



The Living Church

VOL. XLVIII.

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The Living Church

will be especially necessary to thoughtful Churchmen by reason of the preliminary discussion of subjects that will come before

GENERAL CONVENTION

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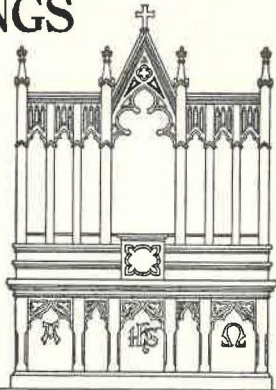
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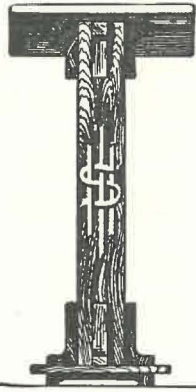
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WHAT would a master say of his servants, or a king of his subjects, who should be willing to serve him, but only after their own fashion, who would be afraid of becoming too much interested in his service and his interests, and who should be ashamed publicly to acknowledge themselves attached to him? Or, rather, what will the King of kings say to us if we serve Him in this wicked manner? —*Fenelon.*

TO-DAY is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness.—*David Starr Jordan.*

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The Church and the Federal Council

WE have followed with interest the reports of the great meetings of the Federal Council of the Churches of Christ in America held recently in Chicago, and we have read the careful review of the proceedings from the pen of the Bishop of Bethlehem, and of the Social Service section from our own Social Service field secretary's pen in *THE LIVING CHURCH* of last week.

One would not speak disrespectfully of a movement in which so large a portion of American Christianity is represented. It is a recognition of the inherent evil of a divided Christendom. It is a groping toward unity. No doubt the Bishop of Chicago was right in describing it as a "federated disunity"; for disunity is the outward condition of American Christianity. But the ideal of the federation is rather one of federated unity than of permanent toleration of disunity.

That we sympathize thoroughly with the ideal of unity may, we trust, go without saying. And for whatever tends toward unity we have only praise. Moreover, even though one has serious misgivings as to the feasibility of a projected programme toward unity, he must wish to preserve an open mind, in the face of the belief of so great a number of earnest Christian people as were gathered as participants in the sessions of the Federal Council at Chicago. Their united stand for the discussion of great moral questions is, of itself, a picturesque setting before the eyes of the world of the strength of the Christian conscience. If the Chicago convention did not, in fact, have a united Church back of it, at least it was able to present a united front to the world during the six days of the meetings.

Yet we fear that the limitation of the Federation movement, and its hopelessness as a substitute for Christian unity, are too easily overlooked. Federation implies many Churches; unity implies one Church. Whatever there may be to say for the first of these policies, it cannot possibly be accepted as a finality by any "Bible" Christian. The whole force of our Lord's teaching and of the apostles' was that the Church should be one.

And yet the policy of "many Churches" at least has been up to the present time, if it be not still, the prevailing policy in Protestant Christendom. And on Protestant principles it could not very well be otherwise. Whatever force there may be in the rather inaccurate saying that the Church of England "protested" against the Pope or the Papacy—for the Church of England actually declared its freedom of the Papacy and left the Pope to do the protesting—it is beyond question that English, and therefore American, Congregationalists, Presbyterians, Baptists, and Methodists, made their protest neither against Papacy nor against Romanism but against the Church of England. It was the Church of England against which their arms were leveled. It was from the Church of England that they withdrew, because they "dissented" from her teaching. They did not maintain that they—the Congregationalists, the Presbyterians, the Baptists, the Methodists—were the old-time Church of our Lord's foundation. Each of them definitely abandoned the doctrine of "the Church" for the doctrine of "the Churches," and each of them recognized that the doctrine of "the Church" was the doctrine of the Church of England.

When, therefore, in the evolution of history, the doctrine of "the Churches" has led to a great multiplication of sects, and then to a federation of "the Churches"—an evolution that was inevitable—it is difficult to see how or why those who hold the doctrine of "the Church" should be expected to recede from

their nineteen-century-old doctrine, which is written on almost every page of the New Testament, and to become enthusiastic about a federation based upon the very principle that antagonizes that doctrine. If the doctrine of "the Church" was right in the day of St. Paul, it must be right to-day. If those who hold to that doctrine to-day may reasonably be asked to surrender it in behalf of the newer doctrine of "the Churches," it must obviously be because the newer doctrine is right and the older doctrine wrong, in which case it follows that "the Church" was unanimously wrong from the day of our Lord to the present day. In that event the sooner the various branches of "the Church" dissolve and become "Churches," the sooner will right prevail. The "Caroline divines" who held staunchly to the doctrine of "the Church" when it was an unpopular doctrine then were all wrong. Laud, Jeremy Taylor, Ken, were all mistaken; Baxter and his associates were right.

But let it not be supposed that both sides can be right. The new Federation literature and platform seem to hold that no religious body need waive its principles in federating with the others. That certainly sounds alluring; but is it not a fact that practically all the members of the recent Chicago council would have said, as a matter of course, that Federation implied the principle of "the Churches" and not the principle of "the Church"? The very name—"Federal Council of the Churches of Christ in America," to which, in some of the literature, the word "Protestant" was added in parentheses—suggests it. And if these were right, can Christians of a communion that organically holds the doctrine of "the Church"—whatever doctrine particular individuals may hold—reasonably take part in an avowed Federation of "the Churches"?

It may of course be said that the question is waived, with all other doctrinal questions, in connection with the Federation. Bishop Talbot, in his paper printed in these columns last week, stated that "the Federal Council is not even professedly a unity." The difficulty is that in accepting the platform of the Federation, the Church *seems* to the world at large to have abandoned her old-time doctrine of "the Church" and to have accepted the popular idea of "the Churches." Now one of the first principles that we have learned, especially through the thoughtful efforts of the Commission on a Conference on Faith and Order, is the importance of each Communion carefully presenting its own position accurately and clearly. That must first be done before the second step, that of coördinating the varying positions in such wise as to promote unity, can be made feasible. If, therefore, with whatever safeguards *on paper*, our own attitude to the Federation is such that an inaccurate impression as to our corporate teaching is, in fact, conveyed, it seems clear that we retard rather than promote unity. We create, then, one more misunderstanding in Christendom.

OUR CHURCH AUTHORITIES appear to have acted in this matter on the supposition that there were practical grounds upon which it was desirable to do that which, upon theoretical grounds, was untenable. In no other way can we interpret the great caution with which our official steps have been taken.

The Joint Commission on Christian Unity, appointed by General Convention, accepted an invitation, in 1905, to send representatives to an "Inter-Church Conference on Federation" held in New York, acting, as they explained in their report to the General Convention of 1907, "under their increased

powers granted them in 1904, whereby the Commission on Christian Unity was instructed to seek the coöperation of other Christian bodies in the land, in the observance of the Lord's Day, in the preservation of the sanctity of marriage, in the religious education of children, and in other like matters of mutual interest, so as to bring about closer relations and better understanding between us than now exist."¹

In the General Convention of 1907 there was some discussion as to the wisdom of participating further in this movement. A memorial from the Inter-Church Conference was presented, asking the affiliation of the Protestant Episcopal Church. In place of granting the request for full corporate affiliation, the following resolution was adopted:

"That the chairman of the Commission on Christian Unity be requested to appoint, if in his judgment it seems best to do so, members of this Commission to represent it at the proposed meeting of the Inter-Church Conference on Federation, to be held next year; it being understood, that such members appear as representatives of this Commission and not as representatives of this Church at large."²

Acting under that authority, designated members of the Commission attended the meeting that was organized as the "Central Council of the Churches of Christ in America" in Philadelphia in 1908. The object of that organization was declared to be:

"1. To express the fellowship and catholic unity of the Christian Church.

"2. To bring the Christian bodies of America into its service for Christ and the world.

"3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."³

In reporting upon their participation in the meetings of that body to the General Convention of 1910, the Joint Commission declared:

"No plan for the consideration of Christian Unity was suggested, as it was the opinion of the business committee that while the matter of Christian Unity was essentially right and necessary, the time for taking it up had not yet arrived."⁴

And at the recommendation of the Commission, General Convention resolved:

"That the General Convention grant authority to the Chairman of the Commission on Christian Unity, and to the Chairman of the Commission on Social Service, to appoint any of the members of these Commissions to attend meetings of the Federal Council who as individuals could represent their respective Commissions rather than the Church at large."⁵

Under the authority of that resolution of 1910, both the Commission on Christian Unity and the Social Service Commission were represented in the recent extensive meetings in Chicago.

IS NOT THIS the time, when the matter is fresh in the minds of Churchmen, to consider whether this policy that has so hesitatingly been permitted by General Convention for its Commission on Christian Unity to carry out, is a wise one to be made permanent?

In so far as the practical work in which the united action of Christian people is concerned, the newer Commission on Social Service now supplants the Commission on Christian Unity in those added instructions that were given to it by the General Convention of 1904, related above, which were the ground upon which the Commission deemed it proper to participate in the preliminary conference. Hence, whatever cause there may be for participation of the Social Service Commission, the cause that originally animated the Commission on Christian Unity is now removed. The latter commission is practically, if not legally, bound to recognize that in the matters contained in the added grant of authority made in 1904, it has since been superseded.

But is not the same thing true of its functions in regard to Christian Unity? The Commission on that subject grew out of the Quadrilateral and the attempt made thereunder to promote unity on that basis. For several years it conducted an illuminating correspondence with Presbyterians and others. That that correspondence finally ceased without tangible results

is, no doubt, due to no fault of the Commission; they were bound to present the subject in the way that it had been propounded by General Convention. Later, an unexpected acceptance of the principles of the Quadrilateral and request for inter-relations on that basis was presented to the House of Bishops from one small Communion, but that House kept the matter in its own hands, though the Joint Commission had been formed for the express purpose of conducting such negotiations. In 1910 the House of Bishops also took up directly the matter of negotiations with the present Polish-American Church and with the Russian mission, not requiring the services of this Commission. At the same time a new effort looking toward unity was made by appointing the Commission on a Conference on Faith and Order. Henceforth, whatever practical measures looking toward unity are officially made, will and should proceed from that Commission rather than from the older Commission. Thus it seems clear that if the Commission on Christian Unity should take any steps to secure Christian Unity it would be transgressing upon the sphere of the Commission on a Conference on Faith and Order; while any steps to carry out its added instructions of 1904 would conflict with the work of the Social Service Commission. What, then, is left for the Joint Commission on Christian Unity to do? Apparently, nothing. The conditions which led to its creation have ceased to exist. The newer conditions are within the province of commissions created expressly to meet them. The Commission on Christian Unity may then well consider whether the time has not arrived for its final report to be made to the ensuing General Convention and for it to pass out of existence.

One great difficulty in connection with the creation of ecclesiastical or other commissions or boards is that they seldom die voluntarily and we are all too tender-hearted to kill them forcibly. May not this Commission make of itself an exception to the rule?

Whether so or not, it would seem to us that the further connection of this Commission with the Federal Council of Churches is no longer required. The Social Service Commission will do that which is needed in order to promote common work through this body, so long as it may deem proper to do so. The policy of unity by federation is one that is directly contrary to the two official policies that have been promulgated by General Convention—that of the Quadrilateral and that of the Conference on Faith and Order, which we trust will sometime be held. The Commission on Church Unity would only embarrass the official action of the Church if it should seem to acquiesce in any of the policies of unity through federation of Churches.

We do not maintain that the representatives of the Commission thus far have been other than tactful in their attendance upon the meetings held. It is enough to maintain that whatever justification there may have been for representation of the Commission on Christian Unity in the years that have passed since the Inter-Church conference on Federation was first held, have now ceased; and we can see no possible reason why the Church should be represented by two commissions in the Federal Council.

THE Year's gains and losses in the Church, so far as they can be gleaned from figures, are presented in the summary of statistics and the editorial summary from the *Living Church Annual*, which is reprinted in this issue. We shall not attempt to duplicate what is there written,

The Year's Gains and Losses

but shall merely commend it to careful thought.

Those who see in the statistics of the Church, matter to be used for partisan ends, are to be pitied. But the best thought of the Church may well be given to the conditions set forth in the reprinted article.

GOD'S CHRISTMAS GIFT to us of His only begotten Son is meant for our acceptance in a much more literal way than many of us realize. He wants us to take Christ as our substitute, not in a legal sense merely, but in literal reality. This means that Christ in His personal presence will live our life for us if we will let Him. As we yield up everything to Him and die to self, Christ in His own person will enter the place where self has been, and occupy and fill that place with Himself, literally, so that for us then to live is Christ. It is a literal substitution of the personal Son of God for ourself. It makes life for me, *my* life, as glorious as Christ's life, as glorious as Christ Himself. That is the meaning of Christmas. Have you taken the Gift in all His fulness?—*Selected.*

¹ *Journal Gen. Conv.* 1907, p. 385.

² *Ibid.*, p. 375.

³ *Journal* 1910, p. 379.

⁴ *Ibid.*, p. 379.

⁵ *Ibid.*, p. 364.

GOD INCARNATE

FOR THE SUNDAY AFTER CHRISTMAS DAY

IT was rather a representative group, including a lawyer, a physician, a stock-broker, and a clergyman. The general opinion was that Christ was an extraordinarily good man. Then the clergyman changed the subject. He spoke of literature and the drama, and dwelt upon the compelling characters that genius had put into books and upon the stage. He mentioned great names in history. The group was a well-read body of men; and the discussion became general up to the inevitable lull, when the clergyman began to ask questions:

"So and so was, indeed, a stupendous character; but what would you gentlemen say is the weakness, defect, in his nature?" There were instant replies: "Caesar was too ambitious." "So and so must have been an epileptic" (this from the physician); and there were flaws to pick at the mention of any name. Then the clergyman asked quietly:

"What does any of you consider the defect in the character of Jesus?" There was silence. The clergyman said: "Gentlemen, pray do not consider my feelings, or fear to offend me by anything you might be tempted to say of my Master; I am asking in reverent but intense curiosity." There was still silence. One claimed that he had not looked into the Bible in so long a time that he hesitated to speak; but he also admitted that he had not read any of Shakespeare in equally long a period. It was pointed out that he had taken little time to criticise Shakespeare's characters, and he was asked why he was not ready to criticise Jesus. He was silent.

That was some years ago; but none of that group has yet mentioned the "defect" in the character of Christ!

An Englishman might fail to create a character that would satisfy a Frenchman, and vice versa. But the character of Jesus Christ has satisfied the ideal of every race and every age! That miracle never happened before, nor has it happened since. There can be but one explanation: Jesus Christ is more than man; otherwise we believe in a greater miracle than the Incarnation, to account for which it is infinitely more difficult than to accept Him as He is: "The Word made flesh, and dwelling among us—Emmanuel." We can never explain Jesus Christ, we can only accept Him. It is unthinkable to believe that the four Evangelists could create that in which every other literary genius has failed, the Perfect Man.

