the boxes were valued at \$12,046.07, bringing the total to \$23,169.67. The new pledge list, aggregating \$2,850, was read and accepted, and it was resolved that if there were any surplus, it should be given to some special missionary objects of which the board of managers approved. This past year there was a large surplus of \$1,116.15. Addresses were made by the Rev. Hugh Burleson on the United Thank Offering, by delegates from both the Daughters of the King, and from the Girls' Friendly Society, and by the Rev. Mr. Schmitt of Ansonia on the spiritual side of the work. Before the noon-day prayer the Bishop introduced the Rev. G. W. Davenport of Danbury, the secretary-elect of the First Missionary Department, and after the roll call the meeting adjourned, to re-assemble again at 2 o'clock for the missionary service, when addresses were given by Bishop Aves of Mexico, the Rev. Mr. Meem of Brazil, and the Rev. Mr. Prentiss, who gave an insight into the work among the mountaineers of North Carolina. The offertory was divided among these speakers for their respective fields.

"BISHOP'S DAY" in the Blue Grass was held at the Cathedral, Lexington, Ky., on November 14th, and was largely attended by the members of the Woman's Auxiliary. Several of the clergy were also present. The day has now become an annual custom. Its purpose is to rally the women of the central portion of the diocese to the support of the Bishop in his plans and work for diocesan and general missions, and to receive from him instructions and spiritual help. The Bishop delivered an address on "The High Calling of God in Christ Jesus to the Woman's Auxiliary." It was followed by the litany for missions and the celebration of the Holy Communion, the dean of the Cathedral assisting. The conferences which occupied the remainder of the day were under the direction of the diocesan president, Miss Kate Scudder. Miss Virginia I. Reed, educational secretary of the diocese, read an excellent paper on the history and the present opportunity of missions in Japan. On the preceding afternoon Miss Reed met the workers of the Lexington branches in an informal presentation of the best methods of instruction in missions.

THE SEMI-ANNUAL MEETING of the Maryland branch of the Women's Auxiliary was held on Monday, November 18th. At 10:30 A. M. there was a celebration of the Holy Communion at St. Paul's church, Baltimore, Md., the Bishop being celebrant, assisted by the rector, the Rev. A. B. Kinsolving, D.D. Bishop Murray also delivered the address. At 2 P. M. there was a missionary meeting at Hazzer's Hall, at which Mrs. Albert L. Sioussat, president of the diocesan auxiliary, presided. There was a large attendance and interesting and helpful addresses were delivered by Miss Emery and Miss Grace Lindley of the Church Missions House; by Miss M. E. Wood of Boone School, Wuchang, China; and the Rev. B. L. Ancell of Yangchow,

China; and the Rev. James J. Chapman of Nara, Japan.

AT A RECENT MEETING of the Woman's Auxiliary of the diocese of Delaware in Trinity parish house, Wilmington, Bishop Talbot of Bethlehem made the address, and Miss Shearman described the arrangements for missions study classes in Delaware. Georgetown will be the centre for Sussex county, with Miss Paxon as teacher. Dover will be the centre for Kent county, and Wilmington for New Castle county, with Miss Shearman as teacher.

CHURCHMANSHIP IN DRAWING-ROOM LECTURES

THROUGH the invitation of a dozen or more Church women of high social standing in Boston, a course of twelve lectures is being given in the drawing rooms of a number of these ladies on the general subject, "What We Should Believe and Do," by Mrs. Alice Howard Frye. Mrs. Frye has undertaken this work in previous years very successfully and the desire of the Church women to have her continue these addresses another year is testimony of the good results already accomplished. An arrangement is made whereby the expense of the work is defrayed by subscriptions of \$10.00 for the course of twelve lectures. Arrangements are made by Mrs. Charles S. Tuckerman, 201 Bay State Road.

REV. GEORGE G. WARE RESTORED

NOTICE is given by the Bishop of South Dakota of the restoration of his priestly faculties to the Rev. George G. Ware who was deposed in May, 1906.

REV. CHARLES FISKE REMAINS IN BALTIMORE

SO GENERAL was the demand in Baltimore that the Rev. Charles Fiske should remain at his parish of St. Michael and All Angels that he has acquiesced in that desire and has declined his call to the rectorship of St. Mark's Church, Evanston, Ill. The daily papers through their editorials, and the public in many ways, added their earnest requests to the demand from the parish itself that he should not give up his work among them.

THE 1913 CHURCH CONGRESS

BY CORDIAL INVITATION of the Bishop of South Carolina, the next session of the Church Congress will be held in the city of Charleston, in the first week of April, immediately after Low Sunday. The Rev. Dr. Gustav A. Carstensen, secretary, expects to secure very advantageous transportation rates for the clergy and laity attending the Congress. He may be addressed at Riverdale, New York.

CONSECRATION OF THE CATHEDRAL OF MICHIGAN CITY

ON THURSDAY, November 14th, the day following the diocesan council, Trinity Cathedral, Michigan City, Ind., was consecrated by Bishop White in the presence of the clergy of the diocese and laymen from all parishes and missions, as well as a large congregation from the Cathedral parish. The full ritual as provided by the Prayer Book was carried out, the Rev. L. B. Hastings and the Rev. B. P. Ivins read Morning Prayer, the Bishop of the diocese said the prayers of consecration, and then followed the Celebration of the Holy Communion, the Very Rev. W. S. Trowbridge, Dean, acting as celebrant, the Rev. E. W. Averill as deacon, and the

Rev. C. A. Smith, sub-deacon, the Rev. M. M. Day was master of ceremonies, and the Bishop of Fond du Lac was preacher. The Mass sung was by Valentine, the organist of the Cathedral, composed for the occasion, and the offertory, Gounod's "Unfold ye portals everlasting." Luncheon was served in Barker Hall to all visitors, and the afternoon was spent in a visit to the State Prison. At 7:30 P. M. the clergy entered into a retreat which was conducted by Bishop Webb of Milwaukee.

BISHOP VINCENT ON CHURCH UNITY

THE BISHOP of Southern Ohio addressed the united congregations of the Church and various denominations on the subject of "Church Unity," on Sunday afternoon, November 17th, in All Saints' Cathedral, Indianapolis. Many clergymen of the various bodies were present on invitation of Bishop Francis, and all present were invited to meet the speaker at the close of the service. Bishop Vincent stated that the present movement in behalf of Church unity was not spontaneously generated, but is due partly to the better effects for good of the great Protestant Reformation. The desire for unity was a reaction from individual private judgment which encouraged schism and multiplied sects. Again, there was a subsidence of the animosities which attended the Reformation, and with a revival of love came a feeling of conscious unity, and out of that grew the desire for a visible unity.

Three great forward steps can be traced: the attempt made by Thomas and Alexander Campbell; the declaration set forth by the Church, known as the "Quadrilateral"; and the Commission on Faith and Order appointed at the last General Convention. The Bishop said that the appointment of the commission could be traced to the report of the Edinburgh Missionary Conference which was read at the General Convention. Those who attended the conference were sensible of a deep conscious unity, and there was a prevalence of dread lest some jarring note made by some speaker might disturb that unity. The report on the conference was acted upon and the commission was appointed. The commission at the outset felt that its privilege and duty was to inspire official action, but in itself it had no power to legislate or to commit the Church to any platform. It held up before Christians the final object, not uniformity, but unity, which was the ideal and the vision of the Saviour. The final test of unity will be to determine if it is capable of sacramental intercommunion. The present purpose of the commission is to clear the atmosphere, to establish proper lines of thinking. This can be done by study and discussion. Conferences will bring out sympathy, the personal equation, and result in giving to all a synthetic point of view. The chief reliance for success lies in prayer.

