

The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—DECEMBER 14, 1912.

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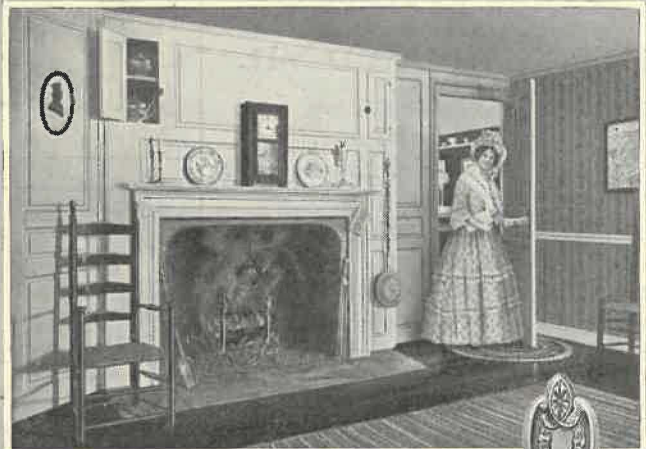
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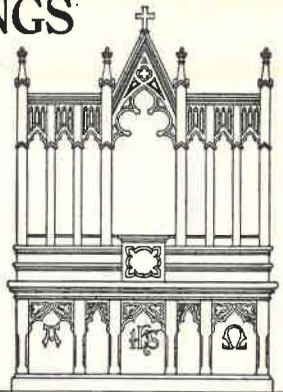
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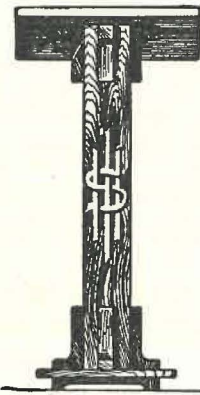
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I WELCOME every man who can speak one word for his Master; somebody, somewhere, wants that particular word.—Joseph Parker.

THE LIVING WITNESS

FOR THE THIRD SUNDAY IN ADVENT

AS the Second Sunday in Advent teaches that the Word of God is the written witness to the coming of Christ, so does the Third Sunday in Advent teach that the Ministry is the spoken, or living witness to His coming. St. John the Baptist announced the entering of our Lord upon His three years' mission to men; and the ministry of His Church keeps alive the announcement of His eternal ministry to mankind, and makes it anew to each succeeding generation.

A ministry is *commissioned by authority*. Thus, the seventy were sent into the world to baptize, to preach, and to teach, and to become living witnesses to the advent of the Messiah. The majority of Americans have never seen a king; but all of us believe in the existence of kings, and respect their office and persons, nevertheless; for kings commission their ambassadors to this country, who become living witnesses to their kings. All of which may sound childish, as an illustration, but all of which is true.

The proof of the authority of the ministry, and the fact of Christ's Messiahship, are found in the same manner that proved the authority of Jesus to St. John the Baptist. Jesus' answer to John was: "Go shew John again the things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." And all these things are true, to-day, in a deeper sense than they were in St. John's time. The spiritually blind see, the morally halt stand upright and walk in God's ways, the unclean are made pure, the scornful submit to the Word, those dead in sin rise unto righteousness, and the poor in spirit are blessed. "Go shew the things which ye do hear and see!" Consider a few of these things:

Our ancestors were savages until they received the Gospel of Christ.

Every part of the civilized world was prepared for civilization by the Christian ministry.

The attitude of the world towards the weak and helpless has been changed by the teachings and presence of Jesus. Hospitals everywhere labor to alleviate physical suffering. The fatherless and widows are cared for. Alms swell into enormous totals every year. And no race is too degraded or too poor, but missionaries can be found eager to preach the Gospel to it.

What man, no matter how he scoff, would willingly take a woman into, or rear a family in, a community in which no Christian minister's voice is raised to proclaim the living presence of Jesus Christ? Men may talk as they please, but the only place where woman is more than a chattel or beast of burden is where men acknowledge the sovereignty of Jesus. See peace, and safety, and justice, and love; and then acknowledge Jesus Christ and His power! Thus the ministry of the Gospel is the living witness, now, to the fact that Christ came and will come again.

No matter how blind, and sinful, and weak God's ministers are, Christ has been preached, and is preached; and men and women are saved by the knowledge of Jesus and by His love. And we see a better understanding of the Gospel as the years pass. We are horrified at things that did not even shock former generations. In olden days the saint stood out alone before the world, even as St. John the Baptist was a voice crying in the wilderness; but in these days none can count those who truly serve and love Christ—good men and women, both. And the Church can yet bid the world see what things are done in His name. Men are still preaching with faith: "Born of the Virgin Mary . . . and He shall come again to judge the quick and the dead."

R. DE O.

"PRAYER BOOK PAPERS NO. 7"

OUR good friend Francis A. Lewis, of Philadelphia, is the latest of the defenders of the Protestant name, to arise, his essay on *The Protestant Episcopal Church* being printed and circulated as "Prayer Book Papers No. 7." We have pleasure in congratulating Mr. Lewis on being quite as successful in this paper as his predecessors have been in the same series.

But Mr. Lewis has made one mistake. Most of the eminent writers on this behalf have been content to treat of the topic of the Name with a pleasant vagueness, casting ridicule upon their opponents, and intimating the pleasing superiority of those who call themselves Protestants to those who term the Church Catholic. This is a pleasant form of controversy and leaves an amiable feeling in their own minds.

Mr. Lewis is by no means free from this happy satisfaction with the superiority of his own party. His opponents are afflicted with "a perfectly harmless conceit." A "smile" plays over the "countenance" of those who listen to them (p. 4). The "supercilious tone" of those who desire a change "would be aggravating were it not amusing" (pp. 3, 4). All this is able argument against change such as we are quite familiar with. For sheer, unadulterated humility, we on the Catholic side are ready to give pointers to Uriah Heep, having carefully digested the opinion of us which our able Protestant brethren frankly avow. We do not contest our littleness nor their greatness. The saving grace in it all, from their standpoint, is that we are so absolutely contemptible, so far beneath their notice, as to be wholly a negligible factor in the Church. No doubt that is why they continue to notice us and to issue these continuous bulletins relative to our insignificance.

"The American Catholic theory," says Mr. Lewis, "has been worked out in some dioceses in the Middle West and allowed to have full swing. It is but the simple truth to say that the record has been of general failure, and where this Church should have been strong it has been and is lamentably weak" (pp. 6, 7).

Well, perhaps; and the Protestant theory has been worked out in Pennsylvania, and it has had every advantage of money, social prestige, long established tenure, and the ablest sort of advocates—including Mr. Lewis, none of which advantages have accrued to the Church in the Middle West. From the year 1900 to the year 1910 the increase of communicants in the state of Pennsylvania was 19¼ per cent.

Within the same years the increase in Wisconsin was 19½ per cent, in Michigan 22 per cent, in Illinois 29 per cent, in Ohio 40 per cent.

Within the same ten years the increase in the city of Philadelphia was 21 per cent. It was exactly the same in Chicago, 55 per cent in Cleveland, and 62½ per cent in Milwaukee. [*Living Church Annual.*]

So it would have been better for Mr. Lewis to preserve that wise reticence toward facts which characterises most of the literature of this sort. Ridicule is safer.

YES, AND MR. LEWIS makes one other mistake. "What is meant," he asks, "by Protestant sentiment? Just this opposition to those very things for which the word Catholic is supposed, rightly or wrongly, it matters not which, to stand." "Everybody knows that when you speak of a person as a Catholic, nine hundred and ninety-nine people out of a thousand understand you to mean a Roman Catholic." "The average layman is a Protestant. . . . Tell him he is no longer one, that he is an American Catholic, and you will find out very shortly that he will have none of it." "The average member of the Protestant Episcopal Church, when he found that he had suddenly, without either his knowledge or consent, become an American Catholic, would take no further interest in the new Church" (!) (pp. 4-6).

We turn now to the Journal of the Diocese of Pennsylvania for 1903. In it we find (pp. 129-133) an elaborate report of a committee on the Name of the Church. One of the names signed to that report is that of Francis A. Lewis.

"In the Diocese of Pennsylvania," declares that report, "there is nowhere any question of the catholic character of the Church to which we belong. As the Bishop (Whitaker) has well said, 'Our Church here in America has always been catholic, has never professed any other than the Catholic faith, has never authorized any service which does not include a profession of faith and allegiance to the whole Catholic body.'" Unity, continues the report, will never come "until all Christians shall be ready to come together on the basis of primitive faith and apostolic order which alone can

claim to bear the note of Catholicity." "The word Protestant . . . belongs to an age of division, not to the ages of Catholic unity." At the Reformation the "appeal to truly Catholic authority is the very ground on which the Church of England planted herself, as a Catholic Church."

Now we have great confidence in Mr. Lewis' erudition. If all that this report bearing his signature in 1903 says is true, and if it is also true, as he declares in 1912, that the "average layman" does not know it; that to him, Catholicity means simply Romanism; and that in spite of the constant use of the term Catholic in the Book of Common Prayer, and in spite of the fact that Protestant Episcopalism (shall we say at its best? or worst?) has been quite strongly entrenched in Philadelphia for more than a century, how shall we account for this unfathomable ignorance on the part of the Protestant Episcopal layman? What sort of Protestant "priestcraft" is keeping him in this ignorance?

What Mr. Lewis is banking upon, then, is the ignorance of the Protestant layman. Mr. Lewis may be right as to the depth of that ignorance. He knows Protestants, no doubt, better than we do. What we Catholics desire to do is to educate them. With all our Middle-Western faults, we despise ignorance. We desire to force upon the attention of Churchmen the very facts pertaining to the Church which were set forth in the Pennsylvania report of 1903. Our way to do this is to proclaim the Church to be the American Catholic Church. Has Mr. Lewis a better way? Or is he content to rest satisfied with the ignorance which he has so frankly avowed on the part of his fellow Protestants? "Don't call me a Catholic! I am too ignorant to know what that means!" is the substance of Mr. Lewis' paper.

Yet we believe Mr. Lewis made his second mistake in making this plea of ignorance on the part of the Protestant layman as the chief reason against the American Catholic name. People do not like to be heralded as ignorant. Even Philadelphians may rebel against having it said that they are too ignorant to know the meaning of the word Catholic if it is applied to the Church. There are some reasons to believe that Pennsylvania Churchmen are less ignorant than Mr. Lewis assumes them to be. They are cutting their eye teeth. It is just possible that they may arise in their wrath and tell Mr. Lewis that he is no longer their spokesman; that whatever he may think of names, Protestant or Catholic, he will kindly refrain from declaring that a certain name must not be used because they are too ignorant to know what it means.

Yes, Mr. Lewis might better have avoided allegations and arguments. On those he is weak. Except for those two phases of his essay, however, we extend congratulations to him upon it. It is quite the equal of the "Prayer Book Papers" that have gone before. It helps to prove that American Catholics have the argument on their side, and Protestants have the prejudice on theirs.

Sometimes prejudice wins out in large assemblies; sometimes, argument. One never knows which it will be at any one time; but one always knows that ultimately argument wins and prejudice loses.

Now we are ready for Prayer Book Papers No. 8. We only beg to suggest that its author, whoever he may be, beware of these pitfalls into which Mr. Lewis has fallen.

But it is certainly sad that no one arises to present a dignified, courteous, restrained, scholarly presentation of the subject from the Protestant point of view, such as would command respect from thoughtful people. Protestant controversialists must realize that by their utterances they are measuring themselves and their party, accurately and relentlessly, in the presence of the whole Church.

WE have in recent years had frequent discussions as to the precise scope of the rubric, "And there shall none be admitted to the Holy Communion until such time as he be Confirmed, or be ready and desirous to be Confirmed." On the

Who May Receive Holy Communion?

face of it, the interpretation appears to be clear—that nobody shall be permitted to receive Holy Communion at our altars "until such time as he be Confirmed, or be ready and desirous to be Confirmed." But there has been an apparently increasing tendency to give to the rubric the force of applying only to Churchmen, permitting other Christian people to communicate without restriction. This newer interpretation is com-

mended rather by the dignity of those who have propounded it than by the force of logic with which it is propounded, and even some of our most eminent Bishops have been known to interpolate in the Church's Order for Holy Communion a verbal invitation to all who love the Lord Jesus Christ to make their communion at our altars.

We desire in this connection to point to the debate on the subject in the Lower House of Canterbury, as reported in our London Letter in this issue. It was proposed to add to the familiar rubric a clause providing for a further exception to the rule requiring Confirmation, "on the ground of some special reason approved by the Ordinary." Every speaker quoted during the debate appears to have recognized that the present rubric is of universal application and that exceptions to it could only be made lawfully by altering the rubric. Those who wished to make the exceptions that some even of our most respected Bishops are accustomed to make upon their own sole authority, recognized that to do it lawfully they must amend the rubric. They did not even ask that a general permission for any and every body who may "love the Lord Jesus Christ" be given, but only that the Ordinary, not the celebrant, might be permitted to make exceptions for "special reason." And by an emphatic vote (70 to 131) this proposition was negatived. As a result of the debate, the following appears to be established:

(a) That with practical unanimity the Lower House of the Canterbury Convocation considers that none but those described in the rubric may lawfully be invited to receive Holy Communion at our altars.

(b) That by nearly a two-thirds vote they refused to give even the Ordinary permission to grant exceptions.

Unless American Churchmen are able to show that the Lower House of Canterbury Convocation is wrong in both these positions, it follows that Bishops or others who interpolate general invitations to unconfirmed persons to receive Holy Communion are violating the law of the Church and exceeding their authority. That they have no desire to do either of these things we are entirely convinced. We may hope that the practice will therefore be stopped, and that we shall hear no more of the curious proposition that the Church refuses to communicate her own children unless they be confirmed but is willing to waive that requirement for others, thus putting a premium upon schism and holding that an unconfirmed sectarian is better fitted for the highest privilege in the Church than an unconfirmed Churchman.

We believe that the good sense of Churchmen in general will show them that the Lower House of the Canterbury Convocation is right.

WHEN, in one of the November issues of THE LIVING CHURCH, the very interesting series of Reminiscences by the Rev. Joshua Kimber was concluded with the legend, The End, little did we think how literally the words were to be taken. The end of Mr. Kimber's earthly pilgrimage came on Tuesday, December 3rd. On that very day a letter, written the day previous, was received from him by the Editor of THE LIVING CHURCH, in the course of which Mr. Kimber wrote: "I have heard a good many speak of the articles and a number have proposed that they should be published in book form"—a work that would now be a fitting memorial to one of the most faithful servants of the American Church should it be deemed feasible for the arrangement to be made. And on the same day the issue of THE LIVING CHURCH dated for December 7th went to press, containing Mr. Kimber's letter on Rubrical Inconsistencies; a letter that was never seen in print by his earthly eyes.

Mr. Kimber has for so many years been a part of the missionary administration at the Missions House that one can hardly think of the permanent absence of his familiar figure. His duties had gradually been lessened as advancing age crept upon him, but his knowledge of the whole missionary field and of the past operations of the Board over a long term of years made him an invaluable adviser, that will be sorely missed.

He has performed his part well in the Church's Mission. He has been a good servant to One whose service is perfect freedom, and his sudden death is the passing of one who was ready for his Lord. May he be blessed in the life which he now lives, and receive pardon and light from Him whom he served on earth!

ARE we becoming more sensible, more Christian, in our Christmas preparations?

It is difficult to say. Sometime an energetic campaign must be waged against extravagance and the incurring of debt

in the name of Christmas. Love is not expensive; friendship cannot be measured in dollars. Why, then, should it be deemed

necessary for the Christmas expression of these qualities to be given in articles that bear no suggestion of the day and the purchase of which is an extravagant waste, which the giver cannot afford and the recipient deems a burden to be reciprocated by a gift of similar value? What hypocrisies are many of our Christmas gifts!

Will not Christian people begin to Christianize their gifts? That means first that they shall be true expressions of friendship, and second that they shall involve no burden of debt on the part of the giver nor sense of obligation on that of the recipient. The simple, delicate Christmas card, selected for the suitable expression engraved upon it, is a truer portrayal of the Christmas spirit than, under ordinary circumstances, any gift of great intrinsic value could be. And a half sheet of paper, with one's own individual Christmas wishes written to a friend upon it, may be still more fitting.

Let us make war upon incurring debt, upon placing reciprocal burdens, and upon inviting jealousy and covetousness, in the Name of Him who is Himself the true Christmas Gift.

ANSWERS TO CORRESPONDENTS

J. A. S.—(1) (2) The Dean is the executive officer of a Cathedral chapter, with charge of the congregation.—(3) A layman may administer baptism in emergency.—(4) Reservation for the purpose of providing against emergencies in communicating the sick is held to be lawful in most dioceses, though some few Bishops hold otherwise.

E. W. C.—We cannot think what can be the grounds upon which the *Literary Digest* asserts that the Prayer Book form, "Forgive us our trespasses," etc., fails to express "the idea that is expressed in the scriptural form of the prayer."

ANGLICAN.—We regret that space does not permit of an analysis of the arguments relating to the length of St. Peter's residence in Rome.

"AWAKE, ARISE!"

A darkness over all the earth is spread,
As gross as once on stubborn Egypt fell,
'Neath which the sounds of drunken riot swell;
Foul lust disports her in her wanton bed,
And clamorous strife, of envious malice bred,
Rages without surcease; numbed by some spell,
Dost thou drowse on—as if all things were well—
To the world's ill and thine own danger dead?

Far-spent is night, and swiftly comes the day;
'Tis time to shake off slumber, cast away
The works of darkness, and walk honestly
In loving peace, and sober chastity:
Arouse thee, sleeper; don the armor bright;
"Awake, arise, and Christ shall give thee light!"

JOHN POWER.

SELF-RELIANCE is a deadly foe to the working of the power of God in a man's life. God can do most through the man who is most conscious of his own helplessness—provided that man trusts God as much as he distrusts himself. For self is a sin-poisoned, sin-paralyzed, impotent being; impotent to do anything but evil. To rely on such a self is to insure failure. To recognize the true worthlessness of such a self is to be safeguarded against failure, if at the same time we trust absolutely in One who has never failed nor ever will. It brings continuous omnipotence into our lives to live incessantly in the consciousness of our utter personal helplessness and God's undefeatable power, when we add also unbroken surrender to His will. If we have entered into the person of Christ and abide in Him, this miracle is possible. We step from the quicksand of self on to the Rock of Ages. Then our faith stands not in the wisdom of men, but in the power of God. All men are foolish, and weak, and base; but those who know they are have an immense advantage over those who do not know that they are. It is a Spirit given blessing to know that Christ's power is made perfect in weakness; to be able to say, "When I am weak, then am I strong." It is not our weakness that is our strength but it is our consciousness of weakness and of Christ's strength that lets Him replace our impotence with His omnipotence. By this pathway we may enter forever into the life of God.—*S. S. Times*.

EVERY DAY is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—*Joseph Hall*.

BLUE MONDAY MUSINGS

THE postoffice authorities have been exposing a gang of frauds who have victimized various silly rich people by selling them alleged *éditions de luxe* at fabulous prices. A set of Colonel Roosevelt's works, with autographs pasted in, sold for \$22,000; it cost about \$6. A set of Thackeray at \$10,000, one of Dickens at \$12,000, and one of Shakespeare at \$8,000, are reported sold; and some people were "let in" for as much as \$150,000, with the understanding that they were getting unique copies, of "exclusive" value. I haven't a bit of sympathy for the foolish people who were so easily taken in: it served them right! The value of a book is not in its rarity, its binding, its extra-illustrations, its particular edition. All these factors may perhaps be considered if one is curious; and museums do well to collect first editions, autographed copies, and so forth, if they like, with illuminated MSS. and other curiosities. But the artificial creation of rarities, "limited editions," and the like, is absurd, from every sane point of view. We who love books intelligently care for what they say to us. The latest edition is the best, if it represents the author most correctly; better a cheap pocket volume that can become a friend, rather than the most magnificent example of binding too fine to be handled freely. Do you know Austin Dobson's poem, "My Books"?

"They dwell in the odor of camphor,
They stand in a Sheraton shrine,
They are 'warranted early editions,'
These worshipful tomes of mine;

"In their creamiest 'Oxford vellum,'
In their redolent 'crushed Levant,'
With their delicate watered linings,
They are jewels of price, I grant;

"Blind-tooled and morocco-jointed,
They have Bedford's daintiest dress,
They are graceful, attenuate, polished,
But they gather the dust, no less;

"For the row that I prize is yonder,
Away on the unglazed shelves,
The bulged and the bruised octavos,
The dear and the dumpy twelves,

"Montaigne with his sheepskin blistered,
And Howell the worse for wear,
And the worm-drilled Jesuits' Horace,
And the little old cropped Molière,

"And the Burton I bought for a florin,
And the Rabelais foxed and flea'd:
For the others I never have opened,
But these are the books I read."

ISN'T THAT exquisite, and true? A particular volume gathers precious associations for its owner, of course; and he may like to have that old friend finely dressed, perhaps. But all the commercial powers working together can't create such huge values as even the genuine *de luxe* editions demand; and the vulgar impostors whose frauds have captivated so many, merely because of their audaciously high price, have learned the secret of our newest restaurants: that a certain type of plutocrat, with as little taste as sense, judges only those things "worth his while" which cost enormously and so let him show off the length of his purse. The purchaser of a \$12,000 Thackeray would grudge a dollar to missions, and would put a dime reluctantly into the poor-box!

I GO BACK to Austin Dobson for a moment. Why does not that exquisite minor poet go on cultivating the muse? Essays are all very well; but such verse as his is absolutely peerless in its own *genre*. Two little volumes of it lie at my elbow as I write, bound in olive-green buckram, with Kegan Paul's delicious emblem in gold, the two trees linked by the inscription, "*Arbor Scientiæ Arbor Vitæ*." They are printed on crisp linen paper, as fresh and white as when, out of my undergraduate allowance, I bought them in my junior year, and made them pocket-companions till I know both by heart. I haven't as much time for *vers de société* now as in my salad days—whether for reading or writing it! But as I turn these sweetly familiar pages, I am a boy again, exulting in "Phyllida, My Phyllida," and "Molly Trefusis," smiling sadly at "Little Blue-Ribbons," laughing sympathetically when I read "Ad Rosam," making my progress (prophetically) with "*M. le Curé*," hearing "Two Sermons" appreciatively, rejoicing in "Proverbs in Porcelain," thrilling at the greatest *Chant Royal* of all, loving "Au-

tonoë" and "Angiola," and all the other dainty figures that danced or paced across the poet's landscape.

And these two little, somewhat battered volumes are still further enriched by the daintiest pen drawings you can imagine. I lent them once, when they were fresh from the publisher, to some one who seemed like the impersonation of all that was loveliest in all of Dobson's heroines; and when they came back, magic little fingers had transfigured page after page with illustrations worthy the verses: what praise could be higher? Talk about *éditions de luxe*! My *éditions de Marie* outshine them, even after twenty years!

SOMETIMES an utterance made for a local gathering is so perfect in language, so exquisite in style, and so uplifting in substance, as to merit a far wider publicity. On the Sunday after the death of a dear little lad in a famous college town, his rector commemorated him in these words, which I hope he will approve my venturing to print here:

"Among the many hallowed memories preserved in the history of our parish, none will be more sweet and sacred than the recollection of the childhood and early youth of the dear boy of whom it is written in the parish register, 'Baptized Thursday, September 21, 1899; Buried Thursday, June 6, 1912.' The personality of the child to whom this record refers was so winning, his disposition so gentle, his manner so refined, his nature so unselfish and considerate of others, that none could be brought in contact with him without feeling the spell of an unusual attractiveness and charm. Never have I known an instance of a child whose departure from this world created so general a sense of loss, or called forth such full and heartfelt expressions of sympathy from all classes of people as this has done. Young and old, rich and poor, intimate companion and casual acquaintance have all united to lay their tributes at his feet. Never have I known a childhood which more closely resembled that of which it was written, 'He increased in wisdom and stature, and in favor with God and man.'

"There are some of God's earthly children on whom the Divine eye must look down with special approbation, because He sees in them something of a likeness to the Holy One of whom He said, 'This is My beloved Son in whom I am well pleased.' Surely we may apply these words in a secondary, but very real sense to our young departed friend. He too is a beloved son in whom God is well pleased. We shall not see the developing of his early filial traits into the attributes of maturer youth and riper manhood, but that developing will be carried on under God's own eye, in Paradise.

"I charge you, my dear friends, who have sons and daughters to rear for God, to see that they are surrounded by the influences of truly Christian homes, that they have all the helps and aids which the Church can give, that they are wisely trained in the nurture and admonition of the Lord: and if called to part with them in their early years, that you resign them into the Heavenly Father's hands with perfect confidence, feeling sure that He can take better care of them than you possibly could do. When He calls our loved ones to Himself, He does not wish to rob us of them—He never takes back a gift that He once bestows—but He wants to keep them safely for us, and by and by restore them to us, and make them more completely ours, than here they could ever have been."

WHAT A PITY that our sensible, devout, thoroughly evangelical Methodist brethren should be afflicted with "up-to-date pastors like this! The cutting is from the *New York Evening Post* of October 26th:

"Southern people in New York City are invited to the evening service at Grace M. E. church to-morrow, when one thousand cotton bolls, fresh picked and sent from Alabama, will be distributed. Special music will be provided, and Dr. Reisner will speak on 'Religion Down South.' A roll will be called of the Southern states to find how many of them are represented. . . . On Saturday afternoon and evening, November 2nd and 3rd, a new department will be opened in the church. Dr. Reisner has raised a special fund among friends outside of the church, and has purchased a complete moving-picture outfit, which will be installed at the church. Every Saturday afternoon at 3 o'clock pictures, both of fun and information, will be shown to children free of charge. Tickets will be distributed in the Sunday school. On Saturday evenings adults only will be admitted with a silver offering at the door."

Worship, instruction, uplift, are all obscured or set wholly to one side, for the sake of "sensation"; and as one "sensation" after another palls, the depraved appetite constantly demands fresh excitement. Does anyone suppose that there is the slightest benefit in variety shows like these, on the Lord's Day in the Lord's House?

PRESBYTER IGNOTUS.

THE FUTURE belongs to the fraternal principle and to fraternal men. It is God's first truth touching us all, that we are brothers. This truth is primal, central, eternal.—*William Day Simonds*.

CHRISTIAN ENTRY INTO SALONICA

The Ancient Thessalonica of St. Paul

OTHER RECENT EUROPEAN EVENTS

PARIS, November 19, 1912.

THE wresting of Salonica from the Turks, worshippers of Mohamet, its occupation by Greeks and Bulgarians, Christians, is perhaps the most important event from an ecclesiastical point of view of the present war in Eastern Europe. For Salonica, called the "pearl of the Ægean Sea," chief port and town of Macedonia, is the ancient Thessalonica, the city to whose inhabitants St. Paul addressed his Epistles to the Thessalonians. That was nearly nineteen hundred years ago.

Salonica lies to the west of Constantinople at a distance of about four hundred miles. It is marvellously situated, forming a wide amphitheatre just opposite the Mount Olympia of classical days, now Mount Lacha. The name Thessalonica is believed to have been given to the town some three centuries before Christ, either on account of a battle gained by the Greek King Philip II., or by Cassandra from Thessalonis, the name of a sister of Alexander the Great. St. Paul evidently had the spiritual welfare of the citizens deeply at heart. He preached to them from a wonderful marble staircase now preserved in the museum at Constantinople. Some authorities say the Apostle found the Thessalonians earnest and zealous, anxious to follow his teaching; others declare them to have been heedless, faithless, in so much that St. Paul on leaving the city shook the dust from off his feet.

It was in the fifteenth century that Thessalonica came definitely under the power of the Turks. They have held it ever since, till the other day, November 8, 1912, the fête-day of the patron-saint of the city, St. Demetrius.

Until the year 1869 the city was enclosed by walls in which were many beautiful gateways. One alone of these remains. Previous works of art formerly to be seen on every side, have been destroyed or allowed to fall with decay under the Ottoman rule. But the fine churches, for centuries past used as mosques, still stand and will soon once more be the scene of Christian worship.

The most ancient of all these churches is that dedicated to St. George. It is supposed to occupy the site of an ancient classic temple. Here was the marble staircase forming a platform from which St. Paul is said to have preached. Tourists going to see and admire did their utmost to get possession of it, whole or in portions, to cart away to their own land—probably America! Its preservation is due to Hamid Bey, the Turkish governor.

The Church of St. Sophia, actually serving as a hospital for the cholera-stricken, dates from the seventh century. It is noted for its wonderful mosaics which date from the eighth century. One of these represents the Ascension, another over the altar shows the Virgin with the Saviour in her arms.