Jesus Christ is perfect Man and He is perfect God. Whatever men believe or do not believe of the Second Person, there is always a response to that matchless Man of the Gospels; and whoever reads the life of Jesus of Nazareth will never think of Him as "a man among other men," but as "the Man, Christ Jesus." He is human, indeed—thank God we, who need human sympathy and understanding!—and He is God, indeed, that hath power to forgive us our sins, and to cleanse us from all unrighteousness; for we place him, instinctively, apart from all human kind at the right hand of the Father. Which is east and which is west? "As far as the east is from the west," yet we ever stand in the blending place of both! No man hath seen the Father at any time? "He that hath seen Me hath seen the Father." "Lord, what is man, that thou hast such respect unto: or the son of man that thou so regardest him?" cried the psalmist; and we cannot answer from our own experience. We answer with the apostle, "But we see Jesus!"

"I have sworn once by my Holiness, that I will not fail David. His seed shall endure forever: and his seat is like as the sun before Me. He shall stand fast for evermore as the moon: and as the Faithful Witness in heaven." "Jesus Christ, God of God, Very God of Very God; incarnate by the Holy Ghost of the Virgin Mary, made Man." "My Lord and my God!"

R. DE O.

THE RESIDUUM of it all was a little Baby held to a woman's breast in a miserable hovel in the most forlorn and detested corner of the world. And yet to-day and at this hour, and at every hour during the twenty-four, men are looking into that chamber; men are bowing to that Child and His mother and even that mother is at the feet of the Child. From the snow peaks of the north land, "from Greenland's icy mountains to India's coral strand," and on and on through all the burning tropics to the companion ice of the other pole, the antarctic, and girdling the world from east to west as well, the adoration continues. It comes alike from the world's noblest, from the world's highest, from the world's truest, from the world's kindest, from the world's poorest, from the world's humblest, from the world's best. They look into the manger as they look upon the cross and "see and believe."—Rev. C. T. Brady, D.D.

CHRISTMAS

How did they keep His birthday then,
The little fair Christ, so long ago?
Oh, many there were to be housed and fed,
And there was no place in the inn, they said;
So into the manger the Christ must go,
To lodge with the cattle and not with men.

The ox and the ass they munched their hay,
They munched and they slumbered, wondering not,
And out in the midnight cold and blue,
The shepherd slept, and the sheep slept too,
Till the angels' song and the bright-star ray,
Guided the wise men to the spot.

But only the wise men knelt and praised,
And only the shepherds came to see,
And the rest of the world cared not at all
For the little Christ in the oxen's stall;
And we are angry and amazed
That such a dull, hard thing should be!

How do we keep His birthday now?
We ring the bells and we raise the strain,
We hang up garlands everywhere
And bid the tapers twinkle fair,
And feast and frolic, and then we go
Back to the same old lives again.

Are we so better, then, than they
Who failed the new-born Christ to see?
To them a helpless babe, to us
He shines a Saviour glorious,
Our Lord, our Friend, our all, yet we
Are half asleep this Christmas Day.

—Susan Coolidge.

ONE YEAR OLDER

SOME pessimist has put it upon record that every thirty-first of December finds him just where he was twelve months previously—only one year older. Such a statement of fact or fancy is somewhat depressing at the first glance, or hearing, indicating, as it does, that, bound on the wheel of circumstance, so to speak, the complainant, though not resting, makes no more progress than did Ixion while undergoing the penalty of his crime. And yet he to whom time brings only grey hairs is surely more fortunate than many of his fellows. After we have reached life's meridian, the passing years are our open enemies in this respect, bearing us, as they do, farther in among the shadows of what young people speak of as "the shady side." Very few mortals can say, as did one lonely Christian now gone to her reward, "I am always glad when my birthday comes as it reminds me that I am one year nearer my grave!" Thackeray's heroine may be regarded as an exaggerated type of a far greater number of persons of both sexes. It will be remembered that, though afflicted with a brute of a husband, she bore with him with the patience of Griselda until he spoke of her as "an old woman"—then she applied for a legal separation.

In a life which, in comparatively few cases, reaches the Scriptural limit, one year can never be regarded as an insignificant period of time. It leaves few of us just where we were when we were hanging up the calendars which now must be thrown away. Some it has befriended. They have, perhaps, seen their hopes fulfilled. They may return thanks for worldly advancement. A year ago, perhaps, they were praying for health, and health has come to them; perhaps some thorn in the flesh has been removed, which in other years seemed to render life not worth the having.

Nevertheless, it must be admitted that, in this transitory life, we are much oftener called upon to condole than to felicitate; fulfilled hope is outweighed by disappointment; and so, with the most of us, if the passing of twelve months has only left us "where we were," we should be duly thankful. "If ever you hear of any change in my condition," said a despondent young professional man to a friend at parting, "it will be for the better: things cannot grow any worse with me than they are at present."

He did not consider the fact that life has other ills than failure. New-made graves; estranged friends; the shafts of slander; the venom of envy—many and various are the ills that one year might bring us: if it has refrained from doing so, let us give thanks for our mercies.

C. M.

Blue Monday Musings

THE old, old topic, "The Change of Name," recurs regularly. It will not down! Nothing is ever settled until it is settled right, in Church as in politics; and though our friends, the ultra-"liberal" contingent (how pathetically ironical that sounds!) continue to rage, the change is coming. "A fraction of our Church, obsessed with the antique," we may be, as Dr. Cummins of Poughkeepsie courteously calls us in his organ of "Progress and Protestantism": but there are fractions which determine! And it is utterly hopeless to rouse enthusiasm for "P. E." or galvanize that semi-antique nickname into vitality. Here are some verses by a well-known woman of letters, which may appropriately be first published here:

"THE AMERICAN CATHOLIC CHURCH"

COMMONLY CALLED THE PROTESTANT EPISCOPAL CHURCH

AN ANTICIPATION

Dear Mother Church, from sea to sea
Rejoice in thy autonomy!
American, thy local name,
But Catholic thy birth-right claim;
Conceived in that mysterious hour
When God the Holy Ghost came down
Salvation's mighty work to crown,
And Christ's appointed ones to dower
With gifts to men by man unknown
Ere He ascended to His Throne,
And captive led captivity
That He might give those gifts through thee!—
His Holy Church, where'er thou art,
Of every nation's life a part,
A blessed home for every man—
Hence for this land, "American."
His Holy Church, for all the same
Distinguished by one changeless name;
Known by thy Pentecostal birth,
As Holy Church throughout the earth;
By Bishops' ruled right royally
As Christ's own Church perforce must be!
True to the Faith thou hast professed;
Living to teach, not to protest;
The living children born of thee,
Thy witnesses that thou art free
From every dogma new and strange
Because the Faith can no man change;
And free from all the heresies,
And notions that mankind may please!
Yes; Catholic in Faith thy claim,
And Catholic thy changeless name!
From the majestic tower of time
It peals and peals a ceaseless chime;
Or far or near though we may hear,
Peals from a purer atmosphere,
High o'er the clash of tongues that win
The ears of sect despite their din;
While countless seekers to and fro
In quest of truth bewildered go,
Or only vaguely hear that chime
From the majestic tower of time,
Whose peals have ceased not to proclaim
Since Holy Church was in its prime—
Catholic! Thy changeless name!

HERE IS A CUTTING from the *Congregationalist*, objecting to our use of the name "American Church." Some part of the objection is reasonable enough; but no part of it applies to the name "American Catholic," observe. "Older churches" is good, however!

"We were sure, when the Episcopal General Convention adopted the preface to the Book of Common Prayer which speaks of the denomination as 'this American Church,' that the denominational organs would not be able to resist the temptation to transform the particularizing into the general and therefore exclusive prefix. It has fallen out as we expected and it is now the regular habit of the 'Churchman,' for example, to speak of the Protestant Episcopal Church as 'The American Church.' We hope our Episcopalian friends will not think us profane if we remind them that the impertinent adoption by a few of a name which belongs to all must always remind English-speaking people of 'Three Tailors of Tooley Street,' who sent a petition to Parliament beginning, 'We, the People of England.' Several churches, including the Congregationalist and Methodist, were organized before the Protestant Episcopal Church and six churches are larger. If any were entitled to the name 'American' it would be one of the older and larger churches."

NOT ONLY in country weeklies does one find verses of astounding character. I find in the *Buffalo Express* a long "poem" on "North Java's October Weddings," by Franklin S.

Noatman, which is worthy of the Sweet Singer of Michigan at her worst. I quote these stanzas, that it may not sink wholly into oblivion:

"NORTH JAVA'S OCTOBER WEDDINGS"

"As holy wedlock in the month of October
Hearts loyal and true with love's passion has grac'd,
Attempt we the work of announcements in rhythm,
Which sacred events should on record be plac'd.
In pathways of men the brown leaves are now falling,
And earth is emblazon'd with amber and gold:
Which beautiful hues are the tints of a city
Wherein their hearts' vows by Love's King is extoll'd.

"John Jungers and Miss Mary Noteman,
A daughter of cousin H. C.
In holy wedlock are united,
Delightful, magnanimous, free,
Housekeeping begin will the couple,
With nothing life's joys to encroach,
Quite soon in the dwelling vacated
By deputy sheriff A. Roche.

"In Hymen's fair courts celebrated,
Uniting a groom and a bride,
Vows solemn and beautiful taken,
The Hymen-Sheer knot has been tied.
The future serene and delightful,
Apparently cloudless and fair,
The twain have set out on a journey,
The trials of each other to bear.

"The widow of Ed Dominessey,
Him who in the gravel pit died,
A fellow nam'd Schlitz she selecting,
Again is a beautiful bride.
Ahead of the others is Lizzie,
Hymenal delight to enjoy,
Who proudly her station assuming,
Begins with a two-year-old boy."

"BENZIGER'S MAGAZINE" publishes much fiction: so much, in fact, that occasionally its fiction slops over into the "Answers to Correspondents"—as witness the following extract:

"Why is the Pope not allowed to leave the Vatican, kept there like in prison?"

"Ask his enemies. They keep him there. They robbed him, then they tell him if he will submit to them and declare that they did right when they robbed him, he may come and go as he pleases, while they never let an opportunity pass without insulting and injuring him. Ask them why they do it. With diabolical hypocrisy the Italian government proclaims to the world its readiness to protect the Pope in the enjoyment of all his rights and liberty, but it does not state that it exacts as a condition that the Pope must first relinquish his claim to all of which the government has robbed him. At the same time it permits a rabble of atheists, hoodlums, Methodists, and such ilk as the Jew-Freemason Nathan, to vomit forth their insults without restraint. And still people ask, why may not the Pope leave the Vatican?"

The plain fact is, the Bishop of Rome is as free to leave his house and go where he will in Italy as any other subject of the Italian kingdom, under the protection of its laws. In doing so, he would sacrifice no claim which he still makes to temporal sovereignty. He is his own prisoner; his palace-door is locked on the inside, and he has the key. And yet they are still selling to ignorant Spanish peasants, as holy relics, "straw from the Pope's dungeon"! When will our Roman friends have done with such absurdities and falsehoods?

YOU ALL REMEMBER the "modernist" preacher, who thought to improve on the rural undertaker's stated formula at funerals, and so announced (with disastrous results), "Friends, the time has now come to pass round the bier!" An Ohio priest writes of an undertaker out there who called the assemblage to order in his presence the other day after this fashion: "Now, if the friends will please keep silence for a little while, we'll begin our exercises with a song, after which the Elder will take charge." Well, *Presbuteros* does unquestionably mean "Elder," if I haven't forgotten my Anabasis; and I recall a rough old drayman in my first parish whose unfailing salutation to me was, "Wal, Elder, you're lookin' pretty rugged!" Good old Hagadorn!
PRESBYTER IGNOTUS.

MUSIC is an essential factor in all worship. Had the angels not sung, the shepherds had not heard of Christ.—*Selected.*

TO PRESERVE THE COUNTRY CHURCHES OF FRANCE

Measure Pending to Extend Government Assistance
to them

ANNIVERSARY OF AN OLD CATHOLIC VICAR IN PARIS

PARIS, December 3, 1912.

THE question of the preservation of the churches in France, the country churches in particular, so all-important a question for Christians, is again before the French Chamber. It is proposed to reserve a special fund for the upkeep of the churches, to be in the hands of a special body of men, instead of leaving these churches to be simply included in the buildings under the care of the Beaux-Arts as has been the case since the Separation Act. Men of the most opposite views and attitude are united in this movement. From differing motives, Socialists and Republicans, Christians of varying religious ideas, Catholics and free thinkers, in great numbers, a strong force making headway against the Opposition, are agreed to save at least the sacred buildings of ancient date.

Since the Separation it has been nobody's particular duty to keep up the Church buildings. The "Fabriques" no longer exist. The Communes are not bound by law to take any care of their churches. The state gives no money for that special purpose; the municipalities, if anti-clerical, may and do refuse sums offered and collected by Roman Catholics. It is a heart-rending state of affairs. But the speech of M. Maurice Barrès the other day rang through the Chamber with no uncertain note. The whole of France has been moved by it. It is to the earnestness, energy, and eloquence of this young man of letters that France will undoubtedly be indebted for the saving of her churches. To quote his words:

"As there are not in the forest two leaves exactly alike so there are not on the soil of France two rural churches which resemble each other in every detail. We have Roman churches, Gothic churches, churches dating from the French Renaissance, churches of no particular style, but one and all they bear testimony, most abundant and irrefutable testimony to French genius." (It might be added, and to French piety in the past.) "The churches," continued M. Barrès, "are the song, the music of earth, a voice rising from the soil on which they rest, the voice of the day when they were built, of the people by whose will they were raised. . . . We must save them. . . ." To the question: "Is it proposed to save all churches without distinction?" the answer came promptly, "Yes. Moreover this humble defense of the sacred buildings is but a setting forth of the whole religious question in France since the Separation. It involves other problems, for it will be necessary for the Government to hold communication with Rome. The Government feels that but dares not say so. The Church draws us all, the believer and he who has lost his faith, or who has no longer the undisturbed peace of certitude. There the one finds hope, the other sacred remembrances of earlier days. In permitting the destruction of the churches you are not only giving up the dogmas they embody, you give up the unfettered thought, the deep impulses they awaken in the heart of every man born in France of French parents. . . . The churchtower, the belfry, most ancient and hallowed expression of the divine in our nature, the dark vaulted roof which makes one feel one has existed in the past and that one must exist in eternity, the holy table embodying the great principles which are the morality of life. . . . Does nothing appeal to you, nothing hinder you from vowing to destruction that House which by its door open at all hours in the midst of your village, your Commune, is a means of communion with the divine, mingles the divine with the routine of common daily life? . . . What! as in olden days men overthrew the gods of Greece, so you think the hour is come when the Christ is no longer to have an abiding place, a shelter? . . . If such is your calculation it will be deceived; your hate will be balked. If there is anyone among you who exults at the thought that the day is near when in passing by the country churches, fallen to ruin, he may insult them as he would insult the corpse of an enemy, let me tell him that shameful satisfaction will not be his. Catholicism would not be crushed beneath the venerable stones left to crumble to dust. . . . Catholicism would go to the barns and the hay-lofts . . . and a great concourse of the youth of France would follow it there, indignant at your brutality and your ingratitude. . . . An eternal opprobrium would fall upon this assembly if it sanctioned the ruin of the most ancient monuments of our spiritual life."