MEETINGS OF THE GIRLS' FRIENDLY SOCIETY

A SPECIAL united meeting of the officers, members, and associates of the Girls' Friendly Society was held in the Cathedral House, Louisville, Ky., on Tuesday evening, November 19th, under the auspices of the Cathedral branch, which was largely attended by representatives of the seven Louisville branches. The object of the meeting was principally to enable the members of the various branches to become better acquainted and to promote sociability among them so that no definite programme was arranged, but the girls indulged in games, music, dancing, and refreshments and enjoyed themselves in a thoroughly informal way. The guests were received by the diocesan officers, members of the G. F. S.

council, and all of the local branch secretaries. Bishop Woodcock and a number of the city clergy were present and the Bishop made a few remarks appropriate to the occasion. This meeting also served to introduce to the city branches the commodious G. F. S. room in the Cathedral house, comfortably furnished and provided with books, magazines, and games, as well as a piano. The diocesan organization of the G. F. S. has its headquarters here.

THE FIRST MEETING of the Milwaukee diocesan organization of the Girls' Friendly Society was held in St. James' parish house, on Monday evening, November 18th. Four of the six branches were represented. The work of the various departments will be immediately started. The commendation work will be in charge of Mrs. J. B. Oliver; candidates' work, Mrs. H. V. Conrad; holiday houses, Sister Mary Elizabeth. The diocesan associates who will have charge of the literature, social service and missionary work will be elected later. The executive council consists of the diocesan president, Miss Elizabeth Satterthwait, the vice-president, Mrs. T. T. Lyman, the secretary, Miss Helen Buchanan, and the treasurer, Miss Marian Gray, together with two members to be appointed by the diocesan president.

THE BRANCHES of the Girls' Friendly Society in Delaware held their annual meeting in St. Andrew's church, Wilmington. After a supper, they met in the church for a religious service, conducted by the Rev. Messrs. G. C. Moore and R. L. Wolven, the Rev. Kensey J. Hammond preaching the sermon on the society's motto: "Bear ye one another's burdens, and so fulfill the law of Christ." The Rev. Hugh Burleson on the same evening gave an illustrated lecture on "The Conquest of the Continent" in St. John's parish house to the Junior Auxiliary branches. This marked the close of a series of lessons on Japan to the Junior mission study class by the Bishop of Delaware.

THANKSGIVING FOR THE ELECTION OF GOVERNOR WILSON

A BRASS PROCESSIONAL CROSS has been given to the Church of the Ascension, Burlington, Kan. (the Rev. W. R. Yeakel, rector), bearing this inscription: "To the Glory of God and as an Act of Thanksgiving for the Election of Woodrow Wilson as President of the United States. November 5, A. D. 1912."

AN ACTIVE NEW JERSEY MEN'S CLUB

THE EDWARD CLARK CLUB, connected with Grace parish, Elizabeth, N. J., recently began its winter activities with a "house-warming" and parish reception. The club had been closed for several months, during which time the whole building has been renovated. The improvements include a new entrance, new stairway, a new check-room and office, the repainting of most of the building, a new heating plant, the refinishing of the bowling alleys, and putting the swimming-pool in first-class condition. Despite the fact of a very stormy night, over one hundred guests were present at the reopening. The speaker of the evening was Mr. J. P. Lantz, general secretary of the local Y. M. C. A. The rector, the Rev. Henry Hale Gifford, Ph.D., spoke of the history of the club, and the Rev. Fredrik Virgin, curate of the parish, outlined the work of the winter. A few evenings later the members of the club enjoyed a "smoker." At that time the formal organization of the club was completed, and the officers for the coming year announced, as follows: The Rev. J. Fredrik Virgin, president; William F. Bath, vice-president; John W. Bartlett, superintendent; F. O. Walter, secretary-treasurer. These, with Messrs. George W. Bart-

lett, George Clayton, Charles H. Bartlett, Charles B. Evans, Paul Saxer, and Herbert E. Holden, form the board of governors. The prospects for the winter's work are extremely bright. Teams representing the club in various sports are already "in the field." It is also planned to have lectures on every-day topics at least once a month.

MEMORIALS AND OTHER GIFTS

WITHIN the last few weeks two handsome memorial windows have been erected at Grace Church, Plainfield, N. J., and blessed by the rector, the Rev. E. Vicars Stevenson. The most recent, in the north aisle, was presented by Mrs. R. B. Massett, in memory of her sister, Mrs. Cecilia Medina. The subject here represented is the visit of the Marys to the tomb of our Lord in the early morning. In the opening on the south aisle has been placed a window of four lights representing the visit of our Lord to the home of Mary and Martha. The window is the gift of Mr. George S. Clay, a vestryman of Grace Church, in memory of Charles and Harriet E. Guion, and their children, Charles Godfried Guion, Frederick Warner Guion, and Annie Doell Guion Clay. Both windows are of English stained glass from the studios of Messrs. Heaton, Butler and Bayne. The rector also recently blessed a beautiful silver flagon for the Communion service, given by Mr. Valentine Pelletier, and his son, Mr. William T. Pelletier, a vestryman, as a memorial to the late Mrs. Valentine Pelletier.

SOME FEW WEEKS since, the Bishop of Quincy made his annual visitation to St. James's Church, Griggsville, Ill., and at the late Celebration blessed a handsome new oak altar, credence table, tapestry dossal, and several small sanctuary furnishings. The altar, which is of beautiful quarter-sawed oak and finished in an old English shade, is six feet long and fitted with a small marble mensa engraved with the five usual crosses. It was given by the Altar Guild of St. Monica, while the credence was a personal memorial to a sister of one of the members. The dossal was especially imported from England and is red with old gold decoration.

ON SUNDAY, November 17th, the Rev. E. R. Rich, D.D., Dean of Trinity Cathedral, Easton, Md., dedicated a handsome window, erected to the glory of God and in loving memory of the Rev. Franklin Basche Adkins, formerly one of the canons of the Cathedral, and Dean of the southern convocation. The window, designed and made by Alfred Godwin of Philadelphia, represents St. John, the Beloved Disciple, and is placed in the sanctuary, which now contains many beautiful memorials.

BY THE GIFT of Mrs. Marion Thompson Shepard, who grew up in St. Paul's parish, Concord, N. H., that parish is the recipient of a rectory and a fund of \$5,000 to keep the property in repair. Mrs. Shepard's father and mother, Major and Mrs. A. B. Thompson, lived for years in the large and well appointed house which their daughter has now given the parish, of which Major Thompson was a vestryman. This gift is in memory of Major and Mrs. Thompson and fills a long felt need in the parish.

ASCENSION MISSION, Wyoming, Ohio, a suburb of Cincinnati, has sent to Louisa, Ky., where the Rev. Charles E. Crusoe, superintendent of mountain missions has his headquarters, a chalice and paten and a small altar and sets of hangings, which have been replaced by larger similar articles at Wyoming, where the Church seems to be gaining stronger ground slowly but surely.

RELATIVES and friends of the late George Burnham, Jr., of Portland, Me., have contracted with the Estey Organ Company to

install in St. Stephen's church, Portland, a fine organ in his memory. The instrument will cost \$8,000, and is to be ready for use on or before February 22nd next. Mr. Burnham was for a long time a vestryman of the parish.

A NEW PROCESSIONAL CROSS, made by Gorham, was used for the first time in St. John's church, Worcester, Mass., on November 3rd. The cross is of beautiful workmanship and has for its central medallion the eagle of St. John. It is a memorial gift of Mrs. Edwin Maggs, in memory of her husband. The crucifer of the church is her son.

FATHER BULL AT THE WESTERN THEOLOGICAL SEMINARY

FATHER BULL of the Anglican Community of the Resurrection was the guest of the seminary on Wednesday, November 20th, addressing the students at the evening chapel service. Father Bull is returning from the province of Winnipeg in Canada, where he, with three other of the Resurrection Fathers, visited all the churches in the province. According to Father Bull, the greatest work accomplished was in changing the sentiment of the communicants from Protestantism to a firm belief in the Catholicity of the Church.