The Church of St. Demetrius was destroyed by an earthquake in the seventh century, was rebuilt, destroyed by fire in the eighth century, again rebuilt. Many of the wonderful mosaics of the churches were plastered over by the conquering Turks, and only restored to daylight a few years ago. Hence their state of perfect preservation.

The population of Salonica, estimated at 160,000, is in these days very cosmopolitan. Spanish Jews form a large percentage of the inhabitants there as in other cities of the Levant.

A grand *te deum* was chanted at Athens when the King of Greece entered Salonica as its sovereign. A solemn service of thanksgiving was also held at the Greek church here in Paris. There is rejoicing and giving of thanks everywhere among Christian peoples of the East. King Frederic of Bulgaria entered the little town of Mustapha-Pasha in solemn state preceded by a grand religious procession, choristers singing, the cross borne on before, the clergy following in their vestments. In remembrance of the ancient custom of entering conquered territory trampling under foot the weapons of the vanquished, King Frederic stood two minutes on a Turkish gun as he alighted from the train which had brought him to the surrendered town.

Great sums of money are being subscribed for the wounded, both Christians and Turks. The wife of the Turkish ambassador here in Paris is receiving subscriptions which it is declared are to be apportioned without distinction of race or religion.

I referred in a former letter to the Atlas of Mission work

in preparation. Another very important step forward in the cause of missions was taken at the Congress of Aix le Chapelle three months ago of which I had not space at the time to give any account. I quote now the words of a notable member of the congress.

After declaring the urgency of knowledge, method, order in missionary undertakings, he said:

"What could be more natural than to have a 'science of missions'? Is there not the science of diplomacy, of commerce, of war? Why not a science of evangelization? The science of missionary work is simply that—its object what Warneck calls the work of Christianizing—its aim to study the thousand problems which such work presents whether in the mother country or in the land whither the missionary goes to labor. . . . A study embracing both the practical and theoretical aspects of this all-important subject." The "scientists" would undertake at first "to reunite, classify, and arrange the enormous mass of materials and facts bearing on missions; would concern themselves with the recruitment, vocation, technical formation of future apostles in the apostolic schools, colonial seminaries, houses of study, etc., with facts relating to the life of missionaries beyond the sea, with the work done in distant lands, the success obtained, the difficulties faced or overcome. In time they would make available to mission students, records preserved among the rich treasure left by the long experience of the 'apostolate' in the middle ages, in the sixteenth century, and in more modern times. Armed with such documents, these mission scientists would then lay down principles and rules for the scientific organization of the apostolate abroad as well as in the mother country. . . ."

This would be a new science, its promoters would need rather to learn from missionaries already at work and who have worked hard in the past, than to teach or counsel them.

Anxious to do his utmost in matters temporal as well as spiritual for the people of Rome, the Pope has given every possible help and encouragement to the good work of reclaiming one of the lowest quarters of the city. Good women, nuns

Reclaiming Roman Slums

chiefly, have been busy among the poor families, and the numerous children of the gutter who swarm there, earnestly endeavoring to make the conditions of their life healthier, cleaner. The nuns have themselves planted Eucalyptus trees throughout the district in order to stay the ravages of malaria. And in the very heart of these slums the first stone of a new church has lately been laid, dedicated to Saint Croix, because its site is that of a victory gained in early times by the Emperor Constantine, who bore the Christian banner of the cross. The district has been organized as a regular parish, and by zealous parochial work and the setting up of parochial institutions, the people inhabiting it will, it is hoped, become healthy, respectable, and religious citizens.

The insufficiency of candidates for ordination called forth a striking address from one of the members of a Roman Catholic congress held at Bourges a few weeks ago. It is now being reproduced in the French ecclesiastical reviews. It is a moving appeal to the women of France urging the duty of mothers calling themselves faithful Catholics not to remain satisfied by carrying out the ordinary exercises of their religion, but to endeavor to give a priest to the Church. He pleads that even before the birth of her child a truly faithful Catholic mother should, by her mentality, influence her offspring to give himself, if a boy, to the priesthood, that during his early years she should hold up before him that sacred calling as the brightest on earth; that failing to do this, she should at least refrain from disparaging the sacerdotal career by dwelling on the worldly disadvantages by which, in these later days especially, it is hedged about rather than on its holy privileges. He begs the mothers of France not to bring up their sons to believe money or worldly success "the one thing needful." Wise words—will they be heeded?

Appeal for More Priests

I. S. WOLFF.

OUR EXPERIENCE yields fuel for our faith. We have been near death many a time; we have never fallen into it. Our eyes have been wet many a time; God has dried them. Our feet have been ready to fall many a time, and if at the moment when we were tottering on the edge of the precipice, we have cried to Him and said, "My feet have well-nigh slipped," a strong hand has been held out to us. "The Lord upholdeth them that are in the act of falling," as the old psalm, rightly rendered, has it, and if we have pushed aside His hand, and gone down, then the next clause of the same verse applies, for He "raiseth up those that have fallen," and are lying prostrate.—*Alexander Maclaren.*

CANTERBURY CONVOCATION IN SESSION

Marriage Commission Report and Prayer Book Revision
Chiefly DiscussedLOWER HOUSE REFUSES TO ADMIT REVISION OF
CONDITIONS FOR RECEIVING HOLY
COMMUNION

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

CONVOCATION of the Province of Canterbury assembled on Tuesday, Wednesday, and Thursday last at the Church House, Westminster, having been summoned by the president, the Archbishop, for the special purpose of considering further the present scheme of Prayer Book revision. In the Upper House, the Bishop of Exeter first moved a resolution providing for the establishment of a Central Advisory Council of Training for the Ministry, the functions of which would be to watch the supply of candidates for holy orders and its sources; to consider the best methods of training and testing candidates; to draw up, and from time to time to revise, a list of theological colleges, the recognition of which by Bishops the council advised; to provide for the inspection of existing theological colleges, and to advise as to the formation and supply of new ones; and generally to promote unity of action between all those concerned in the training of candidates for the apostolic ministry, and to collect information and make suggestions for the guidance of the Bishops. The resolution further provided that the council should be constituted as follows: Six Bishops (Exeter, Ely, Gloucester, Lichfield, Oxford, St. Davids) of the Province of Canterbury, and two (Durham and Carlisle) of the Province of York; one representative each for the theological faculties of the Universities of Oxford, Cambridge, and Durham, and of King's College, London, and St. David's College, Lampeter; seven representatives, elected by the principals, of recognized theological colleges; seven members elected by the Lower Houses of the Convocations of Canterbury (four) and York (three); seven members elected in like proportion by the two Houses of Laymen; and not more than seven members co-opted by the council. The proposed Council, it was pointed out, could not deprive individual Bishops of their responsibility in selecting candidates. The motion was adopted *nem. con.*, and sent to the Lower House for its concurrence.

At the opening of the second day's session the president referred at some considerable length to the two reports of the Divorce Commission. The Archbishop's speech was obviously meant as an *apologia* on behalf of the three minority commissioners who felt that they must serve on the commission simply as citizens rather than as Churchmen. But I do not see how such a defense can appeal to many sound Churchmen with convincing force.

The Archbishop thought that the publication of the reports, which affected deeply the social and domestic life of the people of this country, was an event which they could not pass over. The great division of opinion between the two reports was reducible to one single large and substantial question—Should there or should there not be an extension of the grounds upon which divorce was granted in England? It was a mistake to regard the minority report as voicing on behalf of the Church what the Church specially wanted in this matter for its own members. The commissioners who signed the minority report spoke as citizens and not as Churchmen. He did not think anyone who had studied the Blue Book as a whole would be able to deny that the minority report was characterized by lucidity and coherence, and had carried weight in absolutely unbiased quarters in a degree which he thought was exceedingly notable. Both the majority and the minority commissioners realized to the full that, if anything at all like the proposed plan of extension of the grounds of divorce was carried into effect, then the Church would have to be protected, because its principles would be definitely traversed. It was recognized by those who recommended them that these changes, if made, would be contrary to Church tradition, Church life, and Church principles. The Archbishop added that he had purposely avoided going in detail into the recommendations of the two reports. He was anxious that people should realize that if the three commissioners who signed the minority report had been speaking simply as Churchmen, or had been dealing with the needs of Church people, their report would have been worded differently altogether. The time might come when they would have to express themselves on the subject definitely and distinctly from the Church standpoint. He hoped both reports would be carefully read and studied. He further commended the minority report by welcoming its publication.

The Bishop of London also expressed his gratitude for the publi-

cation of the minority report. The *Times*, he said, had immediately taken its stand on what he believed to be the right side. He did not think there was any popular movement behind the majority report. The Bishop of Winchester, in his remarks, thought this was a matter in which they ought to have dissenters ranged alongside Churchmen, and he hoped our people would not allow the argument of hard cases to bear upon their attitude in regard to this question.

The Archbishop made a statement the last day of the session on the progress which had been made in the work of the committees respecting Prayer Book revision. In reply to those critics who thought there had been a strange and incomprehensible delay in returning an answer to the Royal Letters of Business, the Archbishop pointed out that in dealing with an "ancient body of literature" the most careful handling was required lest they should harm that great possession either historically, liturgically, or practically. Communi-

cations reached him constantly, showing how great was the anxiety, and what hopes were entertained by others across the seas who were watching closely what they were doing. The subject had to be considered by six different bodies, and it would also have to come before the Representative Church Council. The clerical bodies were reaching the conclusion of their discussions, and he hoped they would very speedily be able to arrive at the correlation and comparison of the whole of the proposals that had been made. The Archbishop felt certain it would be found that they had acted rightly in doing the work thoroughly rather than hastily. The Bishop of St. Albans pointed out that the Church in the United States, whose difficulties were smaller than those of the Church in these two provinces, had taken twelve years to revise its Prayer Book.

The Upper House sat in committee the greater part of the session. The Archbishop has added to the committee of liturgical experts which was appointed last February, Canon Dalton, Prebendary Jackson, the Rev. Percy Dearmer, and the Rev. Claude Jenkins (librarian of the Primate's palace at Lambeth).

In the Lower House, the session was mainly devoted to a further consideration of the proposals of the revision committee. And it is extremely gratifying to record that nearly all of those conceived in the Latitudinarian interest were rejected by large majorities.

Conservative Action of Lower House
The House seemed indeed to be in a more conservative and right frame of mind toward the Prayer Book than in previous sessions since the proposed revision was first taken in hand. The DEAN OF WESTMINSTER (the Right Rev. Dr. Ryle) moved, on behalf of the committee, the omission from the closing exhortation in the office for Public Baptism of Infants of the words "in the vulgar tongue," and the substitution of the words "our Christian calling" for "our profession." The DEAN OF CANTERBURY did not like this smoothing down of everything to suit "modern sensations." Dr. A. W. ROBINSON (London) moved to substitute the words "in the mother tongue," but the amendment was lost. The committee's proposal was finally rejected by 49 votes to 44. The House also stood by the old familiar phrase "our profession," by a majority of eleven votes. Among other bad proposals of the committee was one to omit the words "and in the wrath of God" after the words "who being born in sin," which was not accepted.

Passing to the Confirmation Office, the proposal that instead of the Preface there might be an address from the Bishop was negatived. In the proposed alternation of the important rubric at the end of the Office, the committee was bent on having the Church in the future admit Presbyterians and other Protestant sectaries to God's holy altar through some other door than the Catholic and Apostolic one of Confirmation. The rubric stands, as we know, as follows:

"And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

The committee proposed the addition of the following words: "except he have (on the ground of some special reason approved by the Ordinary) received from the minister of the parish permission to communicate." Then ensued a notable and specially interesting debate. The DEAN OF WESTMINSTER, in asking the House to accept this proposal, thought there were occasions when Presbyterians and others outside of the communion of the Church should be allowed to "join with friends and relatives" when making their Communion. The committee, he admitted, was not at all unanimous in this recommendation. CANON PINNEFATHER (one of the two Proctors for the clergy of the diocese of London) said that, with much experience of the kind of case contemplated, he must strongly protest against the proposed alteration of the rubric. Such an addition would strike at the whole of their teaching about confirmation, which they did not regard as a mere preparation for Holy Communion, but as in itself a very distinct means of grace. He had known business men to be more or less regular communicants without being previously confirmed, and they had told him they had made a mistake; that they had come to believe there really was a gift in confirmation they had not received, and so they came forward for that sacrament. The DEAN OF LINCOLN (Dr. Fry) also believed the alteration would weaken their appeal to persons to come forward for confirmation. The DEAN OF ST. PAUL'S (Dr. Inge), though not condemning the

proposal altogether, thought this was not a very happy occasion on which to bring it forward. Several members, including the DEAN OF CHRIST CHURCH, Oxford (Dr. Strong), spoke in favor of the proposal. The ARCHDEACON OF BUCKINGHAM was of the opinion that movements of this kind did more harm than good to the cause of unity. The DEAN OF WELLS (Dr. Armitage-Robinson, late Dean of Westminster) moved the following as an amendment, seconded by the DEAN OF NORWICH (Dr. Beeching, late Canon of Westminster):

"That it is desirable that some provision should be made for occasional admission in exceptional cases to Holy Communion without Confirmation."

The BISHOP SUFFRAGAN OF THETFORD remarked that Scottish Bishops had said to him that such actions in the case of Presbyterians might "put back the clock" so far as the work of the Church in Scotland was concerned. The Rev. E. G. WOOD (Cambridge) said they had seldom a more serious proposal brought before them. To adopt it would be to diminish the general estimation of the necessity of confirmation to perfecting the position of the individual Christian as a member of the mystical Body of Christ. The DEAN OF CANTERBURY (Dr. Wace), despite his position as leader of the Evangelicals, felt that if there were objections to the proposal of the committee, there were still stronger objections to the amendment. The committee dealt with exceptions, but the Dean of Wells wanted a general rule. The amendment was lost by a large majority. The original motion was also negatived by 70 votes against 171.

In dealing with the Communion Office in the Ash Wednesday service, the committee proposed optional use of the exhortation, which was rejected. For the reference in the communion to the desirability of restoring the godly discipline of the Primitive Church in subjecting notorious sinners to public penance at the beginning of Lent the committee proposed the following: "wherefore, lest by disuse of the said discipline, God's judgment upon sin be lightly regarded, it is thought good," etc. This proposal was adopted.

In the Ordering of Deacons, the third question now stands as follows: "Do you unfeignedly believe all the canonical scriptures of the Old and New Testament?" The committee's proposed alteration was worded thus: "Do you unfeignedly believe the canonical scriptures of the Old and New Testament contain all things necessary to eternal salvation through faith in Jesus Christ?" *Answer.*—"I do so believe." In moving the alteration, the DEAN OF WESTMINSTER said that the committee simply desired to remove what was a difficulty and ambiguity to many of those who offered themselves for the ministry of the Church. The DEAN OF CANTERBURY immediately combated the proposal with his characteristic vigor in controversial discussion. He said that the matter went to the very root of the position of the Church in witnessing to Holy Writ. If the House passed the resolution they would be doing the most un-Catholic thing any part of the Church of Christ could possibly do. The DEAN OF CHRIST CHURCH supported the resolution, and CANON NEWBOLT (St. Paul's) opposed it. CANON DRUMMOND, (Oxford) moved the previous question. This was seconded by the Dean of Lincoln and carried by 40 votes to 30.

The House concurred in the resolution passed by the Upper House with reference to a Central Advisory Council of Training for Holy Orders.

A letter was received from the Prolocutor, who was only able to attend at the opening session, informing the House that, acting upon medical advice, he intended to resign the prolocutorship. The Dean of Windsor, Dr. Eliot, was elected Prolocutor in 1904.

On Friday last the senate of Cambridge University decided by a majority of 109, in a house of 761, to remove the restrictions on degrees in Divinity limiting them to clerks in holy orders in the English Church. J. G. HALL.

EVERY IMPULSE of beauty, of heroism, and every craving for purer beauty, fairer perfection, nobler type and style of being than that which closes like a prison-house around us, in the dim, daily walk of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer, yet to be attained.—*Harriet Beecher Stowe.*

IMPROVEMENTS AT NEW YORK SUBURBAN CHURCH

Memorial Altar and Reredos Erected at Mount Vernon

ARRANGEMENTS FOR GENERAL CONVENTION WELL UNDER WAY

Dean Robbins Again in Residence at General Theological Seminary

OTHER RECENT OCCURRENCES IN NEW YORK

Branch Office of The Living Church }
416 Lafayette St.
New York, December 10, 1912 }

ON All Saints' Day there was unveiled in the Church of the Ascension, Mount Vernon, a handsome white Italian marble altar, erected to the memory of Horace Granfield. This altar, with its reredos make the complete outfit for the church, and together with the high altar, are all that any church could wish for. The work was designed and executed by the Gorham Co. This consecration took place on All Saints' Day, being the last ceremony performed by the retiring rector, the Rev. Robert P. Kreitler, now rector of St. Luke's Church, Scranton, Pa.

Prior to his departure, the parish gave Mr. and Mrs. Kreitler a reception, to which were invited all the parishioners, and it was a great success. The rector and his wife were presented with several dozen pieces of handsome sterling silverware and an oriental rug. There was also a farewell dinner given by the men's club, at which the Bishop of the diocese gave a short address and Godspeed. The mayor of the city, the Methodist minister, and the superintendent of the Board of Education all lent their praise to Mr. Kreitler's work and expressed regret that he was to depart for other work.

Prepare for General Convention

Within the next fortnight there will be important meetings of the ten auxiliary committees to the General Convention of 1913. At each of these meetings preliminary reports will be adopted, and later, on January 7th, these will be presented at the meeting of the General Executive Committee meeting in the Hotel Manhattan. The reception rooms on the first floor of this hotel have been reserved for reunion and social gatherings every evening during the General Convention.

A circular letter has been sent out by the Finance Committee in which the statement is made that "some 700 or more representatives will be with us for about three weeks." Further, it is stated that "the estimated cost of carrying the whole plan of preparation and entertainment into effect is \$56,500, including \$6,500 for the expenses of the National Convention of the Brotherhood of St. Andrew."

The officers of the General Executive Committee and the chairmen of the special committees are as follows:

Rt. Rev. David H. Greer, D.D., president, *ex-officio*; Robert Fulton Cutting, chairman; August Belmont, treasurer; the Rev. George F. Nelson, D.D., general secretary.

Special Committees and chairmen: Services, Meetings, and Pulpit Supplies, Very Rev. William M. Grosvenor, D.D.; Music, Miles Farrow; Finance, Stephen Baker; Hall Arrangements and Sessions, Rt. Rev. Frederick Courtney, D.D.; Luncheons, Rev. Canon George W. Douglas, D.D.; Hospitality (Private), Rev. Ernest M. Stires, D.D.; Reception and Entertainment (Hotels, Boarding Houses, R. R. Stations, etc.), William S. Hawk; Railroad Transportation, William H. Truesdale; City Transportation and Baggage, William C. Fargo; Press and Publication, Hon. J. Van Vechten Olcott.

The new catalogue of the General Theological Seminary is published. There are more undergraduates than last year. There are fifteen members of the faculty and officers of instruction; fellows, 6; graduate students, 8; special students, 8; seniors, 43; middlers, 36; juniors, 31; total, 132. In addition to these, 76 clergymen are studying for the B.D. degree. Forty-eight dioceses are represented in the student body, and 34 colleges and universities are represented by their alumni, the largest groups being, Columbia, 13; Yale, 5;



ALTAR AND REREDOS,
Church of the Ascension, Mount Vernon, N. Y.

St. Stephen's, 9; Harvard, Trinity, and the University of North Carolina, 4 each.

Dean Robbins has recovered partially. He is now in residence and attending to some departments of official business. Dr. Denslow still acts as Sub-Dean and continues to care for matters of detail. The Dean celebrated the Holy Communion on Advent Sunday in the chapel, and later in the week presided at a regular meeting of the faculty. His many friends will be glad to know of the good news.

The executive committee of the Associate Alumni has appointed a sub-committee of five: The Rev. Gilbert M. Foxwell (chairman), the Rev. George Herbert Dennison, the Rev. C. Malcolm Douglas, the Rev. Philip C. Pearson, and the Rev. John Keller, to arrange for a midwinter reunion of the alumni on Tuesday evening, January 21, 1913. At a subsequent meeting the details will be announced. Every endeavor will be made to make this a notable gathering, and to secure speakers of recognized ability.

The Gallaudet Memorial Guild House was dedicated on Sunday afternoon, December 8th. The service was conducted by Bishop Greer.

The Gallaudet Memorial

This edifice is in memory of the late Rev. Thomas Gallaudet, D.D., first rector of St. Ann's Church for Deaf-Mutes. The house is for the deaf-mutes and will furnish a centre for social and industrial purposes which has long been needed. The unique service at the dedication was interpreted in the sign language for the deaf-mutes present.

Dr. van Allen's Lectures

There has been arranged for the present week, beginning on Sunday night, a course of six lectures at Trinity chapel by the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston, on the general subject, "Rome and the Holy Catholic Church." His titles in detail are as follows: "Catholicism and Romanism"; "The Petrine Claims"; "Rome and Unity"; "The Development of the Roman Papacy"; "Roman Errors in Doctrine and Discipline"; and "The Reunion of Christendom."

Bishop Willis in the City

Bishop Willis, formerly of Honolulu and now of Tonga and the Friendly Islands, arrived in New York last week from England on his way back to his island home, to reach which he will cross the continent.

"I have just come from England," he said in an interview for one of the daily papers, "from the first vacation I have taken in fifteen years. In a sense I am glad to go back, for, sincerely, I feel safer there than in London or any other great city.

"While the Friendly Islands group was once peopled by cannibals, scattered tribes of them being found there still, we who make the place our home are in the main in no fear of either natural savages or those who are the result of civilization. In Tonga nearly every one is Christian and nearly every one is honest. We keep no locks on our doors, we require no safes or strong boxes, and we are never called upon to deal with malignant disease. I shall be glad to return to the peace I shall find in Tonga. I was a month in London and I may remain a week in New York, which, if I am not wrong, I shall find quite sufficient."

By adding to the schedule of daily services at the Cathedral of St. John the Divine, provision has been made for daily intercessions at noon for missions at home and throughout the world. The new order began on Monday, December 2nd, at the very beginning of the Advent season, when Dean Grosvenor was the officiant.

Daily Prayers for Missions

The Rev. William Thomas Walsh, once a Roman Catholic priest, was formally received into the Sacred Ministry of the Church by Bishop Greer in the chapel at the Diocesan House on November 18th, in the presence of Canon Nelson and the Rev. Dr. William

Roman Priest is Received

Walter Smith. Mr. Walsh received his canonical testimonials from St. Mark's Church on Second Avenue at Tenth street, and is now a member of the clergy staff of that parish.

The Advent meeting of the New York branch of the Woman's

(Continued on page 231.)

DEATH OF REV. JOSHUA KIMBER

THE Rev. Joshua Kimber, widely known throughout the Church for his forty-five years of service in the headquarters of the Domestic and Foreign Missionary Society, died suddenly on Wednesday, December 4th, at his home, No. 26 Gramercy Park, in the seventy-seventh year of his age. He suffered a stroke of paralysis in the morning and died in the evening of the same day. Readers of THE LIVING CHURCH will recall the delightful series of "Reminiscences" written by Mr. Kimber, which came to an end a fortnight ago.

Funeral services were held in Calvary church, adjoining the Missions House, New York, on Friday morning, December 6th. The large church was filled with clergy and prominent laymen, together with officers and working staff of the Missionary Society, and a large delegation of the Grand Army of the Republic. The opening sentences were read by the Rev. Theodore Sedgwick, rector of the parish; Bishop Burgess read the lesson; Bishop Greer said the Creed and prayers. Other Bishops present were Bishop Lloyd, Bishop Lines, Bishop Horner, Bishop Courtney, and Bishop Thomas.

Joshua Kimber was a birth-right member of the Society of Friends, his parents being prominent members of that religious society. He was born at Flushing, L. I., on December 31, 1835. His primary education he received in a department for young boys in his father's school for girls, which had a history of nearly half a century, some of whose pupils were the grandchildren of his first scholars. Mr. Kimber afterwards attended successively the Flushing Institute under the preceptorship of Ezra Fairchild, a well-known educator of his day; the Boys' Boarding School of Samuel J. Gummere of Burlington, N. J.; and the West-town Boarding School, a well-known and highly esteemed high school of the Society of Friends near Westchester, Pa., where Bishop Morris was also educated.

After a year upon a farm he entered business life with Thomas & Maxwell, then wholesale and retail druggists, the style of which firm was afterward changed to James T. Maxwell, and still later to James S. Aspinwall. With this house he was connected for nine years in all; his continuous service being interrupted by two years, which he spent in the drug business in his native town.

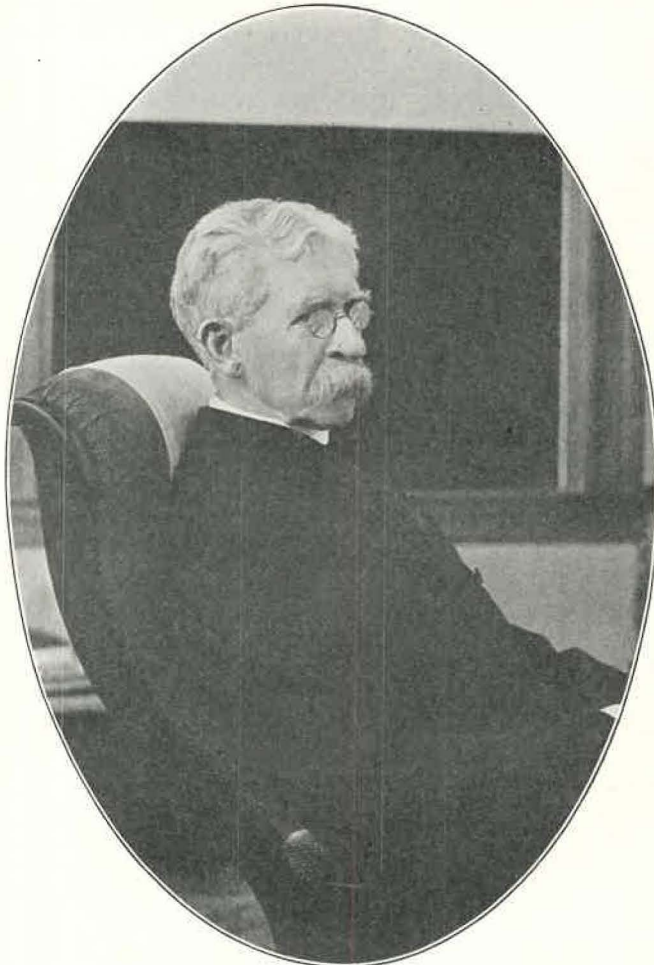
On the Third Sunday in Lent, 1862, having become convinced of the Apostolic claims of

the Church, he was baptized in St. George's Church, Flushing, by the Rev. John Carpenter Smith, D.D., who later on in the same church presented him for Confirmation and deacon's orders, and married him.

From September 1862 to September 1865, Mr. Kimber was connected with the medical department of the army and served with his regiment, the 165th New York Volunteers, Second Duryea Zouaves, in Louisiana, Virginia, Georgia, and South Carolina. Early in 1866 he was admitted by Bishop Potter as a candidate for holy orders.

In May 1867, Mr. Aspinwall, his former employer, then treasurer of the Foreign Committee of the Domestic and Foreign Missionary Society, nominated him as assistant local secretary of that committee to take charge of the business of the office in the absence of the Rev. Dr. Denison, who was ill. He was made deacon by Bishop Littlejohn on February 19, 1869—it being the first ordination in the diocese of Long Island—and was advanced to the priesthood by the same Bishop in St. George's church, Brooklyn, on December 21, 1873. During his diaconate, in addition to his work in the Missionary Society, he was an assistant minister of St. George's Church, Flushing, rendering services for thirteen months in St. Paul's chapel, College Point, and for the whole term in charge of a mission service and Sunday school at the town farm of Flushing.

In February 1874 he moved to Richmond Hill, now in the



REV. JOSHUA KIMBER

Borough of Queens, and in the Easter week following organized and became rector of the Church of the Resurrection, Richmond Hill. The church building was erected almost immediately and the first service in it was that of its consecration. On All Saints' Day, 1876, his rectorship was terminated because his duties as secretary of the Board of Missions would not permit of its continuance. From March 1873 to November 1876, Mr. Kimber filled the very important position of assistant treasurer of the Foreign Committee, when he was elected its secretary. He served in this capacity until 1885, when the Foreign and Domestic Committees were reorganized into the Board of Managers and he was elected associate secretary, which position he has filled from that date to the present time. Throughout these thirty-seven years of uninterrupted service in this Society, his duties and responsibilities, though varying in character, were discharged with conscientious fidelity, and with great satisfaction and credit to the Board until he retired on May 27, 1912. Mr. Kimber possessed special gifts that made him eminently useful to the Society and contributed largely in facilitating the business of the Board. His carefulness, close inspection of details, discipline of memory, and accuracy, were the conspicuous traits that characterized all his transactions—qualities and accomplishments that have made his stewardship of the trust confided to him both useful and honorable, and have won for him in this his day of victory the high tribute of a true and faithful man.