A writer in an important review takes a very hopeful view of the state of France at this close of the year 1912:

"What," he writes, "would be the impression in regard to the political and religious situation of the country of a compatriot who

Hopeful View of Past Year in France

had been away in distant lands, ignorant of the change of ideas or the state of affairs generally, for a whole year, and who on returning to the mother land looked anxiously at the beloved maternal features, eager to know whether he should read thereon the signs of disquiet or of hope? We believe the traveler would receive an impression of hope and encouragement. Such a traveler would be better able to judge between the situation of the present time and that of last year as regards Catholic interests than one who had been in uninterrupted contact with the men and the affairs of the land. Certainly no decisive change has taken place in the laws, but in the opinions, in the attitude of the public, even in Government measures in certain directions there is something new in France, and thanks be to God it is not we who have reason to complain of this change."

An illustrative incident took place the other day in a French court of justice. A witness was bidden take the oath. He looked around the hall. Where once the crucifix had hung was now an empty space. "I cannot swear to men," he said. "I swear only before the Christ." There was a moment of perplexity. "You must take the oath," it was repeated. The young man then drew from an inner pocket a small crucifix and took the oath before it.

Sunday, November 24th, the last Sunday of our Christian year, was a day of rejoicing among the old Catholics of Paris:

The vicar of their Church, dedicated to the Anniversary of St. Denis, celebrated the twenty-fifth anniversary of his ordination. Solemn services of thanksgiving were held morning and afternoon; the church was bright with lights and festive decorations and crowded with worshippers. Monsieur Volet spoke in touching words of his office, his work, the responsibilities of the priesthood, its trials, its privileges, its blessings. He referred with gratitude to the help given him and his little struggling community, the sympathy shown. The service of the old Catholics here is that of the diocese of Paris dating from the eighteenth century. The Gregorian chants were sung with remarkable heartiness and precision. The attitude of the whole congregation was impressively earnest and reverent. One hopes this good priest of the Church of St. Denis, who lives wholly for his work and his people, devoting himself chiefly to the poor and lowly, may be spared to celebrate his jubilee, the golden anniversary of his ordination.

I. S. WOLFF.

THE FALLING BIRTH-RATE IN ENGLAND

THE CONTINUOUSLY falling birth-rate in England is exciting more discussion in the churches than anywhere else. At the annual Church Congress held by the members of the Anglican Church, Mr. W. C. Whetham, F.R.S., urged that the religious motive should be invoked to stay what he termed "the plague of empty cradles." Broadly speaking, he said that the deficiency of children was most marked among the thrifty skilled artisans and in the upper and professional classes. The average number of births maintained almost its normal level in families of Roman Catholic faith. There was an actual rise of 3 per cent. in the Irish birth-rate. It was not, he said, the duty of either religion or science to urge on mankind unlimited reproduction, regardless of quality. When it was clear that children would be useless and degraded specimens of humanity, society should not tolerate their production.

The decline of the English birth-rate is exactly paralleled in Scotland, says the London correspondent of *The Journal of the American Medical Association*. The fifty-sixth annual report of the Registrar-General for 1910, shows a lowered birth-rate, marriage-rate, death-rate and infant mortality. The births numbered 124,059, 4,610 less than in 1909 and 6,398 less than the average of the preceding five years and 7,368 less than the average of the preceding ten years. This is the smallest number of births registered since 1890. It amounts to 26.19 per thousand and is 1.14 below the preceding year, 1.87 less than the average of the preceding five years, 2.54 less than the average of the preceding ten years and is the lowest rate on record. The marriage-rate was 6.52 per thousand, which though 0.12 more than that of the previous year, is lower than any rate recorded since 1888. The death-rate for the year was 15.26, which is 0.59 less than that of the previous year, 1.08 less than the average of the preceding five years and 1.67 less than the average of the preceding ten years. The infant mortality was 108.3 per thousand children born, which, though 0.6 above that of the previous year, is unusually low. The death-rates from all forms of tuberculosis continue to decrease and are the lowest recorded.

THERE is no surer proof that there is sunshine than the fact that you are lost in a fog-bank. There would be no fog in the universe if there were no light. It is sunshine that makes all the mist.—*Minot J. Savage*.

LARGE ATTENDANCES AT NEW YORK CATHEDRAL

Special Occasions Bring Great Crowds

LAST WEEK'S EVENTS IN THE METROPOLIS

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

GREAT congregations, overtaking the seating capacity and standing room, have worshipped in the Cathedral of St. John the Divine recently. On the afternoon of the Second Sunday in Advent Bishop Boyd-Carpenter preached the sermon at the one hundred and third anniversary of the New York Bible Society. His general subject was the influence of the Bible upon civilization.

On the afternoon of the Third Sunday in Advent about eight hundred of the Masonic fraternity living in the vicinity of the Cathedral, escorted by 250 Knights Templar in full uniform, attended service. The traditional ceremony of drawing swords at the recitation of the Creed was observed. Bishop Burch, Dean Grosvenor, Canons Douglas, Nelson, and Jones, and the Rev. F. K. Little officiated. The programme included an address of welcome by the dean and a sermon by the rector of St. George's Church.

In addition to his routine work in the diocese, Bishop Burch has attended to several matters of special note. On Sunday afternoon, December 15th, he preached in the chapel of St. Stephen's College, Annandale, to the faculty and students on "Advent Teaching." On Wednesday afternoon, he presided at a meeting of the Waldensian Society which was held at the home of Mrs. Samuel Thorne. The address of the day was given by Dr. Giovanni Luzzi, head of the college in Florence. His subject was "Modernism and the Social Crisis in Italy." About one hundred men and women were present.

Bishop Burch at St. Stephen's

A reassuring and gratifying incident occurred on Monday, December 16th. At a very large meeting of the New York Churchman's Association held at the Hotel Manhattan, the Very Rev. Alexander A. Hottel, Dean of the (Russian) Cathedral of St. Nicholas, New York City, addressed the club on being gracefully introduced by the President, Bishop Burch. The Dean's address was on the relations of the Eastern and Anglican communions, and was decidedly ironical. Most pleasing was the assurance he gave of the approbation declared by his Grace the Most Rev. Archbishop Platon. Another very delightful and entertaining part of the programme was the superb singing by the senior and junior members of the Cathedral choir, twenty men and boys, including some recently arriving from Moscow. Of course they sang without instrumental accompaniment, as they always do at Church services. Besides rendering strictly liturgic numbers, they sang "The Salute to the Archbishop"; "The Salute to the Bishop"; and Russian and American national anthems. By general consent the meeting was one of the most unique and enjoyable in the long history of the association.

Churchman's Association

Citizens of this city received the news of Mr. Whitelaw Reid's death with profound regret. The national flag is worn at half-staff on government buildings, newspaper offices, and other places. The daily press has given extended accounts of the distinguished American and recounted his many and varied services to his country; more especially as Ambassador from the United States to the Court of St. James.

Death of Whitelaw Reid

Mr. Reid was a member of the Church of the Incarnation, and there was a warm friendship between the Bishop and the honored diplomat. The use of the Cathedral of St. John the Divine was promptly tendered for the funeral services.

In response to some definite inquiries as to the precise form of the resolution relating to the Name of the Church which was introduced into the diocesan convention and by vote was laid on the table, by courtesy of the Rev. Robert B. Kimber, secretary of the convention, the official text of the resolution is here published in advance of the journal:

The Resolution on the Church's Name

"Mr. John Brooks Leavitt offered the following resolution: *Resolved*, That it is the opinion of this convention that it is inexpedient to make any change in the title page of the Prayer Book in respect of the name of this Church in advance of a referendum to the parishes in the several dioceses on the subject of the change of name; and this resolution is adopted before proceeding to the election of the rest of the delegates to the General Convention to the end that the delegates to be elected may now be informed that they are to be elected on the understanding that if elected they are to propose and advocate in General Convention such referendum."

"The Rev. Dr. Cummins moved that it be laid on the table, which was adopted."

It will be remembered that the question of "The Change of Name" was not debated. Objection was made to instructing the deputies to the General Convention from the diocese of New York on this or any other question. The discussion was mainly on the proposition to break away from the traditions of the diocese by giving the above mentioned instructions to such members of the New York deputation to the General Convention of 1913 as were yet to be chosen when the matter was introduced in the second day's proceedings. The "ancient customs" prevailed when the proposition was laid on the table.

The twenty-fifth anniversary of the founding of the chapter of the Brotherhood of St. Andrew in St. James' parish, Manhattan, was celebrated on Sunday, December 15th. Addresses appropriate to the occasion were made by the Rev. Dr. Cornelius B. Smith, rector emeritus of the parish, and by Mr. Alexander M. Hadden, a veteran Brotherhood man.

Anniversary of B. S. A. Chapter

Information was given in last week's issue under the head "Lectures on Anglican Churchmanship" of a series of addresses to be given by Father Seyzinger of the (English) Order of the Resurrection in New York, Philadelphia, and Washington. Request is made that those desiring tickets for the course to be delivered in New York will make application to the secretary, Miss Mary Fuller Sturges, at 36 Park Avenue. Tickets will not be issued, however, until after January 1st.

Lectures on Churchmanship

By the will of Miss Mary E. Robert, who died in November, 1911, the following bequests were made: \$5,000 to St. Luke's Hospital; \$2,000 to the Home for Incurables; and \$2,000 to St. Mary's Free Hospital for Children.

Bequests for Church Purposes

In behalf of several benevolent and Church institutions, it is purposed that a company of students from the General Theological Seminary, under the direction of Mr. Ben Greet, give the mystery play by Mrs. Percy Dearmer, entitled "The Dreamer." The plot is woven about the story of Joseph. He is represented historically, and then symbolically as a type of the Christ to come; and being this, he is necessarily a type, also, of every man who attempts to follow Christ in the path of the spiritual life. The play will be produced in the middle of January and its profits will be divided among the benevolent societies undertaking the play. As yet the list of these beneficiaries has not been completed and the committee will be glad to receive applications. Amongst those already determined are the seminary, the Woman's Auxiliary, the Actors' Church Alliance, and Grace Church Art Guild of New York.

Mystery Play to be Given

All parishes in the dioceses of New York, Long Island, and Newark, not yet appealed to, will soon be asked to subscribe to a fund of \$15,000 needed before May 1, 1913, to enclose, decorate, and furnish the chapel in the new building of the Seamen's Church Institute, at South Street and Coenties Slip, New York City.

The Seamen's Church Institute

Thirty-nine parishes have already given \$10,000 and the Board of Managers feel certain that enough of the remaining parishes of the three Port dioceses will be glad of this opportunity to help the Church's Society for Seamen, which has accomplished such great things, to raise the additional \$5,000 required. A bronze tablet will be placed in the chapel with the names of the parishes that have subscribed to this fund inscribed upon it.

Bishop Greer, president, the Rt. Rev. Frederick Burgess and the Rt. Rev. Edwin S. Lines, vice-presidents, endorse this most conspicuous feature of the society's work and the appeal. It is earnestly hoped that each parish will wish to be represented, proportionately, in the building of this important religious department for the men and boys of the sea.

I WOULD, if I could, lead men to see and acknowledge in some practical way the great and fundamental fact that back of and as the motive impulse of Christmas Day is the Christ; above the smiling Santa is the loving Saviour; nobler than the mysterious, sooty chimney is the sacred cradle; worthier than the holiday is the holyday; greater than the secular celebration is the Celebration of the Christ-Mass—(the one-time-honorable and perhaps chief name by which the commemoration of the Nativity of our Lord was known).

Pleasure is purified by the dignity of its source. Joy is enriched by the nature of its ideals. Unselfishness is sanctified by the sacredness of a Cause. And upon this basis the "returns of the Day" would be happier by far for all mankind if Christmas Day were observed as the birthday and in the spirit of the Christ-child than if founded upon the caprice and pranks of Kriss-kringle!

In all that the Day rightfully means I wish for you all a Happy Christmas.—Rev. J. A. Schaad.

WE ARE MADE to hold communion with God, and foolish we are indeed if we suppose that supreme privilege is one that we are going to enjoy without labor; if we suppose that we are going to learn to pray truly, unless we set about it, and maintain the effort, as the severest kind of effort.—Bishop of Birmingham.

PHILADELPHIA PREPARING FOR CHRISTMAS

"Sane Christmas" Idea is Extending Generally

CHURCH EVENTS OF LAST WEEK IN THE QUAKER CITY

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

THE reaction from a secularized and commercialized Christmas toward what is sometimes called a sane holiday has been manifest in Philadelphia as elsewhere this year, and through the coöperation of many stores, there has been improvement in the matter of long hours and over-work for clerks, saleswomen, and deliverymen. Much more remains to be done than has yet been accomplished: chiefly that in which the Church is logically the leader (if our people would but realize it) to carry the observance of our Lord's Birthday beyond the decencies of a "sane Christmas" into the sanctities of a holy and blessed Christmas. Protestant Christianity is moving in that direction, for almost all the denominational churches announce "Christmas services" for the Fourth Sunday in Advent. In our own parishes joyful Eucharists, the traditional carols, anthems, and cantatas are provided, although reminiscent Church people are heard sometimes regretting that the parishioners no longer meet, as of old, to tie greens, make wreaths, and deck the church with boughs, but delegate that duty to the florist and professional decorator.

A more than usually interesting discussion was elicited at the meeting of the Clerical Brotherhood in the Church House, on Monday,

Meeting of
Clerical Brotherhood

the 16th, by the paper of the Rev. Royden K. Yerkes, D.D. Dr. Yerkes gave an exegesis of St. John 17: 21, and urged that our Lord's Prayer must be taken as a whole, and verse 21 associated with the preceding verses, and not read as if it stood by itself. On this assumption, the burden of the prayer is for sanctity first and unity only as the product of sanctity. Therefore, the work of the Church is to perfect holiness, and leave unity to follow in God's own time and way.