"EPISCOPAL DAY" AT "THE WORLD IN BALTIMORE"

ON TUESDAY, November 17th, was celebrated an "Episcopal Day" at the great missionary exposition, "The World in Baltimore" now being held here. A splendid programme for the day was arranged and published by the special committee appointed by the Bishop, consisting of Archdeacon Peregrine Wroth, the Rev. A. B. Kinsolving, D.D., the Rev. R. F. Humphries, Mr. Wm. F. Cochran, Mr. A. L. Sioussat, Miss Edith Duer, and Miss Alice Tiffany. From 10:30 A. M. to 12 noon a mass meeting, under the auspices of the Woman's Auxiliary, was held in Pageant Hall. Bishop Murray presided and introduced the speaker, Mr. John W. Wood of the Board of Missions. Miss Emery general secretary of the Woman's Auxiliary, Miss M. E. Wood of Boone School, Wuchang, China, and Mr. H. W. Hicks, general secretary of the Missionary Education Movement. From 1 to 3 P. M. there was a general survey of the exposition. Between 3 and 4 P. M. a series of simultaneous addresses in different parts of the exposition hall was given by missionaries and prominent mission workers of the Church; on China, by the Rev. B. W. Ancell; Japan, by the Rev. Tutaki Minakuchi; Africa, the Rev. Charles Godwin and Miss Ridgely; Philippines, Mr. John W. Wood; Porto Rico, Mrs. Tazewell Thomas; Alaska, Miss Emery; Immigration, the Rev. G. C. F. Bratenahl, D.D.; Frontier, the Rev. Charles E. Perkins; American Indians, Miss Rebecca Dorsey Dans. A special "children's hour" from 4 to 5 was arranged in the missionary play hall, with playlet and moving pictures. At 5 P. M. there was a mass meeting for men, Judge Henry D. Harlan, presiding. Splendid addresses were made by the Rev. B. W. Ancell of China, and Mr. George Wharton Pepper of Philadelphia. From 6:30 to 8 P. M. a "social service" supper for women and men was served in the restaurant connected with the building, at which Dr. J. Hill Pleasants presided, and interesting addresses were made by Dr. Isaac J. Lansing of Ridge-wood, N. J., social service expert of the Men and Religion Movement, and by the Rev. F. M. Crouch, field secretary of the Church's Joint Commission on Social Service. So far as the attendance was concerned, "Episcopal Day" set a new record, hundreds of Church people from Baltimore and from all over the diocese being present. The addresses were of an unusually high order, and

eviently had a marked effect upon all who heard them. The day closed with the beautiful "Pageant of Darkness and Light," given at 8 P. M.

BISHOP KNIGHT IN OUTSIDE VISITATIONS

BISHOP KNIGHT of Cuba is at the present time making visitations in Porto Rico, of which missionary district he is in temporary charge, and will afterward give a week or more to visitations in Haiti, returning to Cuba about December 20th. There he will remain for a few days only, and then travel all the way to New York for the purpose of taking a steamer for the Panama Canal Zone, in which he will spend the greater part of January. From thence he will return to Cuba by way of Jamaica, and is expecting to devote February and March to visitations in his own jurisdiction of Cuba.

BISHOP PARTRIDGE VISITS DIOCESE OF IOWA

THE BISHOP of Kansas City has been making a number of addresses in Iowa in behalf of general missions, arrangements having been made therefor by the department secretary, the Rev. C. C. Rollit. Bishop Partridge was at Ottumwa on Tuesday, November 12th, when he addressed the members of the Woman's Auxiliary in the afternoon, the congregation in the church in the evening, and attended a dinner and made an address to the men's club previous to the evening service. At St. John's Church, Keokuk, the next day, he addressed a congregation of one hundred and fifty women in the afternoon, at which were present representatives of various missionary societies in the city besides members of the Woman's Auxiliary of the parish. The subject of the afternoon address was "Japan." At 6:30 o'clock the men's club tendered a dinner in honor of the Bishop. The men were intensely interested in the Bishop's straightforward talk on "China, Commercially and Religiously Considered." A large congregation was present in the parish church in the evening, and the Bishop preached a masterly sermon from the text "Go Ye Also Unto the Gentiles." At this service Bishop Partridge congratulated the congregation of St. John's in having a native Chinese priest as their own representative in China. He spoke particularly of the work of the Rev. Mr. Nieh who represents St. John's at Hanchuan, telling the congregation a number of personal incidents concerning their representative in the field. The Bishop later in the week visited Iowa City, the seat of the State University, and Cedar Rapids. Altogether, Iowa has been greatly blessed by the visit of Bishop Partridge and the Church people awakened to a larger conception of the work of the Church in the world.

CHURCH CONSECRATED AT NOWATA, OKLAHOMA

ST. MARK'S new church at Nowata, in the missionary district of Eastern Oklahoma, was consecrated on the twenty-fourth Sunday after Trinity by Bishop Thurston. The instrument of donation was read by Mr. William N. Sill and the sentence of consecration by Mr. B. J. Arbon. The keys to the church were presented by the warden, Mr. John R. Knapp. The Bishop was assisted by the priest in charge, the Rev. Samuel G. Welles, and by the full vested choir of the parish. The Bishop preached the sermon. St. Mark's has just been completed and paid for at a cost of about \$4,000. The beautiful altar is a gift from Christ Church Cathedral congregation of St. Louis. The splendid Caen stone font was presented by Dr. Marcus Simpson,

in memory of his father and mother. The beautiful eucharistic lights are a thank-offering from Mrs. W. H. Hunn. The choir seats were a gift from Mr. and Mrs. W. N. Sill, and many other costly memorials will soon be presented. The building is of brick and stained shingles, in Gothic style, and is equipped with a serviceable basement, and vestry and choir room. Bishop Thurston spent consecration week in holding a mission which was highly appreciated by the people of Nowata. He was assisted in these nightly services by the Rev. Mr. Welles and the Rev. George C. Gibbs of Tulsa, Okla. The Bishop delivered very forceful addresses on the following subjects: "The Divinity of Christ"; "Conversion and Baptism"; "Renunciation"; "The Creed of the Christian"; "The Church and Its Founder"; "The Church and Its Sacraments"; "Personal Consecration."

A SEWING SCHOOL FOR MOUNTAIN GIRLS

THE REV. R. E. ABRAHAM, for almost eight years priest in charge of St. Mary's Church, Middlesboro, Ky., takes charge of the work at the Church of the Holy Cross, Brooklyn, N. Y., the first of December. All Christmas boxes, and material, old and new, for St. Mary's Sewing School for Poor Mountain Girls should now be addressed to Miss Bessie Ralston, Middlesboro, Ky. Miss Ralston is president of the school and will always see that materials and funds are properly used.

"DONATION DAY" AT THE SOUTHERN OHIO DIOCESAN HOSPITAL

DONATION DAY at the diocesan hospital, Cincinnati, Ohio, on November 21st, was marked by beautiful weather and a large attendance. Bishop Vincent presided and took the leading part in the services of the occasion, assisted by the Rev. J. Hollister Lynch, D.D., rector of the Church of Our Saviour, Mt. Auburn, and chaplain of the institution. Six nurses, three from Cincin-

nati and the others from other parts of the state were graduated. The year closed was shown to have been most successful, 500 cases having been treated with only 23 deaths, and over 300 discharged as cured. The annual expense of \$16,000 is borne in part, less than half, by invested funds. The Rev. Canon S. B. Purves, vicar of the Cathedral, was elected to fill the vacancy, caused by the departure of the Rev. Wallace M. Gordon from the diocese, on the Board of Trustees, to which the chaplain was also added. The greatest need of the hospital is more candidates for the training in the nursing of children for a course lasting two years.

PAROCHIAL MISSIONS IN OREGON

ARCHDEACON WEBBER and Dr. Webber Thompson held very successful missions at St. Peter's church, LaGrande, Oregon, from November 10th to 17th, and at Redeemer parish, Pendleton, Oregon, from the 17th to 24th.

ANNIVERSARY OF TRINITY PARISH, MOORESTOWN, N. J.

THE SEVENTY-FIFTH ANNIVERSARY of the founding of Trinity parish, Moorestown, N. J., was observed with special services on the Twenty-fourth Sunday after Trinity, November 17th. A large number were present to receive at the early Celebration; and at the 11 o'clock service a historical sermon was preached by the rector, the Rev. Robert McKay, D.D. At Evening Prayer the special preacher was the Rev. Herman L. Dubring, D.D., of Philadelphia. Much interest was manifested in all the services, and large congregations were present. Among the number was one who was present at the laying of the cornerstone. The social features of the anniversary were a largely attended reception given to the rector and Mrs. McKay on Monday evening, and an old time concert on Wednesday evening. Dr. McKay has been rector of the parish for fourteen years.