On May 3, 1870, Mr. Kimber married Miss Mary Gove Peck of Flushing, Long Island; their only child being the Rev. Robert B. Kimber, at present rector of St. Andrew's Church, Richmond, Staten Island.

IMPROVEMENTS AT NEW YORK SUBURBAN CHURCH

(Continued from page 230.)

Auxiliary was held in the Cathedral of St. John the Divine on Thursday, December 5th. Bishop Aves of Mexico celebrated the Holy Communion and the Rev. I. Goddard, rector of St. Paul's Church, Poughkeepsie, N. Y., preached the sermon. About seven hundred delegates were present. Luncheon was served in Synod Hall, where a business session was also held in the afternoon. Very gratifying reports were read and Bishop Greer made an address.

At the Church of the Holy Communion there is, during Advent, a series of fifteen minute services beginning at 12:30, with short meditations. At the same church a series of organ recitals, accompanied either by the choir or by soloists, has been arranged at dates throughout the winter and early spring in which the music selected is of a high order. One of these at 4:30 on Tuesday, December 4th, is devoted to Christmas music with old carols and including some of the work of Grieg and Gounod among others.

It is reported that the Rev. Frederick Edwards, who (as told in the last issue of *THE LIVING CHURCH*) resigned as rector of St. James' Church, Milwaukee, will be the preacher at the special Sunday evening services in Grace church. He will begin his duties about January 1st. A distinguished layman, after hearing Mr. Edwards a number of times, has written of him in these words: "As a preacher he has few equals in the American Church."

On the evening of Monday, December 2nd, Bishop Greer gave a dinner in honor of the Rt. Rev. Dr. Boyd-Carpenter. There were thirty-two representative clergymen and laymen present.

A BLESSING THAT COSTS

To BLESS others in the richest way is about as costly a thing as we can do. It is not merely to wish them well, or to help them. Rather it is to give up our life for them. The Anglo-Saxon origin of the word "bless" is *blēdsian*, *bloedsian*, meaning originally, to "redeem with blood." The blood is the life; and this root meaning of bless seems to suggest the outpoured life, possibly in a primitive blood-covenant rite of fellowship with the one who is to be blessed. Certain it is that there is no way for us as Christ's own to give our fellows the richest blessing save by the freely sacrificed life. If we would "bless them that persecute" us, we can do so only as self has died, that Christ's own love, flooding our being, may pour about them through us. And to bless those who are dearest and closest to us, self again must die, that Christ may do it all. The cross of our self-death must be reddened with our blood if we would be a blessing; then God's greatest blessing, Christ Jesus, given us by the death of Christ and through His blood, can have access to another's needy life through our joyous and complete sacrifice. How good it is that we may share in Christ's very death as we share in His work of blessing the world.—*Sunday School Times*.

IF ASKED what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which in a well-known hymn is called "The Old, Old Story," told in an old, old book, which is the greatest and best gift ever given to mankind.—*William E. Gladstone*.

TWO LARGE MOVEMENTS IN PHILADELPHIA

Better Preservation of Independence Hall and National Housing Conference

LAST WEEK'S ACTIVITIES IN THE CHURCH

The Living Church News Bureau }
Philadelphia, December 10, 1912 }

TWO events of the week, although not directly connected with the Church, have attracted the interest and coöperation of our Church people. One, the movement for the better preservation and administration of Independence Hall, is of more than local importance. The plan, to invite representation from all the thirteen original states of the Union upon the board of trustees, found expression in a meeting at which Dr. S. Weir Mitchell was one of the speakers, urging immediate steps for the beautifying of Independence Square, the pointing of some of the brick-work, and other attention which the venerable birthplace of the nation requires.

The other movement, looking not toward the past but toward the future, was the National Housing Conference, which brought to Philadelphia during the four days from the 3rd to the 7th, a multitude of well-known workers in the interest of better housing and kindred matters. So important was this national meeting felt to be that the Social Service Commission of the diocese sent to all the clergy a special notice, calling their attention to it and bespeaking their interest and support.

Many reports come in of activities undertaken by missionary organizations in the diocese, which seem to be very much alive this winter. The Men's Auxiliary is pressing vigorously the matter of raising the apportionment; indeed it is hard to see how men of such wide and onerous duties as those who compose the committee can possibly spare as much time as they do to the work. Truly, the days have gone by when a "stated offering" taken once a year, and a missionary box packed in Lent by a few earnest women, were looked upon as constituting a fair record of missionary enthusiasm in an average parish! Missionary exhibitions have been held in the parish houses of St. Martin's and Holy Trinity, an illustrated lecture on Japan, in preparation for the season's Mission Study classes, was given December 4th at the parish house of St. Jude and the Nativity by Miss Margaret J. Hobart of New York, and the evening before that, the Junior Auxiliary of St. Luke's Church gave at St. Matthew's parish house the missionary play, "The Cross Goes Westward," for the benefit of St. Matthew's Juniors, thus happily illustrating the possibilities of inter-parochial effort in the general cause.

Representatives of a number of the city parishes met on Tuesday evening, the 3rd, at the clergy house of St. Clement's Church, and organized a general society of acolytes, to be known as St. Vincent's Guild, of which the parochial guilds participating are now to be chapters. A constitution was adopted, officers were elected, and plans for joint services and meetings were discussed. The Rev. Charles S. Hutchinson of St. Clement's is the chaplain of the new organization and Mr. Francis B. Wallace of Calvary is the warden.

The Sunday School Institute of West Philadelphia had its second meeting on Thursday evening, the 5th, at St. Philip's Church (the Rev. Clarence Wyatt Bispham, rector), and listened to helpful addresses by the Rev. S. U. Mitman, Ph.D., Secretary of the Third Sunday School Department, and the Rev. William H. Burk. Dr. Mitman and Mr. Burk both dwelt upon the plans of the General Board of Religious Education, and especially the standard course of study and the Teacher Training course. This latter is to be put into effect by the Institute at once. On Tuesday, December 10th, it is hoped that a class will be organized to take up the first year of recommended studies. The class will meet at St. Philip's parish house, and among the instructors are Professors Foley and Heffern of the Divinity School, the Rev. William J. Cox of St. Andrew's, West Philadelphia, and two of the teachers from St. Andrew's school, which is generally known as one of the most efficient in the city.

This movement for Convocational institutes, originated by the Convocation of West Philadelphia, has been taken up by the Sunday School Association of the diocese, and the executive board of the association has referred to a committee of which Mr. Franklin Spencer Edmonds is chairman, the work of extending it into the other convocations, some of which are already much interested.

The annual dinner of the Church of the Holy Apostles is always a great event, but the presence of the new rector, the Rev. William T. Capers, made this year's gathering especially notable. Four hundred men sat down in the Cooper Battalion Hall on the evening of the 5th, and the dinner was thoroughly enjoyed. The vicars of the parishes welcomed the rector in brief addresses and he made a fitting response. Former Governor Pennypacker was the chief speaker of the evening, and made an interesting address on

Notable Church Dinner

Colonial Church History. Mayor Blankenburg and Mr. Roland S. Morris were expected to speak but were unable to come and their places were filled by the Rev. J. B. Harding of St. Mark's, Frankford, and Col. Colesberry of the vestry of the parish. Bishop Rhinelander came in late in the evening, after another appointment, and spoke briefly to the men.

Many of the churches are announcing special music for Advent. Among the compositions sung on the Second Sunday in Advent were

Special Music for Advent

Bach's "Sleepers, Wake!" at St. James' church, Maunder's "Penitence, Pardon, and Peace" at St. Andrew's and the Church of the Transfiguration; and Maunder's "Song of Thanksgiving" was sung on Tuesday evening, the 10th, at Grace church by an augmented choir of sixty voices. At the Church of St. Luke and the Epiphany (the Rev. David M. Steele, rector), the justly celebrated musical services on Sunday afternoons draw large congregations. The Rev. Mr. Steele is gradually returning to full work. He has been assisted during the autumn by Dean Groton and the Rev. George C. Foley, D.D., of the Divinity School, and the Rev. S. D. McConnell, D.D., who have preached on Sunday mornings. On Sunday, the Rt. Rev. Frederick Courtney, D.D., rector of St. James' Church, New York, was the preacher at the Church of the Saviour, West Philadelphia.

The announcement last week in THE LIVING CHURCH, that Bishop Rhinelander was to give Advent conferences at St. Simeon's was a mistake. The Bishop is to give a series of conferences on Thursdays in Lent.

BISHOP COADJUTOR ELECTED IN SOUTHERN OHIO

THE diocese of Southern Ohio made a second effort to secure a Bishop Coadjutor at a special convention last week, when the Rev. Theodore I. Reese, rector of Trinity Church, Columbus, and president of the Standing Committee, was chosen on the first ballot.

The convention met in St. Paul's Cathedral, Cincinnati, on Wednesday, December 4th. There was a celebration of the Holy Communion, the full vested choir giving the service by Haynes in E flat. In the afternoon the special committee and the committee on finance recommended the salary of the Bishop Coadjutor to be fixed at \$4,000 a year. This was adopted. Nominations were made but by general vote, speeches being ruled out.

The first and only ballot resulted as follows:

	CLERICAL	LAY
Total number of votes cast.....	54	43
Necessary to a choice.....	28	22
The Rev. Theodore I. Reese.....	30	23
The Very Rev. Paul Matthews....	14	11
The Rev. Charles E. Byrer.....	3	4
The Rev. C. E. Mackenzie.....	2	3
The Very Rev. Frank Du Moulin..	4	2
The Rev. Thos. W. Cooke.....	1	0

The election of the Rev. Theodore I. Reese was announced and a notification committee consisting of the Very Rev. Paul Matthews and the Rev. C. E. Mackenzie escorted the Bishop Coadjutor-elect to a chair beside Bishop Vincent, who congratulated him, and the convention then rose and gave him a standing vote of assurance of loyal support. The signing of the usual credentials and the usual routine closed a very quiet and orderly convention.

The Bishop Coadjutor-elect will have charge of the Dayton and Columbus convocations. Mr. Reese was graduated at Columbia University with the degree of B.A. in 1894 and at the Cambridge Theological School with the degree of B.D. in 1897, in which latter year he was ordained deacon by Bishop Capers, acting for the Bishop of New York, and in 1898 was advanced to the priesthood by Bishop Potter. His first work was at St. Michael's church, Milton, Mass., which he founded and of which he had charge during his student years at Cambridge. After his ordination he took charge of his present parish, Trinity, Columbus, in which he has continued to the present time. In the diocese of Southern Ohio he has the honor of being at the present time President of the Standing Committee, member of the Social Service Commission, President of the Sunday School Commission, and was a deputy to the General Convention of 1910.

WHAT GOD THINKS OF SIN

THE SCRIPTURES are full of God's thought of sin. It is shown supremely in the agony and suffering He endures to save men from it. How terrible it must be in His eyes when He is willing to let His beloved Son die to save men from it. The Old Testament grasped this. God suffers everything willingly if only He may redeem Israel from her sin. Read Hosea and see what Hosea suffers to save his wife from her sin. But Hosea uses his own experience as an illustration in finite scale of God's infinite compassion. Christ weeps over the city that will not let Him save it and then goes out and dies for the sins of the world. But surely the eternal Father's heart is broken as Christ dies.—*Selected.*

CHICAGO ENTERTAINS THE "FEDERAL COUNCIL OF CHURCHES"

Notable Gathering Representative of Many Religious
Denominations

DEATH OF REV. THADDEUS A. SNIVELY

The Living Church News Bureau)
Chicago, December 10, 1912)

THE Second Quadrennial Council of the Federal Council of the Churches of Christ in America, representing thirty-two Church and denominational bodies, with 17,000,000 members, was held in Chicago, from December 4th to 10th, the headquarters of the council being at the La Salle Hotel. The Chicago "Committee of One Hundred" included the following Churchmen: Bishop Anderson, Dean Sumner, the Rev. Dr. Herman Page, Hon. Jesse Holdom, Mr. E. P. Bailey, and Mr. Frederick T. West. Bishop Anderson was on the Executive committee of this committee of One Hundred, and Judge Holdom was chairman of the Committee on Publicity. The Church was represented at the council by delegates from the Joint Commission on Christian Unity appointed by the chairman, the Bishop of West Virginia, and from the Social Service Commission, appointed by the Bishop of Massachusetts, chairman. For the former of these commissions the Bishop of Bethlehem and the Bishop of Chicago appeared; for the latter, the Rev. Louis C. Washburn, D.D., of Philadelphia, the Rev. J. Howard Melish of Brooklyn, the Rev. F. M. Crouch, secretary of the Commission, the Rev. Samuel Tyler of Cincinnati, the Rev. Holmes Whitmore of Milwaukee, Mr. John M. Glenn of New York, and Mr. Robert H. Gardiner of Boston.

The council opened with a meeting held in Fullerton Hall of the Art Institute, Wednesday evening, December 4th, at which the preliminary report of the Executive committee was read, and addresses were made. Thursday morning was devoted to other reports. Thursday afternoon the topic was "Church Unity at Home and Abroad." Thursday evening there was a mass meeting in Orchestra Hall, admission being by ticket. The theme of the evening was "Forward Movements of the Churches." Friday morning was devoted to "State and Local Coöperative Work"; Friday afternoon the theme was "Church Unity in the Development of the Field," with a special address on "Work Among Special Populations." Mr. Robert H. Gardiner presided at the Friday evening meeting, in the Chicago Auditorium, the theme being "Young People's Organizations and Christian Unity." Among the speakers was Vice-President-elect Thomas R. Marshall. Saturday morning was devoted to "The Home and Its Enemies." The reports of the committees on Family Life, on Sunday Observance, and on Temperance were presented Saturday morning. Saturday afternoon the theme was "The Common Work of Education," with reports from the committees on Literature and Education, and on Week-day Religious Instruction.

Sunday afternoon there was a mass meeting in one of the downtown theatres, at which two of the speakers were Dr. Walter Rauschenbusch, and the Hon. William Jennings Bryan. Bishop Talbot presided at the Monday morning conference on "The Kingdoms of This World, the Kingdoms of Our Lord." The reports from the commissions on "Church and Social Service" and on "International Peace and Arbitration" were read during the morning. Monday afternoon was devoted to "The Supreme Mission of the Church," with the final report of the council namely, that of the committee on Evangelism. The evening of Monday was given over to a mammoth banquet in honor of the council, the Chicago Committee of One Hundred and the Social Unions of Chicago being hosts.

There were five or six special conferences on Tuesday and Wednesday, December 3rd and 4th, before and during the opening of the council, held by representatives of theological seminaries, by the commission on Church and Social Service, the Men and Religion Conservation Congress, and a number of other similar bodies. The Chicago papers gave much space daily to reporting the various meetings and addresses, and it was a very notable week in the religious history of our city, as well as a notable one in the advancing movement for closer fellowship among many variant kinds of Christian men.

Bishop Talbot preached on Sunday morning at the Church of the Atonement, Edgewater, whose rector, the Rev. Dr. C. E. Deuel, began his ministry in Wyoming and Idaho under Bishop Talbot. The Bishop preached at St. Peter's that evening.

On Thursday, December 5th, the Rev. Thaddeus Alexander Snively passed away at St. Luke's Hospital, Chicago, after an illness

lasting for several weeks. The Burial Office was said over his body at St. Chrysostom's church on Saturday, the service being read by Bishop Anderson, the Rev. Luther Pardee, and the Rev. Dr. J. S. Stone. The Rev. N. O. Hutton of St. Chrysostom's celebrated the Holy Eucharist as a Requiem at 8 o'clock the same morning. The honorary pall-bearers appointed by the Bishop were the Rev. Messrs.

H. C. Kinney, J. H. Edwards, F. J. Hall, D.D., W. C. DeWitt, D.D., P. C. Wolcott, D.D., G. D. Wright, E. J. Randall, and J. H. Hopkins, D.D. The interment was in Graceland Cemetery, Chicago.

The deceased had not been much in Chicago during the past five years, that is, since he resigned his fourteen years' rectorship of St. Chrysostom's, but he had maintained his canonical attachment to the diocese. He had traveled in Europe and in this country during a large part of these five years, and had been in good health during their greater portion. His earlier charges, previous to coming to Chicago in 1893, were as follows: as assistant at St. Peter's, Albany, 1872 to 1875; at Emman, Geneva, Switzerland, 1876; rector of St. John's, Huntington, L. L., 1877-78; rector of Christ Church, Quincy, Mass., 1878-81; rector of St. John's, Troy, N. Y., 1881-92; in charge of St. James', Florence, Italy, for the next year, after which he came to Chicago, to what was then the mission of St. Chrysostom's, in North Clark street. Soon the congregation became a self-supporting parish, and moved to the present site, 1424 Dearborn avenue, erecting at once the church now in use. Those of the Chicago clergy who were privileged to know him personally will always remember his kindly and cheery mien, his many social gifts, his unflinching courtesy, his devotion to the work of building up St. Chrysostom's parish life. May he rest in peace! Amen!

Dean Sumner, whose operation for appendicitis took place last week at St. Luke's Hospital, was joined suddenly at the hospital by the Rev. Dr. Herman Page, rector of St. Paul's, who was hurried to the same operating table early in the first week in Advent, for appendicitis. Both priests are rapidly recovering from their operations, and are of course receiving the best of care at this great hospital.

The First Sunday in Advent is being used more and more in Chicago as a day of special message, and of special corporate Communion. Not only by the Church of the Advent (the Rev. A. T. Young, rector), but at St. James', and in other congregations as well, special efforts were made to assemble large numbers of the parishioners. At the Church of the Advent there were three Celebrations, and Bishop Toll confirmed a class at Evensong. The custom of preaching an annual parish sermon on this Sunday, or on the Sunday next before Advent, is also observed by more than one rector in the city and suburbs. The day was raw and rainy, and the general attendance was to some degree diminished in consequence.

The Rev. Charles H. Young addressed the clergy at the Round Table meeting on Monday morning, December 2nd, on the subject, "The Relation of the Clergy to the General Board of Religious Education." There were about thirty present, and the speaker gave a telling account of the scope of this large and important work of improving and of unifying the educational side of the Church's life, especially in relation to Sunday school and Bible class methods. A free discussion from the floor testified to the keen interest with which this whole subject is regarded in Chicago, where the efficient work of the three Sunday School Institutes has given such an impetus to Sunday school ideals, during recent years. The Rev. Henry C. Kinney presided at this meeting of the Round Table.

It was "Children's Day," very suitably, at the monthly meeting of the Chicago branch of the Woman's Auxiliary, on Thursday morning, December 5th, at the Church Club rooms. The programme included an address by Sister Jeanette, who described the Nursery at St. Mary's Mission House, adjoining the Cathedral; an address also by Sister Christophine, on the work of St. Mary's Home for Girls, on West Jackson Boulevard, and one by Mrs. Frederick Arnd, about Providence Day Nursery at 2052 Sullivan Court. The Auxiliary is interested in all three of these well-managed and helpful institutions of our diocese, and the addresses at this meeting gave impressive data concerning all of this noble work among Chicago's otherwise neglected children. There were ninety-eight delegates present, from forty local Auxiliary branches. The offering of the morning, \$33, was equally divided among these three institutions.

This same day, Thursday, December 5th, being the birthday of the Rev. C. W. Leffingwell, was observed by the Chicago Alumnae Association of St. Mary's School, Knoxville, by an elaborate entertainment given in the great ballroom of the La Salle Hotel, commencing at 3 P.M., for the benefit of the building fund of the Providence Day Nursery. Thousands of invitations were issued, Mrs. Robert H. Rice of Hyde Park, president of the Alumnae Association, being in charge of the whole affair. The programme was almost wholly given by members of St. Mary's Guild of the Church of the Redeemer, Hyde Park, and included a very bright and original play by Miss May Hill, a member of this guild, entitled "Dickens' Heroines as Suffragettes." A large number of members and friends of St. Mary's Alumnae Association went to the entertainment, and at a pause in the programme, a telegram was read by Mrs. R. H. Rice from the Rev. Dr. Leffingwell, thanking the Chicago Alumnae for thus commemorating his birthday, and wishing well to Providence Day Nursery. It was announced at the beginning

of this entertainment that the building fund already had reached \$6,325.09, and that the goal of \$10,000, which is the sum necessary to build the much-needed new building, is fairly in sight. The programme gave a list of over fifty of the leading Churchpeople and other residents of Chicago as patrons and patronesses. A large sum was netted for the building fund.

The annual meeting of the Chicago Diocesan Branch of the Girls' Friendly Society was lately held at St. James' church. The Holy Communion was celebrated by the Rev. Dr. Stone, who also made an address.

Annual Meeting of Chicago G. F. S. At the business session in the afternoon the following diocesan officers were re-elected: President, Mrs. Robert B. Gregory; First Vice-President, Miss Matilda D. Hutchison; Second Vice-President, Mrs. Henry G. Moore; Secretary, Miss Janet B. Irwin; Treasurer, Mrs. Frederick H. Bartholomew. The president appointed the following heads of departments: Literature, Mrs. H. G. Moore; Missions, Miss Daisy B. Crandall; Holiday House, Mrs. Rudolph Williams; Commendations, Mrs. Alexander Mac Rae. At the afternoon session there were reports from the Central Council meeting of the G. F. S., held lately in Detroit.

On the last Tuesday evening in November, the fifth annual banquet of the congregation of St. Thomas' parish, Chicago (the Rev. J. B. Massiah, rector), was held in the guild hall. Covers were laid for 250 persons, and the evening was a successful one in every way. The parish work at St. Thomas' has begun with unusual energy this fall.

TERTIUS.

CHIEF JUSTICE RYAN'S DAILY PRAYER

FROM 1874 to 1880, Edward G. Ryan was Chief Justice of the Supreme Court of Wisconsin. During those years the decisions of this court of highest resort in the state attracted the attention of jurists throughout the country, and the Supreme Court of Wisconsin attained an eminence among the very first of state courts—an eminence which it never has lost. It was during these years that the long line of Wisconsin decisions upholding the rights of the people and checking the corrupting influence of corporate wealth began.

At a time when the courts are the object of much criticism, it is of interest to read the following prayer that was found among Chief Justice Ryan's papers after his death, showing evidence of much handling and thus of much use:

"O God of all truth, knowledge, and judgment, without whom, nothing is true, or wise, or just; Look down with mercy upon Thy servants whom Thou sufferest to sit in earthly seats of judgment to administer Thy justice to Thy people. Enlighten their ignorance and inspire them with Thy judgments. Grant them grace truly and impartially to administer Thy justice and to maintain Thy truth to the glory of Thy name. And of Thy infinite mercy so direct and dispose my heart that I may this day fulfil all my duty in Thy fear and fall into no error of judgment. Give me grace to hear patiently, to consider diligently, to understand rightly, and to decide justly. Grant me due sense of humility, that I may not be misled by my wilfulness, vanity, or egotism. Of myself I humbly acknowledge my own unfitness and unworthiness in Thy sight, and without Thy gracious guidance I can do nothing right. Have mercy upon me, a poor, weak, frail sinner, groping in the dark; and give me grace so to judge others now, that I may not myself be judged when Thou comest to judge the world with Thy truth. Grant my prayer, I beseech Thee, for the love of Thy Son, our Saviour, Jesus Christ. Amen.

It is also interesting to note that Ryan's present successor as Chief Justice of Wisconsin, John B. Winslow, whose decisions retain for the state the eminence given to it in earlier years, is an active Churchman and Chancellor of the diocese of Milwaukee.

"I CAME to cast fire upon the earth"—that is our Lord's mission still. He is in the world to start conflagrations and set things in a blaze—for there is many an institution and feature of our modern social life that has got to perish in His holy flame. If we are lovers of things as they are, there are elements in Christ's teaching which we can regard as nothing less than dangerous, revolutionary, incendiary. Take His teaching about wealth for illustration. It is revolutionary teaching. We have entered into a conspiracy of silence about it, or we try to destroy its force by pretending that He did not mean what He said. But it will not be ignored, and it is in vain we seek to explain it away. Wealth, said Jesus, is a peril; and when possessed, it is only a trust—to be used for the good of men and the glory of God. When Jesus gave utterance to those statements, He cast fire upon the earth. In the long run they are going to make impossible the extremes of wicked and wasteful wealth at one end of the social scale, and woeful want at the other, which are the reproach of our civilization to-day.—*British Congregationalist*.

SPRINGFIELD DIOCESAN SYNOD OFFERS PRAYER FOR BALKAN WARRIORS

BEAUTIFUL weather marked the opening day of the thirty-fifth annual synod of the diocese of Springfield in Christ church, Springfield, December 4th.

The Holy Communion was celebrated by the Bishop at 10 A. M. and the synodal sermon was preached by the Suffragan Bishop of Chicago, Dr. Toll, who was also the guest of the synod throughout the rest of the day.

The synod organized by the election of the Rev. H. L. Hoover as secretary and Mr. J. H. Holbrook of Springfield, treasurer. There were twenty-five of the clergy in attendance and a goodly representation of the laity from the various parishes and missions. Report of the treasurer showed the receipts from all sources to be \$19,224.57, and disbursements the same. Delegates from the congregation of the State University chapel at Champaign were admitted to seats in the synod. The date of the meeting of the annual synod was changed from the first week in December to May, the day and date being left to the Bishop to appoint.

The synod adopted the following resolution of sympathy with the countries now engaged in war against the Turks:

Resolved, That this synod expresses its deep sympathy with our brethren, members of the Holy Eastern Church in the Balkan States, in the prosecution of the war for just and decent government in the provinces grievously oppressed by Moslem rule for five hundred years, and heartily endorses the appeal of representatives of the American Church for offerings to aid the sick and wounded and distressed among Christian people, and requests the Bishop to bid the synod to prayer in their behalf."

The Bishop delivered his address in the afternoon. It dealt mainly with local diocesan matters. He called attention to the fact that this was the "octave" of his episcopate.

The board of finance reported that, "For two years the board has tried to carry out the 'two dollar per capita' assessment on parishes and missions for raising the diocesan fund. The board is fully satisfied that the principle is sound and will be found the best method of raising necessary money, and will in time commend itself to the diocese, some twenty-three or four parishes and missions having during the year paid in full the assessment. As evidence is seen the increase in the amount of the second year's trial. In 1910 the assessment made was \$7,623.00 and the amount actually paid in was \$4,878.00, while in 1911 the assessment was lowered to \$7,356.00, and there was paid in \$5,000.00, a really considerable increase." The board recommended the adoption of a canon proposed making the manner of assessment permanent.

The report of the committee on endowment of the diocese showed that subscriptions to the amount of \$3,892.95 had been received during the year, including the last payment of a legacy of the late Mr. Frank Howe of Cairo. The amount of the endowment fund is now \$31,184.65, there being an addition of \$21,184.00 in seven years. Over \$29,000 of the fund is now safely invested and bringing in an income of \$1,475.

In place of the usual missionary meeting on Wednesday evening a conference of the clergy and laity was held with the Bishop at his house.

At the sessions of the synod on the second day the proposed canons providing for the board of finance and the basis of assessment upon parishes and missions, two dollars per capita on communicants, were adopted. It was decided that a meeting of the synod should be held next May, at which time the deputies to the General Convention will be elected. The report of the committee on the work of the Church at the State University at Champaign showed the work there to be progressing most satisfactorily. The congregations are increasing, and the trustees have in cash and pledges something over \$15,000 toward the erection of the chapel. The reports of the various treasurers and committees showed that the work of the Church in the diocese had advanced during the past year and was most hopeful for the future.

The following were elected members of the Standing Committee: The Rev. Messrs. Johannes Rockstroh, J. G. Wright, John Chanler White; Messrs. Charles E. Hay, Bluford Wilson, and Miles F. Gilbert. Hon. Miles F. Gilbert was elected chancellor of the diocese.

THEY who live close to Jesus are apt to have a certain childlikeness of spirit. It will probably cause them to be misunderstood by the world, and suspected by the vulgar. Fortunately it is possible to keep this simplicity of character, and yet understand the dark plots of worldly men. When the childlike spirit is safeguarded by knowledge it is a divinely beautiful thing. They have it who know the Lord. They see the truth clearly and calmly. They do not fret or grow anxious. The laws of life are very fair to them. All duties are made welcome, and the will of Christ is their supreme delight. Jesus loves these trustful hearts. They are His nearest kin. He loves them because they are like Him, because it is in His companionship that they have grown to be what they are.—*Western Christian Advocate*.

WHY MURDERS INCREASE

JUDGE MARCUS KAVANAGH delivered a scorching criticism of criminal law in Illinois in an address last week in the parish house of Grace Church, Chicago. During his arraignment he paused to tell a story—"a story with a joke in it," he said.