Mrs. J. Nicholas Mitchell, the Educational Secretary of the diocese, gathered many of the women interested in mission study at her home on Tuesday, the 17th, to meet the

Missionaries
Address Women

Rev. and Mrs. B. L. Ancell of Yangchow and Miss A. B. Richmond of Shanghai. Mr. Ancell made the announcement, unusual for a missionary, that he had obtained all he came to ask from the home Church, and gave an interesting account of the work to which he is returning. Miss Richmond presented the needs of her Bible women. It was announced that Mrs. Mitchell will resume the training classes for mission study leaders in January, studying Japan, with the new textbook of the Board as a guide.

The Sisters of All Saints, who are at work in St. Clement's parish, have purchased the property adjoining the Sisters' House,

Plan Home for
Aged Women

at 2018 Race street, and plan to open there a Home for Aged Women. The need for such a home is greater than is generally realized, and has been deeply felt by those who come in contact with the aged and lonely poor. This refuge will be open to communicants from any of the parishes in Philadelphia, and the Sisters have issued an appeal, which deserves to have and doubtless will have a prompt and generous response, for contributions to maintain the work on an adequate footing.

The rectorship of the old parish of St. David's, Manayunk, has been filled by the acceptance of the Rev. Edward S. Hale, now assistant at the Church of the Ascension, Washington.

Becomes Rector
of Old St. David's

Mr. Hale was formerly an instructor at St. Stephen's College and is a son-in-law of its President, the Rev. W. C. Rodgers, D.D.

There died on Saturday, St. Thomas' Day, the Rev. Alexander James Miller, rector of St. Thomas' Church, Whitemarsh. Mr. Miller

Death of
Rev. A. J. Miller

was a graduate of the University of Pennsylvania in 1870 with the degree of B.A., and after ordination in 1873, spent his diaconate as assistant at St. Andrew's Church, Meriden, Conn. From 1875 to 1890 he was on the clergy staff of St. Peter's, Philadelphia, and from 1890 to 1901 rector of Trinity, Asbury Park, N. J. His last rectorship, at Whitemarsh, began in the latter year.

The Rev. J. Andrews Harris, D.D., presided as vice-president of the board of trustees at the annual commendation day of the Episcopal Academy on Friday, December 20th,

The Episcopal
Academy

and Bishop Garland addressed the boys in the presence of a large number of parents, alumni, and friends. The lists of honors were read and the winners "commended." The Rev. Norman Van Pelt Levis addressed the boys of the middle and lower schools at their exercises.

The Rev. S. Lord Gilberson, Dean of the Convocation of West Philadelphia, officiated at a special service on the Fourth Sunday in Advent, marking the removal of the

Service Marks
Removal of Church

Church of the Redemption to the buildings of St. Anna's mission at Fifty-sixth and Mar-

(Continued on page 298.)

DECLARATION OF SOCIAL SERVICE PRINCIPLES

By the Federal Council of Churches at Chicago Sessions

CHURCH NEWS OF CHICAGO AND VICINITY

The Living Church News Bureau }
Chicago, December 23, 1912 }

THE following "Declaration of Social Service Principles" has been published as the platform of the Federal Council of Churches, which lately concluded its quadrennial meeting in Chicago. Having no legislative authority, its message is simply one of opinion, and for that reason bears the more weight. It states that the Churches must stand—

"For equal rights and complete justice for all men in all stations of life.

"For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"For the fullest possible development for every child, especially by the provision of proper education and recreation.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the abatement and prevention of poverty.

"For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"For the conservation of health.

"For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

"For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the principle of conciliation and arbitration in industrial disputes.

"For a release from employment one day in seven.

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

"For the most equitable division of the product of industry that can ultimately be devised."

To have a strong body of Christian men, in the name of millions of their fellow-Christians, utter such principles, is certainly a most stirring and promising sign of the times. If there be any flaw in it, it is in the possibly implied suggestion that such analyses of the "second and great commandment" are more important than similarly careful summaries of "the first and great commandment." There is a danger, which is sometimes quite conspicuous, lest "social service" should take the place of personal religion. Of course it is clear to people who use the Prayer Book, with its frequent utterances concerning holiness as well as righteousness, that we must have both. It is difficult for a Churchman not to feel that if a great convention of Churchmen had met to put forth such a platform, they would have stressed somewhere the need and power of prayer and of Christian faith, and would also have had, during their convention, some great public services of worship, as well as many hours of reports and keen addresses.

Christmas preparations are absorbing everyone's energy and time during this week in Advent. The exhortation to "shop early" has been more widely published this year

Christmas
Preparations

than ever, the diocesan Social Service Commission having sent throughout the parishes public posters bearing this admonition in large type, which have been added to the widespread efforts of various other kinds, looking toward the diminution of the last "rush" before Christmas Eve itself.

St. Peter's Church sang a large part of "The Messiah," with special soloists, on the last Wednesday in Advent, December 18th, under the direction of Mr. Herbert E. Hyde, organist and choir-master. This has been a yearly custom at St. Peter's, begun under the rectorship of the Rev. Frank Du Moulin, LL.D., now Dean of the Cleveland Cathedral, and the evening has grown to be one of the events of the season in the circles of Chicago Church music. Midnight celebrations of the Holy Eucharist, nearly all beginning at 11:30 or 11:45 P.M. Christmas Eve, are announced for several of the parishes, though most of them commence the Christmas celebrations at 7 A.M. Christmas Day.

Two of the Chicago Sunday School Institutes held meetings during Advent, the North Shore Sunday School Institute on Thursday,

Meetings of
Two S. S. Institutes

December 12th, at the Church of the Ascension, and the South Side Institute on Tuesday, December 17th, at Christ Church,

Woodlawn. Solemn Vespers was sung by the rector, the Rev. W. B. Stoskopf, at the former of these, and the Rev. H. G. Schniewind, rector of St. Bartholomew's Church and president of the South Side Institute, gave an able address on "Children's Worship." The evening address was made by the Rev. John M. McGann, rector of Trinity Church, on "Preparation for Confirmation in the Sunday School." The Rev. E. Reginald Williams, rector of the Church of the Holy Comforter, Kenilworth, was reelected president of the North Shore Institute. Two hundred teachers and officers were present.

Choral Evensong was sung at Christ Church, Woodlawn, at 5:30 o'clock, on the 17th, by the rector, the Rev. Charles H. Young. The Sunday school choir of the parish led the music. The devotional address at this service was given by the Rev. Norman Hutton, rector of St. Chrysostom's Church, on the "Vocation of the Sunday School Teacher." At the business meeting, after supper, the attendance was found to be about 225, and a report on the Bible class work being carried on by the parishes and missions connected with the South Side Institute stated that nearly everyone of these congregations supported a Bible class. The largest enrollment was in one parish where three Bible classes and one Prayer Book class enroll about 100 members. The evening theme was "Christmas Services," and was introduced by the Rev. Charles H. Young and by the Rev. H. W. Schniewind. Both of these meetings, though coming just before Christmas, testified by their large attendance to the zeal and devotion with which Sunday school work is being pushed in Chicago. The Advent Offerings taken by many of the Sunday schools of the diocese are being devoted to the apportionment for the support of the G. B. R. E.

The Round Table meeting of the Chicago clergy, on Monday, December 16th, was addressed by the Rev. T. B. Foster, rector at La Grange, on the subject of "The Reading of the Clergy." The address was a valuable one in every way. The Rev. T. B. Foster is one of the examining chaplains of the diocese. The Rev. Arnold Lutton was the chairman of the meeting.

The Rev. Professor Ochiai, of Trinity Divinity School, Tokio, Japan, finds time in the midst of his special studies this year at the Western Theological Seminary, to visit some of the parishes of Chicago, making addresses about the work in Japan. He has thus spoken lately both to the Woman's Auxiliary of Grace Church, Oak Park, and to the Sunday morning congregation in this large parish.

A parochial Mission of Instruction of a week's duration was lately held in Calvary church, Batavia (the Rev. Canon Henry Grattan Moore, rector), by the Rev. A. T. Young, rector of the Church of the Advent, Chicago. The general theme was "The Seven Sacraments." The Question Box proved very valuable, and the final service was marked by the Renewal of Baptismal Vows. The attendance was gratifying, and the whole mission was very helpful.

On Friday evening, December 13th, the pupils of Waterman Hall, Sycamore, were treated to a very interesting and instructive programme on "The Durbar and India," by Mrs. Robert B. Gregory of Chicago. Her address was illustrated by beautiful slides made especially for her use. Mrs. Gregory has for many years been a member of the board of trustees of the school, and has always rendered most valuable service. After the death of their daughter, a two years' scholarship was given in memory of her. Also when the new chapel was constructed, the present reredos and altar were donated in her memory.

Miss Ellen Gates Starr, of Hull House, who is a member of the Chicago branch of the C. A. I. L., arranged a meeting on the afternoon of the Third Sunday in Advent, at Hull House, which was addressed by the Rev. D. L. Schultz, of Pittsburgh, Pa., on "Conditions in the Mining Districts of Westmoreland County, Pa., following the Great Strike." This tale of contest and hardship revealed conditions which staggered the audience, and which would scarcely have been believed if they had been told of the interior of Russia at its worst. The C. A. I. L. has issued a telling pamphlet describing this impressive, strike, and the reported lawlessness on the part of the mine-owners which led up to it. This subject should be widely ventilated throughout the whole country.

Mr. Malcolm McDowell, of St. Peter's vestry, addressed the December meeting of the Federation of Women of the Church of the Redeemer, on the subject of "Chicago's Homeless Men." The pitiful conditions of suffering from cold and hunger amongst these thousands of men in Chicago, especially during the bitter cold of last winter, made a story which will not readily be forgotten. Mr. McDowell's "Coffee Wagon" enterprise, which he, with helpers, has carried on at night during the winters of the past five years, is by this time well known to all Chicago.

Deep sympathy was aroused through a wide circle of friends by the sudden death, on Thursday, December 19th, of Mr. William T. Cushing, of the vestry of the Church of the Epiphany. Mr. Cushing dropped dead in the down-town building in which was his office;

as he was going through the building, raising a Christmas purse for the elevator men. He had been a vestryman of the Church of the Epiphany for more than fifteen years. He leaves a widow and one son.

TERTIUS.

CONSPICUOUS BY OUR ABSENCE?

A NEW YEAR'S THOUGHT

BY ZOAR

THEY were conspicuous by their absence," ironically exclaimed someone who, having the promise of the vestry to get something very much needed for the parish church, found himself still waiting for it long after the meeting of the vestry was a thing of the past. Does it seem a strange subject to think of, or write up as a New Year's thought? Yet, what more natural thing than that very thought for those who think of the Kingdom to come, and to whom the coming of a new year is a solemn reminder that their time is growing shorter, and that soon they will have to render their account to Almighty God? These men, then, stood accused of having neglected their service to the Church. What then of ourselves?

Ere we take our leave of the year which is even now fast receding into the Eternity of the Past, shall we not question ourselves and dare to judge ourselves that we may not be judged? Shall we not ask, "Has God's work, our service to Him, been the mainspring of our life in the past year, or have our own interests alone inspired our busy strivings? Successful as we may have been in our business, let us not forget our Lord's solemn warning: "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

We know, indeed, that it is the fashion to smile contemptuously at "New Year's Resolutions," yet, we must admit that it is right and fitting that we should have retrospective thoughts mingled with longings to do better, as we pass the milestone of a new year which for many of us will be the last one on earth. There is something truly helpful in the very bitterness of an honest, sincere, and thorough self-examination, and therefore we ought not to shrink from it. Have we rendered unto Caesar the things which are Caesar's and to God the things which are God's, or have we been *conspicuous by our absence*, before His Altar, in His Temple, in His Vineyard?

The honest answer to this and other like questions will tell us what we should pray for, what resolution we should take before God, ere we enter the new year He so graciously grants us to begin with thoughts of Him and of His Kingdom.

THE STAR OF BETHLEHEM

Star of glory! Star of might!
Shining on our darkest night,
All the world beholds thy light.

Kingdoms rise and pass away
Living out their little day,
Naught can dim thy cheering ray!

Wise men followed thee of old,
Of the story shall be told
While the centuries unfold.

We by faith would follow thee
Till our longing hearts shall see
Christ in all His purity.

Star of glory! Star of might!
Through the ages shining bright,
Guide us to the land of light!

MARTHA A. KIDDER.

PHILADELPHIA PREPARING FOR CHRISTMAS

(Continued from page 297.)

ket streets. The Rev. Albert E. Clay is to be rector and the Rev. Thomas R. List rector emeritus of the parish in its new location.

The funeral of the late William S. Price was held from St. Stephen's church on Friday, December 20th, the Rev. C. E. Grammer, D.D., officiating. Mr. Price was the senior member of the Philadelphia bar, and had reached the advanced age of 96 years.

Deaconess Carter of Alaska is expected to address the regular monthly meeting of the Indians' Hope Association, in the Church House on Monday, December 30th, at 11 A. M.

The Consecration of St. Thomas' Church, Washington, D. C.

ST. THOMAS' DAY, last Saturday, was the joyful occasion of the consecration of St. Thomas' church, Washington, which has been so long looked forward to and now is an accomplished fact. The large church was crowded at the time, and scores of diocesan and other clergy were gathered with the people to do honor to the event.

The history of St. Thomas' Church begins with the year 1891, when a determination was made that a parish should be founded in that section of the city adjacent to Dupont Circle. For a short time previously, services had been maintained in the vicinity as a mission of St. Andrew's parish, but they had been abandoned by the end of 1890. The parish, first called Calvary Church, was formed in 1891 and the Rev. A. J. Aspinwall became the first rector. A brick chapel was erected at a cost of \$15,000, being opened for worship on January 24, 1892. In the same year steps were taken to proceed with the building of an adequate church for the parish. Contracts were let in the fall of 1893 for the present church, which was to cost \$80,000 exclusive of windows and furnishing. The name of the parish was changed to St. Thomas', the work of building was commenced, and the cornerstone laid on June 5, 1894, by Bishop Paret of Maryland, of which diocese the District of Columbia was then a part. By June 25, 1899, the first service was held in the new church building. Mr. Aspinwall's rectorship continued till 1902 when, after eleven years of service, his resignation took effect. In that period the work had grown very materially, the communicants having increased to 325, and the contributions aggregating nearly \$20,000. The church had at that time been adorned by its handsome reredos and its very fine pulpit and lectern.