ROYAL BAKING POWDER

Adds Healthful Qualities to the Food

Prof. Prescott, of the University of Michigan, testified before the Pure Food Committee of Congress, that the acid of grapes held highest rank as an article of food and he regarded the results from baking with cream of tartar baking powder as favorable to health.

Royal is the only Baking Powder made from Royal Grape Cream of Tartar.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
Church Club Formed at State University—Department Secretary Visits Diocese—Notes

THE REV. E. W. SAPHORE, rector of St. Paul's Church, held a reception early in the month at the home of Dr. Welch in Fayetteville for the Churchmen among the students and teachers of the University of Arkansas. Bishop Winchester was present and made an address. A proposal from the Rev. Mr. Saphore that a Church Club be formed in the University met with unanimous approval, and an organization was effected with a charter membership of fifty-three, including several members of the faculty. The club plans to hold special religious and social meetings at various times during each college year and to cooperate generally with the Church in its work among students.

THE REV. H. P. SILVER, secretary of the Missionary Department of the Southwest, has recently visited Arkansas, and left behind him a new enthusiasm for the whole cause of missions. He addressed the combined membership of the Little Rock branches of the Woman's Auxiliary on Friday, November 15th, in Christ Church parish house; and on Sunday, the 17th, he gave an inspiring talk to the Sunday school of Christ Church and preached to a very large congregation there at the late Celebration. On Sunday evening he preached at Trinity church, Pine Bluff.

CHRIST CHURCH, Little Rock (the Rev. Henry N. Hyde, rector), has changed its order of service and is now having the Holy Communion at eleven o'clock on two Sundays of the month instead of on one only. Morning Prayer is said with the Sunday school at 9:30.

THE WORK of St. Luke's mission in Argenta, an industrial suburb of Little Rock, has been revived by the Bishop. Regular services are being held on Sunday evenings under conduct of the Very Rev. George B. Myers.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop
Meeting and Dinner of the Diocesan Church Club—Clerical Brotherhood Meets in Wilmington

THE CHURCH CLUB of the diocese held its fiftieth semi-annual dinner in the parish building of Trinity, Wilmington, on the evening of November 21st. Members and guests to the number of about eighty enjoyed the repast, and then the excellent addresses which followed. The president, William Winder Laird introduced the Bishop of Delaware who spoke happily of his relations to his brother Bishops present, and of Delaware as a diocese to the dioceses of Maryland and Washington. The Bishop of Washington, introduced next, described the "Ideals of American Christianity." The last speaker was the Bishop of Maryland. He wished his hearers to be satisfied with our Church, standing for the sanctity of the home, vocations, and the state. He wished them to be dissatisfied because in the home the Church's commands are neglected for family prayer, and parental care of childrens souls; because in the state the benefit of a friend or self is more considered than the country's welfare.

THE CLERICAL BROTHERHOOD held its November meeting in Trinity parish, Wilmington, November 19th, with an attendance above the average. The members accepted an invitation to lunch at the rectory, proceeding then to the parish house where after the transaction of routine business, the Rev. Mr. Kirkus read an effective and timely essay on "The Society for the Decrease of the Ministry." An animated discussion followed lasting till the hour for adjournment, participated in by

nearly every one present. It was a pleasure to have clergymen from each of the counties of the diocese, as well as from Easton. The December meeting will be held in Immanuel parish, New Castle, and the essay will be read by the Rev. Mr. Parks of Newport.

FOND DU LAC

R. H. WELLER, D.D., Bishop
Novel Method Employed to Raise Endowment for Grafton Hall—Becomes Chaplain General of Sisterhood—Notes

MUCH ENTHUSIASM is shown in a novel plan to raise a permanent endowment fund for Grafton Hall. Certain of the alumnae of the school will be asked to assume the role of "years." Each "year" will contribute \$150 towards the fund, and secure four "seasons," who will give \$25 and find "months" who, in their turn, will give some of money and find lesser divisions of time, and so on through the shortening periods in a proportionate scale, till eventually, if the plan works well, each year, with its branching out subdivisions of time will realize the sum of \$125,830. A strong and capable committee of Fond du Lac, Menasha, and Janesville ladies, headed by Miss Elva I. Holford of Grafton Hall, as chairman, has been formed, and has already begun operations.

THE REV. JOSEPH G. H. BARRY, D.D., rector of the Church of St. Mary the Virgin, New York, was formally installed at the Chapel of the Convent, as Chaplain General of the Sisterhood of the Holy Nativity, by the Bishop of Fond du Lac on Friday, November 22nd. The preceding day Dr. Barry gave a quiet day for the associates of the Sisterhood.

THE REV. JAMES F. KIEB of Christ Church, Green Bay, gave at Grafton Hall, Monday, the first of a series of "Travel talks" on places he visited when recently in Europe. The lecture on Naples was well illustrated by stereopticon views.

ON SUNDAY, November 24th, Bishop Weller rededicated St. Paul's church, Marinette. The church has been rebuilt, and greatly enlarged and improved.

IOWA

T. N. MORRISON, D.D., Bishop
Des Moines Pastor Becomes Rector of Kearney Military Academy—Large Purse Given to Departing Rector

THE REV. R. B. H. BELL has resigned the rectorship of St. Paul's Church, Des Moines, and has accepted the rectorship of the Kearney Military Academy of Kearney, Neb., and will enter upon his duties, it is expected, in June next, in the meantime being delegated by Bishop Beecher and the authorities of the school to visit institutions of learning for boys throughout the United States, with the idea of securing data for the improvement of the Kearney institution.

THE REV. RALPH P. SMITH, who has resigned his long rectorship at St. Thomas' Church, Sioux City, was tendered a dinner before his departure by his parishioners and later presented with a purse of \$1,500, as a token of the affection and esteem in which he was held.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop
Progress at St. Stephen's Mission, Louisville—Death of Mr. Samuel G. Tyler

THE INTERIOR of St. Stephen's mission, Louisville, of which the Rev. Frank W. Hardy is priest in charge has had the interior walls redecorated throughout including those of the guild room; the walls have been beautifully frescoed and decorated in olive green trimmed

in brown, with a border of gold. This work which is the gift of the Mothers' Society of the church is a great improvement and adds much to the beauty of the building; the redecorating of the vestry room is the gift of the Junior Brotherhood. This mission (of St. Andrew's parish) has grown and developed so under the ministrations of Mr. Hardy that it has become practically a self-supporting parish and he will in the future devote his entire time to it. In the meantime the vestry of St. Andrew's are seeking a second assistant minister to take charge of Emmanuel mission, South Louisville.

A VERY SAD DEATH was that of Samuel Gwathmy Tyler, which occurred at Saranac Lake, New York, Friday, November 22nd, in the 31st year of his age. Mr. Tyler had been in poor health for some time and had gone to Saranac in the hope of regaining strength. He was an active member of St. Paul's parish, Louisville, and one of its most faithful and earnest communicants, being especially interested in the Sunday school. He was also a member of one of the diocesan boards. Mr. Tyler was the son of Mrs. Isaac Tyler, by whom he is survived, also by his wife and infant child, and by several brothers and sisters, one of whom is the widow of the Rev. Charles Mockridge. The burial was held in St. Paul's church, Tuesday, November 26th, conducted by the Rev. David Cady Wright, rector, and the interment was in Cave Hill Cemetery.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop
Becomes an Organized Mission—Dean Capers Completes His Work at Cathedral—Effort to Raise Debt of Diocese

THE CHURCH OF THE GOOD SHEPHERD has been organized as a mission of the diocese, and within the past four or five weeks more than fifty communicants have been received by transfer from the Cathedral. The outlook is most encouraging. About seven years ago, Dean Capers established the mission in its present location as a part of the Cathedral work. From the beginning it has shown a vigorous life, and it is a satisfaction to both the Cathedral and the Good Shepherd con-

A FRIEND'S ADVICE
Something Worth Listening To

A young Nebr. man was advised by a friend to eat Grape-Nuts because he was all run down from a spell of fever. He tells the story:

"Last spring I had an attack of fever that left me in a very weak condition. I had to quit work; had no appetite, was nervous and discouraged.