With names disguised it follows:

"It is the custom of speakers to enliven their talks with a story which has a joke in it. I want to tell you about Jim Kelly, who lived with his family 'back of the yards.' Sunday was a bad day for Jim. In the first place he got up so late he had to miss either early mass or his breakfast. His wife decided he would get no breakfast until he went to church.

"In the afternoon Jim went to the corner saloon to sit in a game of 'forty-five,' as was his habit. His wife didn't like his leaving her and the children on the only day he could be with them, but she reasoned that he worked hard during the week and needed some recreation of this sort. She bore her objection in silence.

"At the saloon Jim met William Nelson, one of the Nelson brothers. They were a bad lot and had been in jail two or three times. They seemed to be all right that afternoon, so Jim didn't object to Nelson taking a hand in the game. The man sat opposite Jim and Jim watched him. After they had played about twenty minutes, Jim reached over and took Nelson's 'hand' from him. He had caught him cheating. The 'hand' proved it. Nelson shot Jim through the head.

"Mrs. Kelly didn't know anything about it until the police ambulance drove up to the house with what was left of Jim. I can't picture to you the scene that followed. Let me go on and say that Nelson was arrested. He will be tried soon over in the Criminal court. He will plead the 'hip-pocket defense'—that Jim reached toward his hip pocket and he shot in self-defense. A lot of women will come into the courtroom and cry over him. Maybe his lawyer will weep a little. Then the judge will read his instructions, which will only further muddle the minds of the doubting jurors.

"Nelson will be acquitted.

"That is the joke of this story. It's a joke on you and a joke on me. It is an outrageous condition, that is getting worse. A verdict of guilty wouldn't help Jim any, but some scoundrel now walking the streets will remember what happened in the Nelson case, and he won't hesitate to shoot when the impulse seizes him.

"This is all the fault of the archaic, forgotten, trampled law. Shakespeare must have had the Illinois law in mind when he wrote:

"'You make a scarecrow of the law to fright the birds of prey, and they have made of it their perch and not their terror.'

"The criminal law in Illinois to-day is not materially different from what it was in the bard's time.

"Within ten years there have been 80,000 murders in the United States. There are 9,000 undug graves for victims of the assassin who will fall within the next twelve months. Ours is the only civilized nation where the prison population is increasing.

"And this can all be remedied by simply changing a few words in our statute. If in the rules of practice the word 'directory' was substituted for 'mandatory' there would be a magic change. There should be another revision that no case shall be reversed for a technical error that has nothing to do with the case.

"Lawyers frame the legislation of the nation. Make presidents of them if you want, but don't send them to the legislature. No lawyer ever has reformed the law. He may tinker with it—gild it a little—but he will not greatly alter the idol he worships. Send your farmers and business men to the legislature, for it is they who must make these changes."—*Chicago Tribune*.

ZEAL as a Christian virtue expresses itself in adding to the performance of duty the element of enthusiasm, the overflow of a good measure. We are rarely ever impressed by those who are simply good, who only do the plain duty that any honest person is bound to do. Our admiration rises and our hats come off for the man who throws himself into the cause that he undertakes with all the power that he possesses. The evil of the world will never be overcome, the Kingdom of Righteousness will never prevail in the world if the good people of the world go no farther than to keep the law. On the other hand, Dwight L. Moody was right when he said, "There is no power on earth that can stand before the onward march of God's people when they are in dead earnest."—*Selected*.

THE SERVIANS AND THEIR CHURCH

THE Serbs represent most nearly the unmixed Slavic race. They appear in European history about the beginning of the seventh century, making their way from their cradle home in Galicia into the Balkan peninsula where Heraclius confirmed them in the possession of land and they on their part recognized the imperial suzerainty. From the beginning they were a democratic and an independent people. Centrifugal forces were strong and their early history is marked by numerous civil conflicts.

The name of Stephen Dushan is synonymous with an era of national glory when Serbia bade fair to effect a union of the Balkans. In the fourteenth century he dreamed of a Serbo-Greek empire. His campaigns both in their successes and in their topography read like the achievements of the Balkan Confederation in the present war with the Turks. He invaded Macedonia, besieged Salonica, seized nearly the whole of Albania, and Epirus, a part of Thrace, adding Oehrida and Monastir to his territory. Note how these names and places figure in the present conflict.

On Easter Day, 1346, he was crowned at Uskub emperor of the Serbs and Greeks. He appreciated clearly the Turkish menace. The Byzantine empire was weak and unable to offer effective resistance to Ottoman attack. He sought the union of Greek, Serb, and Bulgar. How wonderful his vision has been revived to-day by the Balkan confederation!

Dushan's career was cut short by his untimely death. His plans failed of achievement because no successor was found of sufficient genius to carry them out. In 1389 the fatal battle of Kossovo reduced the Serbs to the Turkish yoke. A remnant found refuge in the mountains overlooking the Bay of Cattara, where a new Serbia came into being—Montenegro or Tsernagora. The name first occurs in history in 1435. The Turks never exercised more than nominal suzerainty over these brave mountain people, to whom Tennyson pays graceful tribute in his lines:

"Oh smallest among peoples! rough rock throne
Of freedom! warriors beating back the swarm
Of Turkish Islam for five hundred years.
Great Tsernagora!"

Montenegro is virtually a military camp. The army of Montenegro, says one writer, is Montenegro. Every man is a soldier.

For centuries Serbia suffered grievously under Turkish oppression. Under the head of Kara George and Milosch the old-time martial spirit asserted itself, and the nation gained freedom in the last century.

The Church is intimately associated with all the vicissitudes and struggles of the people. As one of their historians bears witness, "To the Serb the Church is a part of himself, identified with all that he is or that belongs to him. It is a part of his family, his community, his nation. He has no conception of them apart from it. He could not understand the existence of the Serb nation without the Orthodox Church. Religion enters intimately into his every-day life. If a friend calls and the wine jug is brought out, God's blessing is invoked by the one who offers and the one who receives the cup."

Accepting Christianity in the Byzantine form, the Serbs were at first dependent on Constantinople, but in the beginning of the thirteenth century, the autocephalous church was created. It owes its foundation to Prince Rastko, venerated as St. Sabbas or Sava. The youngest son of the ruler of Novi Bazar, a place which figures conspicuously in the present conflict, he embraced monasticism and betook himself to Mt. Athos. He returned to Serbia as Archbishop and devoted himself to the organization of the national Church traversing the kingdom on foot, establishing schools and laying a strong ecclesiastical foundation.

In 1346 the Archbishopric of Ipek was raised to the dignity of a patriarchate although it was many years before it obtained recognition from Constantinople. In 1765 the Patriarchate was suppressed by the Turks. On October 31, 1912, the victorious

Montenegrin troops entered the town of Ipek and a grand thanksgiving service was celebrated in the patriarchal Cathedral. Verily this is a day of restitution. The Serbs are coming to their own.

For sixty years Servians have been finding their way to America. Our immigration returns are so inaccurate in the racial groupings that it is impossible to untangle the maze. Serbs are grouped with Bulgarians and Slovenes with Croatians in a confused tangle. The Serbs seem to have come a few at a time, and they have scattered over a wide area. Greeks and Bulgars have tended to group together. Some Serbs have risen to places of great distinction in educational and scientific fields. There is a Serb on the faculty of New York University. Prof. Pupin of Columbia is the inventor of submarine telephony. Nikola Tesla the electrician is the son of a priest and the nephew of a Bosnian Archbishop.

There are 150,000 Serbs in America, but the scattered character of the immigration is shown by the fact that there are only nineteen congregations. Many Serbs attend the Russian churches. Some attend the Greek services. The Russian, Serb, and Bulgarian services are in the old classic Slavonic. The Church books are the same although the vernacular tongues differ.

The Serb Church in the United States is under Archimandrite Sebastian Dabovitch, who is well and favorably known to Churchmen. He has frequently taken his place in our processions on special occasions. He was present at the cornerstone laying of our San Francisco Cathedral some years ago, and he has spoken to our congregations in several instances. Born in San Francisco in 1863, of Dalmatian parentage, he was educated in Serbia and Russia, and is a devoted and efficient worker amongst his people. From Chicago he transferred his headquarters to the Pacific coast some twelve years ago. The first Serb church was erected in 1894 at Jackson, California, and was named St. Sabbas. There is a Serb congregation at a point so remote as Douglas, Alaska.

There is a long-time tradition of friendship between the Anglican and Servian Churches. More than once communications have passed between Canterbury and Belgrade, and with the coming of these people to our land the good feeling will be cemented. The Serbs are an attractive people. None who know them intimately can fail to appreciate their fine traits. They are bright, merry, hospitable. They are home-loving, and they will bring to us a rich contribution as they mingle in the stream of life in America, the great melting-pot of the nations.

T. J. L.



SERVIAN ARCHIMANDRITE AT THE
CORNERSTONE LAYING OF SAN
FRANCISCO CATHEDRAL

THE CHRISTIAN CHURCH began giving the first day it was born, and it immediately set aside men to distribute alms. Every Christian felt the call of Christ as one to give and share. Whatever else may be said of Christianity, it has always produced a Church of givers. After twenty centuries of experience, it has come to be felt by every one that giving by system is better than giving by spasms—better for both the giver and the recipient. Thus, the man who pledges himself to a certain sum for all the various charities and missions in which he is interested has safeguarded himself from the too insistent call of the world, strengthened his moral fiber, put system and stability into his character, and experienced the joy of having really dedicated something to the Lord. It is even more advantageous to the recipient. The missionary societies have been greatly hampered by the uncertainty of gifts. The Churches and individuals who give spasmodically are governed by wealth, health, emotional states at the time of offering—a dozen different things may deplete offerings. This is why the Apportionment Plan, fully exercised, puts the missionary societies onto a basis of certainty and order that relieves them of those worries and debts that have been so much a part of their past. It is needless to say that some churches which have taken up the member by member canvass have quadrupled their missionary offerings the first year.—*Selected.*

A MAN must not choose his neighbor. He must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next you at the moment. This love of our neighbor is the only door out of the dungeon of self.—*George MacDonald.*

THE CATHOLICATE OF THE EAST IN INDIA

By E. M. PHILIP

THE readers of the ancient history of the Eastern Church are more or less aware of the part which, in the early centuries of Christianity, the Catholicos of the East played in the administration of the dioceses in Persia and the East. According to the 33rd or 38th of the Apocryphal Arabic Canons of Nice, the Metropolitan of the see of Seleucia was raised to the rank of Catholicos, with supremacy over all the Bishops in the territories east of the Tigris. Mosheim says that "the Patriarch of Antioch voluntarily ceded a portion of his jurisdiction to the ancient see of Seleucia." But the fact is that the Christians of the Sassanian Empire (Persia) could not continue to maintain loyalty to the see of Antioch, situated in the Roman Empire, consistently with loyalty to their Sassanian Emperors. The latter supported the claims of the Christians under them to organize themselves into an ecclesiastically self-governing community. Circumstances made it unavoidable for the Patriarchs of Antioch to recognize the practical independence of the Christian community beyond the borders of the Roman Empire.

In A. D. 498, Seleucia adopted Nestorianism, and after the introduction of Jacobitism in Persia, both Nestorians and Jacobites contended for the Catholicate. For centuries, two lines of Bishops, both claiming the title of Catholicos, ruled their respective communions in the East, one Nestorian and the other Jacobite. The former is at present represented by the Nestorian Patriarch living in Kurdistan. The Jacobite Syrian Church was governed, from the fifth century forward, by two independent heads: the Church in the Roman Empire (Asia Minor; Syria, etc.) by the Patriarch of Antioch, and that beyond the Tigris by the Catholicos who was consecrated by the Bishops of the Catholicate alone. About the sixteenth century, the decline of the Antiochian Church reached its lowest ebb and the Patriarch had, for political and ecclesiastical reasons, to transfer his headquarters, first to Diarbekir and afterwards to Mardin. He then assumed direct sway over the Christians beyond the Tigris and the Catholicate ceased to exist as a separate institution. To-day, by far the majority of the Christians under the Jacobite Patriarch belong to what was once the independent Catholicate. However there were occasions when titular Catholicos were placed over the see of Mosul, simply to retain a memory of the ancient institution.

Before the advent of the Portuguese in India, the Syrian Church of Malabar was receiving her Bishops from the Catholicos of the East. Both the Nestorian and the Jacobite dignitaries played their part in sending Bishops to Malabar according as circumstances permitted. At present the Malabar Church depends upon the Jacobite Patriarch for the consecration of her Bishops.

It is not an easy task to visit the Patriarch, at his residence in the heart of Mesopotamia, and to receive consecration at his hands. In the absence of railways and good roads, traveling in Asiatic Turkey is very inconvenient and highly expensive and troublesome, and it is made unsafe by the roaming of robbers. An attempt was, therefore, made some years ago to get the Patriarch's sanction to consecrate the late Metropolitan Mar Joseph Dionysius of blessed memory as Catholicos. But the jealousy and prejudice of the Bishops in Asiatic Turkey prevented it. His Holiness Mar Ignatius Abdal Messiah II., Patriarch of Antioch, being now in Malabar, the Syrian community availed themselves of the opportunity to urge upon him the necessity of granting them a concession; and His Holiness accepted the community's prayers, being satisfied with the hardships to which the Indian Church is subject. Accordingly, His Holiness revived the ancient Catholicate of the East, with its seat in Malabar. Assisted by His Grace Mar Gevargese Dionysius, Metropolitan of Malabar, and Mar Gregorius, Bishop of Niranum, the Patriarch consecrated the veteran Bishop Mar Ivanios of Kandanad as Catholicos of the East under the title

Mar Basilius, on Sunday the 15th September last, in the Cathedral church of Niranum, one of the seven churches founded by the Apostle St. Thomas. His Beatitude Mar Basilius is the first native admitted to the rank, and he holds all the powers which the ancient Catholicos held over the Jacobite Bishops in India.

The Syrian Church of Malabar has now practically become independent, and full power is given her Bishops to keep the succession of their Catholicos without the intervention of the Patriarch of Antioch. In future, the new Catholicos will bear the same relation to the Patriarch as the ancient Catholicos did to that see.

PUTTING AWAY LYING

SCRIPTURE does not deal in euphemisms. When we read our King James translation we should give thanks that the wise men of the seventeenth century had no consideration whatever for ears or eyes polite. For instance, we might search in vain from Genesis to Revelation for any soft synonym for lying. We may take it that such pet names as *fib*s or *tarradiddles* had not been invented when those grey goose quills, turning Hebrew into English for our edification, won a more glorious victory than ever was won by word of man. The Apostolic exhortation to put away lying has lost none of its force from being done into familiar language.

And yet how little does this seem to be regarded by those for whom lies have, so to speak, changed color! Was there any talk of "white lies" at the time when England's king gave us the book that is now scattered broadcast over the land? The lie of malignity, of course, keeps its color, or, to express one's self more scientifically, its want of color. It is as black now as when the Decalogue was first given to Moses. But because this lie was so particularized, multitudes of those who profess and call themselves Christians would have it that it has distant cousins between which and itself exists as great a difference as between the poisonous toadstool and the nutritious mushroom.

Some years ago a story was taken up by newspaper after newspaper, telling of some "Murad the Unlucky," who resolved to go one day without telling a "white lie," one of the necessities, as some persons contend, of civilized life.

As a consequence, according to the story, he added a dozen to the previous number of his ill-wishers. It is to be hoped that those who read of his blunders could see for themselves that this particular Murad was a person absolutely devoid of tact. He might, in every case, have steered clear of lies and yet been perfectly civil. Flattery may require falsehood, but civility does not. The poor creature in Mrs. Opèe's famous story of *The Potted Sprats*, who was so dreadfully punished for saying (to please her hostess) that she liked a dish that she detested, was a flatterer, and all readers of the quaint, old-fashioned sermon-story will surely agree that that overdose of sprats was just what she deserved. If all lies of flattery could be punished as severely, what is called civilized society would be much the better for it. When called upon to admire what one does not admire, to express pleasure in meeting those whose room one much prefers to their company, or regret at parting with those whose backs are, in our opinion, "fairer than their faces," such call should *not* be obeyed, and ordinary reflection will teach us that such disobedience has nothing to say to rudeness nor churlishness.

C. M.



THE SYRIAN CATHOLICOS

DID IT EVER strike you that goodness is not merely a beautiful thing, but the beautiful thing, by far the most beautiful thing in the world? and that badness is not merely an ugly thing, but the ugliest thing in the world? So that nothing is to be compared for value with goodness; that riches, honor, power, pleasure, learning, the whole world and all in it are not worth having in comparison with being good; and the utterly best thing for a man is to be good, even though he were never rewarded for it; and the utterly worst thing for a man is to be bad, even though he were never punished for it.—Charles Kingsley.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

SOCIALISM IN AMERICAN CITIES

CONCERNING the growth of the Socialist movement, Professor Hoxie of the University of Chicago has this to say:

"1. There are at present between eleven and twelve hundred Socialist office-holders in the various states of the Union. (A fairly complete list was given in the July issue of the *National Municipal Review*.)

"2. The great mass of these office-holders were elected in the year 1911.

"3. The political power of the Socialist party is as yet almost entirely confined to municipalities.

"4. It is not, however confined to any one section of the country, but is broadly pervasive.

"5. The special seat of Socialist power seems to be in the northern central and middle western states.

"6. Its successes are to be found both in urban and industrial and in rural or agricultural communities, and

"7. If the present rate of increase of power is maintained the Socialist party will have to be reckoned with as a really formidable political force within the next half dozen years."

TO MAKE CITY PARKS SELF-SUSTAINING

That city parks can be made self-supporting was the suggestion presented by George A. Parker, superintendent of Parks of Hartford, Conn., in a paper read at the American Civic Association at Baltimore. Mr. Parker's plan to have the city sell milk, bread, candy, ice-cream, etc., to those who visit the parks, and even to provide amusement in the way of moving pictures for them, provoked enthusiastic discussion, and President McFarland, in commenting on it, declared that it was the most important proposal which has come before the association for some time.

ENGLAND TO PROVIDE FOR MATERNITY

In an address on his national insurance bill, Chancellor Lloyd George said:

"We have a provision for maternity—an allowance of 30s., which, I think, is one of the most valuable provisions of the bill, and we are going to see that the money is spent for the purpose for which it is designed, in spite of one or two protests we have had from friendly societies. The money is meant for the mother, to help her in discharging the sacred function of motherhood by proper treatment and fair play, so as to put an end to this disgraceful infantile mortality which we have got in this country."

CITY PAWNSHOP FOR LOS ANGELES

A pawnshop along philanthropic lines to afford relief from the exactions of many regular pawnbrokers is to be established in Los Angeles by a group of citizens headed by Dr. John R. Haynes, a Churchman. The shop will be modeled on the government pawnshops of France. Announcement of the venture was made during a session of the police commission, at which that body was urged by the city prosecutor to begin a campaign against all pawnbrokers who are charging more than 2 per cent. a month on loans.

COMFORT STATIONS are being strongly urged in Pittsburgh. A Comfort Station, in the language of those advocating them, is a building which contains toilets, wash stands, drinking fountains, and wherever possible, rest rooms. It may be built either above ground or underground. The majority are built below the surface of streets or city squares to economize space, or because there may be no available property in the desired locality. That great discomfort and inconvenience have arisen many times from a lack of these stations in our city, especially in the congested business centres, are facts which create a public demand for them.

PHILADELPHIA has been selected as the place of meeting for the conference of the National Housing Association, because it is believed that the city "has more to show the housing workers of the country in the direction of constructive effort than any other American city. In its multitude of small houses, the absence of tenements, its economical and advantageous lot units, its system of minor streets, its Octavia Hill Association for improving the older houses, Philadelphia is unique."

AT THE LAST Connecticut diocesan convention, the committee on Constitution and Canons, as directed, reported a canon requiring the publication of banns before the solemnization of matrimony by any clergyman of the Church within the state; but they accompanied it with no recommendation. The convention referred the whole matter to its Commission on Social Service, as having to do with legislation rather than canonical matters.

MISS GERTRUDE BARNUM had a very interesting article in the *Independent* of October 3rd, on how industrial peace has been brought about in the clothing trade, an account of what has been accomplished in New York as a result of the agreement entered into several years ago. The articles have been reprinted and can be had of Dr. Henry Moskowitz of the Ethical Society.

"DIRTY YARDS cause flies, sickness, and death. Old tin cans hold water; water breeds mosquitos. Rotten garbage makes bad air; bad air makes weak bodies; weak bodies make big doctor's bills." The Women's Civic League of Baltimore, is widely distributing dodgers to this effect in its "Cleaner Baltimore Campaign."

TO THE QUESTION, "What makes a city great?" Miss Wharton, of the Starr Center in Philadelphia, replies: "Not the Midas touch that changes even flesh and blood to gold; but the consideration of the poor, where the water, the air, and the earth shall yield to even the least of these, our brethren, what is their due."

WHEN SEWAGE is treated to render it inoffensive the solid material obtained is known as sludge. Analysis of this material made by the experts of the State University of Wisconsin at Madison shows that it is 50 per cent. more valuable as a fertilizer than stable manure, and is worth about \$8.00 a ton.

THE REPORT of the Vermont Social Service Commission has been printed and may be had on application to its secretary, Joseph T. Stearns, Burlington, Vt. It deals with several rural problems and makes pertinent comment on the enforcement of the liquor law in that state.

BISHOP HALL has appointed the following Social Service Commission to serve the diocese of Vermont for the coming year: The Rev. Charles C. Wilson of Burlington, chairman; Joseph T. Stearns of Burlington, secretary, and Newman K. Chaffee of Rutland.

A KINDERGARTEN ASSOCIATION has been organized in Soochow, China, where the natives are reported to be so much interested in the movement that the local assembly has voted to pay the way of four Chinese girls through a kindergarten training school.

THE Y. M. C. A. has established a social service division with the Rev. Richard H. Edwards, formerly one of the university pastors at the University of Wisconsin, as senior secretary. His headquarters will be 124 E. Twenty-eighth street, New York.

"THE BRITISH National Insurance Act of 1911" and "Sickness and Accident Insurance Law of Switzerland" are the titles of the recent issues of the Workmen's Insurance and Compensation Series, issued by the United States Bureau of Labor.

JOHN M. GLENN, Trinity parish, New York, is chairman of the special committee of the National Conference of Charities and Corrections on Church and Social Work.

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.

"OLDEST PROTESTANT EPISCOPAL DENOMINATION IN THE WORLD"

To the Editor of *The Living Church*:

ANY thinking Churchman from any part of this our land, might be amused and smile when he reads in the local paper of a small town, such bits of advertising as:

"Vespers will be sung at the Union Cong. Church, on Sunday afternoon at 4:30"; the complete musical programme given, which includes "O dry those tears," and a popular cradle song for the vesper hymn.

Or, "Procession of candles on Advent Sunday, at the West Side Moravian Church, when all the members of the congregation will carry lighted candles to commemorate the coming of the Light of the World at Christmas."

Or, "Next Sunday will be Tuberculosis Sunday."

But when one reads a sign of this nature upon the East Side Moravian church in letters of shining gold so large they may be seen from the other side of the wide street:

"THIS CHURCH BELONGS TO THE
OLDEST PROTESTANT EPISCOPAL DENOMINATION
IN THE WORLD"

"Sound in Doctrine

"Liberal in Thought

"Charitable in Judgment

"Progressive in Policy

"Home-like in Character

"Come and join our Fellowship."

There is no amusement in this, and the smile fades away; and in all seriousness one thinks to himself, "We must really do something!"

JAMES F. KIEB,

Green Bay, Wis.

Rector Christ Church.

SOCIAL CONSCIOUSNESS IN PRAYER BOOK COLLECTS

To the Editor of *The Living Church*:

IN your resumé of Bishop Spalding's sermon in the editorial, "Values and Responsibilities," he is quoted as illustrating his contention that as a Church, "our culture is largely individualistic rather than social," by citing the collects of the Prayer Book and other devotional literature of the Church.

The following clipping commends the Church for what the Bishop says she lacks, and moreover, accredits her "social" conscience and activity to her prayers and worship. It is worth citing as showing what those outside of this Church think in this regard as to her social service being inspired by her devotions, in contradiction to Bishop Spalding. The excerpt is from an editorial which appeared in the *Chicago Evening Post*, which was commending, I believe, the Social Service Commission report of the diocese of Chicago before their diocesan council:

"Church documents of this type are commonly sonorous in phrasing and timid in matter, but this statement dispenses with the tricks of verbiage bred by ecumenical councils and displays exceptional insight, courage, and point.

"At the same time, the report is not a local accident, an unrelated phenomenon. Other Episcopalian bodies have said things similar in spirit, if not so strongly worded. It is a paradox, perhaps without parallel in contemporary religious life, that a denomination reputed, as Mr. Bryce has said, to be 'conspicuously wealthy and fashionable,' has been, at the same time, conspicuously sensitive to the 'social unrest'!"

After giving two possible explanations for this special sensitiveness of Churchmen to bad conditions, the *Post* continues:

"But we have a notion that a good case might be made out for a third explanation—namely, the effect of an essentially ritualistic religion upon the human heart. Dr. Anna Louise Strong, in a recent dissertation before the University of Chicago upon 'Prayer from the Standpoint of Social Psychology,' has pointed out the difference between, for example, a typical Methodist prayer and an Episcopalian prayer in their effects on the individual. In the case of the former, the relationship set up is between the individual praying and God, or the idea of God. It is private and personal, a case of *me and Thee*. But in the ritualistic forms of prayer, the relationship is between the *community* of worshippers and the idea of God. The individual is merged in the group before he is merged into that wider consciousness which men

call God. Set forms of prayer, so empty of content to the Methodist, bring the ritualistic worshipper into the one mood which satisfies. The self which is acting during a ritualistic service is what Dr. Strong describes as the 'Community self.' 'His private desires, even his private sins—his private self, in other words—is lost in the larger community-self which needs help and regeneration.' It may be that the marked quickening of the social conscience in the Protestant Episcopal Church is due, in no small measure, to the habitual exercise of this attitude, this constant identification of the self with the welfare of the whole."

ELMER N. SCHMUCK.

Minneapolis, Minn., December 2, 1912.

CHURCH PRIVILEGES IN PASADENA

To the Editor of *The Living Church*:

IN your issue of November 9th you discussed certain things which occurred last summer in the city of Pasadena, California. In your article you referred to All Saints' as "our one parish" there, and, I fear, gave the impression that the people of Pasadena had no other church home available. May I therefore ask the courtesy of your columns for the correction of this impression?

St. James' church, South Pasadena, is easily accessible, by 5 cents car-fare, from any part of Pasadena, and is a church in which staunch Churchmanship is upheld. Notices of our services (which are frequent) appear in the Pasadena papers, and many communicants of the parish, also two members of our vestry, are residents of Pasadena.

Respectfully yours,

Pasadena, Cal., November 25.

ALVIN SCOTT ORMSBY.

Senior Warden.

"PRAYER BOOK PAPERS NO. 7"

To the Editor of *The Living Church*:

THE writer of "Prayer Book Papers Number Seven" is to be commended for his unequivocal position relative to the Change of Name.

Unlike many who have written in behalf of the so-called "Protestant" party, he does not seek to conceal his position behind statements of a vague and qualified character—whereby it may be inferred that the writer believes the Church Catholic but deems it unwise to make open proclamation of the fact for various reasons to him sufficient.

He proclaims himself a Protestant and says the Church is Protestant, and it is his evident purpose that she shall at least so remain, or become more Protestant. To him she is, as it were, a "house" among "many houses"—made more attractive and beautiful it is true—but nevertheless one of the Protestant bodies.

To use a legal phrase, he takes the position that the "evidence is closed" and as one of his party's counsel, he proceeds to argue the case.

He calls attention to certain evidence in the case, viz: 1. Fasting Communion. 2. Mass. 3. Benefits of Confession. 4. Honor due the B. V. M. 5. Use of Ritual. 6. Reservation of the Blessed Sacrament. 7. The Mixed Chalice. 8. Incense.

From this evidence he argues that the Catholic party is engaged in the teaching of things not allowed in the Church.

Of these certainly it can be said that the 3rd (Benefits of Confession), is counselled by the Church in certain cases; and this being so, why is it wrong to teach people to avail themselves of this privilege? The 1st (Fasting Communion), 5th (Use of Ritual), and 7th (The Mixed Chalice), I have nowhere found forbidden. The 2nd (Mass), is to be found in the first English Prayer Book as the "Common" name for the "Lord's Supper." The 4th (Honor due the B. V. M.), so long as it is only "honor," seems far removed from the dangerous list. For if we are commanded to honor our own mothers, must it not be that we are to likewise honor the mother of Christ? The 6th (Reservation of the Blessed Sacrament), is lawful in that any Bishop may authorize it within his own diocese, and the 8th (Incense), seems to have the sanction of Scripture.