The present rector, the Rev. C. Ernest Smith, D.D., entered upon his administration on All Saints' Day, 1902. He is an Englishman by birth, educated at St. Augustine's College, Canterbury, and at University College of the University of Durham. His earlier ministry was spent in Newfoundland, and in 1889 he came to the United States to be rector of St. Paul's Church, Prince George's county, Md. From 1892 to 1902 he was rector of St. Michael and All Angels', Baltimore, and in the latter year entered upon his present rectorship, which has been exceedingly blessed both spiritually and materially within the parish. The debt on the magnificent church at the beginning of his administration was \$72,500. It has been continually scaled down from that time, the last offering for the purpose, which cleared it entirely, having been made on Thanksgiving Day just past. Thus the oppor-

tunity was given for the consecration of the church which has now been effected.

There has also been during these ten years a large number of additions to the fabric of the church, and its communicant list has increased to 915. Among the notable furnishings is a handsome angel font, of which an illustration is shown on the next page, and which was given in 1911 by Annie O. Sprigg in memory of two sisters. The west screen, an elaborate piece of work, was erected in memory of Miss Sophie D. Wentworth, a generous benefactor of the parish. There are a series of fine memorial windows dedicated to English and Celtic saints; and in the lantern tower a striking statue of the *Christus Consolator*, shown in the accompanying illustration, of which an interesting story is told:



ST. THOMAS' CHURCH, WASHINGTON, D. C.

The architect of the church, Mr. H. P. Chandler, had come over from Philadelphia to inspect some work—the West End Screen probably—and as he and General Woodward and the rector stood by the front door, the emptiness of the quatrefoil struck the rector. "It seems to me," he said, "those quatrefoils need figures to complete them." "Of course they do," said the architect. "What figures would you put there?" was asked. "Oh, the figure of an angel, or an apostle, or the figure of Christ."

A few hours afterward the rector met at a reception Mrs. B. R. Russell, and he told her of the little incident of meeting the architect and of the conversation they

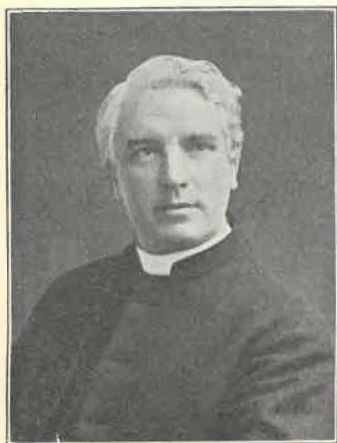
had and remarked on what an improvement it would be if they could have one of the gaunt spaces in the Lantern Tower filled with such a figure as the architect had contemplated. "I'll do one for you," Mrs. Russell said. "You do one?" exclaimed the rector in surprise. "Yes, why not? Come to-morrow and look in at my studio." The rector on the morrow went to the studio and presently said: "You can do it." And so she did, sculpturing that statue with its wonderful poise and grace, with marvellous ease and quickness. Nor was that all, but Mrs. Russell put it up where it stands, and presented it to the church in memory of a departed relative.

Fuller account of the consecration service will be printed next week.

TO BE RECONCILED to God is to be reconciled to His ways—to be able to say, and mean it, "God's will is just, God's way is right; God's word, when I know it, shall be my law." To cease looking upon life as a sphere in which you are merely to assert yourself, and to look at it as the service of God and the enjoyment of the friendship with God—that is to be reconciled to Him.—*T. Rhondda Williams.*



"CHRISTUS CONSOLATOR"
STATUE IN LANTERN TOWER
ST. THOMAS' CHURCH,
Washington, D. C.



REV. C. ERNEST SMITH, D.D.



ANGEL FONT,
St. Thomas' Church, Washington, D. C.

THE CALL OF THE MINISTRY TO YOUNG MEN

An Out-door Wall Street Sermon

BY THE REV. WILLIAM WILKINSON

AT the Trinity parish noon services, held daily in Wall street, large numbers of young men are to be found in the crowds that listen to the preacher, the Rev. William Wilkinson. In the course of his talk one day this week Mr. Wilkinson said:

I have at this hour one solemn, serious, cheerful, and I will add, hopeful purpose. To you young men, who have your lives to live, I ask you, what do you intend to be? What do you plan to do?

Some of you will go into the profession of the law, some into banking, some into mercantile life. Some will fill one important place; some another. I ask you to remember well that all honest work is useful, needful, noble. I remind you, as Ruskin did his readers, that the housing, the clothing, the feeding, and the teaching of the people are Lordly occupations. It is a notable truth, which flames forth in the life of the Saviour, that he called men to these. It is the ministry I call your attention to, here in Wall Street, where the power of money is known, felt, honored, or feared. I ask you to consider well the need in this great republic of a ministry cultivated, wise, sane in its judgments, kind and gentle in its conduct in dealing with the children of sin, sorrow, sickness, need, and all other afflictions, a ministry which demands all the higher gifts of mind and heart.

Ask yourself, "Am I called of God who made me, of Christ who redeemed me, of the Holy Spirit who is the Lord and giver of life, to this work?" The ministry has to do with the queen of the sciences, theology, only, however, as it has to do with the duty and the good of man. In man we are to bring glory to God. "Herein in My Father glorified that ye bear much fruit." I know, in all this wide world, and I have seen much of it near and far, by land and sea, no calling which has in it such glorious possibilities as are open to the ministers of Jesus. To stand and call men to repentance; to declare God's promised pardon; to tell of abiding grace for all human need; to stand in pulpit, on platform, in the jail, or in the street, and tell in the simplest way the love and the power of God; to be a painter of pictures of what God has promised, and of what he has done, and to hang them on the wall; to be an ambassador of Christ to beseech men to be reconciled to God—there are no words known to any man capable of telling in full this everlasting joy.

In all the vast expanse of sky, sea, and land there is nothing like this. Kingcraft and money and the things it can buy will be of no avail. When men, in their secular pursuits, have served their purpose, they shall pass, as all things temporal must pass; because of the earth, they are earthy. Not so

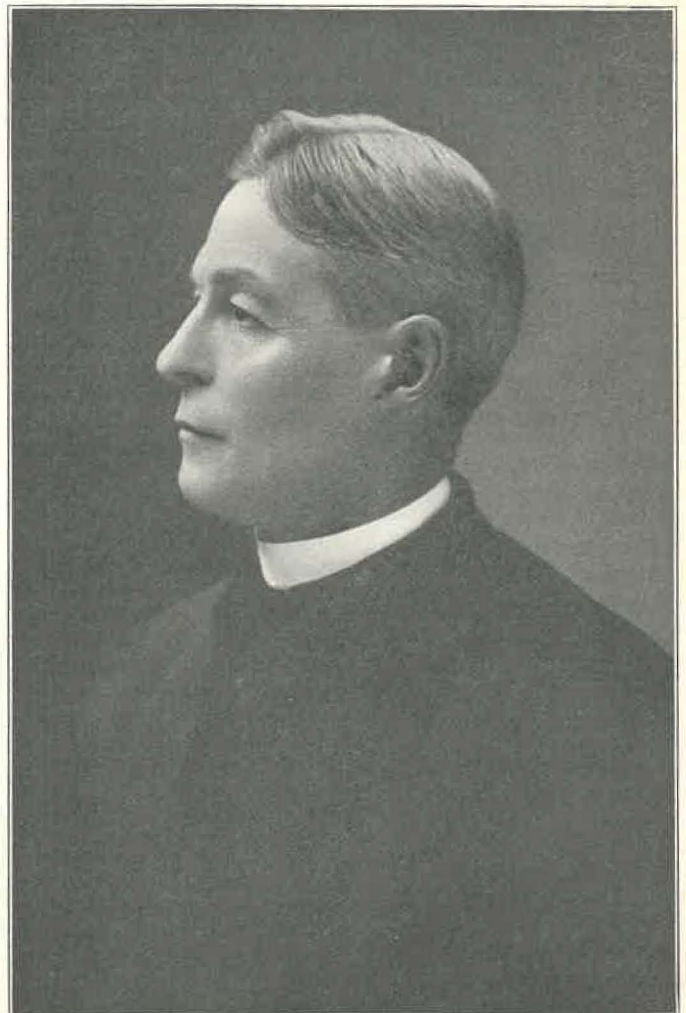
the work of the ministry. Its domain is in the soul, the mind, in that which has its roots deep in the heart of the living God. Its words will endure among the things known to men.

It is not a possibility of thought that the words of St. Paul on Mars Hill will ever be lost. No man of vision and of sane judgment will think or say that the words of Homer, or Milton, or of Patrick Henry will be lost. If this is true, and true it is, what must be the result of the minister of Christ, who in faithful words has been telling men the principles of the life, the grace, and the service of the Son of God? If this is not a surpassingly glorious work, then the words are vain. There never was a day like this.

The world of action was never so large for the Gospel teacher as now. The ends of the earth are being reached. The islands of the sea are near to us, and are open to our work. The night is passing; the day is dawning. The Church of God is learning the distinction between the faith, the essential things in religion, and the accidental, the doubtful, the discussable. The men in all churches are seeing that flagrant mistakes have been made, and that we need a better understanding, a clearer vision, a higher sense of the importance of the vital, the eternal things in the Church of God. The men who see this, who in a sympathetic ministry can show it, are needed in every part of the civilized world. To you young men I appeal. I am an old man; for more than sixty years I have lived, and I have seen wondrous changes, but the evil of sin has not changed; its practice has not become extinct. The need of Christ is the same as in the days of my youth. With all the forces at work to bless men, none can take the place of the living Christ. And to show Him to the people, nothing can take the place of the ministry of the Word.

In all the vast and varied opportunities given to man, none can for one instant compare with those given to the minister of Jesus Christ. It calls for a vision as large as all human life, for a faith that sees the invisible, and that looks

(Continued on page 303.)



REV. W. F. WEEKS,
Bishop Coadjutor-Elect of Vermont

The Parish House and Sunday School Rooms

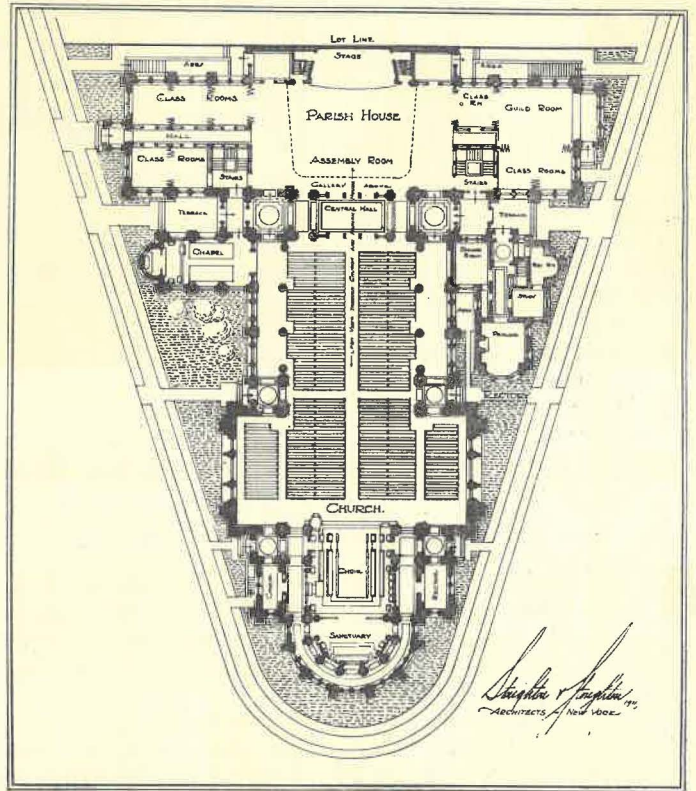
BY CHARLES W. STOUGHTON, A.I.A.

An entirely new problem in Church architecture is presented in the design of the church house; a problem involving the most careful and technical study of present-day requirements and methods of Sunday school and parish work. Whether the building or only a suite of rooms devoted to the purpose be an actual part of the church group, or whether the house be erected separately in another part of the town for its Sunday school and mission work, the architect must plan for a set of varied and very modern requirements, now becoming more and more essential elements of that service which the Church is rendering to the community. Some parts of this work, it is true, are of time honored observance in the Church life. Other parts are such as would have been called secular, a few decades ago. Still others are the experimental answer of the Church to the ever increasing demands of a purely social service in our civic life.

Perhaps nothing more clearly indicates the invasion of the old order of church equipment and service by the aggressive spirit of the world, than the building of the parish house. Instead of requiring a Galilee porch, narthex, baptistry and cloister, disposed at large in and about the church, the trustees now hand the architect the survey of a plot enclosed on two or three sides, which has cost two hundred and fifty dollars a front inch, and direct him to design a church-group which shall include in addition to the church a rectory and a parish house, providing accommodations and apparatus for all of the spiritual needs and most of the educational and social needs of the immediate parish. In this house they will expect him to have the rooms fresh with air and bright with sunshine in cities where sunshine and air, near the ground, are now becoming almost unattainable luxuries. The only advent of light and air will come from the street sides of the plot, for the establishment of such a group with its relatively low buildings, in a city, is now the immediate signal for the gathering about it of apartment houses and loft buildings eager to prey upon its welcome and unexpected opening of the block to the light. No city church within a block can expect long immunity from this situation. It is a vain thing therefore to build lofty towers or spires in the presence of neighboring buildings from twelve to twenty stories high, and little harmony in style, material or in scale, can be expected between these church buildings and their neighbors. If cities are to continue to be built like this, the churches must expect to stand in little pockets in canyons of huge ridges of buildings, or they will have to be placed upon the roofs of such high buildings as now surround them, with their airy church-yards sensibly nearer heaven than the street below.