"A friend advised me to eat Grape-Nuts, but I paid no attention to him and kept getting worse as time went by.

"I took many kinds of medicine but none of them seemed to help me. My system was completely run down, my blood got out of order from want of proper food, and several very large boils broke out on my neck. I was so weak I could hardly walk.

"One day mother ordered some Grape-Nuts and induced me to eat some. I felt better and that night rested fine. As I continued to use the food every day, I grew stronger steadily and now have regained my former good health. I would not be without Grape-Nuts, as I believe it is the most health-giving food in the world." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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

gregations that the Dean before leaving Lexington can bring the work to this degree of independence.

DEAN CAPERS preached his final sermon at the Cathedral and at the Church of the Good Shepherd on November 24th. Thanksgiving Day he will begin his duties as rector of the Church of the Holy Apostles, Philadelphia. During the last weeks of their residence in Lexington, Dean and Mrs. Capers have been the guests of honor at several gatherings within the parish and city and the recipients of some handsome gifts.

THE MITE-BOX PLAN adopted by the last diocesan council has been successfully launched by the Bishop and his committees. The effort is to raise \$7,000 within the diocese before the meeting of the next council and thus enable the diocese to pay off its indebtedness and to better develop its new work. The Sunday school Advent offering is to be given this year to this object.

MAINE

ROBT. CODMAN, D.D., Bishop

Meeting of the Archdeaconry of Kennebec

A MEETING of the clergy of the archdeaconry of the Kennebec was held at St. Paul's Church, Brunswick, on November 19th and 20th. Canon Nicholson of Waterville, was chosen president, and the rector of Brunswick, the Rev. E. D. Johnson, secretary. On the evening of the 19th, Dean Vernon of Portland, preached a noteworthy discourse, in which he took exception to the cultivation of psychological power, on the part of the clergy, over their flocks. He insisted that a priest, to have power, must have his religion at first hand, i. e., must know, feel and experience before he can preach effectively; and, secondly, he must love his people, not making parish calls to increase the size of his congregation, but to convince the members of his flock that he has a loving interest in their weal. After an early Celebration, on the following morning, by Bishop Codman, with Morning Prayer at 9 o'clock, there was a conference at which the Bishop presided. He dwelt earnestly on methods of reaching men, and the subject thus introduced was made the basis of a general discussion.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Mission Study Institute at Baltimore—Death of Mrs. G. E. Harding—Notes

A SERIES of courses in mission study, under the auspices of the Mission Study Institute of the diocese of Maryland, was given in the parish house of Emmanuel Church, Baltimore, on Thursday, Friday, and Saturday, November 14th to 16th. There were two senior courses given, one by Mrs. J. Nicholas Mitchell, educational secretary of the diocese of Pennsylvania, on the subject, "Japan Advancing Whither?" the other, by Miss Gertrude Ely of the diocese of Pennsylvania, on "The Decisive Hour of Christian Missions." A junior course also on the subject, "The Junior Book on Japan—The Honorable Little Miss Love," was conducted by Miss Grace Lindley of the Church Missions House. On Tuesday morning following the study classes, Miss Jane Millikie, superintendent of teacher training in the diocese of Maryland, gave an address on "Mission Study in the Sunday School." On Friday morning there was a conference on "Mission Study," of which Mrs. J. Nicholas Mitchell was chairman. On Saturday there was also a conference on the subject of "Older Girls," at which Miss Grace Lindley presided.

MRS. ALICE HARDING, wife of the Rev. Carroll E. Harding, rector of the Church of the Epiphany, Govans, Baltimore County, died on November 16th, at the rectory, after



DR. LYMAN ABBOTT

will mark the rounding out of his half-century as a minister by one of the most notable series of personal articles that he has written, under the title of

MY 50 YEARS AS A MINISTER

to be published in successive issues of *The Ladies' Home Journal*, beginning with its next, the January number.

Doctor Abbott, will, in these articles, endeavor to suggest answers to the five most vital and throbbing questions which confront the church and the minister today.

Beginning with his boyhood, when, as he says, going to church was to him, while not a hardship, "certainly not an enjoyment," he tells, in a delightfully intimate and personal way, the two ministers who most influenced him; what led him to turn from the law to the pulpit; his varied experience as a minister; the churches in which he has preached; the folks he has found in church.

Out of this wonderfully ripe experience he tells what his half-century in the pulpit has taught him about some problems of the church and the people; wherein the church fails to reach the people and wherein the people fail to understand the church; what a church has a right to expect of its minister; what makes a great minister; what is the place of the minister's wife and what he believes will be the church of the future.

In the first article Doctor Abbott answers, as it has never before been answered, the question, "Why Should I Go To Church?" This will begin the series

IN THE JANUARY LADIES' HOME JOURNAL

The Curtis Publishing Company, Independence Square, Philadelphia

a long illness, aged 53 years. Besides her husband she is survived by three children. The funeral services were held in the church on November 18th, Bishop Murray officiating.

AT A LUNCHEON given at the Hotel Belvidere, Baltimore, on November 15th, by Mr. William F. Cochran, one of the leading laymen of the diocese, the guests numbering two hundred ministers representing nearly all the Protestant communions in Baltimore, unanimously pledged themselves to a definite programme for carrying forward the missionary work begun by "The World in Baltimore." Among the principal speakers were Bishop Murray and the Rev. A. B. Kinsolving, D.D., rector of St. Paul's Church.

THE MEN'S GUILD and the Young Men's League of St. Andrew's Church, Baltimore (the Rev. E. Ashley Gerhard, vicar), gave a largely attended dinner in the parish house on the evening of November 18th. Mr. William F. Wiseman was toastmaster. Earnest and inspiring addresses were made by Bishop Murray, the Rev. Hugh Birckhead, D.D., rector of Emmanuel Church, by the present vicar and by his predecessor, the Rev. Douglass Hooff of All Saints' parish, Frederick.

AT THE ANNUAL MEETING of the alumni association of the University of Maryland, held at the Hotel Reunert, Baltimore, on the evening of November 12th, a very thoughtful address was delivered by the Rev. Herbert Parrish, rector of St. Luke's Church, on the subject, "The University Man in Public Life."

THE ANNUAL SERVICE of the Fifth Regiment, Maryland National Guard, was held on Sunday afternoon, November 17th, at the Memorial Church, Baltimore. The Rev. William Page Dame, associate rector of the church, and chaplain of the regiment, preached the sermon.

MASSACHUSETTS

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

Special Preachers at the Cathedral—The Church of the Advent, Boston—Notes

THE REV. CYBILL HEPHER of Newcastle-on-Tyne, England, was the morning preacher on November 24th, at St. Paul's Cathedral, Boston. He also preached at the Church of the Advent that same evening. Mr. Hepher, who is a well-known missionary of the Anglican Church, lately has completed a mission in Western Canada. During Advent the Sunday afternoon preacher at the Cathedral will be Professor Hughell E. W. Fosbroke of the Theological School at Cambridge. Dean Du Moulin of Trinity Cathedral, Cleveland, will be the noon-day preacher four days in December.

THE BIBLE CLASS of the Church of the Advent proposes to install a suitable memorial in the church to Mrs. Alison Hardon Cleveland, one of the devoted members of the parish, whose death was mentioned in THE LIVING CHURCH a few weeks ago. Sunday December 1st, is the anniversary of the Church of the Advent, Boston. It will be the sixty-eighth of the foundation of the parish, the nineteenth of the consecration of the edifice, the tenth of Dr. van Allen's rectorship, and the fortieth of S. B. Whitney's commencement at the organ.

THE CHURCH OF THE INCARNATION, Lynn, has finally discharged the debt of the parish, and it has been planned to burn the mortgage on Thanksgiving Day. Later the parish edifice will be consecrated. Since the Rev. William I. Morse took charge of the parish the sum of \$15,000 has been raised for improvements, as well as toward discharging the debt; this in addition to the regular parochial expenses.