Of course the change of name is in one sense purely "a party agitation" (*vide* p. 3.), and I reply that the same is true of the movement now being made to defeat it. But this does not alter the facts and is no answer to them. The fact that there is a "P. E. C. Defense Club," or whatever its name may be, does not add to nor take from the strength and truth of their cause in my judgment. The abolition of slavery was "a party agitation"; but was it right or wrong?

The attitude of the Catholic party is described as "aggravating were it not amusing," *vide* p. 3.

Here again I could in reply say something of the attitude of the Protestant party, were that legitimate argument. All this is however quite beside the question. If the question is "has John a gold spoon?" what John does with the spoon has no bearing on the issue.

It is to be noted that "quite a number" "delight" "in calling themselves Catholic"; that "it is a perfectly harmless conceit"; and "the average man does not know what they are talking about,

or if perchance he does, a smile plays over his countenance"; *vide* p. 4.

It is to be inferred from this that a few of our people indulge in something *harmless* not understood by the average man and consequently unnoticed by him; or if perchance he does understand, the *joke* is appreciated.

How childish of these few simple folk! one might well remark. But why does the folly of the few so affright the many? And why does it follow that "once get rid of our present name and the Catholic party would have plain sailing"? *vide* p. 4. May I ask the manner in which the few are to change the name against the will of the many? Why so fearful?

We are assured on page 7, "this sort of thing makes no impression on virile American minds." Is it because we do not number many such in our Church that the writer fears for the result?

If what the writer says is true, we have no need to fear; but he goes on and tells the probable results of a change of name.

(Should the minority prevail over the majority.) 1. "The Reformed Episcopal Church will (would) naturally take our discarded name." 2. "The average member of the discarded Protestant Episcopal Church when he found that he had suddenly, without either his knowledge or consent, become an American Catholic, would take no further interest in the *new* Church." Does the writer mean to be understood as saying that "Catholicity" is a mere matter of legislation? How is the average member to be "without his knowledge or consent" so badly treated?

Certainly an average of "Protestant" members must mean an average of "Protestant" delegates in the General Convention, and *average* means very much the same as majority; and majority means defeat of the effort.

In representative governments those elected to legislate must be held to have voiced the will of their constituents.

"The New Church!" How amusing! A *new name*—a *new Church*. I assume our present name (once new) explains "our imitations of Anglican or Early Anglican Customs," *vide* p. 10. Of course we lost our right to them by taking a new name! The simplest explanation yet, and one that even the least "virile" can grasp.

That "great oaks from little acorns grow" is one way of making answer to the following on page 7: "It creates of course little circles of enthusiasts whose zeal is commendable, but as much cannot be said of their discretion." Now I have never heard it claimed that the Catholic party was any more free from persons lacking in discretion than the Protestant party. If either are to be judged in that way, I have quite as much fear for the latter as I have for the former.

The writer goes on to quote from Dr. Edward Washburn: "It (Church) has gained beyond many Protestant bodies because it has united reverence for a historic and settled Christianity with a spiritual life and freedom." What is this that we claim to have that our Protestant friends do not have? "A historic and settled Christianity"! Then what is theirs?

We are to allow "A spirit of wise reform in our method alike of worship and Church organization." This evidently will not destroy the Church, whereas a change of name will. Possibly by this is meant a "downward revision." Well may one ask, why not stand by the fundamentals as well as by the name?

We are to "Strive to make our worship flexible and Catholic." (I need not remind you that the writer, if an average man, means Roman Catholic, *vide* p. 5.) Well, so long as so acceptable an authority advises the remedy for the Church in these cases, why not try it in the matter of her name?

The Church is, or she is not Catholic. If she is, she deserves a name worthy of her heritage. If she is not, then she is indeed well named, Protestant.

No one need fear the reign of truth; and speaking as one of the few who "delight in calling themselves Catholics," that is all we ask. THOMAS H. SIMES.

Portsmouth, N. H., November 30, 1912.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

A HALF-TRUTH is sometimes ridiculous even if it does not always give the lie to the real situation. Let us have "American Catholic" or nothing at all; it is better to have no name than to bear one that is false. Dr. McKim suggests that we be careful before we adopt a name that might be "so deeply repugnant to the principles and convictions" of certain parishes and dioceses. I wonder if the doctor has ever thought that perhaps there are other parishes and dioceses that have been writhing and groaning because of the stigma and indignity which our present untruthful name brings. I don't think it is selfish to ask the parishes and dioceses which he has in mind to assume some of the burden and relieve us for a time. Let those of us who do wish to keep "Protestant Episcopal" begin straightway to style themselves "Anti-Reptile Bi-Pedalous." Will not that do instead of "Human Being"? To be sure we have arms and a head and a few other things that may make up the number seven, but it

is not necessary to enumerate them all or even to collect them all under one general comprehensive title, is it? And, of course, if we tell what we are not, *i. e.*, that we are not reptiles, everyone will then understand that we are human beings, will they not?

Perhaps along this same line of thought I may ask the need of tautology in the name of the Church. Why "Catholic Apostolic," "Evangelical Catholic," "Episcopal Catholic," "Progressive Catholic" (unfortunate suggestion just at this time!), or any kind of Catholic wherein the descriptive adjective is already contained in the idea "Catholic"? Why this tautology? One would as soon give assent to some such name as "Head-humans," "Two-legged humans," "Humans-with-brains" (though this last suggestion might in some cases be necessary).

Everyone will finally see that "American Catholic" is absolutely the only possible name that will stand the test of wear. The Rev. John Cole McKim of Vermont is correct in writing that we could contemplate with perfect equanimity the description of either "American" or "Catholic."

Faithfully yours,

J. CARROLL POLAND, JR.

West Roxbury, Mass., November 30, 1912.

THE CHURCH IN THE MIDDLE WEST

To the Editor of *The Living Church*:

IN a pamphlet recently issuing from a N. Y. address entitled "Prayer Book Papers No. 7," is an article "Shall The Name be Changed?" signed by Francis A. Lewis.

Without intending to enter the controversy on the "Name" proposition, which I prefer to leave to more competent hands, I do protest against an unjust statement therein.

He says, pp. 6-7, "The American Catholic theory has been worked out in some dioceses in the Middle West and allowed to have full swing. It is but the simple truth to say that the record has been one of general failure, and where the Church should have been strong, it has and is lamentably weak." This is very much like adding insult to injury. It is a notorious fact that "the weakness in the Middle West" reaches back to the niggardly and paltry missionary policy of the Church from 1820-1860.

Where there is strength to-day in this region it is largely due to a manly, courageous, and God-fearing self-denial and independence, and it seems most unfair to turn conditions resulting from the attitude in former days in our missionary policy into an argument against the "Change in the Name," when that very attitude at the time represented the same unprogressive, ultra conservatism which characterizes those very sections to-day opposed to the change in name.

The events which are to-day the halo of such lives as those of Chase, Talbot, and Breck, challenge such an unfair statement and are an eloquent appeal for a spirit of Catholic, large-minded justice in this and other vital questions of the hour.

It is not a disadvantage to the Church that it is broad enough to have parties with different view-points; nay, it is our glory, and emphasizes our real and practical Catholicity, but let not this degenerate into an un-Christian partisanship which can neither deal justly nor deserve it.

Yours in Christ,

Salina, Kan., December 7, 1912.

WILLIAM R. MCKIM.

THE EUCHARISTIC SACRIFICE

To the Editor of *The Living Church*:

IN your issue this week the Rev. Harry Howe Bogert writes of the doctrines, Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession, and the Real Presence, and asks: "Has the Anglican Communion anywhere ever repudiated these doctrines and practices? Does the Protestant Episcopal Church repudiate them now? If she has or does, where is the statement found?"

I read in the Prayer Book on p. 555, the title page of the articles, "Articles of Religion as established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church, . . . in Convention 1801." Now the XXXI. Art. has these words: "Wherefore the Sacrifices of Masses in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits." We know that the other doctrines mentioned are all dependent on the Sacrifice of the Mass. Abolish this and the rest must follow.

Having these Articles in our Prayer Book, the reader concludes that these represent the teachings of the Protestant Episcopal Church. I have so regarded them. Now these articles certainly seem to condemn the Sacrifice of the Mass and, in fact, do. The question I should like to ask is this: Has the Protestant Episcopal Church anywhere repudiated these articles which were adopted in Convention 1801? If she has or does, where is the statement found? Moreover, if they do not represent the teachings of the Church, let them be abolished in Convention and no longer be printed in the Prayer Book. Why take up space with doctrines which *misrepresent* the Church on a subject so important as the Holy Communion?

Hopkinsville, Ky., December 7, 1912.

GEORGE C. ABBITT.

[In printing the foregoing letter we must point out that it does not answer Mr. Bogert's question. The doctrine of the Sacrifice

of the Mass, or, as it is more usually termed among Anglicans, the Eucharistic Sacrifice, is totally distinct from that doctrine "in the which it was commonly said that the Priest did offer Christ for the quick and the dead to have remission of pain or guilt." The latter doctrine is expressly repudiated by the Anglican Churches; the former doctrine is expressly affirmed; e.g., by the American House of Bishops in 1832 and by the English Archbishops in their Letter to Pope Leo XIII. For a careful discrimination between the two doctrines see Kidd, *The Thirty-nine Articles*, pp. 241-246.—EDITOR L. C.]

CALIFORNIA LECTURES IN "RELIGIOUS KNOWLEDGE"

To the Editor of *The Living Church*:

IN the appreciative notice by Dean Lewis of the "Faculty of Lecturers in Religious Knowledge," established by the Board of Education of the diocese of California, which appears in your issue for November 23rd, he calls attention to the lack of social and doctrinal topics in the first circular issued by the board. It is an obvious lack and perhaps a word of explanation is desirable.

The whole matter was and is as yet purely experimental. The board felt that it was wise to include at first only such topics as were more likely to be desired, and outlined what was almost entirely an historical course beginning with the Old Testament and running through Church History in a sketchy way. There were, of course, a few other matters which could hardly be omitted, but the board felt that it would be well to experiment a little with this course before going into the attempt to present doctrine in popular lectures.

As to the omission of social topics, the Social Service Commission had in hand the project of a series of lectures. The plans were not quite completed and it seemed desirable not to wait any longer before issuing this preliminary circular.

There have already been a number of calls for these lectures and we hope that ultimately a comprehensive system of extension lectures may be built up.

EDWARD L. PARSONS.

Berkeley, Cal., December 2, 1912.

THE FIVE MILLION DOLLAR FUND

To the Editor of *The Living Church*:

REFERRING to letters that have been published in your paper regarding the pitiful progress that is being made with this fund, I would venture to express the opinion that no real, valuable progress will be made until and unless:

1. The laity recognize that it is their plain duty to pay the clergy of the Church a decent living wage and to pension them in their old age and infirmity.

2. The clergy realize that the subject ought to be presented in every church to every congregation by a layman. The clergy should not be expected to appeal for their own order, but they should make an opportunity for the laity to do their simple duty in the matter.

3. That it be generally recognized that no man, be he ever so able, can begin to cover the ground, practically unaided, and make a success of this undertaking within a reasonable time.

Yours truly,

Chicago, December 7, 1912.

W. R. STIRLING.

HIS CROSS

"Lord Jesus, is there nought that I can do?
All that I offer seems inadequate!
I want to help Thee, Saviour, bear the weight
Of Thy dear Cross. Lord, I would suffer too,
Yet know not how, nor can, save Thou imbue
My soul with love of pain. I hesitate
To pray for nails and thorns—Thy Cross my fate!
Then is my pity false? My love untrue?"

"Child, wouldst thou all thy Saviour's sorrow share?
Thou canst! Yet have no added pain to bear.
My Cross o'er all the world is spread. Then smile
As thou thy part up-bear, and men the while
Knowing thou lovest Me, thy smile shall see;
Speak only thus to them—and help thou Me!"

JESSIE FAITH SHERMAN.

WE ARE a race of discoverers, and in an age of discoveries. The vast advances of the past are but the preparation for greater disclosures yet to come. The onward movement is irresistible, and will go on at an ever accelerating pace. Ill will it fare with the religion, the church, that is afraid of the coming knowledge; that builds its paper bulwarks against it. The only enduring faith is that which roots itself in fact; that allies itself in fact; that allies itself with all that is known, and all that is yet to be known. And yet, let us remember, the growing light will only widen the circumference of the surrounding mystery.—*Christian World*.

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.

S AID Father Huntington, in addressing a congregation of women once, "Do not have your child pray at your knee, else he will think he is praying to you." Regarding the praying and the prayers of young children, sometimes it seems that psychology is playing too large a part.

"Heaven lies about us in our infancy," and the intuitions of the child are deeper than we who are so far away from Heaven, may know. The mother wants her child at her knee when she is teaching him to pray; and surely that must be a bungling mother who can not teach her child that he is praying to the good God, for it is an easy, even a simple thing. Children's ideas of God's intimate and personal goodness are more vivid than our own, for He is their Friend and Confidant in the most natural way.

The changes in the child's prayer, "Now I lay me down to sleep," and the criticisms thereof, seem to the writer not to improve it. That same imperfect prayer, doubtless, comes often and often to the man and the woman, too tired to formulate anything more specific; it is a soothing, comforting prayer and its short quatrain really *says all*; for commending the soul to God's protection is, after all, the essence of prayer.

It is said that our Lord's words, "Father! into Thy hands I commend My spirit," was the bed-time prayer taught to Jewish children by their devout mothers, and that our Lord had thus learned it. "Now I lay me" is this same sentiment, and that it has no note of thankfulness does not detract from its simple trustfulness. The Lord's Prayer has no especial thanks in it. Children do not naturally thank; they ask because they love and have faith in the loved one, and while it is necessary and right to teach the opening mind of the child a sense of gratitude, it is better still to emphasize the asking—that *God is to be asked*—that He *wants* to be asked; the "thanks" will grow as the perception of God's goodness grows. My voice would be for keeping this little hallowed prayer unchanged. Our Lord's prayers were short and did not try to include much. The whole import of God's teaching seems to be that we shall ask, and with a little child, to ask is to love, and that implies thankfulness.

"MRS. PEDLOW"

"Thanks"

"MRS. WAITE"

"Thanks"

"MRS. TAVENOR"

"Thanks"

Can any reader guess what this preamble signifies? It was the Thanksgiving response to a roll-call at a Mothers' Meeting of St. George's mission, Indianapolis. Of Mothers' Meetings in connection with settlement work, with school work, I had known, but it remained for the vicar of this mission to start the first Mothers' Meeting as a department of Sunday school work, in this diocese.

At three o'clock the meeting began, and several mothers who had industriously been knotting comforts to fill some hurry-up orders, reluctantly left their needles and came into the meeting. As one looked about the circle of earnest women and into an adjoining room where little children played with toys, the dominant thought was, "These are the women to whom the Church is first." It was in the atmosphere—this firstness of the Church; they were all at home there, for it was their club, their diversion, their solicitous care, their first and best love. Needless to say this mission is poor in money, but it is rich in everything else. The rector of many a wealthy parish would feel his heart swell with joy, could he command such self-sacrificing enthusiasm as marks this mission. The church building itself is a modest structure, quite new and out of debt, but the parish house is the pride of the people. It is made out of the old church, and almost inch by inch has added to its original barn-like proportions, a little kitchen, some shower

baths and lockers, a guild room, a stage which can be raised and lowered, and now it meets the needs of the people in a way that many costly churches do not. And it is in use all the time; men's clubs, boys' clubs, girls' and women's societies, quilting bees, and when the vicar thinks there isn't enough going on, he invites laborers to come in and eat their noonday lunch in this comfortable place. This vicar now thinks if his parish house were only two stories high, he would have nothing more to wish for; and it will be two stories high, for that is the kind of a vicar he is; he can wield a hammer and saw as well as some men can wield brassie and cleek. But what am I doing, putting this parson in the department of Woman's Work?

To RETURN to this impressive Mothers' Meeting. Some mothers held their very young children in their laps; other children too timid to join the gay group in the play-room, stood beside their mothers, holding to their dresses and looking around gently and curiously. One mother put her baby to her breast, making a Madonna picture that one does not often see. After devotions, the president, the wife of the vicar, announced that as Thanksgiving was so near, each one would answer to her name by saying "Thanks." One has no idea how beautiful this sounds, until she hears the intonation of the different voices, some gay and laughing, some serious and thoughtful, but all heartfelt. After a little discussion of Sunday school matters, a magazine called the *Mothers' World*, with which all seemed to be familiar, was produced and the subject of the day was given. This was the "Picture Show," and the subject, was canvassed more thoroughly than most topics are handled at women's clubs. The president presented the different aspects of the argument, and I think every woman present either asked a question or made a suggestion. They told what their objections were and conferred as to means of improving them. Some mothers based their protests on the constant expenditure of small sums of money, others felt that the taste of their children was being vitiated, and still others—and this the wisest objection—felt these shows to be too deadly a rival of the home. It was said that the ten-cent shows were the higher class, that they were less severe on the eyes and had better films.

A few women had come to the meeting deeply prejudiced against all picture shows, but many points were brought out in their favor. One woman said that she had always wished for an endowed theater which would permit children to see good plays free, but that she thought the picture show had solved this need. She recommended that children go less often and only to the best and that mothers know just where and with whom they go. The husband of one member is an alderman and it was recommended that some of these points be brought up in the city council.

The afternoon was profitable indeed; a cup of coffee ended the pleasant meeting and every woman must have gone home helped to a higher standard of motherhood. This work might be introduced in nearly every parish. It is not a difficult thing to lead and its possibilities are without limit. One can see that not only the children but the mothers will be benefited by the wider vision which comes from contact with each other; and the fathers—they can't escape absorbing some of the new thought brought into the home by the wife and children, so as a source of family improvement, the Mothers' Meeting is to be recommended as a parish institution.

MRS. DAVIS, a member of the family of one of our Alaskan missionaries, in a recent talk before the Woman's Auxiliary of All Saints' Cathedral, Indianapolis, said that the Church work done in Alaska is fine and thorough in every way: she spoke of the delightful personnel of many of our men and women workers, of their culture, geniality, and consecration. It was a surprise to her, she said, to find things so much less crude than popular opinion fancies them. "Some of these women, living entirely alone, are surrounded with things of great beauty; their china and silver are pretty and their little log huts are very tasteful. These huts are very warm and cosy and the walls are lined with heavy canvass which admits of decoration and which, in some cases, is beautified by the work of the missionary. Their lives are so isolated that in order to keep cheerful, they must resort to ingenious devices. One woman had a party all by herself, getting out her best dishes, serving an extra fine meal in courses, and donning her best gown for the feast. While dining, she was surprised by an Indian visitor who inquired if she had company. She

smilingly told him that her mother and brother were her guests—probably mentally—and as he did not see any one, he told it about that she had company but she had them "cached." Another, very fond of Shakespeare, amused herself one lonely night by giving Macbeth, taking the parts of both Lord and Lady Macbeth. As she was tragically flourishing the knife, another missionary looked in at the window and comprehending the situation, entered, making an audience of one. Mrs. Davis displayed the "Bishop's Cross" of silver. It is given by Bishop Rowe to every Indian communicant, and when anything distinctly unchristian is done by its owner, the cross is taken from him until such time as he truly repents. The cross is about two inches long and has the mitre in the centre.

IF I WERE RICH!

BY ZOAR

WHAT would you do if you were rich?" Which of us has never been asked that question; which of us has never indulged in some wild flight of imagination as to what he would do if he were rich? To those however who are "born again," to whom "all things are become new," seldom, if ever, comes the old temptation to indulge in dreams of riches of this world, and if it does, it is but to make them passionately long to have in order to *help* and to *give*: to help our fellow-men, to give to His work. No ignoble dream of selfish ease can be theirs. What would your answer be? Many things rise in one's mind, for the harvest is great, the laborers are few, and there is much to be done ere our little day draws to its end; but the writer is thinking now of one special privilege which might be the privilege of many, if only they would claim it, namely: the joy of offering the flowers for His Altar.

To those of us who know the deep joy of that special service, who see to it that His altar is kept spotless, ready for the coming of the King, how often the longing comes to adorn His altar not only on special days, when the altar is almost overloaded with flowers, but every day, every time the King cometh to His own, they would have some token of rejoicing, some outward token of their love.

Strange, indeed, that we should not find more pleasure in offering to God His own beautiful gifts of lovely flowers and rich foliage, all the more strange, when we are so ready to use those gifts for our own purpose, for the adorning of our own house, for the welcoming of our own guests, and yet we leave God's house, God's altar, bare and empty, almost had I said, like our own heart towards Him, for how can we *love* the Lord our God with all our heart, with all our strength, and with all our mind, if our love is but one that *asks* and never *gives*, one that receives and clamors for more, without any thought of return to God, the Giver of all good gifts. Is this *love*?

THE APPLE

It hangs so high, it hangs so high,
It sweeps the glory of the sky—
And yet it seems so strangely nigh!
The sunlight glitters red and gold:
Afar I hear an echo old
Come stealing down a circling stair
That winds mysterious through the air;
I hear a fond voice calling me,
Bewitching me, entralling me,
And breathing all the tender things
That some dream-planet coins and sings:
The sun dips down behind the sea . . .
Who sings to me, who sings to me?

It swings so low, it swings so low, . . .
Yet suddenly I wake and know
There is no night or frost or snow!
There is no blight across the years,
No passionate, rebellious tears;
No huddled shape from out my past
To overpower me at last!
But one true heart to beat for me,
To make all music sweet for me;
One shel'ring breast to still my pain,
And bring my lost faith back again!
Ah, out of all God's bounty find
A gift more tender or more kind!

LILLA B. N. WESTON.

WHAT MEN want is not talent, it is purpose; not the power to achieve, but the will to labor.—*Bulwer-Lytton*.

THE THIRD SUNDAY IN ADVENT

The world was lost: the Greek could find no good
Save in the subtle skill of brain, or hand;
The Roman stout encompassed sea and land,
And tyrannized by strength and hardihood;
Untaught barbarians ranged the plain and wood
In darkness: Israel could not understand
That service is more potent than command,
That gift, not gain, is true beatitude:

Then came one forth out of the wilderness—
No reed wind-shaken, no soft-robed courtier bland,
But fed on homely fare, uncouth of dress,
And stern of speech—with exigent demand:
"I am a desert voice sent forth to cry;
Repent, amend, God's kingdom draweth nigh."

JOHN POWER.

Church Kalendar



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.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Miss Agnes Bolster.

BRAZIL

The Rev. John G. Meem.

CHINA

HANKOW:

Miss M. E. Wood of Wuchang.

SHANGHAI:

The Rev. B. L. Ancell of Yankchow.

Mrs. F. R. Graves of Shanghai.

Miss A. B. Richmond of Shanghai.

PORTO RICO

The Rev. F. A. Warden.

WYOMING

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

Personal Mention

THE REV. JAMES W. BAYNTON, formerly rector of Trinity Church, Nevada City, Cal. (diocese of Sacramento), has accepted an appointment under Bishop White as an Archdeacon in the diocese of Michigan City. His address is Huntington, Ind.

THE REV. JOHN W. BARRINGTON of Bryn Mawr, Pa., has been appointed choirmaster of All Saints' Church, Worcester, Mass. (diocese of Western Massachusetts), and will enter on his duties on January 1, 1913.

THE REV. B. J. BAXTER has resigned charge of the Church of the Good Shepherd, Lexington, Mich., and taken charge of St. John's Church, Sandusky, Mich.

THE REV. G. M. BREWIN of the diocese of Toronto, Canada, has become assistant at Christ church, Flint, Mich.

THE REV. A. C. V. CARTIER has resigned the rectorship of St. Thomas' Church, Philadelphia, Pa., to take effect on December 1, 1912.

THE REV. HENRY H. COVINGTON, rector of the Church of the Holy Comforter, Sumter, S. C., has resigned to accept a call to become rector of old St. Paul's Church, Norfolk, Va. (diocese of Southern Virginia).

THE REV. GEORGE P. HOSTER, D.D., for the past five years rector of St. John's Church, Decatur, Ill. (diocese of Springfield), has resigned and is now rector of St. Paul's Church, Franklin, Tenn.

THE ADDRESS OF THE REV. MERCER GREEN JOHNSTON, formerly of San Antonio, Texas, is now 6 Park Place, Newark, N. J., where he is rector of Trinity Church.

THE REV. T. N. LAWRENCE, rector of Nottoway parish, Franklin, Southampton county, Va. (diocese of Southern Virginia), has accepted a call to St. Martin's parish, Hanover county, Va.

THE JOURNAL of the thirty-sixth annual synod of the diocese of Quincy is now off the press, and copies may be had by applying to the registrar and secretary of the diocese, the Very Rev. Chapman S. Lewis, Quincy, Ill.

THE REV. GEORGE LLOYD of the diocese of Missouri was elected a member of the House of Representatives of the Missouri State Legislature on the Democratic ticket last month, from the city of St. Louis. He has recently taken charge of St. Paul's Church on the south side of the city (Carondelet), succeeding the Rev. F. Gowenlock. During the legislative sessions, Mr. Lloyd will divide his time between the two posts.

THE REV. CHARLES E. MALTAS has resigned the rectorship of Christ Church, Cape Girardeau, Mo. He has not as yet accepted other work.

THE REV. HENRY H. MARSDEN, formerly in charge of St. Peter's Church, Albany, Ore., should now be addressed at Olney, Md., in the diocese of Washington, where he is in charge of St. Bartholomew's parish, Montgomery county.

THE REV. ARTHUR HOWARD NOLL, LL.D., secretary of the diocese of Tennessee, and registrar of the University of the South, has returned to his work in Sewanee, Tenn., after an absence of two months in New Orleans, where he has been in charge of Christ Church Cathedral.

THE REV. GILBERT A. OTTMANN has resigned the rectorship of Trinity Church, Tulsa, Okla. (district of Eastern Oklahoma), and has accepted the rectorship of Holy Trinity Church, West Palm Beach, Fla. (district of Southern Florida), where he will begin his work on December 22nd.

THE REV. WILLIAM HENRY POND, formerly rector of Emmanuel Church, Rushford, Minn., has accepted a call to St. John's Church, Portage, Wis. (diocese of Milwaukee), where he should now be addressed.

THE REV. CHARLES EDWIN PURDY, M.D., who since May, 1911, has been assistant to the Rev. C. H. Smith, D.D., rector of St. James' Church, Buffalo, N. Y., has accepted an invitation to become rector of St. Thomas' Church, Bath, N. Y. (diocese of Western New York), and will begin his work there in January.

THE REV. W. B. ROGERS, formerly in charge of Trinity Church, Fayetteville, and St. Mark's Church, Jamesville, N. Y. (diocese of Central New York), has accepted a call to the rectorship of St. James' Church, Trenton, N. J.

THE ADDRESS OF THE RT. REV. P. T. ROWE, D.D., Bishop of Alaska, is changed to 418 Mutual Life Building, Seattle, Wash.

THE REV. JESSE A. RYAN, having assumed charge of All Saints' Chapel, in Grace Church parish, Lockport, N. Y. (diocese of Western New York), should be addressed at 7 Vine street, Lockport, N. Y.

THE REV. EDMUND T. SIMPSON, priest in charge of St. Mark's Church, Hood River, Ore. (district of Eastern Oregon), has resigned, and will end his work there on January 1st.

THE REV. W. L. TORRANCE has resigned the charge of St. Philip's Church, Detroit, and on the First Sunday in Advent became rector of St. Andrew's Church, Detroit, Mich.

THE REV. EDWARD C. M. TOWER is assisting the Rev. Dr. Houghton at St. Mark's Church, Denver, Colo.

THE REV. HERBERT A. WILSON, formerly in charge of Trinity Church, Kendallville, Ind. (diocese of Michigan City), has accepted a call to the rectorship of Christ Church, Huron, Ohio.

CAUTION

POMEROY.—Caution is suggested in dealing with MILTON DELOS POMEROY, who claims to be a recent graduate of Harvard. Information may be obtained from the Rev. GEORGE P. ATWATER, Akron, Ohio.

DIED

CHAMBERLAINE.—At his residence, 322 Riverside Drive, New York City, on Friday, November 29th, CHARLES FREDERIC CHAMBERLAINE, husband of Emma Cogswell, and son of the late Richard H. and Maria E. Chamberlaine of Norfolk, Va. Funeral services at St. Agnes' chapel, Sunday, December 1st.

MORRIS.—At the residence of her son-in-law, J. T. Mann, 7929 Zimple street, New Orleans, November 29th, Mrs. ELLEN HALE MORRIS, aged 78 years, sister of the Rev. M. M. Moore of Santa Barbara, Cal. R. I. P.