Not the less, in any case, will the architect enter with spirit upon so technical and so inspiring a problem, for it offers great opportunities, whether the house stand alone or is part of a church-group. In the latter case he will be quick to seize the occasion for composing the diverse masses of the several related buildings into one strong composition, compact, and towering if the ground be restricted or picturesque, and open in its grouping if there be some room to spare. He will find in this one of the few remaining opportunities for picturesque construction in the building of our cities that run en-

tirely now-a-days to academic and formal styles. With such a chance to compose a beautiful whole from beautiful parts, and further to enhance the charm of these parts by some possible resources of landscape gardening, even though they be on a small scale, the architect will, for the time, seem to free himself from the hampering conditions that impose an iron symmetry upon most city architecture. If he does not achieve a

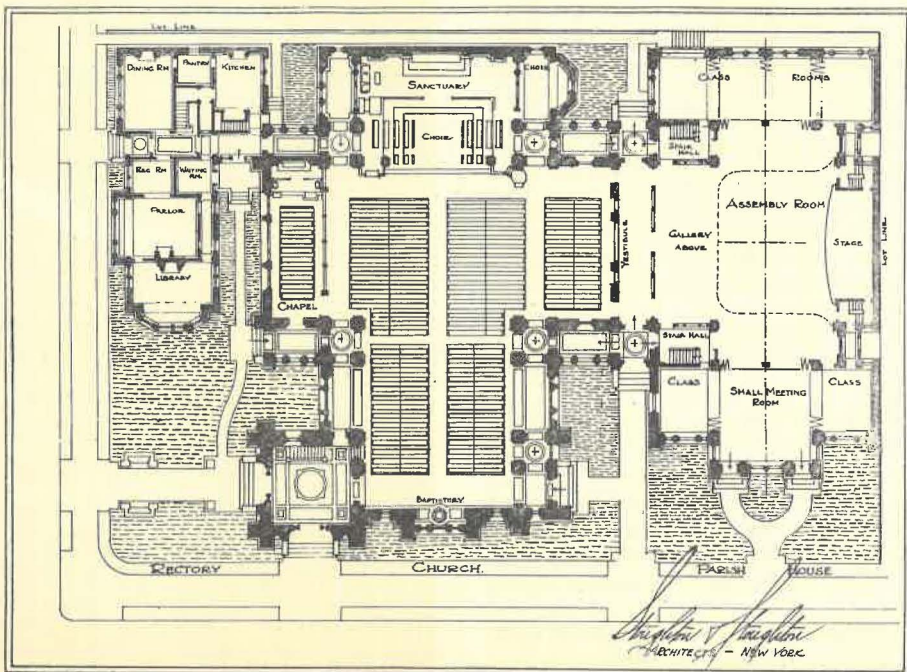


PLAN OF A CHURCH, RECTORY, AND PARISH HOUSE ON A TRIANGULAR PLOT BOUNDED BY TWO INTERSECTING STREETS. A vista through the Church and House is obtained, almost equal to the full depth of the plot.

fine result it is his own fault; he should be accounted unworthy of undertaking this service for the Church.

The drawings accompanying this article illustrate plans of churches on plots of very different shapes and positions. They give some notion of the resources of a planning, as the graphical statement of the problem that will yield church-groups well organized between the several parts, well disposed on the ground of exterior and interior effects and capable of complete adaptation to their requirements of working.

Quite apart from the question of architectural style, which will be touched upon later, the arranging of such groups calls for study of the most accomplished sort, in which many homely conditions of Sunday school operation, never yet fully met, interweave themselves in friendly strife with the canons of archi-



PLAN OF A CHURCH, RECTORY, AND PARISH HOUSE ON A CITY PLOT NEARLY SQUARE.

The Church and House are closely connected and may be partly thrown together.

tectural composition. The Lamp of the Graded School must shine as brightly upon the preparation of the design as the Lamp of Beauty. These lamps burn well separately in many a clever church and in many a beautiful one, but few architects have succeeded in keeping them alight together in their drawing-rooms, and, as most churches show, their authors accord too exclusive importance to one aspect of the problem, and neglect the other.

How little of the picturesque quality the cities owe to their residences and commercial buildings—less each year—and how much they owe to their churches, is evident to every citizen. To many citizens this is almost the only service of the Church; and it is not an unworthy one.

When the church and house are built on the same plot, one style will naturally be used for both, that they may form one composition and agree perfectly in design, in scale, in color; each part contributing to the cumulative of the whole, as, notably, Grace Church, in New York City.

To tie the buildings together effectively with continuous string courses and cornices, and to hold the scale throughout the group of buildings of such different sizes and adapted to such different purposes, calls for more competent designing than it always receives. From every consideration of art and of utility it is desirable to have the whole group planned together as a unit of which the several buildings form the organic parts, although they may not be built together nor all completed until after the lapse of many years. The grace of the fashion of the style may change during the interval; perhaps a better rendering of the same style will result from new hands working over the original scheme, but the unit-composition should be retained. Any change in the rendering of the new buildings from the old calls for nice discrimination of the fitness and use of the styles.

It will be recalled that in all ages, almost to the present, the buildings of the Church have always led and often dominated the architectural history of the nations, making through them their material and aesthetic contribution to the world. The conditions of building have gradually changed until this contribution is almost negligible in the cities, but the obligation and welcome opportunity is not lessened to build into the churches the expression of ideas adequate to and worthy of the high purpose for which they are erected. These buildings should express a character not less but more dignified and ideal than that of the libraries, theatres, and commercial buildings about them.

One way toward such an expression is very clear, for it is noticeable that the whole construction of cities now runs apace to apartment houses and loft buildings, standing like square packing boxes upon the street line and using every available square foot of floor space area, so that the street walls are

becoming everywhere high, flat, and unbroken by any projecting or retreating features—porches, niches, or even deep arch openings, which things alone give the relief of lights and shadows and a picturesque quality to the streets. No wall will now yield a foot from its building line frontage nor give more depth of window or arch reveal than the thickness of their steel-cage construction requires.

All the more is it therefore the opportunity and privilege of the Church to maintain in its houses of worship and service a fitting and grateful contrast to this selfish and commercial scheme of building; to sacrifice some part of its legal right on the building line to a varied and picturesque composition, which will be a friendly and welcome offering to the people who inhabit and traverse the monotonous streets.

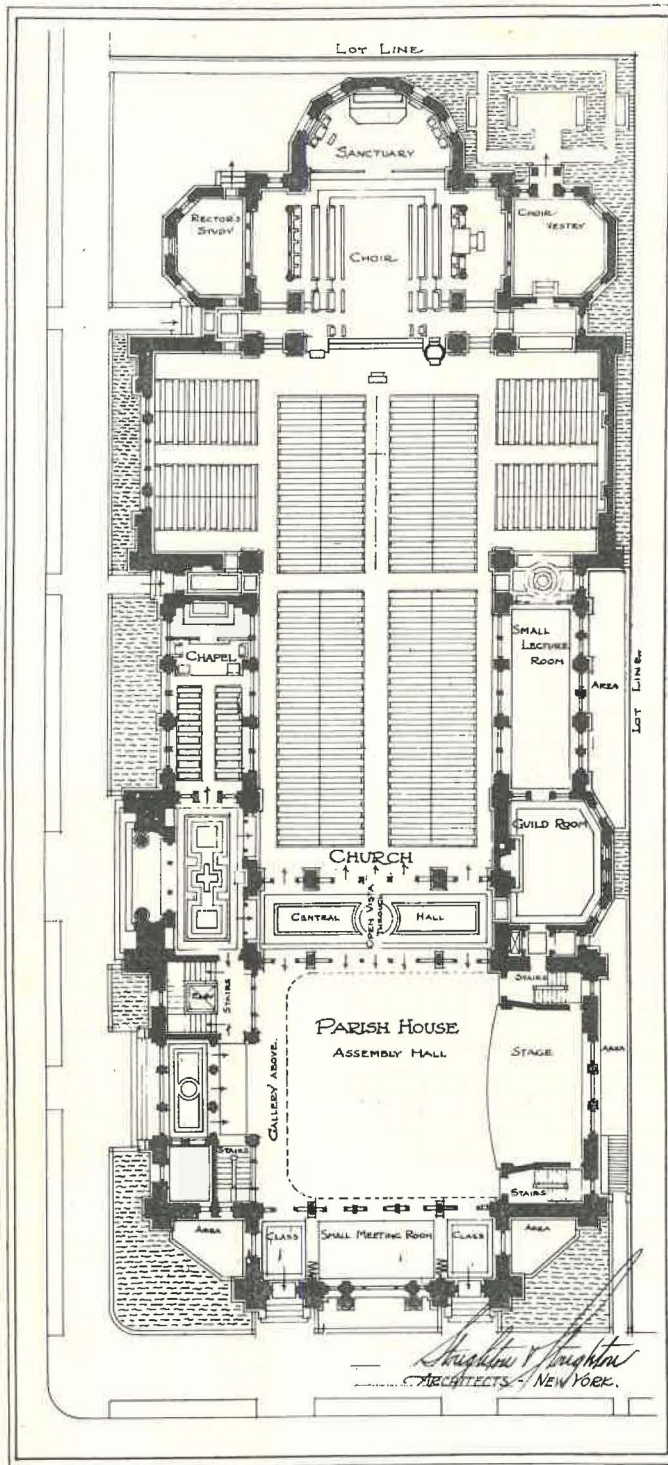
The exigencies of building under the modern town conditions of congestion and exclusion of the light and air, and under the stress and pressure of work in crowded parishes, require many adaptations and even inversions of the customary arrangement and the relation between the church and its house, where they are built together on the same plot. Either may predominate over the other. For the purpose of the Church, a small chapel may suffice where the purely social service to the neighborhood may tax the resources of a large building, towering over the low chapel roof and receiving its light and air in many stories above it.

The church may thus stand on the front of the lot and the house in the rear, as Christ Church and the Babcock Memorial House; or the house be in front of the church, as in the Manhattan Church and House; or the house may be largely over the church, as in the Broadway Tabernacle; or the church and house may divide the street frontage amicably between them where there is sufficient length of plot, as in Grace Chapel and Missionary Building, the Church of the Holy Trinity, St. Agnes' Chapel, the Chapel and Parish House of the Incarnation, all in New York City, with many others that might be cited.

In the original planning of such a group it will be kept in mind that the uses of the rooms of a Church House that

fulfils its real mission will continually expand beyond all present anticipations and probably beyond the use of the church itself, so that ample space should be apportioned to or reserved for its building; and also that, even in small towns, the designing of these groups of buildings must closely follow the line of attack of the city lot problem in regard to light and air; a problem increasing in difficulty with the ever rising altitude of the mean roof level of the city.

Planning here becomes truly difficult; and yet its reward in the service of architecture, as in the high mission to which the buildings are dedicated, is greater as the needs of humanity are more pressing and as the windows of the poor may thus be



PLAN OF A CHURCH AND PARISH HOUSE
ON A LONG, NARROW, CORNER LOT

Note the vista extending through the Church and the House, the full length of the lot, and the ample connection between them.

opened directly upon the Interpreter's House. To the just and the unjust alike, the Church in these many-peopled districts offers its grateful message of a bit of sun-flecked lawn or a clean little garden spot of flowers, with tall vases, a sun-dial or fountain; with vines and at least one or two healthy trees

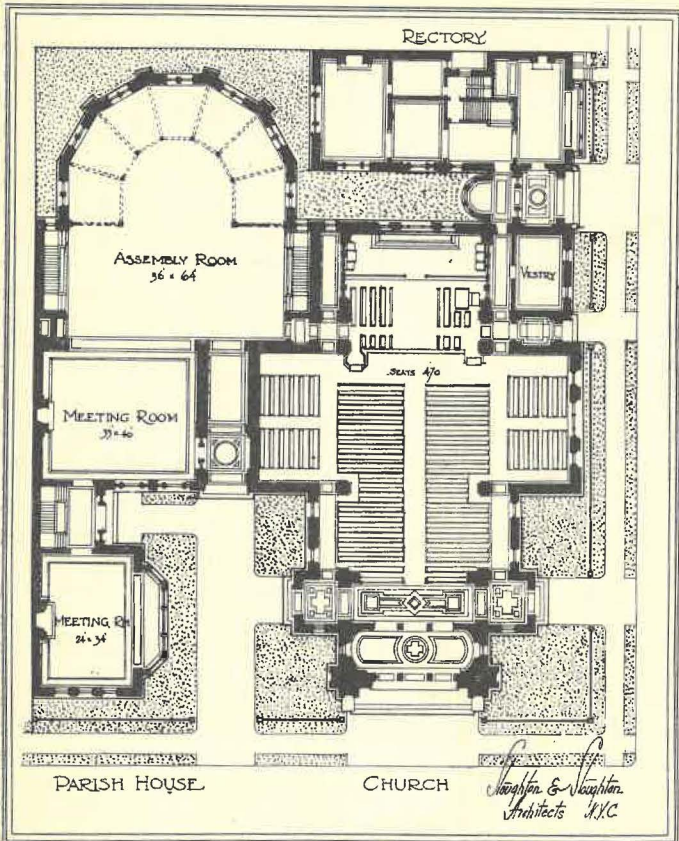
BISHOP MORELAND ON THE CHANGE OF NAME

EXTRACT FROM BISHOP MORELAND'S SPEECH AT THE CLOSING MASS MEETING OF THE EIGHTH DEPARTMENT COUNCIL, AT LOS ANGELES, OCTOBER 20, 1912.

I MENTION a sixth thing which foreign missions has taught the Church at home. I do not put it on the same level of importance as those already mentioned. I would not press it out of proportion. Perhaps I should not speak of it at this time had not this view been rather severely castigated at the opening of the Council.

I note that in the foreign field we have learned the folly of masking God's Church under a sectarian nick-name. When we tried to translate "Protestant Episcopal" into Chinese all we could get out of it was "The Kicking Superintendents' Church." We were obliged to go back to the original title—"The Holy Catholic Church in China"—"The Holy Catholic Church in Japan." The terms Presbyterian, Baptist and all that plague of titles which afflicts the home Church cannot be translated into the heathen tongues, by the mercy of God. Mr. Robert Speer, the eminent Presbyterian, states that upon the occupation of the Philippine Islands by the United States all the evangelical churches agreed to use a common name, and any who wanted to use the western denominational nickname could throw it into a parenthesis at the end. The same thing holds in Korea. It looks as if our Protestant brethren were getting as tired of their sectarian badges as we are of ours, as if the Holy Spirit were moving mightily the hearts of all Christians to dissolve the barriers of separation. Abandon the names, and the ideas which they embody will fade away.

I do not see why we should be so timid about leading in this matter, as the American and Anglican Churches have done abroad. I don't want to hurry anybody. I don't want to hustle Utah or Virginia, nor go ahead without them. I deeply respect our fathers who dubbed us "Protestant Episcopal," and I believe they would advise us from Paradise to lay this name aside if it stands in the way of missionary progress. Let us resolve, if substantial unanimity can be obtained, to lay aside in laven-



PLAN OF A CHURCH, RECTORY, AND PARISH HOUSE ON A CORNER LOT, NEARLY SQUARE

leaning over its fence, overlooked by the pleasant, home-like windows of the House bright with their white curtains and flower boxes. Perhaps, also, there will be a little chapel opening on the street, where the shoppers may turn in for meditation and prayer; or, best of all, an open-air pulpit where they may stand on the green carpet for a brief sermon and join in hymns accompanied by the chimes.

Quite apart from the active work that the House carries on among the people of its neighborhood, such an oasis of architecture in the high-built streets justifies itself as an investment giving beauty for ugliness, far more than its builders ever imagine, as it opens the sky line to the blue heaven while casting upon the hot pavement the shadow of a great rock in a weary land.

THE CALL OF THE MINISTRY TO YOUNG MEN

(Continued from page 300.)

into eternity. The minister must keep solemn tryst with truth. He must be just, even liberal, in his view of the faiths that other men, in other systems, hold. He must give credit, ample and just, to all men who are striving to make the world better. He must, however, know, feel, show, that he is a herald of the Saviour, to tell His salvation to men. Faithfulness and charity are hard to display in just proportions, in a Christian spirit. *But*, each is the complement of the other. Both were seen in the words and works of Jesus Christ. Young men, it is to a manly, heroic life I call you, and to the loftiest service God has to give to men.