BISHOP LAWRENCE will meet the clergy at St. Paul's Cathedral on Monday, December 2nd. There will be a celebration of the Holy

Communion, and the Bishop will give an address. Later the Bishop and Mrs. Lawrence will entertain the clergy at luncheon at their home. The regular monthly luncheon of the Clerical Association, which otherwise would take place on that day, will be omitted.

OHIO

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

Work at St. Alban's, Cleveland—Conference of Sunday School Teachers Held in Cleveland

AT A SPECIAL MEETING of the wardens and vestrymen of St. Alban's parish, Euclid Heights, Cleveland, held on November 12th, the Rev. Dr. Breed, rector of St. Paul's Church, Cleveland, was unanimously elected rector of St. Alban's. St. Alban's parish was organized in 1901, and until recently was in charge of the Rev. Edmund G. Mapes (now rector of Grace Church, Sandusky, Ohio.) The congregation is small, consisting of about fifty families. The church is situated in a growing suburb of Cleveland, and has a promising future before it. For the present, services will be maintained by Dr. Breed and his assistant priest, the Rev. John S. Haight. In the near future it is hoped to place a young priest in charge as vicar who will also be a member of St. Paul's clerical staff.

ON NOVEMBER 21ST, in St. Luke's church, Cleveland, a conference of Sunday school teachers of the churches of the West Side was held. Fifty teachers were present. Addresses on the subject of Sunday school work were given by the Rev. Mr. Lane, rector of Christ Church, Warren, Ohio, and the Rev. Robert W. Woodroffe, rector of Emmanuel Church, Cleveland. At the close of the addresses the conference was organized under the title of "Sunday School Teachers' Association of the West Side." Corporate meetings of the association will be held three or four times a year.

ST. PAUL'S CHURCH, Canton (the Rev. Arthur W. Higby, rector), has recently remodelled the property purchased a year ago so as to serve the purpose of a parish house, and Sunday school rooms. The house was renovated throughout, some partitions removed, electric lights installed, and the floors covered with matting. Mr. Harry Lee, who has a wide reputation for his work among the foreignborn people of Canton, has been engaged as lay assistant to the rector, and will devote all his time to Church work. Since October he has been acting as layreader of Trinity mission, Alliance, on Sundays.

AT GRACE CHURCH, South Cleveland, on a recent Sunday evening, the rector, the Rev. W. S. Llewellyn Romilly, called for volunteers to form committees for house to house visitation throughout the parish in the interest of the Sunday school, and attendance at the Church services. Fourteen men and fifteen women volunteered their services. These have been organized into two committees, each with its own chairman and secretary. Lists of families were furnished to each chairman, and the committees are working energetically. Results of their labors are already apparent.

THE REV. FATHER FIELD of the Society of St. John the Evangelist just lately held a conference in St. Paul's parish, Canton, Ohio, lasting over six days. Each morning there was a celebration of the Holy Eucharist, and preaching services in the evenings which were well attended. The parish contemplates having a series of mission services next year.

ON THE EVENING of November 19th, a service for the newly organized Guild of St. Barnabas for Nurses was held in Trinity Cathedral, Cleveland, at which Bishop Leonard made an address. At the close of the service twenty nurses were admitted to membership in the guild.

These trade-mark crisscross lines on every package

CRESO FLOUR DIET FOR DYSPEPTICS

And the Cause of

KIDNEY AND LIVER TROUBLES AND OBESITY

Makes delicious foods for everybody.

Unlike other goods, ask your physician. Leading grocers, for book or sample, write

PARWELL & RHINES, Watertown, N. Y., U.S.A.

Wedding INVITATIONS, VISITING CARDS, and STAMPED STATIONERY. Elegant Goods from a beautiful Shop at moderate prices. Samples and prices upon request.

LYCETT 317 N. Charles St. BALTIMORE, MD.

Half Tones, Zinc Etching, Electrotype, Wood Engraving, Engravings for This Publication, White for Samples

MANDEL ENGRAVING COMPANY

MILWAUKEE WISCONSIN

Reproductions from Original Paintings by Benedictine Nuns of the Church of England from 3/4d. upwards. Parcels sent on approval on receipt of a Dollar Deposit. Xmas Cards. Price List on application. St. Bendes Abbey, Milford Haven, Great Britain.

CROSS and HURLBUT'S

FOUR-YEAR LESSON COURSE For Episcopal Sunday Schools

Send for Samples

The Practical Course, **CROSS and HURLBUT** Used all over the States. WESTFIELD, N. J.

THE TUCKER HYMNAL

850 pages

A rich collection of Church Music. The mechanical features first-class.

THE CENTURY CO., UNION SQ. NO., NEW YORK

1913 Church Calendar

In Its Twentieth Year.

The most useful Calendar made. Days printed in their proper colors. Special Calendars made showing picture of your church. Large quantities sold by church societies. Write for illustrated circular.

ASHBY PRINTING CO., ERIE, PA.

Second Edition, Revised

THE THREE RELIGIONS

Protestantism, Romanism, and Catholicism. A Sermon.

BY THE

RT. REV. CHAS. C. GRAFTON, D.D., Bishop of Fond du Lac

Price 10 cents. By mail 12 cents.

In preparing a Second Edition of this pamphlet, Bishop Grafton has taken the opportunity to revise and somewhat to enlarge it.

PUBLISHED BY

The Young Churchman Company

Milwaukee, Wis.

OREGON

CHARLES SCADDING, D.D., Bishop

Meeting of the Northern Convocation—Central Convocation Meets at Salem—St. Matthew's, Portland, Completed

THE NORTHERN CONVOCATION of the diocese met in St. David's church, Portland (the Rev. Henry Russell Talbot, rector), on Wednesday and Thursday, November 13th and 14th. The following subjects were discussed: "The Campaign for Missions"; "The Work of Church Extension," (a) Sunday School, (b) Woman's Auxiliary; and "The Financial Aspect of Church Extension." The secretary of the Eighth Department, the Rev. G. C. Hunting, was present and led all the discussions. The Dean of convocation, the Rev. G. F. Rosenmueller, presided.

TAKING advantage of the presence in the diocese of the secretary of the Eighth Department, the Dean of the central convocation called the convocation to meet in St. Paul's church, Salem (the Rev. B. G. Lee, rector), on November 15th and 16th. The subjects discussed were Church extension in the convocation, and in the diocese. The sessions began with a missionary meeting in the evening and closed with a men's dinner on the following evening.

THE NEWLY LOCATED mission building of St. Matthew's, Portland, has just been completed. It is designed as a parish house, but with a chancel so that services can be held in the building until the church is built.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Western Archdeaconry Meets at Butler—Clerical Union Holds Session in Pittsburgh

THE WESTERN ARCHDEACONRY of the diocese held its autumnal meeting on Monday and Tuesday, November 18th and 19th, at St. Peter's church, Butler. The sessions were opened with a brief service on Monday evening, followed by two addresses, "Observations in Porto Rico," by the Rev. L. F. Cole of Pittsburgh, who spent eight weeks on the island during the last summer; and "Present Religious Conditions in France," by the Bishop of the diocese, who was for two months in Paris in charge of the services at the Church of the Holy Trinity. On Tuesday morning there was a celebration of the Holy Communion at 9:30, followed by addresses on the claims upon the Church by, and the Church's work and prospects in, the counties of Allegheny (by the Rev. Thomas J. Biggam); Armstrong (by the Rev. W. E. H. Neiler); Beaver (by the Rev. George W. Lamb); Butler (by the Rev. Rogers Char-nock, D.D.). At 2:30 there was a business session, with reports of missionaries.

AT A MEETING of the Clerical Union held at St. Peter's parish house, on Monday, November 25th, the Rev. Dr. John Dows Hills read a paper on "Organizations in the Parish."

QUINCY

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

Peoria Rector Preaches on Social Service—New Diocesan Officers

ON THE MORNING of the Twenty-fourth Sunday after Trinity, the Rev. H. A. Percival, D.D., rector of St. Paul's Church, Peoria, preached a sermon on "The Church and Modern Social Service," before a large congregation of various shades of religious belief. A layman from the Church of the Ascension, New York City, was present, and requested the publication of the sermon, offering to pay all the expenses incurred in the printing and distribution of the discourse.