PERRY.—Fell asleep on All Saints' Day, in Los Angeles, Cal., ALICE WADSWORTH, daughter of the late George A. Mayhew of Sewanee, Tenn., and wife of the Rev. J. J. P. PERRY, rector of St. Andrew's Church, Los Angeles.

"I believe in the Communion of Saints."

ROYCE.—In St. Albans, Vt., on Sunday, November 24, 1912, aged 48 years, HOMER CHARLES ROYCE, a well-known attorney, son of Judge Homer E. Royce of the Vermont Supreme Court. He is survived by his wife, who is a daughter of the Rt. Rev. Alexander Burgess, late Bishop of Illinois, and by two children. The members of the Franklin County Bar attended his funeral at St. Luke's church in a body.

SNIVELY.—Entered into rest, December 5, 1912, at St. Luke's Hospital, Chicago, the Rev. THADDEUS ALEXANDER SNIVELY, M.A., aged 61 years. He was founder and first rector of St. Chrysostom's Church, Chicago, and retired from the active ministry in 1908. Interment in Grace-land Cemetery, on Saturday, December 7th.

MEMORIALS

COLONEL SHELDON C. REYNOLDS

At a special meeting of the vestry of Trinity Church, Toledo, Ohio, on Sunday, November 24th, to take action on the death of one of their number, the late Colonel SHELDON C. REYNOLDS, the following resolutions were unanimously adopted: WHEREAS, It has pleased Almighty God, in His wise providence, on Friday, November 22, 1912, to call from the scene of his activities our fellow vestryman and friend, Colonel Sheldon C. Reynolds, who, for thirty-one years, had served Trinity Church in this capacity;

We desire to bear witness to his long and continued interest in the welfare of this parish, which he expressed in so many substantial ways; to the quality of his personal friendship and to the value of his helpful counsel on questions of great importance.

We extend to Mrs. Reynolds, and to Mr. Frederick J. Reynolds and his family, our heartfelt sympathy, with the earnest hope that, in God's good time, consolation and peace may come to them.

Resolved, That these resolutions be spread upon our records, published in the local and Church papers, and that copies be sent to Mrs. Sheldon C. Reynolds and Mr. Frederick J. Reynolds.

JULIAN H. TYLER, Clerk.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

AN UNMARRIED CHAPLAIN wanted for a Church hospital. Bishop Whitehead, Pittsburgh.

POSITIONS WANTED—CLERICAL

BY YOUNG PRIEST, non-smoker, temperate, sound Churchman, willing to work, now assistant in large city parish. References furnished. Address "B. A.; B.D.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER wanted in large institutional church in the east. Mixed choir, volunteer. State credentials in answering. Address "W. J. G.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, at present engaged in large parish, desires position. Pupil (in boy voice culture) of James Bates, London. Highest references. Salary \$1,500 to \$2,000. "ORGANIST," P. O. Box 300, New York City.

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.

ALTAR 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.

WANTED.—Gift of second-hand altar, altar rail, pulpit, lectern, litany desk, altar desk, collection plates, hymn boards, etc., for deserving mission in Africa. Address Miss L. HIGGINS, Columbus, Ga.

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.

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

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

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

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

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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.

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

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

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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.

"TRINITY COURSE OF CHURCH INSTRUCTION"

THE author of the above-named course asks that those who have used it will very kindly communicate with him. Address Rt. Rev. C. M. Beckwith, D.D., Montgomery, Ala.

SECOND-HAND BOOKS

I PAY CASH for second-hand Theological Books. Send now for List of books wanted. BARKER, 24 East Adams, Chicago, Ill.

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SUMMERVILLE AMIDST THE PINES.—Two completely furnished cottages ideally located, bed and table linen, blankets, small silver (plate), china, glass, kitchen utensils, hot and cold water, electric lights, etc. Parlor, dining room, pantry, kitchen, bath, two and three bedrooms. Reasonable to right tenants. References. E. P. GUÉRARD, Charleston, S. C.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
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"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

A missionary savings box sends on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$1,550,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

FOR FUNDS FOR ST. PAUL'S SCHOOL DEBT

Archdeacon Russell, principal of the St. Paul Normal and Industrial School, takes this opportunity to inform the friends of the school that less than \$9,000 is now needed in order to come in possession of Mr. Morgan's pledge of \$10,000, which is to be the last payment of the debt of the School. The School authorities have, during the past four months, put forth very special efforts to meet the current expenses and to pay off its debt of a little over \$37,000. Nearly two hundred individuals have pledged and contributed to this laudable cause.

Now that the goal is almost in sight, this appeal is made with the hope of receiving the last dollar of the remaining amount by Christmas. Checks may be made payable to Mr. Charles E. May, treasurer, Lawrenceville, Va., and forwarded to him or to Archdeacon Russell, and the same will be promptly and gratefully acknowledged. JAMES S. RUSSELL, *Principal.* Lawrenceville, Va.

WORK AMONG DEAF-MUTES

Responses to the Ephphatha appeal this year being few and small, the Third Sunday in Advent affords opportunity to extend the help which is urgently needed to meet the heavy expenses of the missionary in his work among the deaf in several dioceses around Chicago. Rev. GEORGE F. FLICK, missionary, 214 East Fifty-fifth street, Chicago.

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 E. 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,
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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.

THE LIVING CHURCH

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

- NEW YORK:**
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.
- BROOKLYN:**
Church of the Ascension.
- BOSTON:**
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.
- SOMERVILLE, MASS.:**
Fred I. Farwell, 34 Summer St.
- PROVIDENCE, R. I.:**
T. J. Hayden, 82 Weybosset St.
- PHILADELPHIA:**
Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
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Woodward & Lothrop.
- BALTIMORE:**
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- ROCHESTER:**
Scranton, Wetmore & Co.
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H. W. Boudey.
- BUFFALO, N. Y.:**
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- CHICAGO:**
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The Young Churchman Co., 484 Milwaukee St.
- ST. LOUIS:**
Lehman Art Co., 3526 Franklin Ave.
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- LOUISVILLE:**
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- SAN FRANCISCO:**
Thos. Crowhurst, 215 Market St.
- LONDON, ENGLAND:**
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's In Fields, W. C.
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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.

LUMINOUS CROSSES

We have a new supply of LUMINOUS CROSSES, of which we have been out for a year past. Those not familiar with them will understand that the cross is white, mounted on a dark paper board. When exposed to light during the day, the cross is luminous in the darkness. They are particularly desirable in an invalid's sleeping room, as the cross is frequently of great comfort in hours of wakefulness. The size is 8 1/2 x 6 1/2. Mailed postpaid for 35 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LINEAGE OF THE AMERICAN CATHOLIC CHURCH

The late Bishop Grafton will long be remembered by the books he published during his lifetime. One of his latest was the one named above. A New York City layman of prominence, wrote the following letter to the Bishop, which has not before been made public:

"Your book is really splendid. It is a marvel of condensation and of clear theological exposition. It would do great credit to a man in middle life; as a work written by yourself after reaching four score years it is a marvel, and I am so enthusiastic about it that I have bought six or more copies and sent them to other people. One Churchman came in this morning to say that he is reading it, and that it is exactly meeting his wants, and he is so interested, even absorbed, that he did not want to lay it down. It is beautifully done from every point of view. I am very glad to see such fine notices of the book in the press, also."

The book is a handsome volume and sells at the low price of 75 cents (85 cents by mail); and as a history of the Church it is extremely interesting. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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.]

DOMESTIC AND FOREIGN MISSIONARY SOCIETY. New York.

Honorable Little Miss Love (O Ai Chan). By Elizabeth Geist Newbold. Illustrated.

DOUBLEDAY, PAGE & CO. Garden City, N. Y.

The Call of the Carpenter. By Bouck White, Head Resident, Trinity House, New York. Frontispiece by Balfour Ker. Price, \$1.20 net.

GENERAL THEOLOGICAL SEMINARY LIBRARY. New York.

A Manuscript of Jeromes De Viris Illustribus Belonging to the General Theological Seminary. By William Henry Paine Hatch. Printed from the Harvard Studies in Classical Philology, Vol. XXIII. 1912.

EDWIN S. GORHAM. New York.

Meditations on the Apostles' Creed. By the Rev. J. G. H. Barry, D.D., author of "Meditations on the Office and Work of the Holy Spirit," "The Christian's Day," etc.

FROM THE AUTHOR

Marriage Considered from Legal and Ecclesiastical Viewpoints. In connection with the recent Ne Temere decree of the Roman Catholic Church with suggestions for the improvement of State Marriage Laws. By Lewis Stockton.

Sermons in Summer. Delivered in Christ Church, Cooperstown, by the Rev. Ralph Birdsall, M.A., Rector of the Parish. Price, \$1.00 net; postpaid \$1.08.

GEORGE H. DORAN CO. New York.

That Boy of Yours. Sympathetic Studies of Boyhood. By James S. Kirtley. Price, \$1.00 net.

INTELLIGENCER PRINTING CO. Lancaster, Pa.

Short Stories of the Hymns. Being a Brief Account of the Circumstances in which Some of our Best Hymns and Songs were Written. By Henry Martyn Kieffer, author of "The Recollection of a Drummer Boy," "College Sermons," "The First Settlers of the Forks of the Delaware," "It is to Laugh," "The Funny Bone," etc.

LONGMANS, GREEN & CO. New York.

Catechism: The Life of Faith and Action. By the Rev. H. A. Lester, M.A., Director of Sunday School Work in the Diocese of London, and the Rev. E. G. Wainwright, M.A., Principal of the Training College, Winchester; formerly Diocesan Inspector-in-Chief, Lincoln. Price, 50 cents net.

God's Love and Care. Stories from the Old and New Testaments. Compiled by the Rev. S. Kirshbaum, B.D., Hon. Sec. Bishop of Lincoln's Sunday School Council. Price, 50 cents net.

Our Lord and Saviour Jesus Christ. By the Rev. Edwin Hobson, M.A., Prebendary of St. Paul's Cathedral; and Principal of St. Katharine's Training College, Tottenham. Price, 50 cents net.

Catechism: Prayer and Sacraments. By Canon Morely Stevenson, Principal of the Training College, Warrington. Price, 50 cents net.

The English Church and the Reformation. By the Rev. C. Sydney Carter, M.A., author of "The English Church in the Seventeenth Century" and "The English Church in the Eighteenth Century." Price, 75 cents net; postpaid 81 cents.

The Holy Life in the Holy Land. By Mrs. W. J. Birkbeck. Price, \$1.25 net.

The Missionary Campaign, Its Principles, Methods, and Problems. By the Rev. W. S. Hooton, B.A., formerly Missionary in Southern India, author of "Turning-Points in the Primitive Church." Price, \$1.00 net.

The Life and Letters of Frederic Shields. Edited by Ernestine Mills. With Photogravure Portrait and 41 other Illustrations. Price, \$3.00 net.

PUBLICITY BUREAU FOR THE EXPOSURE OF POLITICAL ROMANISM. Washington.

Political Romanism. An Organized Opposition to Progress Destructive of Free Institutions Including Present-Day Uprising against Political Activities of Roman Hierarchy in United States; also Outline History of Progressive and Reactionary Forces in United States, 1607 to 1912, with an Introduction describing the Reformation and Counter-Reformation, 1520 to 1648; Comparative History of Patriotic Secret Societies and of the Reactionary Jesuits. By Publicity Bureau for the Exposure of Political Romanism. Price, 50 cents; cloth 75 cents.

THE MACMILLAN CO. New York.

Socialism from the Christian Standpoint. Ten Conferences. By Father Bernard Vaughan, S.J., author of "The Sins of Society," "Society and the Saviour," "Life Lessons from Joan of Arc," etc. Price, \$1.50 net.

Christianizing the Social Order. By William Rauschenbusch, Professor of Church History in Rochester Theological Seminary. Author of "Christianity and the Social Crisis" and "Prayers of the Social Awakening." Price, \$1.50 net.

SHERMAN, FRENCH & CO. Boston.

Into the Light. By Edward Robeson Taylor. Price, \$1.25 net.

Lilt O' the Birds. By Emilie Pickhardt. Price, \$1.25 net.

The Leprechaun. By James T. Gallagher. Author of "At the Gates of Noon," etc. Price, \$1.00 net.

The Gospel of the Lilies. By Edward O. Guernant, author of "The Galax Gatherers," etc. Price \$1.00 net.

S. W. PARTRIDGE & CO. London.

The Missionary Prospect. By Charles H. Robinson, D.D., Hon. Canon of Ripon, and Editorial Secretary of the S. P. G., editor of "The East and the West."

THE PILGRIM PRESS. Boston.

The Problem of Religion. By Emil Carl Wilm, Ph.D., Professor of Philosophy in Wells College; formerly Fellow in Philosophy, Cornell University, and Assistant in Philosophy, Harvard University. Price, \$1.25 net; postpaid \$1.35.

UNIVERSITY PRESS. Sewanee, Tenn.

Alexander Gregg, First Bishop of Texas. By his Son, the late Wilson Gregg, edited and extended by the Rev. Arthur Howard Noll, LL.D., author of "General Kirby-Smith"; Editor of "Bishop Quintard's Memories of the War," etc.

PAMPHLETS

FROM THE AUTHOR

The War in the Balkans. A Paper by the Rev. Andrew Gray, D.D., Rector of St. Mark's Church, Danville, Illinois. Author of "The Boer War, Its Causes," etc.; "A Pilgrimage to Bible Lands," etc. Price, 15 cents.

YEAR BOOKS

Year Book of St. George's Church, Stuyvesant Square, New York. Easter, 1912.

THE POINT OF VIEW

It is the point of view that determines for most of us whether our lives shall be sunny or gloomy. . . . "Oh, yes, we have had plenty of ups and downs," said a cheery mother whom someone congratulated on her large and happy family. "There was always an abundance of needs, and not an over-supply of means, but we never cried over anything we could get a laugh out of, and somebody was sure to bring up the funny side of every dilemma. We did not always have a feast on the table, but we had wholesome fun around it."—*Selected.*

THE CHURCH AT WORK

LEGACIES AND BEQUESTS

THE CLERGYMEN'S RETIRING FUND SOCIETY has just received the legacy of \$1,000, bequeathed to it by the late Francis Collingwood of Elisabeth, N. J., and has been officially notified of the \$40,000 legacy coming to it from the estate of the late Mrs. Mary Packer Cummings of Mauch Chunk, Pa.

RECENT PAROCHIAL MISSIONS

AT CHRIST CHURCH, Douglas, Wyo. (the Rev. Frank A. Zimmerman, rector), from November 18th to 24th a Church mission was held. The Ven. Archdeacon J. H. Dodshon of Columbus, Ohio, was the preacher and conductor of the mission. The services began with Holy Communion each day at 7:30 in the morning. Illustrated readings on our Church mission fields were given with prayers for missions, from 11:30 to 12 each day. Children's services were held at 4 each afternoon, with illustrated sermons that never failed to hold the attention of the most listless and mischievous child. The question box and strong practical sermons were the special features of the evening service. These services were well attended, and closed with a crowded church on Sunday night. More communions were made on Sunday morning than had been witnessed for many a year. The mission proved a class of Church work greatly needed and highly appreciated in this western field.

AN ADVENT MISSION was conducted in St. John's church, Dumbar, Pa. (diocese of Pittsburgh), during the first week in December, by the diocesan vicar, the Rev. C. J. De Coux. Mr. De Coux had as the subjects of his evening addresses the following: "Prejudice a Menace to Soul Growth"; "Man's Great Desire"; "What the Church Has to Offer in Work and Worship"; "Christ's Gospel the Cure for the World's Ills"; and "The Great Command and What We Should Do."

MEETINGS OF THE WOMAN'S AND JUNIOR AUXILIARIES

THE ANNUAL MEETING of the Kentucky Junior Auxiliary, known as "Junior Day," was held on Monday afternoon, December 2nd at Advent parish house, Louisville, with the largest number present at any time since these meetings were started. In the absence of Bishop Woodcock, who usually addressed the children on these occasions, the address was delivered by the Rev. Harry S. Musson, rector of the Church of the Advent; and a number of the Juniors themselves took a creditable part in the programme. Afterwards, the toys and Christmas gifts, which had been prepared for the united Junior box, were on display. The gifts were several hundred in number. The box is to go to a colored school in Atlanta, Georgia.

THE WOMAN'S AUXILIARY of the diocese of Colorado held their last monthly meeting at All Saints' church, Denver, on Tuesday, November 26th, when there were over fifty ladies present, and five of the clergy. Papers were read by Mrs. Beggs of Trinity memorial Church, and by others on different phases of the Church's work in Japan, and \$10 was voted as a special donation to Bishop Tucker

to show him modestly that the Auxiliary was interested in his work. The next meeting was announced to be at Ascension Memorial church, Denver, on December 31st.

THE WOMAN'S AUXILIARY of the diocese of Louisiana held its semi-annual United Offering service in Trinity church, New Orleans, on St. Andrew's Day. The Bishop conducted the service, assisted by several of the clergy. The sermon was preached by the Rev. R. W. Patton, secretary of the Fourth Missionary Department. The United Offering boxes from the various parish branches of the diocese were presented at this service.

CHURCH FOR INDIANS CONSECRATED IN NEVADA

THE CHURCH OF ST. MARY at the Pyramid Lake Indian Reservation in Nevada, was consecrated on Sunday last by Bishop Robinson, assisted by Archdeacon Hazlett and the



ST. MARY'S CHURCH, PYRAMID, NEV.

Rev. Kendall Severance. Nearly a year ago the old frame church which had done service among the Piute Indians for fifteen years, was destroyed by fire. The present structure is of concrete and is a decided ornament to the Reservation. The church was crowded to its capacity by Indians and the Agency officials. The heartiness of the responses and devout participation in the service bore pathetic evidence to the work of the former missionary, Miss Marian Taylor, who died two years ago. The Indian women, as is their custom, wore shawls over their heads, and many of them brought papooses strapped in creches. While the Bishop was preaching, those who could understand English were translating the sermon to the older Indians who were versed only in the Piute tongue. The hum of translation went merrily on during the entire address. Before the service the Indian boys and girls, neatly dressed, were marched in line from the Reservation school to the church. The work at the Pyramid Reservation is one of the most important in the district of Nevada. The splendid Sunday school and large congregations are full of encouragement and inspiration.

HOSPITAL EXPANSION IN LOS ANGELES

A REMARKABLE OPPORTUNITY for expansion has come to the Hospital of the Good Samaritan, Los Angeles, Cal., where, through the efficient efforts of Bishop Johnson, that Church hospital has acquired the very fine

property of what has been known as the Columbia Hospital, which is considered the finest equipped institution of its kind in the West. The latter property has been purchased for the older institution of the Church, and the new property will be administered hereafter as the Hospital of the Good Samaritan.

The new home of the hospital is a five-story reinforced concrete structure with the exterior finished in white enamel pressed brick. It has nearly two acres of ground, is set high upon a terrace above the noise and dust, and is within ten minutes of Broadway. Its equipment and appointments are magnificent throughout and include the latest conveniences for hospital purposes, with a capacity for 150 patients. The Good Samaritan Hospital has lately celebrated the 25th anniversary of its foundation, having originally been known as St. Paul's Hospital and Home for Invalids, and now, with its new property and equipment, enters upon a much greater opportunity for its work. To Bishop Johnson who has given a great amount of time to the hospital and is president of the corporation, great credit is due for this forward step.

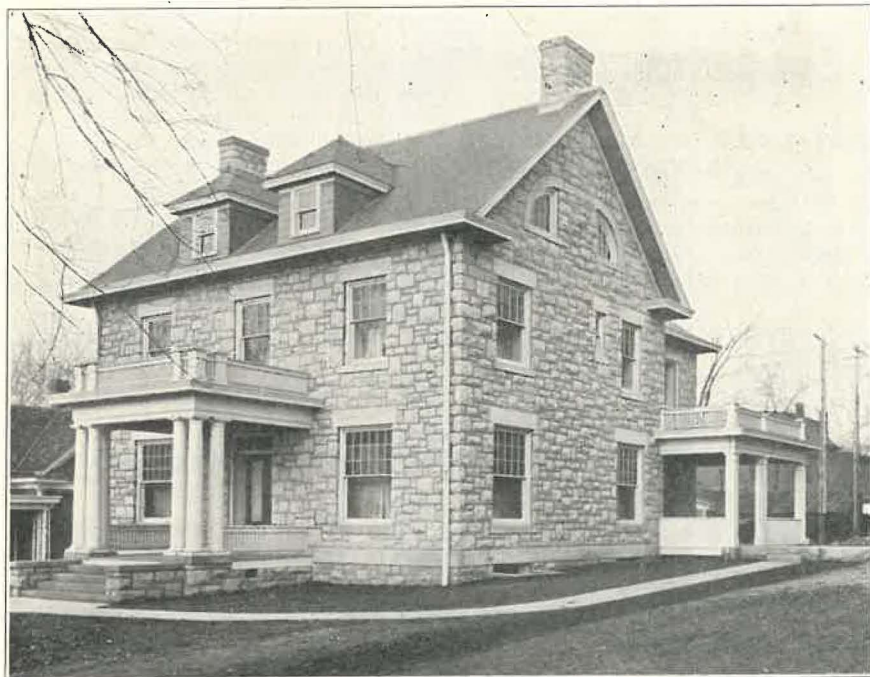
THE "CHILDREN'S HOUSE," BALTIMORE, MD.

ONE OF THE most interesting and helpful, though least known, of the benevolent institutions of Mt. Calvary parish, Baltimore Md. (Rev. W. A. McClenthen, rector), is the home for girls in Walbrook, usually spoken of as the "Children's House," conducted by the All Saints' Sisters of the Poor, connected with the parish. The purpose of the work is to receive little girls who could not be provided for elsewhere, and to train them in character and work so that when they leave the Home, they will be fitted to earn their own living in suitable ways. The children attend St. Stephen's school for girls, which is under the care of the sisters and which follows the plan and customary grading of the public schools. At home the girls are taught housework and sewing. Many of them take positions in families when leaving the Home, some to do housework, some to take care of children, some as mothers' helpers, or nursery governesses. Some have had hospital training and are excellent nurses; one is a teacher at the High School. For twenty years there has been an average of twenty-three children in residence, and out of this large number, only three cases the Sisters know to have been absolutely disappointing. The charge made for each child is eight dollars a month, or five dollars if the child is provided with clothes and shoes from the outside. The care of the children began in 1886, when the sisters received two little girls into their own home. The number gradually increased, until in 1889, it became necessary to consider the importance of establishing the work and providing a suitable home for the children. There was no special fund and no endowment. A house in Carey street was rented, and the work carried on there successfully for several years. In 1904, very unexpectedly to the sisters, they were enabled to secure the present house, which was eventually purchased, much sooner than could have been

anticipated, by a generous gift. If there were more means, the work could be largely increased, the land on which the house stands being quite large enough for another building.

FINE RECTORY BUILT AT KEOKUK, IOWA

BY THE ADDITION of a rectory, St. John's parish, Keokuk, Iowa (the Rev. John C. Sage, rector), completes one of the most beautiful church plants in the middle West. The church, parish house, and rectory, are all built of native stone, with Bedford stone trimmings, and the valuation of the entire property is not far from \$100,000. The rectory into which the rector and his family have just moved has been under course of construction since last April. It harmonizes in design well with the rest of the buildings; is built of native stone with Bedford trimmings complete, at an approximate cost of



ST. JOHN'S RECTORY, KEOKUK, IOWA

\$12,500. It is entirely modern in construction, having all the latest conveniences. Beside the first floor, which consists of a large central hall, the rector's study, with outside separate entrance, living room, dining room and kitchen, there is on the second floor a number of bedrooms and two baths; and the other parts of the house are arranged with particular care as to ease and convenience of housekeeping.

MEMORIALS AND OTHER GIFTS

ON ALL SAINTS' DAY, at Trinity church, Norfolk, Nebraska, at the midday service, there was presented to the parish and used for the first time, a handsome chalice and paten of sterling silver and of chaste design. The chalice stands 8½ inches high on an octagonal base, ornamented with the familiar emblems of the Passion and Crucifixion. The bowl is encircled with the text, "Drink ye all of this," in old English characters. The chalice and paten, in a full leather case, are the work of the Gorman Mfg. Co. of New York, and are a gift from the family of the late Rev. Philip McKim. The service of benediction was said by his son, the Rev. William R. McKim, rector of St. John's, Oneida, New York, who was also the celebrant and preacher on the occasion. The vessels are inscribed: "To the Glory of God and in memoriam. Rev. Philip McKim, M.A.; 1835-1897; Priest of the Church and Rector, 1891-1896." Just after assuming charge of Trinity

mission, the old church building (a remodeled school house), was destroyed by a cyclone, and in its place with funds mostly secured from personal friends and by personal efforts the Rev. Mr. McKim succeeded in erecting the present handsome brick structure. Mr. McKim died at Norfolk in July, 1897.

IN GRACE CHURCH of the old historic parish of Jamaica, N. Y., there were unveiled on November 24th, two memorial windows depicting "Christ Blessing Little Children." and "Christ in Gethsemane." The first was executed by Mayer & Co., of Munich, and given in memory of Charles Carow Napier, a vestryman of the parish for fifteen years. The second window was executed by Emil Wendel, and given in memory of Miss Annie Napier, a faithful communicant of the parish. The Napier family settled in Jamaica about 1800, and has always shown interest in Grace Church, being represented on the vestry by three generations, Mr. Andrew Napier, Mr.

grateful to the donor. This church was built in 1632, and known for two centuries as the "Old Brick Church." It stands as a grand monument to the faithful of those early days and is still in regular use to the blessing of many people. This church is older than the tower at Jamestown, which is almost straight across James River, and has been put in splendid repair.

AT THE Church of the Heavenly Rest, Plainfield, N. J., on Sunday, November 3rd, at the late celebration of the Holy Eucharist, a new processional cross of brass, with oak staff, was blessed by the rector, the Rev. Cortlandt H. Mallery, and used for the first time. The cross was presented by the rector's wife as a memorial to her aunt, Miss Alice Wilson. It bears the inscription: To the Glory of God and in Loving Memory of Alice Wilson, Entered into Rest, March 27, 1902. "The strife is o'er. Alleluia." On the same day a boy choir was instituted and new choir stalls of chestnut, presented by Mr. Michael Rimmer, a member of the congregation, were used for the first time.

A MEMORIAL credence of white statuary marble has been given to St. Mark's Church, Milwaukee, Wis., by Mrs. L. Wilson, in memory of her daughter. It is forty inches long, fourteen inches high, and fourteen inches deep. Its only ornament is a cross of Carrara marble, made in Italy, which stands upon the summit. Another recent gift to the same church is a pair of altar candlesticks, given by Mrs. Edward C. Hooker, also as a memorial.

A NUMBER of memorial gifts have been lately given to St. Paul's Church, Seattle, Wash. (the Rev. S. H. Morgan, rector). These include two windows, a lectern, pulpit, alms bason, processional cross, vases, and Eucharistic candlesticks. The Bishop of the diocese (Olympia) held a special service of benediction and preached the sermon upon the first Sunday in Advent.

ST. GEORGE'S CHURCH, New Orleans, La., has received the gift of a new pipe organ, from Mrs. John A. Morris, a member of the congregation. It is now in process of installation.

AT ST. PAUL'S CHURCH, Kenton, Ohio, at the recent visitation of the Bishop of Ohio, a handsome set of altar vessels was presented as a thank-offering.

MEETINGS OF THE BROTHERHOOD

TRINITY CHAPTER of the Brotherhood of St. Andrew of Seattle, Wash., commemorated the fifteenth anniversary of its formation on Tuesday, November 12th. Ladies of the parish served dinner in the crypt of the church. The tables, arranged in the shape of a St. Andrew's cross with red paper through the centre and decorated with red carnations, were very unique. There were forty-five men present including some of the city clergy. The rector, the Rev. Herbert H. Gowen, D.D., acted as chairman. The programme following the dinner was opened by the singing of the Brotherhood hymn after which Mr. L. B. Stedman, the first director of the chapter told of some of the work of the early days of the Brotherhood in Trinity parish, Mr. George J. Turrell spoke for the vestry of the parish, and Mr. G. Ward Kemp for the National Council. There were other short addresses, and the reading of letters of greeting from President Bonsall and Dr. Carleton, the general secretary of the Brotherhood. The general subject of the addresses was "The Sole Object of the Brotherhood of St. Andrew." The Rev. Frederick T. Webb, D.D., of St. Luke's Church, Tacoma, spoke on "Prayer," and

John B. Napier, and Mr. Charles Carow Napier. The rector of the parish is the Rev. Rockland Tyng Homans. This is another of the Colonial parishes which is manifesting interest in the present condition, but not forgetting its past. At the present time there is being erected a large memorial parish house, that will cost over \$40,000.