THE BEST GIFT

A FRIEND told me that the best gift he received last Christmas was a tiny book-mark—only a few irregular stitches of colored threads on a bit of cloth. Nobody could ever spell out the letters. But he could read it all; for it was the handiwork of his little child, and though his eyes were blinded by his tears, the father read love, love in every stitch of it. Our best offering to the Christ may in itself be intrinsically of as little value to Him who possesses all things. But if it be something our love has wrought—love to Him shown by our love to another—He will never forget it. Let us try to write His name upon our lives. Ah, the fabric is coarse and the hand unskilled, but He can read it.—*Dr. James M. Ludlow.*



PORCH OF "MANHATTAN CHURCH," BROADWAY AND SEVENTY-SIXTH STREET, NEW YORK

der the dear old "Protestant Episcopal," and take the only title big enough to include all Christians—"The Holy Catholic Church in the United States of America," or the "American Catholic Church" for short, then invite all the baptized to unite with us under that banner. We have no right to hide from the people that they are one in Christ.

THE MAN who is self-centered and keeps himself to himself goes to seed. Not only does he become conceited, egotistical, ill-tempered, miserable; but he loses the very gifts which he once had.—*Southern Churchman.*

A Year's Progress in the Church*

SUMMARY OF STATISTICS FOR 1912 AS COMPARED WITH THOSE FOR 1911

[Including the United States and Foreign Missions]

	1912	1911	Incr	Decr
Clergy	5,678	5,606	72	
Candidates for Orders	441	445		4
Postulants	379	427		48
Lay Readers	2,785	2,827		42
Parishes and Miss'ns	8,164	8,065	99	
Baptisms—Infant	50,168	50,332		164
Baptisms—Adult	13,379	12,934	445	
Baptisms—not spec.	3,980	4,408		428
Baptisms—total	67,527	67,674		147
Confirmed	55,129	54,106	1,023	
Communicants	986,021	963,097	22,924	
Com'c'ts—incr. per ct.02	.02		
Marriages	24,960	24,937	23	
Burials	47,215	46,907	308	
S. S.—Teachers	51,138	50,456	682	
S. S.—Scholars	454,495	449,938	4,557	
Contributions	\$18,802,183.57	\$18,692,211.14	\$109,972.43	

SUMMARY OF MISSIONARY STATISTICS

Total Amount of Apportionment	\$1,314,555.00
Amount Received on Apportionment	934,645.71
Parishes Contributing to Apportionment	5,742
Parishes Completing their Apportionment	2,406
Dioceses Completing their Apportionment	12
Domestic Missionary Districts Completing their Apportionment	15
Foreign Missionary Districts Completing their Apportionment	5

ANOTHER year has passed, with the usual quota of work done in and by the Church. In detail much of the external side of that work is reported within these covers, partly in the Cyclopaedia section and partly in the Tables of Statistics. The portraits of Bishops consecrated during the year just past are only three, but that is because the pictures of two Missionary Bishops-elect, consecrated early in the present year, were included in the volume for 1912. There were thus five consecrations to the episcopate during the year and there are also three Bishops Coadjutor-elect awaiting confirmation as the year draws to a close. Three Bishops have passed to their rest, during the year from November 1, 1911, to November 1, 1912, only one of them dying during the kalendar year of 1912. The Clerical Necrology, other than that of Bishops, is of substantially normal length, numbering 103 names as compared with 105 last year—a curious illustration of the inexorable law of average, which demands relentlessly that about two priests or deacons should pass to their rest every week. The depositions number 20, rather more than the average, and there are, as always, some losses through removals from the American Church to foreign dioceses. In spite of these losses we have the really remarkable net increase of 72 clergy, though in reporting a net gain of 63 last year we felt that a record had been established that would probably not immediately be surpassed. This gain, however, is only about one to each 78 of the clergy, and the number of candidates for orders reported is 4 less than last year. No attention need be paid to the fluctuations in postulants and lay readers, for these are often not reported—though we cannot think why they should not be—and there is probably at least no real loss in lay readers. The gain in communicants is 22,924, being about 2½ per cent. This a greater gain than that recorded last year, but only about the average. Again there is a loss in total baptisms, after that so frequent loss in past years had been stayed. Our spiritual birth rate, like the natural birth rate, bears a continually smaller and smaller ratio to the number of communicants. As there is nearly always a gain in confirmed, and always in communicants, it will be seen that for many years our gain in the Church has been by accretion from outside rather than by the normal method of infant baptism. We have discussed this so frequently in past years as to make it unnecessary to do so again; but it is a constant menace to the growth of the Church. In 1892 there were recorded 61,612 baptisms, being one to a fraction of over nine communicants;

* Being the Summary of Statistics and the Editorial from the *Living Church Annual* for 1913. (The Young Churchman Co., paper 50 cts., cloth 75 cts.; postage on either, 10 cts. Now ready.)

in 1912, twenty years later, the baptisms are 67,527, being one to about 14½ communicants.

WHEN WE TAKE UP the Table of Statistics in detail, we are perplexed, as so often in previous years we have been perplexed, by the considerable number of dioceses that show a decrease in communicants, and the ever recurring question whether the Church is in fact losing ground in any part of the country even though there invariably remains a net increase for the whole Church. Where there is a discrepancy between the statistics reported under the diocesan head and those for the same diocese in the general Table of Statistics, the latter are to be esteemed as corrective of the former. Under the diocesan head the statistics are, with rare exceptions, those that are officially reported. At times these are found very defective, but we judge that the diocese must in such cases assume its own responsibility for defective statistics, and thus there is sometimes shown in the diocesan pages a decrease in communicants that is changed in the general tables to an increase. In such cases the explanation is that the compilers of the statistics for the LIVING CHURCH ANNUAL make every effort to go back of the official figures and discover whether there are material omissions through failures to report, and if so, to correct those omissions.

Beyond that, we never allow a decrease of communicants to appear in the Table of Statistics without presenting the matter to the diocesan authorities with the request for correction if necessary, or for explanation if that be possible. Thus we are now enabled, as in previous years, to make explanation concerning some of the instances in which dioceses appear with a decrease instead of an increase in communicants as shown in the tables.

Central New York shows the considerable loss of 419, being 2 per cent. on the communicant list. It is explained to us, as so frequently the explanation has been given to us from other dioceses, that this is due to revision of communicant lists by incoming rectors, the number of confirmed being larger than usual, and thus the loss being that which comes from disappearance of communicants rather than from other causes. The decrease in the diocese of Pittsburgh is due to the same cause, one parish roll of communicants having been cut from 988 to 400; so that the net loss of 18 in the whole diocese, as compared with the erasure of 588 names in one parish, does not need further explanation.

There are also losses in some of the southern dioceses. In Georgia it is stated that 228 names have been dropped from the register of one parish, and the practice of retaining names upon the register after they no longer designate active communicants is being changed. In Louisiana the decrease is due to the fact that the parochial reports are this year closed on March 1st, nearly two months before they had been closed in other years, with the result that the period of greatest confirmations, March and April, is omitted from the year's statistics altogether, leaving, for the most part, the losses to be recorded without the corresponding gains. Mississippi shows the most serious ratio of loss that is recorded, being 9 per cent. This is attributed to the ravages of the boll-weevil, which has caused utter destruction in those counties in which the Church has hitherto been strongest. "Many of our people in the rural district," writes the Bishop, "have been forced to go elsewhere to make a living, and some in the towns, dependent upon country life, have been forced to do likewise. With their homes broken up, they have gone in large numbers to Oklahoma and elsewhere. Many are remaining and fighting the conditions of poverty with more or less success. The growth in some of our parishes has been very marked. When this is taken into consideration the loss is even greater than the figures indicate." That such removals from one section to another involve always some considerable loss to the Church, is shown in the fact that the gains in the two missionary districts in Oklahoma, though considerable, are not sufficient to counterbalance the loss in Mississippi. The problem of following removing communicants from place to place is, next to that of the falling baptismal rate, the greatest problem, perhaps, that the Church has to face.

In the diocese of Lexington the information is given that the apparent loss recorded in the official statistics has been carefully reconsidered by the diocesan authorities, who are con-

vinced that it is due only to pruning of the lists and perhaps to errors and carelessness in making reports. They believe that there has been no real decrease; but not being able to point out precisely where the errors have been made, the compilers of the LIVING CHURCH ANNUAL are obviously obliged to take the figures as reported, thus showing a decrease.

Coming now to the dioceses of the Middle West, we are confronted with the condition that in the rural counties throughout this section the population is often decreasing and the number of English-speaking residents is still further decreasing, their places being in considerable part taken by an influx of foreigners. The condition thus presented is a most serious one, and one hardly knows what will be the outcome. Our parishes and missions in many places, outside the larger cities, are being depopulated. Apart from that, the Bishop of Springfield believes that the loss in his diocese is partly to be accounted for by the fact that money is now being raised in the diocese by a per capita assessment against communicants, which leads to severe pruning of parochial lists. He believes that the number of actual working Churchmen is greater than at any time heretofore. In Marquette there has been an exceptional number of removals, especially from the larger parishes, while estimates of small vacant missions have been reduced. Minnesota, Duluth, and Iowa, each of which records some decrease, all suffer from the general condition already mentioned. The Bishop of Minnesota believes that the losses in the smaller country towns, however, are largely offset by the gains in the cities, so that the total net loss of six for his diocese is negligible. In Duluth and in Iowa, both of which are destitute of large cities, the condition has produced more serious results and the loss is more considerable. Iowa, which showed a decrease of population in the last census, probably continues to lose its older citizenship, and in one or two of the largest parishes there have also been the usual difficulties resulting from the pruning of lists by incoming rectors. On the whole, in spite of difficulties, the Church in the Middle West continues to make good progress even numerically, unless it be in the north Ohio valley.

Further to the westward, North Dakota shows a decrease, which is explained by reason of unusual emigration to Canada and the Pacific slope, and also to the fact that merely nominal communicants are being rapidly cut off from parochial records. A small decrease in Western Colorado is explained by discrepancies in reports of isolated communicants at a distance from organized parishes and missions.

AND SO WE HAVE GONE through the list, explaining where explanation is possible, but leaving one or two serious conditions that must undoubtedly press for attention upon the Church.

The problem of missions in small places in the Middle West and in some parts of the South, where a few loyal communicants remain, but larger numbers have moved on, is one that gives serious perplexity to the diocesan authorities in these sections. To minister to these scattered sheep of the fold involves a drain upon the diocesan missionary treasuries that can ill be afforded, and in many cases there seems little opportunity to build up permanent work on a self-supporting basis. The problem is one that has not been solved, if indeed it be not insolvable. The drift from the country to the cities, and from the Middle West to the Farther West, is producing a social revolution throughout the rural sections, and the Church is in a difficult condition because of it. All that can be said is that its authorities are alive to the seriousness of the condition, and that the losses, when there are such, are due to conditions over which the Church has no control. In those Middle Western dioceses that have large cities the rural loss is generally more than made up by the gains in the cities, though, on the other hand, there are frequently shown instances in which larger Confirmation classes are presented from small places than from the larger city parishes. Thus the seed is sown, even though the subsequent migration plays the greatest havoc with the statistics. And, as we have shown, in most of these dioceses there is a fair numerical increase in spite of the difficulties, and in three of them—Chicago, Western Michigan, and Quincy—the net ratio of gain in communicants is in excess of that in the country as a whole.

Another factor that plays a large part in holding back our statistics of growth is the increasing stress that has been laid in recent years upon apportionments and assessments as compared with tables of communicants. These parochial

records are not primarily intended as tables of assets. They were formerly understood as lists of names of persons requiring and entitled to pastoral ministrations, including, generally, considerable numbers who are financial liabilities rather than assets of the Church. No diocese and no parish is pleased to be heralded before the world as remiss in *pro rata* contributions, and the result is that the tendency to cut down statistics to the barest minimum, which has spread over the entire country, plays a very considerable part in holding back the figures showing the apparent growth of the Church. We are annually cutting off the names of thousands of communicants, who have sometime been active parishioners, because parishes feel that they cannot afford to bear the onus of continuing to record names of those who bear no part of the financial burden. Thus they are lost to the records of the Church, in large numbers. That we still continue to show net growth rather than decrease at the end of every year in spite of this rigid pruning of communicant rolls, proves that the gains are real and that the Church is in fact making good progress in this country.

In the foreign missions there are actually reported a smaller number of communicants than there were a year ago, due to the fact that Mexico shows the great decrease of 849, or a loss of 43 per cent. This is accounted for by the fact that the communicants of the Church in that republic have very largely been Americans, and the condition of war, with all that attends it, has resulted in the removal of most of these Americans. Similarly the devastation of Hankow in the Chinese war clearly enough accounts for the small decrease in communicants in that district and for the still smaller decrease in the adjoining district of Wuhu. It is impossible that there should be statistical growth under such conditions as have prevailed in central China during the past two years, although never before, perhaps, have our missions in that country shown so well their ability to rise to an emergency that was thrust upon them, as they have done in this instance.

Once more we remind Churchmen that the statistics of the Church ought to be studied with sympathy for those who are confronted with serious problems; and that statistical increase or decrease affords no clue whatever to the relative efficiency of work in the several fields.