AT THE FIRST MEETING of the new Standing Committee shortly after the adjournment

Let Us Mail You These Free Books

which give you information about real estate investments of the greatest value to every investor and tell the remarkable story of the many millions that have been made by investing in Chicago real estate. Chicago's growth is the most wonderful of any city in the world. In 1830 Chicago had a population of only 60 people. Today it is the fourth city in the world. What will it be in 1950?



Investing for Profit



Buying Real Estate by Mail

Hetty Green—World's Richest Woman

recently sold her great acreage property in Chicago. These acres, 450 in all, are located at the corner of 63rd Street and Western Avenue. She bought the property 20 years ago and waited until the city grew up all around it.

Last fall she sold it. The inside information was known to but few. Those who knew acted at once and purchased adjoining land. Immense profits were made in a very short time. Boulevards are being made, streets improved and hundreds of flat buildings and homes are being built.

We had an opportunity to buy some lots adjoining the Hetty Green property before she sold. We bought at a price that enables us to sell lots for much less than lots in the Hetty Green subdivision are being sold. These lots offer a safe, conservative investment that promises to be very profitable through the increase in land values by improvement of the adjoining property.

A Big Opportunity to Make Money

Write at once for maps of this property, booklets and terms. Such opportunities do not come every day. Your opportunity is now. We have been in the banking and real estate business since 1857 and have made profitable investments for hundreds of our customers, but this is the best investment in Chicago city lots we have ever known. Let us send you full information about this property.

D. C. & C. P. CAMPBELL, 1008 Royal Insurance Bldg., CHICAGO - ILLINOIS



THE WHITTAKER SERIES OF

Graded Sunday-school Lessons

(Joint Diocesan System)

Subject:—Advent, 1912, to Trinity, 1913

THE HISTORY OF THE HEBREW PEOPLE.

Some Reasons Why They Are the Best

The cost per annum is much less than any other system that gives a full year's course. They give a uniform series of lessons for Sunday study throughout the Church. They are free from partisanship, and can be used in any parish. The scheme is heartily endorsed by nearly all the Bishops and Diocesan Sunday-school Committees. The periodicals published in connection with the lessons are properly graded and adapted to the various ages of the scholars.

PICTURE LESSONS. For Junior and Primary Grades. Quarterly Parts, 3 cents each. Yearly subscription, 12 cents.

THE LESSON BOOK. For Middle and Senior Grades. Quarterly parts, 3 cents each. Yearly subscription, 12 cents.

THE BIBLE-CLASS MANUAL. Prepared especially for Bible-Classes. Quarterly Parts, 5 cents each. Yearly subscription, 20 cents.

THE TEACHER'S ASSISTANT. For Teachers and Bible-Class members. Quarterly, 7 cents. Yearly, 25 cents.

Free Samples have been sent to every parish. If you did not receive a set, let us know and they will be sent promptly.

Church Literature Press, Publishers, 71 Bible House, N. Y.

Nelsen's Prayer Books and Hymnals



No. 1100X. Price \$2.75

ARE WORKS OF ART

Printed on the famous Nelson India Paper and bound in the most exquisite styles, including

White Bindings for Bridal Gifts

in White Morocco, White Calf and Genuine Ivory. Also many new designs in oblong shapes, which are unique and very dainty. Prices 60c. and upward.

Altar Services in specially handsome bindings

Conforms to the Standard Prayer Book of 1892, and is most conveniently arranged for the celebrant. Prices \$6.00 to \$15.00.

For sale by all booksellers. Illustrated Catalogue, with specimen pages, mailed free by

THOMAS NELSON & SONS, Publishers, 383-385 R. Fourth Ave., New York
Bible publishers for more than half a century

of the synod at Rock Island, on November 4th, the Rev. H. Atwood Percival, D.D., rector of St. Paul's Church, Peoria, was elected president. The Rev. Granville Hudson Sherwood, rector of Trinity Church, Rock Island, was elected secretary.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop

Death of Mrs. J. P. McCullough—Changes Among Diocesan Officers

THE SYMPATHY of the whole diocese goes out to the Rev. J. P. McCullough, priest in charge of St. Mark's mission, Newport, in the death of his wife, who died on Tuesday, October 29th, after a lingering illness with tuberculosis. The funeral services were held in St. Mark's church on All Saints' Day. There was a requiem Eucharist at 7:30 A. M. The funeral office was said at 10 o'clock. The officiant at both services was the Rev. W. T. Forsythe of Richford. The bearers were the pastors of the four Protestant churches of the village.

IN CONSEQUENCE of the election of the Rev. W. F. Weeks to be Bishop Coadjutor of the diocese, the Rev. Dr. G. Y. Bliss, rector of St. Paul's Church, Burlington, has been chosen as president of the Standing Committee, and Mr. George Briggs of Montpelier has become its secretary. The Rev. Walter C. Bernard of Chester has been appointed as secretary of the convention.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Meeting of the Sunday School Institute—Work at the Church of the Good Shepherd—Notes

THE SUNDAY SCHOOL INSTITUTE of the diocese held its November meeting on November 19th, in Epiphany parish hall. The subjects discussed were: "The Importance and Value of Sunday School Work," by the Rev. G. Otis Mead, agent of the Church Extension fund of the diocese of Southern Virginia; "The Practical Value of Sunday Schools of To-day," by the Rev. Dr. W. W. Smith, secretary of the New York Sunday School Commission. The essayist was the Rev. Walter Williams, rector of Christ Church, Georgetown, D. C.

THE CHURCH OF THE GOOD SHEPHERD is asking the Church's help to raise \$25,000 necessary to complete its church building. The church has on its rolls 600 confirmed persons; 400 children are in its Sunday school, and a volunteer choir of forty-five men and boys fills its chancel at the Sunday services. It has the usual organizations for adults and young people. Also it has fitted up a portion of the basement of its parish hall as a temporary chapel for deaf-mutes, and services are held in the sign language every Sunday morning.

IN ACCORDANCE with the request of the missionary council of the Third Department, held at Norfolk, last week, a day of intercession for missions will be observed in St. John's church, Sixteenth street, on St. Andrew's Day, November 30th. Holy Communion will be celebrated at 7:30 A. M. Morning Prayer will be read at 9 A. M. and intercessions will be said every hour thereafter till 5 P. M., when Evening Prayer will be read.

THE REGULAR fall meeting of the archdeaconry of Washington was held on Wednesday, November 20th, in St. John's parish hall. The business meeting began at 2 o'clock. At this meeting all members of the various congregations are made most welcome. For each clergyman in attendance the rule of the archdeaconry requires also a lay delegate to be in attendance if possible.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Priest Addresses Sectarian Bodies on "Missions in America"—Appeal Made for Advent Offerings by Sunday Schools

AT A JOINT SERVICE of Methodists, Baptists, and Congregationalists, in the church of the last named, at Webster, an address was given by request upon "Missions in America" by the rector of the Church of the Reconciliation. The devotions were conducted by the pastors of the congregations uniting. The date was a week-day night.

DURING ADVENT a special appeal has been sent out to the Sunday schools of the diocese for all to take part in a special Advent offering to help out in diocesan missionary activity. Last year \$443.93 was raised in this way and thirty Sunday schools contributed. The treasurer is the Rev. Arthur Chase of Ware.

THE BOOK OF THANKS

"I FEEL so vexed and out of temper with Ben," cried Mark, "that I really must—"

"Do something in revenge?" inquired his cousin Cecilla.

"No! just look over my Book of Thanks."

"What's that?" said Cecilla, as she saw him turning over the leaves of a copy-book nearly full of writing in a round, text hand.

"Here it is," said Mark, and he read aloud: "March 8, Ben lent me his hat. Here again: 'January 4, when I lost my shilling, Ben kindly made it up to me.' Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."

"What do you note down in that book?" said Cecilla, looking over his shoulder with some curiosity.

"All the kindnesses that ever are shown me. I do not forget them, as I might do if I only trusted to my memory. So I hope that I am not often ungrateful; and when I am cross or out of temper, I almost always feel good-humored again if I only look over my book."—Selected.