ON THE FIRST Sunday in November, at the Church of the Holy Cross, Paris, Texas (diocese of Dallas), previous to the celebration of Holy Communion, the Bishop of the diocese blessed a new sterling silver Communion set, of most beautiful design, consisting of flagon, chalice, paten, cruets, and bread box, with spoon. Each piece was made to order by the Gorham Co., and the set inclosed in a beautiful leather case, with a compartment for each. On the flagon, chalice, and paten the inscription following was beautifully engraved: "Consecrated to the service of God and in loving memory of Mrs. Estelle Bettes Studley; Born October 29, 1886; Died June 13, 1912; By her Parents, Harrison S. and Mary E. Bettes." Mrs. Studley was the only daughter of Mr. and Mrs. Bettes, and was universally beloved.

A SPLENDID ORGAN has been given to old St. Luke's Church, Isle-of-Wight county, Va., by Mr. Frank N. Jordan of Chicago, Ill. This gift fills a long-felt need in this venerable church, the oldest building of English construction in America; and the rector and congregation are profoundly

Capt. Arthur P. G. Hyde, U. S. A., of Ft. Flagler, Wash., spoke on "Service."

THE ANNUAL MEETING of the Brotherhood of St. Andrew of the diocese of Long Island was held on St. Andrew's Day, November 30th, in St. Paul's church, Brooklyn, N. Y. The conference started at 5:30 P. M. and was well attended, the subject being "The Honest Keeping of the Vows of Prayer and Service." At 6:30 supper was served in the guild hall and it was followed at 7:30 by solemn vespers, at which service three priests were at the altar. Bishop Burgess of Long Island preached on "The Need of the Church for Men," and Bishop Lloyd spoke of "The Need of Men for the Church." The nave of the church was reserved for the members of the Brotherhood, and as almost everyone who had been present at the conference stayed for vespers the body of the church was well filled, as was also the outer aisles with members of the parish. Priests were present from different parishes throughout the diocese, and a number of them walked in the procession before and after the service, helping to make the occasion more impressive.

WORK IN THE TANANA VALLEY, ALASKA

THE FAIR which is held annually for the benefit of St. Matthew's Hospital at Fairbanks, Alaska, is over for 1912. The articles placed on sale are all sent in from friends in the States and are all sent by mail during the summer months. The amount cleared by the fair this year was \$1,763.50. The total receipts were more than \$2,000 but there were some expenses to be met. This was the seventh annual fair, and the seven have totaled more than \$12,000 for St. Matthew's Hospital, and have in more ways than one meant the life of the institution. In every instance where the name and address of the person sending a package could be ascertained, an acknowledgement was sent. Alaskan mails have so far to go that in many cases the names and addresses were torn or blurred out when received. Many also do not put their names or addresses on the packages sent by them. For the benefit of those who have received no reply to the packages so generously sent, the priest in charge of the hospital, the Rev. Charles Eugene Betticher, Jr., wishes to express appreciation for the kindly interest taken in the work.

Mr. Betticher also states that the receipts of magazines and books for the George C. Thomas Memorial Library have greatly fallen off and great numbers of both are needed to meet the constant and large demand for literature. Reading matter may be mailed during the winter as well as the summer. Some of it will get through to its destination and the balance will arrive on the first boat in the spring. Magazines should not be rolled, but sent flat, whenever possible. Large sized papers may be folded and they will arrive in good condition.

Mr. Betticher will be glad to answer inquiries concerning the above matters, and any others connected with the mission work the Church is doing in the Tanana Valley of Alaska.

MEMORIALS IN ST. MARK'S, BERKELEY, CAL.

ST. MARK'S CHURCH, Berkeley, Cal. (the Rev. Edward L. Parsons, rector), has been further beautified and its effectiveness increased by the addition of the Pennoyer Memorial rood screen and pulpit and a complete and commodious chantry. The pulpit was installed in the early spring of 1912, and the rood screen has now been added to complete this gift. It is described as a beautiful piece of carving done from designs by Willis Polk & Co., under the special direction of Mr. H. C. Stearns, and decorated under the

direction of Mr. Bruce Porter. The material is oak. Some slight decoration in color has been added with the purpose of bringing out the carving more clearly. The dominant motive in the minds of the architects has been to make the rood screen suggest an atmosphere in which the altar stands out more conspicuously. For this reason the tone

first Celebration of the Holy Eucharist was on Sunday, September 29th, accompanied with a service of benediction. It is to be open all day and every day as a place of prayer and rest and meditation. It is a blessed thought beautifully executed, and will be a place of help and comfort for many years.



INTERIOR OF ST. MARK'S CHURCH, BERKELEY, CAL.

of both the oak and the coloring has been made soft. The altar, reredos, pulpit, rood screen, together with the few good windows now in the church, are naturally far more costly than the simple interior of the church seems to require, but they are regarded as prophecies of a completed interior which still remains as a goal to be reached after perhaps some years of effort.

The new chantry, opened in September last, is really a gem, besides of very great use in the practical work of this large and growing parish. When the new parish house was finished in the winter of 1911, the old choir room used by the men was left for many uses, but without any special furnishing or purpose. Some time before that the treasurer of the diocese, who is a communicant of St. Mark's, met with a serious accident from which he was blessed with a most happy and complete recovery. The conjunction of these two facts suggested to him a memorial, and so he proceeded to work out some dreams over which he has been meditating for many years. The result is this chantry, a chapel seating fifty-three persons, and adapted for the accommodation of all the week-day services when the large church is too spacious. The donor has fitted it completely with all the altar appointments, the seats, carpet, Prayer Books and Hymnals for the pews, lectern and Bible, and a steam and gas heating arrangement. Complete, therefore, in every detail the chapel was opened for its first service on September 25th, when the only son of the donor was married there. The

NEW JERSEY RECTOR CELEBRATES ANNIVERSARY

ON ADVENT SUNDAY, Grace Church, Plainfield, celebrated the tenth anniversary of the institution of the Rev. E. Vicars Stevenson as rector of the parish. He succeeded the late Very Rev. E. M. Rodman in the fall of 1902. During the rectorship of Mr. Stevenson the parish has shown a remarkable condition of growth. In ten years the parish has grown from 404 communicants to 719, with a deepening spiritual and missionary interest. In 1903 the total gifts to diocesan, domestic and general objects amounted to \$558.03. In the two past years, 1911, 1912, donations to diocesan and general missions aggregated \$3,164.45. The present annual contributions to general missions is in the neighborhood of \$1,700, by far the largest contribution in the diocese. The total expenditure of the parish in ten years has grown from \$10,205.91 to \$16,970.10. Besides this, about \$45,000 has been raised and expended for the erection of new buildings, decorating the church and extending the property. In appreciation of marked spiritual and material progress large numbers of people made their Communion and expressed their gratitude on the anniversary of the rector. Mr. Stevenson has been a member of important diocesan committees, and president of the Sunday School Commission, but has been compelled by the growing needs of an active and busy parish to devote his whole time to parish work, which includes

the oversight of fifteen regular services a week, the conduct of two Sunday schools, and seven active guilds. Grace Church is the mother parish of the city, which now contains four parishes and a mission.

DEATH OF REV. PETER L. SHEPARD

THE REV. PETER LAKE SHEPARD, the oldest clergyman in the diocese of Connecticut by continuous residence, and the third in order of ordination, died at his home in Clinton last week, in the 88th year of his age. He was a native of Brookfield, where he was born July 23, 1825.

He entered Trinity College and was graduated in the class of 1852; and though older than most, if not all, of his classmates, he survived all the rest. After studying theology in the Berkeley Divinity School he was ordained by Bishop Williams to the diaconate, June 3, 1853, in Middletown, in the first class ordained after the full establishment of the institution by charter. In the following year, on July 15th, Bishop Williams ordained him to the priesthood in New London. For the first thirteen years of his ministry, Mr. Shepard was rector of Grace Church, Saybrook, and during the latter part of that time he was also the head of the rectory school, which he established when Miss Hetty B. H. Wood discontinued the school of which she had long had charge. He continued his school under the name of Seabury Institute, until 1885, when he resigned at Saybrook, closing also his school, and became rector of the Church of the Holy Advent, Clinton; after sixteen years, in 1901, he retired from active work, yielding to the infirmities of age.

Mr. Shepard was a careful and thoughtful preacher, an excellent reader, and a good pastor, with skill in teaching Church music. The alumni of the Berkeley school organized themselves into an association in 1856, and elected Mr. Shepard their treasurer; and this office he held by annual election (except for one year when he was sojourning in a remote part of the country) until his death, for a period of fifty-seven years.

Mr. Shepard married, soon after his ordination, Miss Mary A. Burr, daughter of Horace Burr of Wilmington.

NEW ENGLAND CHURCH EDUCATORS WILL HOLD CONFERENCE

THE ANNUAL CONFERENCE of the professors and students in the New England colleges, who are Churchmen, will be held at Brown University, February 21-23, 1913, under the presidency of Bishop Perry of Rhode Island. All are welcomed who will attend, and there will be no expense to those who attend for entertainment.

INDIANAPOLIS CHURCH OBSERVES SEVENTY-FIFTH ANNIVERSARY

CHRIST CHURCH, Indianapolis, Ind. (the Rev. James D. Stanley, rector), celebrated the seventy-fifth anniversary of the founding of the parish with appropriate ceremonies from December 1st to December 3rd. The services on Sunday were impressive and jubilant. Since Christ church is a city landmark, its anniversary was accorded more than a passing notice by the press.

The history of Christ Church and the history of the city of Indianapolis are almost co-extensive. The Rev. J. H. Britton reached the "capital in the wilderness" on July 4, 1837. Twelve days later a small band of Church folk, and those interested in the establishment of a church in the community, had entered into formal organization. Occasional services had antedated this organization, however, for the records state that the Rev. Melancthon Hoyt had resided in the city and had held services there. Other clergymen had visited the town from time to

time, holding infrequent services, but the Rev. Mr. Britton was the first missionary regularly settled after the organization had been completed. The new congregation was the fifth of the religious bodies to begin work in Indianapolis, and the parish was received into union with the diocese in 1838. In Mr. Britton's first report to the diocesan convention, he stated that there were four communicants in the city and two in the country. Two years later he reported thirty-three communicants.

The erection of a church building was begun without delay, and the cornerstone was laid by Bishop Jackson Kemper on May 7, 1838. The first service in the new church was held on November 18th, and the church was consecrated on December 16th. Holloway, in his history of Indianapolis, says of the first church building: "This church was a plain, but neatly finished and strongly built, Gothic edifice of wood, which, while it made no pretensions to architectural beauty, was very superior to any house of worship then erected in the place, and, undoubtedly, gave impulse to the building of other places by the several denominations, as its successor, the present beautiful Christ church, did again, twenty years later. It was considered the handsomest church in Indiana, and many letters were received, from various parts of the state, requesting drawings of the 'spire,' as it was called, the said spire being merely a belfry stuck upon the front gable of the church." The building was used until 1857, when it was sold to a congregation of the African Methodist its graceful lines and correct proportions, and is one of the show buildings of the city.

The number of communicants has steadily grown until to-day there are almost six hundred enrolled. During the rectorship of the present incumbent two hundred and fifty communicants have been added to the church.

Christ Church, being the Mother Church, has many daughters. Grace Church, now the Cathedral of All Saints', was organized in 1854, the nucleus of its membership going from Christ Church. St. Paul's Church was formed in 1866. Holy Innocents' was begun in 1866, also, and in 1869 became an independent congregation.

St. George's Church, known originally as the "Rolling Mills Mission" was started in 1873, and until 1904 was conducted as a parochial mission until it was taken over by the diocese.

CAMPAIGN OF SOCIAL SERVICE IN DIOCESE OF INDIANAPOLIS

THE SOCIAL SERVICE COMMISSION of the diocese of Indianapolis has prepared a programme of subjects which are to be treated by experts in the various parishes on the second Sunday in each month for a term of six months. Among the subjects to be considered are "The Housing Problem," "Tuberculosis," "The Foreigner," "Delinquency," "Amusements," and "Education."

WESTERN THEOLOGICAL SEMINARY NOTES

OWING to the illness of Dean Walter T. Sumner, the second lecture of the series of ten he is delivering at the Western Theological Seminary, on the subject of "City Problems," was postponed. In its place a talk was given on Thursday, December 6th, by the Rev. F. M. Crouch, Field Secretary of the Church's Joint Commission on Social Service. Realizing the need of men in the Church's ministry who are especially fitted to handle social problems, Dean William C. DeWitt has been steadily urging changes in the canons whereby men may specialize in that work in the seminary and then be admitted to the diaconate and priesthood. Under the present canons that is impossible,

unless the length of time spent in the seminary is materially increased. Western is meeting the need as far as it is possible under present conditions through the lectures of Dean Sumner and through a large number of field service trips which are taken every year by members of the senior class.

REV. A. C. WILSON IN HOSPITAL

THE REV. ANDREW C. WILSON, rector of St. Paul's Church, Brooklyn, has been obliged to go to the Pilcher Hospital for an operation.

SUNDAY SCHOOL TEACHERS FOR SIXTY YEARS

AN UNUSUAL Sunday school service was held in St. Peter's parish, Uniontown, Pa., on Sunday, November 3rd, in honor of Miss Selina Fenn and her sister, Miss Dinah Fenn, the former having completed a period of sixty-three years' continuous teaching in St. Peter's Sunday school and the latter fifty-nine years. Service medals were presented both teachers by an officer of the Pennsylvania Sunday School Association. Former pupils present in numbers presented them with a Victrola and records, while addresses of appreciation were made by the rector, the Rev. F. W. Beekman, and others.

MEETING OF THE GIRLS' FRIENDLY SOCIETY

THE ANNUAL associates conference of the Girl's Friendly Society of the diocese of Western Massachusetts was held in Christ Church, Fitchburg, in November. Many attended. Miss Stratton of Christ Church branch read one of the papers. Miss Sarah Hopkins of Worcester read a paper on "Our Bishop of the Girls' Friendly Society," and Mrs. Lewis, the national vice-president, was present and spoke. The delegates were entertained at luncheon. The society is growing in number of chapters and members in the diocese.

THE VERMONT COADJUTOR

IT WAS ERRONEOUSLY stated in the report of the special convention of the diocese of Vermont that the Bishop had assigned to the Coadjutor the charge of missions and aided parishes. His assignment was "the care of the missions and of the missionary work of the diocese." This includes (as the Bishop explained in an accompanying memorandum to the Standing Committee) the presidency of the Missionary Committee. The assignment did not include the care of aided parishes.

DEATH OF A. D. HOLLAND

THE AMERICAN CHURCH is poorer by the sudden death, on Tuesday, December 3rd, at his home in New York, of Mr. Anthony Davis Holland, sixty-nine years old. For many years warden of St. Luke's, Scranton, member of the Standing Committee of Central Pennsylvania, and deputy to General Convention, his business made it necessary for him to spend the last twelve years of his life in New York, where he was connected with the Church of St. Mary the Virgin. Born in Cloughjordan, Tipperary, Ireland, of a younger branch of the Hollands of Mount Shannon, he came to Baltimore while still a child, with his family, and was in after years a resident of Elmira, N. Y. A thorough Catholic Churchman, preserving the best traditions of the Irish Church but knowing how to assimilate the Old High Churchmanship to American conditions and needs, his voice and pen were always devoted to the maintenance of aggressive Christianity as this Church hath received the same; and his letters to the daily press on Church subjects,

as well as his contributions to Church papers, were always eagerly looked for by good Churchmen. Mr. Holland leaves a widow and two married children, a son and a daughter. Mr. Henry Holland, for years treasurer of St. Alban's, Chicago, is a brother, and a sister, Mrs. W. E. Patterson, survives in Elmira. The Rev. Dr. van Allen of Boston, is a nephew. Mr. Holland was buried in Woodlawn Cemetery, New York, on December 5th, from Holy Rood church, the rector, the Rev. Dr. Stuart Crockett, an intimate friend, officiating.

THE DEBT AT LAWRENCEVILLE, VA.

GOOD PROGRESS is being made to clear off the debt of the St. Paul Normal and Industrial School, Lawrenceville, Va., which is one of the most important of the institutions of the Church for colored people. Mr. J. Pierpont Morgan offered to pay the last \$10,000, and it is now reported that less than \$9,000 more is needed to obtain that pledge. The treasurer of the school is Charles E. May, who may be addressed at the school. Bishop Randolph is the president of the corporation and the Rev. James S. Russell is principal and secretary. Of this work Dr. Booker T. Washington has said: "I think I have never made a visit anywhere that pleased me so much. I can now speak with authority concerning the value and wide influence of your work at Lawrenceville. You certainly have succeeded finely in getting the confidence of the colored people, but you also have the support and good will of the white people to a remarkable degree. I commend and congratulate you most highly. You have already done a life work, but I hope you will have many years spared for some further and higher usefulness."

REFORMED EPISCOPAL CONGREGATION RETURNS TO THE CHURCH

IN 1864 the parish of St. Paul, Put-in-Bay Island, Ohio, was organized. Subsequently, during the ritual controversy which agitated the Church, this parish seceded to the Reformed Episcopal body, and continued in communion therewith until recently. Owing to the difficulty of obtaining a minister of that denomination to care for the spiritual needs of its people, the parish applied to the Bishop of Ohio for readmission to the Communion of the Church. A short time ago Bishop Leonard, accompanied by Archdeacon Abbott, and the Rev. Canon Cooke visited Put-in-Bay, and held a service in St. Paul's church, at which the parish was formally received back into the Communion of the Church, and placed under the jurisdiction of the Bishop of Ohio. The Rev. J. M. Forbes, late rector of St. Peter's church, Ashtabula, has been appointed priest in charge, and entered upon his duties there on the first Sunday in Advent. The population of Put-in-Bay Island is about eight hundred; during the summer months this number is greatly augmented by the influx of visitors.

EPISCOPAL THEOLOGICAL SCHOOL NOTES

WEDNESDAY, December 4th, was "Visitor's Day" at the Episcopal Theological School at Cambridge, Mass., and the members of the Board of Visitors spent the day at the school. In the morning they visited the lectures and at noon lunched in the refectory with the students. In the afternoon they met with the faculty for conference at the deanery. Edward D. Brandagee and William Blodgett, both of Boston, have been elected lay members of the board.

THE REV. FREDERICK B. ALLEN, of Boston, superintendent of the Episcopal City Mission, addressed the members of the St. John's Society on Tuesday evening. He spoke on "The

Watch and Ward Society and Its Work." The speakers for the remaining Tuesday evenings before the Christmas holidays will be the Rev. Dr. James L. Barton, secretary of the Presbyterian Board of Missions, and the Rev. Dr. Raymond Calkins, pastor of the Shepard Memorial Church (Congregational), Cambridge, Mass.

THE FIRST BULLETIN of the school has just come from the press. It contains an account of the death and funeral service of Dr. Nash; an account of the dedication of Paine Memorial Hall and the Matriculation Service and notes of incidents in the school life. The usual section of items concerning the alumni is also contained in it.

THE FACULTY of the school have announced that the annual quiet day for the alumni will be held on Wednesday, January 29th. Bishop Boyd-Carpenter will conduct the service. The midwinter dinner will be held the preceding evening.

MISSIONARY MEETINGS IN THE DIOCESE OF NEW JERSEY

ON DECEMBER 3rd a missionary rally and conference, for parishes of the Elizabeth and Somerville district, was held in the Church of the Holy Cross, Plainfield, N. J. (the Rev. William S. McCoy, rector). The occasion was a great success in both numbers and interest. The Archdeacon of the diocese celebrated the Holy Communion, assisted by the rector and the Rev. E. Vicars Stevenson. Mrs. A. S. Phelps, president of the New Jersey branch of the Woman's Auxiliary, conducted a mission study conference. In the afternoon there was a conference on general missions, with addresses by Miss A. B. Richmond of Shanghai, on "Enthusiasm," and Misses Evelyne Prophet and Cornelia Schwartz on "The Interest of Our Young People." The speakers at the very largely attended rally in the evening were E. S. Cook, a layman of Englewood, on "The Opportunity for Service"; Archdeacon McGuire on "The Work for Colored People"; and Bishop Thomas of Wyoming on "The Don't-care Attitude toward Religious Questions."

ON DECEMBER 6th and 7th a most important missionary institute, under the auspices of the Woman's and Junior Auxiliaries, was held in Trinity church, Asbury Park (the Rev. William N. Baily, rector). The programme of the two days included study classes and conferences. The speakers were Mrs. H. A. Pilsbry, Miss Anna Huff, and Miss Chetwood. The several themes were: "The Spiritual Side of Summer Schools"; "Japan Advancing, Whither?"; "The Best Way for an Auxiliary to Get a Hearing in a parish where there is no Missionary Interest"; "Should a Senior or Junior Branch be first Started?"; "Why Should there be Separate Organizations for Young Women?"; "To what Extent Should Prayer be a Feature of a Missionary Meeting?"; "How Important is Box Work?"; "Under What Conditions are Entertainments Desirable in a Parish?" There was a missionary service on the evening of the first day, at which Archdeacon Shepherd presided.

A MISSIONARY MASS MEETING, largely attended, was held in Christ church, New Brunswick (the Rev. E. B. Joyce, rector). Neighboring clergy present were the Revs. S. H. Dixon, John F. Fenton, and E. H. Hall. The music was rendered by the combined choirs of Christ Church and St. John's, New Brunswick. Addresses were made by Bishop Griswold of Salina on "The Church's Attitude toward Missions in the Past and Present"; and by the Rev. R. F. Alsop, D.D., of Brooklyn on "The Church's Opportunity in China."

ON THE EVENING of December 4th, a great missionary mass meeting was held in St.

Michael's church, Trenton (the Rev. William B. Eddy, rector). All the Trenton clergy were present, and the combined choirs of all the Trenton parishes rendered the music. Addresses were made by the Bishop of the diocese and Archdeacon Shepherd; by Bishop Griswold of Salina, and by William Fellowes Morgan, a layman of the diocese of Newark.

FIRST SERVICE HELD IN NEW CHURCH, OAKLAND, CAL.

ST. PAUL'S CHURCH, Oakland, Cal., held its first service in its new building on Sunday, December 8th, with the Bishop of the diocese officiating. This magnificent building is on the corner of Bay Place and Monteciot Ave., Oakland, overlooking Lake Merritt, in a new and rapidly growing residence district. It is in English Gothic style, constructed of brick and Schofield stone, being lined with a brick of a finer grade than the exterior, and including the ground represents an expenditure of \$150,000. It has seating capacity for about 500. A number of memorial gifts add to the richness of the interior. Among these are the chancel window, a gift of Mrs. Isaac Requa, one of the early members of the Church. This window includes figures of Moses and of St. Paul, as representing both the old and the new Covenants. The chancel rail is of white Vermont marble, a memorial to Mr. and Mrs. D. Henshaw Ward. The pulpit was given by Mr. R. H. Collins, a vestryman, in memory of his mother. The baptistry is situated at the right of the main entrance. It contains a beautiful stained glass window representing the Baptism of Christ, which is the gift of Mr. and Mrs. F. N. Avery. A beautiful marble font was given by Mrs. Sumner Bugbee of Pasadena in memory of her husband, a former warden of the Church. A farewell reception was held in the old church parlors on Monday evening, December 2nd, at which many of the older members were present, a history of the parish was read, and an acceptable musical programme rendered by a full choir many of whom were members of the first choir of the Church some thirty years ago.

OHIO PARISH OBSERVES SEVENTIETH ANNIVERSARY

ON SUNDAY, December 1st, following St. Andrew's Day, St. Andrew's parish, Elyria, Ohio (the Rev. N. D. Bigelow, rector), celebrated its seventieth anniversary. At the midday service the rector gave a brief history of the parish from its foundation in 1837, when the first services of the Church were held by the Rev. Anson Clark, in the Court House. In 1840 a small frame church building was erected which, in 1870, gave place to the present stone church. The sermon at Evensong was preached by Dean DuMoulin of Trinity Cathedral, Cleveland. On Monday evening a reception was given by the rector and vestry to the parishioners, when addresses were made by the Rev. G. F. Smythe of Gambier, and the Rev. J. M. Withycombe of St. Peter's Church, Lakewood, former rectors of the parish.

THE ADVENT, BOSTON, KEEPS ANNIVERSARY DAY

THE SIXTY-EIGHTH ANNIVERSARY of the dedication of the Church of the Advent, Boston, Mass., was elaborately observed in the parish house on Advent Sunday, and for the first time on a high occasion of this sort a Bishop was the celebrant at the Holy Eucharist. The Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina, Kansas, was at the altar, and the deacon and sub-deacon were the Rev. John H. Cabot and the Rev. E. F. H. J. Masse, curates of the parish. The Rev. Dr. van Allen was the preacher, and he gave

an interesting review of the history of the parish, reciting more specifically some of the more recent events. The music was of that finished character which one is always sure of finding at this parish. In the evening Bishop Griswold preached a missionary sermon, calling for aid in his diocese which at present is in need of \$10,000, which sum he is trying to raise in the East. Not only was the day the anniversary of the parish, but it was the anniversary of the consecration of the parish (1893), the anniversary of the first appearance of S. B. Whitney as organist (1872), and the anniversary of the rectorship of Dr. van Allen (1902).

SUNDAY SCHOOL INSTITUTE IN SOUTHERN VIRGINIA

ON WEDNESDAY, December 4th, a number of Sunday school workers in the city of Petersburg and counties of Dinwiddie, Chesterfield, Prince George, Surry, and Sussex met in Petersburg, Va., and organized the Petersburg Sunday School Institute. Eleven clergy and fifty officers and teachers were in attendance. The following were elected officers: Captain T. F. Heath, president; Mr. Fred Cale, vice-president; Mr. R. W. Prichard, treasurer; Miss Minnie Beckwith, librarian; Mr. W. Cabel Rives, Miss Eleanor Hurt, executive committee. After the adoption of the by-laws and transacting of other business, Mr. R. E. Anderson, superintendent of All Saints' Sunday school, Richmond, made an address on the organization of the Sunday school and the grading of the school. In the afternoon Mr. W. W. Gillette of St. Andrew's, Richmond, gave a stirring address on the spiritual aims of the Sunday school, pointing out the importance of workers having the true aim always in mind. Then Mr. Bernard Mann, teacher of St. John's Men's Bible class in Petersburg, spoke on "The Adult Class." Mr. Mann, having the largest Church Bible class in the diocese, gave a graphic description of how his class was organized, conducted, and maintained. At 5 P. M. Mr. Anderson again spoke, his subject being the boy in the adolescent age. At the mass meeting, which was held at 8:15, the Rev. D. W. Howard of Norfolk made an impressive address on "The Parents' Responsibility for the Efficiency of the Sunday school." This was followed by a practical address on "The Parents' Responsibility in Bible Study at Home and in the School," by the Rev. G. Otis Mead of Christiansburg. The institute closed with some practical remarks by the Rev. C. Braxton Bryan of Grace Church, Petersburg.

DEATH OF REV. F. W. ADAMS

THE REV. FRANKLIN W. ADAMS, who has been acceptably assisting for some time at St. Andrew's Church, Los Angeles, Cal., after preaching on the morning of November 3rd, was struck by an automobile as he alighted from a street car near his home, and so seriously injured that he died on the 17th. The burial service was from St. Paul's pro-Cathedral on the 20th at 3 P. M. The Rev. J. J. P. Perry took the sentences and Psalter, the Rev. A. G. L. Trew, D.D., president of the Standing Committee, read the lesson, the Bishop of the diocese took the Creed and prayers, and the Committal, in Rosedale cemetery, was taken by the Rev. Alfred Fletcher, secretary of the diocese.

SPECIAL SERVICE COMMEMORATES TOWN'S INCORPORATION

AT CHRIST MEMORIAL CHURCH, North Brookfield, Mass. (the Rev. Raymond M. Dow Adams, rector), a special intention at the Eucharist on December 1st, was thanksgiving for the one hundredth anniversary of the incorporation of the town of North Brookfield, formerly part of Brookfield,

famous in the early Indian history of the Massachusetts Bay Colony. The thanksgiving was continued at Evensong, with the singing of special anthems and festal *Te Deum*. The rector preached on the position of the Church in North Brookfield and the surrounding towns, making a local interpretation of Psalm 122, with text from the fourth verse, "Thither the tribes go up, even the tribes of the Lord; to testify unto Israel, to give thanks unto the Name of the Lord." The geographical situation of the town makes the idea of going up particularly appropriate. At the morning Celebration, apart from the local anniversary, as a personal thank offering, a handsome processional cross, made by the Gorham Company, was presented, blessed, and first used. It is the gift of the organist of the church, Mrs. John A. White.

ARIZONA

JULIUS W. ATWOOD, Miss. Bp.