CHINESE WORDS AND THEIR MEANINGS

- | | |
|--------------|---------------------|
| Ho—river. | Kiang—great river. |
| Tung—east. | Si—west. |
| Nou—south. | Pei—north. |
| Shan—hill. | Kow—port. |
| Kuang—broad. | King—imperial city. |
| Hai—sea. | Theng—city. |

SCHOOLS OF THEOLOGY

Massachusetts

Episcopal Theological School

CAMBRIDGE, MASS.

For catalogue address: Dean Hodges.

New York

General Theological Seminary

CHELSEA SQUARE, NEW YORK

The Academic year began on the last Wednesday in September.

Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Tennessee

Theological Department

OF THE

University of the South

SEWANEE, TENN.

For catalogue and other information address Rev. C. K. BENEDICT, Dean.

SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys. Twenty-eighth year began September 23rd. For catalogue address Rev. J. H. MCKENZIE, D.D., L.H.D., Rector Box K., Howe, Ind.

Wisconsin

RACINE COLLEGE GRAMMAR SCHOOL

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address Rev. W. F. SHAW, Ph.D., Warden, Racine, Wis.

SCHOOLS FOR NURSES

New Jersey

CHRIST HOSPITAL

JERSEY CITY, NEW JERSEY

(Protestant Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly, Text Books furnished. Apply to MISS HOOPER, Supt.

COLLEGES AND SCHOOLS FOR GIRLS

Canada

BISHOP BETHUNE COLLEGE

OSHAWA, ONTARIO

Visitor: The Lord Bishop of Toronto.

A Residential School for Girls.

Young Children also received.

Preparation for the University. Art Department, Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-Charge, or to the Sisters of St. John the Divine, Major St., Toronto.

Illinois

Waterman Hall Church School For Girls

SYCAMORE, ILLINOIS

Twenty-fourth year. New Chapel and new building for twenty additional girls. Large Campus and Gymnasium, Music Hall and Auditorium. Preparatory, Academic, and College Preparatory Courses. The Rt. Rev. Charles P. Anderson, D.D., President; the Rt. Rev. William E. Toll, D.D., Vice-President, of the Board of Trustees. Address REV. B. FRANK FLEETWOOD, D.D., Rector.

ST. MARY'S KNOXVILLE, ILLINOIS

A CHURCH SCHOOL

Rev. C. W. Leffingwell, D.D., Rector and Founder (1866). Miss E. P. Howard (1892) Principal.

ST. MARTHA'S affiliated with St. Mary's

A SCHOOL FOR YOUNGER GIRLS

Unique and beautiful Home for Girls under thirteen. Emma Pease Howard, Principal and Founder (1910).

New York

Saint Mary's School

Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

Sisters of St. Mary

KEMPER HALL, Kenosha, Wis.

A School for Girls. The Sisters of St. Mary. The forty-third year opened in September, 1912. References: The Rt. Rev. W. W. WEBB, D.D., Milwaukee; the Rt. Rev. C. P. ANDERSON, D.D., Chicago; the Rt. Rev. R. H. WELLER, D.D., Fond du Lac; CHARLES F. HIBBARD, Esq., Milwaukee; DAVID B. LYMAN, Esq., Chicago. Address THE MOTHER SUPERIOR.

Saint Katharine's School for Girls

Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern Colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address THE SISTER SUPERIOR.

*Indispensable Volume of Reference for Clergymen
and Laymen*

The Prayer Book Dictionary

Edited by Canon George Haford, M.A., and Canon Morley Stevenson, M.A., assisted by J. W. Tyrer, M.A., with Preface by the Bishop of Liverpool; and

Articles by Nearly 150 Contributors

*Crown 4to. half-leather gilt, gilt top
852 pages, \$8.50 net*

¶ This new Dictionary deals with the origins, history, use and teaching of the several authorized editions of the Book of Common Prayer within the Anglican Communion, including the Thirty-nine Articles. Its scope embraces all accompanying ceremonies and supplementary rites, the ornaments of the Church and of all ministers, church structures and fittings in their relation to worship, ecclesiastical persons and bodies, and the legislative, judicial or administrative authorities now or heretofore empowered or exercising powers in regard to the above.

"It will serve a high and useful purpose, and I am very glad that my name should be connected with it"—*The Archbishop of Canterbury.*

☞ A full prospectus will be mailed upon request

Longmans, Green, & Co.
4th Ave. and 30th St., New York

Life of Bishop Gilbert

MAHLON NORRIS GILBERT
Bishop Coadjutor of Minnesota, 1886-1900

By FRANCIS LESEURE PALMER, Professor in Seabury Divinity School. With Introduction by DANIEL SYLVESTER TUTTLE, Presiding Bishop of the American Church.



Cloth, with Photogravure Portrait and other illustrations.

Price \$1.50; by mail \$1.65.

It will be a great pleasure to many American Churchmen to receive this biography of one who made so profound an impress upon his fellow Churchmen. It is written by one who had formed a great admiration for him, while Bishop Tuttle's appreciative Introduction well sets forth the saintly qualities which adorned the subject.

The book will be ready for delivery on December 1st.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

"TRAVEL PICTURES"

By "PRESBYTER IGNOTUS"

(The Rev. William Harman van Allen,
S.T.D., L.H.D., D.C.L.,
Rector of the Church of the Advent, Boston)



READERS of The Living Church do not need an introduction to "PRESBYTER IGNOTUS" He is all theirs. They know him and they love him. The two series of "TRAVEL PICTURES" from his pen that have appeared in THE LIVING CHURCH after two memorable vacations spent by "PRESBYTER IGNOTUS" in out-of-the-way places in Europe are, certainly, not forgotten. Here they have been gathered, with their original half-tone illustrations, many of them from the author's particular snap shots; and printed on the finest heavy enamel paper, with beautiful tint borders in green, bound in cloth, gilt top, they constitute one of the

Handsome Gift Books
of the Season.

"GREETING, MINNEER"
(From TRAVEL PICTURES)

PRICE, \$2.00 By MAIL, \$2.20

Published by The Young Churchman Co. Milwaukee, Wis.

SCHOOLS

should be cautious as to the treatment of Church History in the Class Room. A careful analysis of School and other Histories from that point of view is made in

THE HISTORIANS AND THE ENGLISH REFORMATION

By the Rev. JOHN STOCKTON LITTELL.

Cloth, \$2.50 net. By mail \$2.68.

"Effectively disposes of the claim as to Henry VIII. by documents which admit of no reasonable gainsaying."—*The Outlook.*

"The best verdict we can pass upon it is that it has convinced the writer of this review of the Anglican claim to antiquity and continuity."—*Springfield Republican.*

"An essay in comparative history of more than ordinary interest and importance."—*Living Age.*

**A TRILOGY OF POPULAR CHURCH HISTORIES
EVERYMAN'S HISTORY OF THE ENGLISH CHURCH**

By the Rev. PERCY DEARMER.

Illuminated board cover, 50 cents net; by mail 58 cents.

Illuminated cloth, 75 cents net; by mail 83 cents.

Cloth gilt, \$1.00 net; by mail \$1.08.

Just Issued.

The History is short, clear, impartial, and accurate. It gives to the early as well as the later ages their proper proportion in relation to the whole. The book is published at a very low price, so that it can be circulated profusely where the simple history of the English Church will be read. It is also very useful indeed for Church History classes.

THE LINEAGE

**OF THE AMERICAN CATHOLIC CHURCH, COMMONLY CALLED
THE EPISCOPAL CHURCH.**

By CHARLES C. GRAFTON, D.D., Bishop of Fond du Lac.

Cloth, illuminated cover, fully illustrated, 75 cents net.

By mail 85 cents.

"I commend it unreservedly, to read, and to lend to enquirers."—*Rev. Dr. van Allen.*

SOME MEMORY DAYS OF THE CHURCH IN AMERICA

By S. ALICE RANLETT.

Cloth, illuminated cover, illustrated, 75 cents net.

By mail 80 cents.

This is a series of excellent sketches in American Church history, originally printed in the *Young Christian Soldier*. It is admirable as showing the American chapters of Church history, and admirably supplements the volume by the Bishop of Fond du Lac already mentioned.

Published By

THE YOUNG CHURCHMAN CO.

MILWAUKEE

WISCONSIN