Field Secretary of the B. S. A. Visits Arizona—Marriage of Archdeacon Meade—Cornerstone Laid at Flagstaff

MR. GEORGE SHELBY, western field secretary of the Brotherhood of St. Andrew, has just completed a trip through Arizona, during which he has visited the churches of the principal cities and towns of the state. At St. Luke's church, Prescott, as a result of his visit, four new members were added to the chapter there. At Phoenix Mr. Shelby spoke on the work of the Brotherhood before a number of men at the Bishop's residence. It is probable that a chapter will be established before long at the Pro-Cathedral. At Grace church, Tucson, on November 10th, he spoke at the morning service, and on Sunday afternoon spoke before the Y. M. C. A. of the University of Arizona, and Monday evening he addressed a number of young men in the vestry of the church and organized a probationary chapter of the Brotherhood. At St. John's, Bisbee, where there is an active chapter of the Brotherhood, he spoke to its members and had an excellent meeting.

ON SATURDAY, November 2nd, the marriage of the Rev. Joseph Lyons Meade, Archdeacon of Northern Arizona, and Miss Helen Bell of Nashville, Tenn., took place at Christ church, Nashville. They will make their home at Flagstaff, Arizona, where a bungalow has recently been built for a rectory.

THE CORNERSTONE of the Church of the Epiphany, Flagstaff, was recently laid. The church will be of stone and will cost about \$7,000.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Preaches at University at Boulder—United Thanksgiving Service at Denver Cathedral—Ward of Holy Ghost the Comforter

THE BISHOP SPALDING SERMON to the University of Boulder was preached on Sunday, November 24th, by Bishop Olmsted, who showed how Christianity answers all tests whether of philosophy or of civilization or of humanity or in fact of everything, and how, omitting the occasional failures as well as the most brilliant successes of the Church, the world is raised in level steadily and constantly and consistently by Christianity alone. A large and interested congregation listened to the Bishop's words.

A UNITED SERVICE of all the Denver churches was held in St. John's Cathedral on Thanksgiving Day at 10:30 A. M. Most of the city clergy were present and a most delightful musical service was held, a large congregation being in attendance. The Bishop preached on the subject of "National Righteousness."

THE DENVER WARD of the Guild of the

Holy Ghost the Comforter held its monthly corporate Communion in November, at Trinity Memorial church, Denver. The Rev. George H. Holoran, rector, and member of the Guild, was celebrant. Ten members communicated, including three priests, members of the Guild.

EASTERN OREGON

ROBERT L. PADDOCK, Miss. Bp.

Special Service Will Mark Bishop's Consecration

THERE will be a special service followed by a reception at St. Mark's, Hood River, on December 18th, the fifth anniversary of the consecration of Bishop Paddock.

FOND DU LAC

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

Canon Sanborn Resigns at Fond du Lac Cathedral—Father Field Visits Fond du Lac

THE RESIGNATION of Canon Sanborn, to take effect on January 1st, was formally accepted at a meeting of the Cathedral Chapter, and a resolution of appreciation of his faithful service in this parish for five years was passed. His successor has not yet been chosen.

FATHER FIELD, S.S.J.E., on his way back from his mission at Wichita, Kans., spent a day in Fond du Lac, staying with Bishop Weller. He visited the various parochial buildings, erected mainly under the administration of the late Bishop.

KENTUCKY

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

Louisville Parishes Arrange for Parochial Missions—Marriage of Daughter of the Rector of Calvary Church, Louisville

AT THE REQUEST of Bishop Woodcock, the rectors of the larger Louisville parishes are arranging parochial missions to be held in their individual parish churches from Sexagesima to Quinquagesima inclusive. The following missionaries have been secured: for the Cathedral (the Very Rev. Charles Ewell Craik, D.D., dean), the Rev. Sherley C. Hughson, O.H.C.; Calvary Church (the Rev. J. G. Minnigerode, D.D., rector), the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee; St. Paul's Church (Rev. David Cady Wright, rector), the Rev. Floyd Tomkins, D.D., rector of Holy Trinity Church, Philadelphia; Church of the Advent (the Rev. Harry S. Musson, rector), the Rev. Derwyn Trevor Owen, rector of Holy Trinity Church, Toronto, Canada; and Grace Church, the Rev. Harvey Officer, O.H.C. The name of the missionaries at St. Andrew's church and at St. Mark's church have not yet been announced.

A WEDDING of interest to Church people was that of Miss Eliza Barbour Minnigerode, only daughter of the Rev. James Gibbon Minnigerode, D.D., rector of Calvary Church, Louisville, and president of the Standing Committee, to Harry A. Strater. Owing to the recent death of an uncle of the bride and the serious illness of another, the marriage was quietly solemnized at home, Dr. Minnigerode performing the ceremony at which only the members of the immediate family were present.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Navy Chaplain Visits New Orleans—Illness of Dean Barr of the Cathedral

CHAPLAIN CASSARD of the Battleship *Kansas*, U. S. Navy, was a visitor in New Orleans with the battleship squadron that spent a few days in the port. He assisted the Bishop in the United Offering service of the Woman's Auxiliary on St. Andrew's Day,

and preached in Trinity church the next day at the morning service.

DEAN BARR of Christ Church Cathedral, New Orleans, has not yet been able to return to his post, being incapacitated by a nervous breakdown. During his absence, which may last throughout the winter, the Rev. A. H. Noll of Sewanee, Tenn., and the Rev. E. J. Batty of Fairmount School, Monteagle, Tenn., have been in charge of the services.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Reception Given to New Brooklyn Rector

A DELIGHTFUL RECEPTION was tendered the Rev. Charles G. Clark, the new rector of St. George's Church, Brooklyn, and to his wife, by the vestrymen, on the rector's coming into residence. The parish hall was beautifully decorated and fully three hundred members of the congregation were entertained in it by wardens and vestrymen as reception committee. Mr. Clark made a brief address of appreciation and thanks for the cordial welcome, and met each parishioner in turn. The affair was most enjoyable.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meeting of Baltimore Clerical Association—Harvest Home Festival at Baltimore Church—Notes of Interest

THE CLERICAL ASSOCIATION of Baltimore met in the Diocesan house on Monday, December 2nd. The Rev. Arthur C. Powell, D.D., associate rector of Grace and St. Peter's Church, delivered an interesting address on the subject, "Israel and Egypt." Miss Colt, secretary of the Young Women's Christian Association, also made a brief address. Officers for the ensuing year were elected as follows: President, the Rev. William Dellane Morgan; Vice-President, the Rev. Edward T. Helfenstein; Secretary, the Rev. S. Hilton Orrick; Treasurer, the Rev. J. Harry Boosey; Executive Committee, the Rev. Arthur B. Kinsolving, D.D., the Rev. Hugh Birkhead, D.D., and the Rev. John I. Yellott, Jr.

AT THE annual Harvest Home service of St. Mary the Virgin's chapel, Baltimore (the Rev. G. A. Griffiths, vicar), the special preacher was the Rev. H. Page Dyer of Philadelphia, who took the place of the Bishop of Delaware, detained by illness. After the procession, in which there were four priests vested in copes, a solemn *Te Deum* was sung. In addition to the clergy of the parish, there were also present the Rev. J. F. Aitkins, rector of Holy Cross Church, and the Rev. Paul F. Hoffman of St. Paul's.

THE AUTHORITIES of Mt. Calvary Church, Baltimore, have recently purchased for \$18,000 the old Gaiety livery stable property, consisting of a two-story stable and storage building on a lot 36 feet front by 130 feet deep, and expect shortly to replace the present structure with a suitable building to be used as a school in connection with the colored work conducted at the Chapel of St. Mary the Virgin.

FR. BURTON, S.S.J.E., last month paid his first visit to Baltimore since his profession and was a welcome visitor at Mt. Calvary Church, where he was the special preacher on the Eve of All Souls and again at the morning service on the Sunday in the octave.

MASSACHUSETTS

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

Meeting of the Episcopal Club—Dr. van Allen Lectures in New York City—Notes

ON MONDAY, December 9th, the Episcopalian Club at its monthly dinner had as guests at the Hotel Vendome the staff of clergy of St.

Paul's Cathedral and the Cathedral Chapter. The Cathedral choir sang under the leadership of Warren A. Locke, the organist and choir-master. The speakers were the Very Rev. Dean Rousmaniere of the Cathedral, the Ven. Samuel G. Babcock, ex-officio member of the Chapter, and the Rev. Dr. G. C. F. Bratenahl, canon of the Cathedral of SS. Peter and Paul at Washington.

THE REV. DR. VAN ALLEN has been in New York most of the week. He went over to deliver a course of lectures in Trinity chapel. "Rome and the Holy Catholic Church," was the general subject divided as follows: "Catholicism and Romanism," "The Petrine Claims," "Rome and Unity," "The Development of the Roman Papacy," "Roman Errors in Doctrine and Discipline," and "The Reunion of Christendom."

BISHOP GRISWOLD of Salina, Kans., who was the preacher at the afternoon service at Trinity Church, Boston, on Advent Sunday, was the guest of the Rev. Dr. Mann while in town. The Bishop also made a visit to Bridgewater while here, and went to a number of other places in the diocese.

AN INTERESTING SERIES of Advent sermons was delivered by Bishop Lawrence at the noon-day services at St. Paul's Cathedral. At each service there was a large congregation. During the second week four of the noon addresses were given by the Very Rev. Dr. Frank Du Moulin of Trinity Cathedral, Cleveland, Ohio.

DURING the first week of Advent, Father Bull, S.S.J.E., preached a special series of sermons at Attleboro, Mass., and during the second week he went to Manton, R. I., for another series of addresses. During the third week Father Spence Burton, S.S.J.E., will give a series of conferences at St. Anne's church, Dorchester.

THE STUDENTS of the Episcopal Theological School were tendered a reception at Trinity church lately and twenty men responded to the invitation.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Detroit Clericus Discusses Parish Boundaries "ZONES OF RESPONSIBILITY" for the un-

attached, and for newcomers, occupied the attention of the Detroit Clericus at a very full meeting at St. John's parish house, Monday morning, December 2nd. Without attempting to define the limits of parishes, certain streets, marking boundaries were unanimously agreed upon and the whole city divided among the clergy, so that no part of it would be unshepherded. The plan, though necessitating much extra work, was felt to be a wise one to meet the demands of the city's growth. At the same meeting, a valuable paper was presented by the Rev. W. L. Torrance, on "The Evening Service." The writer gave a history of its origin and growth, as well as its modern capacities for good.

MINNESOTA

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

Joint Meeting of the Minneapolis and St. Paul Deaneries

A JOINT MEETING of the Minneapolis and St. Paul deaneries was held in St. Mark's church, Minneapolis, on Monday, December 2nd, the dean of the Minneapolis convocation, the Rev. J. E. Freeman presiding. The Twin Cities clericus omitted its customary meeting on account of the convocation. A quiet hour with meditations by Bishop McElwain preceded the Holy Communion, which was celebrated by the Bishop of the diocese, assisted by the rector of the parish, the Suffragan Bishop, and the Rev. John Wright, D.D., Dean of the convocation of St. Paul. After the celebration the convocation assembled in the parish house and received reports from the missionaries. At one o'clock the clergy and delegates were sumptuously entertained by the ladies of the parish. Upon reassembling the reports from missionaries were continued. The Rev. James Trimble, D.D., read a paper on "The Pastoral Work, It's Opportunities and Obligations," but owing to the lapse of time the appointed speakers asked to be excused. The Rev. I. P. Johnson, D.D., presented the subject of "The Church and Social Service," and was followed by the rector of the parish, and Mr. Allen D. Albert, associate editor of the *Tribune*. The discussion revealed dia-

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metrically opposite views as to whether social service should be carried on by Christian men in the name of Christ, or should be made entirely secular. An invitation was received from the people of Hassan who are erecting a new church, to hold the spring meeting in this rural parish to signalize the completion of the building, and the invitation was accepted.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Improvements at St. Mark's, Florence—Missionary Study Classes in Omaha—Notes

VERY extensive improvements are being made at St. Mark's mission, Florence. The church has been moved to a more advantageous site and the rectory will be moved to the old church site. A new furnace will be installed and the church entirely renovated. It is hoped that all the work will be completed so that services can be held in the church in the early part of the new year. The improvements are due to the efforts of the Rev. A. E. Marsh, who has been in charge of the mission for the past year.

A MISSIONARY STUDY CLASS for leaders is held every Monday afternoon in Jacob's Hall under the direction of Miss Hilliard. Under the auspices of this class the Very Rev. Dean Tancock delivered a most interesting and helpful lecture on Japan on Friday afternoon, December 6th. The lecture was illustrated by stereopticon views. Another splendid mission study class is being held every Friday afternoon at St. Barnabas' church, Omaha.

EVIDENCES of splendid work and enthusiasm are being shown in many parts of the diocese. The mission at Fairbury has just paid off a note of \$400, and the good women at Wymore have reduced their indebtedness by the sum of \$210. These efforts are particularly praiseworthy as neither of these missions has a resident priest. They are in charge of the general missionary, the Rev. W. H. Moor, who is able to give them service once or twice a month.

THE ALTAR GUILD of St. Andrew's Church, Omaha, held its annual dinner and election of officers in the guild hall on Tuesday evening, December 3rd. A very happy part of the programme was the presentation to the rector of the parish of a cassock and girdle. The Altar Guild of St. Andrew's has been organized for nearly twenty years, and during that time has done splendid work for the Church.

DURING the early part of last week the Bishop of the diocese was confined to his home with a very severe and painful illness. We are glad to report that, although the Bishop has not yet fully recovered, he is able to be out and to perform the duties of his office.

ON SUNDAY, December 8th, the Bishop of the diocese inducted the Rev. A. G. Wilson as rector of St. Luke's Church, Plattsmouth. Mr. Wilson succeeds the late Canon Burgess, who was in charge of St. Luke's for nearly forty years.

NEW JERSEY

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

Plainfield Clericus Meets at Bound Brook

THE DECEMBER MEETING of the Plainfield Clericus was held with the Rev. A. S. Phelps at Bound Brook on Monday, December 2nd. A large attendance was present. After luncheon, the Rev. Sydney Cross, rector of St. Paul's Church, Westfield, read an interesting paper on the subject, "The Relation of the Anglican Communion to Non-conformity." The paper was followed by a general discussion of the subject by the clergymen present.

OHIO

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

Meeting of the Cleveland Clericus—Work Among Foreign-born in Two Cleveland Parishes—Men's Club Reorganized at Emmanuel Church

THE CLEVELAND CLERICUS was most delightfully entertained by the Rev. Dr. Breed, rector of St. Paul's Church, in the parish house on December 2nd. A paper read by the Rev. Gerard F. Patterson, on "The Parish Organized for Work," provoked a lengthy discussion on parochial organizations, the various speakers pointing out from their experience the usefulness of organizations as means to an end, and the dangers to the spiritual life of a parish which are apt to result from a multiplicity of parish societies when their real object is overlooked. The Bishop of the diocese, who was present, made an urgent request for the observance of the Second Sunday in Advent as a day of Intercession on behalf of the Sunday schools of the diocese, and that a service for the children be held, and a sermon bearing upon the importance to the Church of the Sunday school be preached in all the churches of the diocese in accordance with a circular letter addressed to the clergy.

St. JOHN'S CHURCH, Cleveland (the Rev. Henry E. Cooke, rector), has lately received the gift of \$10,000 towards its endowment from Mrs. Terry of New York, a former parishioner. A class of foreign-born adults, gathered from the vicinity of St. John's church is in process of organization for the purpose of teaching them the English language, and the fundamentals of good citizenship. At Grace church (the Rev. C. C. Bubb, rector), a similar work has been inaugurated, and is meeting with a cordial response from the foreign-born element living in its immediate neighborhood. A "Mothers'

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Meeting" formerly connected with the "Central Friendly Inn," an undenominational charity organization, has been affiliated with Grace Church, and is now under the pastoral care and direction of the rector. This "Mothers' Meeting" is composed of women living in the Haymarket district, a slum section of the city contiguous to Grace church, and is designed to give to its members a moral and spiritual uplift, coupled with an attempt to better the conditions of their home lives.

ON DECEMBER 4TH, the Men's Club of Emmanuel Church, Cleveland, was reorganized, and a banquet given in honor of the event in the parish house. There were two hundred men present. The speakers of the evening were the Rev. Wilson R. Stearly, a former rector, now of St. Luke's Church, Montclair, N. J., and the Rev. Robert L. Woodroffe, rector of the parish. The club has in view the fostering of the social life among the men of the parish, and in order to this end will meet frequently during the winter months. Speakers on selected topics will address the meetings.

OLYMPIA

FREDEBRICK W. KEATOR, D.D., Bishop

Items of Interest from the Western Diocese

ALL SAINTS' Church, Dunlap (the Rev. Sidney T. James, rector), has purchased additional ground and has adopted plans for a three story parish house to be erected thereon.

A COMBINED service of organ recital and choral evensong has resulted in doubling the evening congregations and the evening offerings at St. Mark's Church, Seattle.

THE CLERGY of the diocese are making a special study of the social messages of the Old Testament prophets at the monthly meeting of the clericus.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Improvements at Christ Church, Brownsville—Mission for Deaf-Mutes at Beaver Valley

THE INTERIOR of Christ church, Brownsville, has been overhauled and improved. The walls and ceiling have been redecorated, and the chancel has been extended several feet, so as to provide more room for choir stalls, and a central aisle five feet wide has been made. New carpets, electric lights, and heating apparatus have been installed, and the old wood-work has been refinished, so that the church presents a very greatly improved appearance.

A NEW MISSION for deaf-mutes has been established in the Beaver Valley, called St. Philip's, to be under the care of the Rev. B. R. Allabough. At the time of confirmation at St. Mary's, Beaver Falls, Mr. Allabough presented seven deaf-mutes to receive the laying on of hands, the fruit of work in this new field of labor.

QUINCY

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

Cathedral Congregation Secures Increased Attendance at Parish Meeting

THE CATHEDRAL OF ST. JOHN at Quincy tried a new experiment this year in order to secure an increased attendance at the annual parish meeting. Heretofore the attendance each year has been a mere handful. This year, however, at the parish meeting held on the first Monday night after St. Andrew's Day, the business session was preceded by a dinner, provided by the men of the local chapter, and served by the boys of the Junior Brotherhood of St. Andrew. About 150 members of the parish were present and the informal gathering of the Church family was thoroughly enjoyed. At the close of the dinner the reports were read, which showed a splendid year of progress. It appeared that

the guilds had made over \$1,700 during the year, the Sunday school had greatly increased its attendance and interest, and the total of parochial disbursements was nearly \$10,000, more than double the total for the preceding year, and treble that of the year preceding that. The disbursements for purposes within the diocese were \$570. The Cathedral gave for missions during the year \$450, exclusive of what the Woman's Auxiliary contributed.

RHODE ISLAND

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

Annual Service of St. Andrew's League—Beautiful Gift Given to Retiring President of Parish Club—Notes

THE ST. ANDREW'S LEAGUE of Rhode Island which is composed of such clubs of boys and young men in the diocese as are interested in the St. Andrew's Industrial School held its annual service on Sunday afternoon, December 1st. The service this year was held at St. Stephen's church, Providence, and nearly the entire nave was filled with members of the League and invited guests. The sermon was preached by the Rev. Edicott Peabody, D.D., headmaster of Groton School, who took for his subject "Purity." The full choir of the church assisted at the short service and many of the Rhode Island clergy were present, including Bishop Perry, who closed the service. The Rev. Dr. Fiske sang the office, the Rev. Mr. Dorrance of Central Falls reading the lesson.

THE YOUNG MEN'S PARISH CLUB of Christ Church, Lonsdale (the Rev. A. M. Hilliker, rector), at its recent November meeting presented their retiring president, Mr. Harmon, with a beautiful loving cup. On the cup was the following inscription: "Presented to Henry Harmon by the Young Men's Parish Club of Christ Church, Lonsdale, R. I., in token of their affection and high appreciation of his faithful services to the club as president through twelve successive years, 1900-1911." Mr. Harmon was present at the meeting to receive the gift, although far from well, but in spite of his weakness responded with his accustomed felicity. The evening was given up to social intercourse as a tribute of honor to the retiring president.

A DAY'S RETREAT was given by the Bishop of the diocese for the associates of the Sisters

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of the Holy Nativity at their house in Providence, on December 3rd. The Holy Eucharist was celebrated by the Bishop at 8 A. M. in St. Stephen's church, across the street from the Sister's House, but the meditations were given in the house, and there also the offices were said. The Bishop's meditations on "The Love of God" were very devotional and helpful to the large body of associates assembled. An associate was admitted by the Bishop just before evensong in the little parlor chapel.

THE CLERICAL CLUB of Rhode Island was fortunate enough to secure the Rev. Dr. Manning of New York for its speaker at the December meeting held at 11 A. M. on the 2nd. Dr. Manning spoke on the work of the committee appointed by the Commission of the General Convention on a World Conference on Faith and Order.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Work at Girls' Industrial School Progresses—Meeting of the Parsons' Club—Rector Commemorates Anniversary

A VERY INTERESTING visitation was made on December 5th to the Massachusetts Girls' Industrial School in Lancaster, Mass., by Bishop Davies. The Rev. David Sprague, rector of the Church of the Good Shepherd, Clinton, who has been conducting Church services at the school for some time, presented a class of seventeen, whom Bishop Davies confirmed. The service took place in the chapel in the presence of the entire school of three hundred and fifty teachers and scholars. Mrs. A. B. Everall, the superintendent, entertained the Bishop, visiting clergy, and teachers at dinner before the service. Bishop Davies gave a very helpful address to the school.

AT THE DECEMBER meeting of the Parson's Club, which was entertained on Monday, December 2nd, by the Rev. Kinsley Blodgett, rector of St. Mark's Church, Worcester, nearly all the Worcester county clergymen were present. The paper, "Puritanism and Paternalism," written by Bishop Davies, was read by the Rev. Charles Edwin Hill of Springfield. Bishop Davies was unable to be present owing to the death of a relative. The Rev. Dr. James S. Lemon of Washington, one of the charter members of the club, was present. Resolutions of sympathy to the family of the late Rev. John Gregson, a charter member of the club, were drawn up by the committee, consisting of Dean Henry Hague and the Rev. Dr. James S. Lemon.

THE REV. WALTON S. DANKER, rector of St. John's Church, Worcester, commemorated his fifth anniversary on Advent Sunday. The Rev. David Sprague of Clinton preached an appropriate sermon at the evening service, on "Ideals of the Ministry." A reception was tendered the rector and his mother, Mrs. Albert Danker, by the parish organizations. A handsome gift was made the rector. St. John's has added much to its equipment and many memorials have been given to the church during the last five years. The parish is third in size among the church parishes in Worcester, founded in 1884.

WASHINGTON

ALFRED HARDING, D.D., Bishop

St. Thomas' Church to Be Consecrated—Secures Parish Papers for the Cathedral Library

ON SATURDAY, December 21st at 10:30 A. M., St. Thomas church will be consecrated by the Bishop of Washington. It is expected that there will be a large attendance of the clergy and others in response to the invitation to the consecration ceremonies which has been issued. Mr. Martin McHenry McChord has been appointed to succeed Mr. E. A. Varela as director of the choir of St.

Thomas' Church and also succeeds Mr. L. B. Aldrich as organist.

DR. MARCUS BENJAMIN, one of the Cathedral counselors, is collecting files of the parish papers of various churches in the diocese for the Cathedral library. In future years they will be very valuable for reference and historical purposes.

FROM DECEMBER 3rd to December 6th the Institute for the Woman's Auxiliary to the Board of Missions of the diocese of Washington, was in session at Ascension church, Washington, D. C. Among those who gave addresses were Miss Hubbard, diocese of Pennsylvania; Miss Troxell, diocese of Bethlehem; Miss Holmes, diocese of Newark; Miss Pitts, diocese of Maryland; Rev. J. Henning Nelms, D.D.; the Bishop of Washington, Dr. G. C. F. Bratenahl, and the Bishop of Maryland.

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WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
 Annual Meeting of Laymen's Missionary League—
 Church to be Built for Indians—Repairs Made
 on Unique Salamanca Church

THE ANNUAL MEETING of the Laymen's Missionary League of Buffalo was held at Trinity parish house on the evening of November 29th, with President Henry Adsit Bull presiding. The report of the superintendent showed over 500 services read during the past year in missions and institutions by lay-readers. Bishop Walker and Archdeacon Ayres were both present and spoke of the good work of the members and of the great need for such an organization in work of the Church. For twenty-one years the league has been active in the mission work of this arch-deaconry and some of the charter members are still filling their regular places for service. Officers for the coming year were elected as follows: President, George T. Ballachey; Secretary, Arthur Penfold; Treasurer, Dr. F. A. Ballachey; Superintendent, G. C. Foerch; Executive Committee, Messrs. H. A. Bull, M. S. Burns, Thomas H. Clough, W. E. Townsend, and John Purcell.

LAND has been purchased from the Indians of the Cattaraugus Reservation, and a church is soon to be built upon it. The mission is to be in charge of the Archdeacon of Buffalo. There has been a mission for nearly ten years at Brant, but some of the Indians at the other end of the reservation, seven miles from Brant, asked that the church might be planted among them. This section is occupied for the most part by pagan Indians, and it is hoped that the Church may bring light to their darkness. Land may be bought from the Indians for religious purposes, although for other purposes it is generally only leased, and this site is just opposite the Council House, where the councils of the two nations, the Cattaraugus and the Allegany, meet to settle their affairs.

EXTENSIVE REPAIRS have recently been made at St. Mary's church, Salamanca (the Rev. R. D. Baldwin, rector). A new hardwood floor has been laid, new pews installed, the walls redecorated and the church edifice painted on the exterior. The town of Salamanca is unique in being built on an Indian reservation, the land being leased from the Indians.

CANADA

Diocese of Toronto

THE CORNERSTONE of the new Grace church, Toronto, was laid by Bishop Sweeny on December 7th, the stone used being the same which was laid as foundation stone in the old building in 1875.—SIX OF THE Anglican churches, in one district in Toronto, have combined for special work among the poor in that part of the city, the conditions there having been discovered to be deplorable.—AT THE ANNUAL MEETING of the Anglican branch of the Laymen's Missionary movement held in St. James' Cathedral parish house, it was announced that they hope to obtain an increase this year of \$18,000 over last year in contributions.—BISHOP SWEENY conducted the ceremony of setting apart four deaconesses who had completed their training in the Deaconess House, Toronto, in St. Alban's Cathedral, November 28th. The candidates were presented by Canon Bryan. The special preacher was the Rev. Dyson Hague. All the deaconesses are to be sent to points in the home mission field.—A SITE for the new church of St. Mary the Virgin has been secured, and special services were held in the old church on Sunday, December 1st, to commence an effort to raise funds for the building.—THE NEWLY CONSECRATED Bishop of Athabasca, the Rt. Rev. E. F. Robins, D.D., preached in two of the Toronto churches on December 1st.

Diocese of Montreal

THE SALE of the property of St. George's Church, Montreal, has been completed. The new St. George's will probably be built in the suburb of Westmount. It is stated that the project of a great Cathedral has been given up. The option which was given on St. George's was for \$1,250,000.—EFFORTS on behalf of the permanent fund of the diocese are to be resumed with vigor after Christmas.

Diocese of Rupert's Land

THE CONSECRATION of Archdeacon Robins, as Bishop of Athabasca, took place in St. John's Cathedral, Winnipeg, on November 24th. The service was conducted by Archbishop Matheson, Primate of All Canada, assisted by Bishop Newnam of Saskatchewan, Bishop Lofthouse of Keewatin, Bishop Reeve of Toronto, and Bishop Harding of Qu'Appelle. The sermon was given by Bishop Reeve, formerly Bishop of Athabasca, who gave an account of the work done in the diocese in the past, and of the conditions which lie before the present Bishop.

Diocese of Ontario

DEAN BIDWELL is preaching a special course of sermons to students, in St. George's Cathedral, Kingston, this winter. A beautiful memorial bell and clock is to be presented to the Cathedral, valued at \$3,000.

Diocese of Niagara

THE PALESTINE EXHIBITION opened in Hamilton on November 25th. The committee in charge is presided over by Canon Howitt. The exhibition closed in Hamilton on December 5th.—BISHOP CLARK has appointed the Rev. Oscar Cook to be rector of Milton.

THE NOVEMBER meeting of the diocesan board of the Woman's Auxiliary was held at Guelph, instead of Hamilton, as the first Archidiaconal conference of the Archdeaconry of Wellington and Halton was held at Guelph. The conference was a great success, addresses being given on a large number of subjects interesting to Church workers. The attendance was very good.

Diocese of Quebec

AFTER several years spent in the arduous field of the Magdalen Islands, in the Gulf of St. Lawrence, the Rev. W. De Gruchy has been appointed missionary at Sandy Beach. The new incumbent at East Angus, the Rev. Ian Macdonald, comes from Manitoba. The priest formerly in charge of East Angus, the Rev. B. Watson, has been made rector of New Carlisle and Paspébiac.

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