A NOBLE DISCONTENT

THE MARK of genius is the refusal to let anything pass from his hands until it is as perfect as he can make it. Thalberg declared that he would never play one of his pieces in public until he had practiced it in private at least fifteen hundred times; Handel wore the keys of his harpsichord hollow like bowls of a spoon in the patient persistence of effort toward the mastery. Untiring patience is the price of excellence. A story is told of a Chinese student who became discouraged because his lessons did not come easily and he threw away his books and gave up study, but one day he came across an old woman rubbing a crowbar on a stone. He asked her what she was doing. She replied, "I am making a needle." He learned his lesson and patiently took up his work again. Thorwaldsen, the great sculptor, noticed the waning of his power when he stood before his statue satisfied. His hand had caught up to his brain; that meant that his brain had stopped. When our efforts catch up to our ideals, we begin to die. When our souls stop growing, it is easy to be content with valley life, but Christ seized us, not for a life in the valley, but a life on the highest spiritual summits.—*Selected.*

THE WISDOM of God and the power of God has undertaken our deliverance, and in order to accomplish it seeks no alliance with the wisdom, the wealth, the nobility of earth, but intelligently takes the lowest place as that best adapted for carrying out His purposes of love and grace. Have we learned this lesson? Are we willing to learn it? "As the Father hath sent Me into the world, even so send I you." Or are we going to repeat the oft-made experiment—which always has failed and always must fail—of trying to improve upon God's plan? The poverty and weakness of apostolic missions necessitated reliance on God alone, and issued in wondrous success; and in modern missions it will invariably be found that in proportion to the non-reliance on wealth, or education, or political power, and in proportion to the self-emptying with which they are carried on, the issues are encouraging. The persecutions of Burmah and Madagascar, and the dangers of labor among the cannibals of the South Sea islands, have proved no barriers to success, but have been the very conditions of blessing. Can those who at home and abroad are ambitious for the highest success as fishers of men find a wiser or safer example than that of Him who called His first disciples to leave all and follow Him, and who Himself, "though He was rich, yet for our sakes became poor"?—*Rev. J. Hudson Taylor.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

LOST GIRLS

FIFTY THOUSAND young women and girls are lost in the United States every year. They simply drop out of existence." This is not fiction told to arouse interest. It is the deliberate statement of Theodore Bingham, a former commissioner of police for Greater New York. Ample corroborative evidence appears in the sworn testimony of the United States Immigration Commission on file in Washington to which national and even international attention has been drawn and in the reports of recent cases tried in the United States courts in New York and Illinois, dealing with the white slave traffic. A report of the Immigration League of Chicago for 1910 says that in one year 1,700 young women totally disappeared between the port of New York and Chicago alone, of whom no trace could be found.

Every year, according to Orin C. Baker, General Secretary Travelers' Aid Society, thousands of ambitious young women come to the great cities looking for a chance to better their condition and to win an honorable livelihood. Rich in hope and ambition, but lacking in experience and resources, they fall easy prey to the agents of disorderly houses who patrol stations and piers and travel on trains and steamships and are ever alert to discover unprotected women and girls.

In order to protect girls from the existing perilous social conditions and to stand between them and the many hands outstretched to draw them to their ruin, an effort was made six years ago to guard the terminals and docks of New York through which so many destined to other parts of the country pass. Mr. Baker, in a *Survey* syndicate article published some months ago, asserts that sixteen great railroad systems discharge passengers continually at seven terminals every twenty-four hours. Eleven lines of regular trans-Atlantic steamship companies land thousands of passengers every year. Ninety lines of steamships plying between New York City and ports on the coast of the United States and all over the world, land thousands more. Of this never-ceasing and ever-increasing multitude of travelers, many thousands are young women and girls, both foreign and American, who need protection. Friends and relatives often find it impossible to meet them. In such cases the offer of a stranger who has shown apparent interest and kindness, to escort the young traveler to a hotel or boarding house is in many cases accepted.

To guard against this danger the Travelers' Aid Society provides information, advice, guidance, protection, and aid to all travelers who through ignorance, illness, or other disabilities, are in need of assistance. Agents of the society who speak different languages meet, aid, and conduct the travelers at any time of the day or night to their destination in the city or to trains or steamships to other points. This supervision is continued by notifying societies at other terminal points, until the traveler is known to have reached the proper destination.

WORCESTER'S EXPERIMENT IN HOUSE-BUILDING REFORM

At the Boston Conference on City Planning, President A. L. Aiken, of the Worcester County Institution for Savings, said that his city seemed to be a particularly hopeful place for an undertaking to improve housing conditions, because of the fact that it had a very large permanent population of mechanics of the highest class who are the very type that enjoy the feeling of proprietorship and family privacy of a detached house of their own. With this in mind, he published the following advertisement:

"NOTICE TO HOME BUILDERS:

"For the benefit of those interested in owning their homes, the Worcester County Institution for Savings has made an extensive collection of elevations and plans of inexpensive, detached houses that should cost from \$1,500 to \$3,000 to build. Persons interested in building attractive detached houses for homes for themselves and their families are invited to avail themselves of these plans at any time.

"While the Worcester County Institution for Savings is prepared to make mortgage loans at any time upon houses of the above

description, it should be understood that the use of these plans implies no obligation whatever toward the institution. These plans have been collected and offered to the public for the sole purpose of encouraging better housing conditions, by which it is believed the whole community will benefit."

Before publishing this advertisement, the company obtained through the advertising columns of such papers as *Country Life* a large number of books of plans, principally from architects in the Middle West, and from books so obtained selected those in which the elevations, plans, and general type of construction seemed best suited to local conditions. It then consulted with one or two reliable carpenters and small builders in regard to the costs of construction, for the costs that were attached to the plans were absurdly low in most cases, and got an approximate figure for the construction of a number of typical houses.

Mr. Aiken was very much surprised after the advertisement appeared (and it only appeared once in each of three papers), to find the general interest that it aroused, and for months afterward there was hardly a day that from two or three to fifteen or twenty people did not come in to look over the elevations and plans.

Perhaps twenty houses have been built practically from plans found in these files. The newspapers both in Worcester and outside took a considerable interest in the scheme and did everything that they could to further it, and a Home Building Company somewhat on the lines of Boston's most admirable Boston Dwelling House Company is now under consideration in Worcester.

THE HEART OF SYNDICALISM

Max Stirner in his book *The Ego and His Own* opens with a sort of prologue headed "All Things Are Nothing to Me," which contains a most striking attack on duty of every kind—duty to God, duty to country, duty to mankind. This resumé gives us Stirnerism, that is Egoism, in a nutshell. The author says that God, country, and mankind look for their own interest only and demand that we fight their cause only. They appeal purely from selfish reasons and are unconcerned for our welfare. Stirner calls on us to observe and asks us if it is not a fact that the egoist gets the best. Here, then, we have the fundamental thought of Stirner. The supreme law for each one of us is his own welfare. Stirner's is the philosophy of the individual, the Ego, "the I," he calls it. Not an ego like other egos, but an ego complete in itself. The characteristics of this ego he calls "ownness."

NEED FOR OPEN-AIR SCHOOLS

Based on figures of population and mortality furnished by the United States Bureau of the Census, it is estimated by the National Association for the Study and Prevention of Tuberculosis, that not less than 100,000 children now in school in the United States will die of tuberculosis before they are eighteen years of age, or that about 7,000 of these children die annually from this one disease. Estimating that on an average each child who dies from tuberculosis has had six years of schooling, the aggregate loss to this country in wasted education each year amounts to well over \$1,000,000.

This loss and much of the incident suffering could be materially decreased if open-air schools or classes for these children and those who are sickly and anaemic were provided. The National Association estimates that there should be one such school for every 25,000 population, especially in cities.

"THE NEGRO PROBLEM is not the problem of the Negro, but of America," is the way a recent writer on the subject put it.

BUENOS AYRES has planted more than 142,000 trees in the last ten years.

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.

SPECIALIZATION IN THEOLOGICAL SEMINARIES

To the Editor of *The Living Church*:

ON Friday evening, the 13th inst., in the Great Northern Hotel, Chicago, was held the annual meeting of the Theological Faculties of Chicago and vicinity. Six seminaries were represented. The theme for discussion was: "Relation of the Seminaries to the Training of Foreign Missionaries." There were present about thirty of the foremost theological educators of the West, among them being such men as Ozora S. Davis and Shailer Mathews, both of whom read papers. I have made this long preliminary statement because I wish to lay emphasis upon the fact that the consensus of the opinion of those experienced educators was that no one seminary can furnish a curriculum elastic enough to embrace all the subjects which are required in modern theological training. In the case of training for foreign missions, the subject of the discussion, it was recommended that there be established both at home and in the foreign mission field special seminaries for the training of men along special lines.

It may be well to call the attention of your readers to a discussion on "Seminary Training for Men to Work in Small Towns and Rural Districts," by Dean DeWitt, which appeared in *THE LIVING CHURCH* of the 7th inst., in which the Dean comes independently to the same conclusion as that which was reached at the above named meeting, namely, that in order to train candidates for the ministry in the most economical, practical, and scientific way, there must be such a cooperation of the seminaries of the Church as will enable each seminary to confine its instruction to one specific line of work. Because of the diversity of communities to which the Church is called upon to minister, there must be a corresponding diversity of preparation, and no seminary can have a curriculum expansive enough to meet all requirements.

Then let the Church act, and see to it that each seminary, instead of attempting to prepare men for all possible kinds of work in the ministry, be given one or more specific lines along which to direct its energies. Let one seminary specialize in the training of missionaries, another in the preparation of priests for rural districts, another for city and social service, and still another for the training of instructors and teachers.

Yours very truly,
SAMUEL A. B. MERCER.

Western Theological Seminary, Chicago, December 16, 1912.

CONFIRMATION-RESERVATION

To the Editor of *The Living Church*:

IN your current issue you argue very strongly and logically for the position that the rubric in regard to Confirmation be taken to mean what it says.

While I feel that in many cases it is wiser to allow persons whom you call "unconfirmed sectarians" to communicate when there is a hope that by so doing they may be won back to the Catholic Church, rather than to offend them and possibly lose all chance of their recovery, I heartily agree that we have no right and no permission to invite them promiscuously.

On the same page, in the next column, under the caption "Answers to Correspondents," you state: "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."

Is the rubrical direction "And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same," any less plain, or any less embraced in our Ordination vow, than that rubric which follows the Confirmation service? If so, why?

I am not concerned now with the wisdom of such reservation, nor with its historicity. Whether it be wise to return to this old usage or not is a question for the General Convention to decide. But until the wording of that rubric is changed I would really like to know how we can legally reserve any part of the Consecrated Bread and Wine for the sick or for any other purpose.

Let us be consistent. If we are going to criticize our brethren for inviting unconfirmed persons to communicate, do not let us, in the next breath, intimate that the breaking of another rubric is permitted.

Unless we can prove the plain English of the rubric after the Communion Service means something other than it says, if every

Bishop in the Church permitted or held it to be lawful to reserve the Sacrament, that would not make it lawful.

Faithfully, J. LEWIS GIBBS.

Manchester, Va., December 14, 1912.

[Our correspondent who asked for information as to the legality of Reservation asked for a statement of fact, and we replied accordingly, adding no expression of opinion of our own. In the near future we shall hope to discuss the question of the lawfulness of Reservation in our churches. As to communicating unconfirmed strangers, who, without invitation, actually present themselves at the altar rail, we should agree with our present correspondent that the officiating priest has no option but to communicate them. Probably nobody would hold otherwise.—EDITOR L. C.]

WHO MAY BE ADMITTED TO HOLY COMMUNION?

To the Editor of *The Living Church*:

AS I agree in general in your views concerning the name of the Church, I observed with satisfaction the short and easy method by which Mr. F. A. Lewis was "put in a hole" in your notice of "Prayer Book Papers No. 7." How he can crawl out I cannot imagine. All who believe that the name "Protestant Episcopal" is sacrosanct should try to have the creed amended by substituting those words for "Holy Catholic." Why not be consistent?

I regret that in commenting on the rubric at the close of the confirmation office you ignore the question, "Which is more authoritative, a rubric of two lines in an obscure place, or the exhortation, and especially its touching closing invitation, to those who mind to come to the Holy Communion?" Not a word about confirmation there, nor in the exhortation at the close of the "Order for Administration," etc.

I disagree totally with your unreasonable conclusion that waiving that rubric in certain instances is "putting a premium on schism (!) and holding that an unconfirmed sectarian is better fitted for the highest privilege in the Church than an unconfirmed Churchman" (!!). True, he *might* be.

On the contrary, I hold that a narrow, hard-and-fast construction of that rubric would repel from the Church many holy and humble men of heart, standing at the threshold, who hear and understand the invitation, and believe it to be given in good faith, but, alas, benighted souls! have never heard of the rubric nor dreamed that it is more sacred than the title-page of the Prayer Book. Note this: the rubric is none shall be "admitted"—not *invited*—therefore, under a strict construction, if a priest knew that a person approaching the altar was unconfirmed or was not ready and desirous so to be, it would be his duty to repel him, then and there! A shocking thought!

The words of the rubric are easily understood of the people. No doubt about that. They conflict with the spirit of the exhortations. Let them be amended. Once again, "Why not be consistent?"

Of course, I grant that any person who desires to enjoy regularly the ministrations of the Church should conform to its rules in regard to confirmation and to all other matters.

If *THE LIVING CHURCH* advocates implicit obedience to rubrics it may be interested to inquire how many ministers obey the rubric on page 240 of the Prayer Book by reading any part of the exhortation when they give warning for a celebration, as they "always shall do on the Sunday or some holy day *immediately preceding*." I know priests who in their (in)discretion think it convenient to omit every word of it, and then they wonder why a large majority of the congregation depart while the organ sounds a march from Parsifal after the prayer for the Church Militant.

Rather than accept as right the vote of the Lower House of the Canterbury Convocation, my "good sense," such as it is, leads me to think well of one of our Bishops who has never been suspected of being anything but Catholic, even if he did "go to the limit" when he called upon two notorious—(perhaps I should say distinguished)—dissenters in the congregation by their names, to receive the alms of the faithful, and then requested all persons present to remain until they should hear the Church's invitation to the Holy Communion.

These remarks might be illustrated by a chapter of personal experience, but I will only add that I do not plead my own cause, for I received the sacrament of confirmation fifty years ago, for which I do not cease to render humble thanks to Almighty God.

I do not expect you will comment on what I have written, but I wish it might bring you to a better mind, in which case it would serve its purpose.

Yours sincerely,
Norwich Town, Conn., December 15. WILLIAM C. GILMAN.

[The Prayer Book, in all its rubrics and provisions, presupposes that the congregation using it is composed of loyal Church people

who have complied with all the requirements of the Church. This is one of the first principles of liturgical interpretation, without which, from cover to cover, it is impossible to understand the Prayer Book aright. No exhortation in the order for Holy Communion is addressed to others than Church people, nor does the Prayer Book contemplate that others are within sound of the voice of the priest. On any other interpretation of the rubrics and exhortations it would also be unnecessary for those presenting themselves for Holy Communion to be baptized, though without that sacrament they are not entitled to be known as Christians at all.—EDITOR L. C.]

WHO MAY RECEIVE THE HOLY COMMUNION?

To the Editor of *The Living Church*:

I HAVE read your editorial on "Who may receive the Holy Communion" in the issue of your valued paper for December 14th, and beg to say:

1. I quite agree with you that any clergyman, Bishop or priest, who interpolates into the service a general invitation to persons not communicants of the Church to come forward and receive the Holy Communion, is exceeding his authority.

2. I have never noticed a tendency to permit "other Christian people to communicate without restriction." That language is too strong to describe the attitude of many earnest Churchmen, who see no violation of the spirit of the rubric in not repelling persons, known to be good Christian people, though unconfirmed, who may once in a while present themselves reverently to receive at the Church's altar. They will not "invite" such people perhaps, but they will not "repel" them: neither do they formally "admit" them to the rights of communicants.

3. You speak of this liberal understanding of the spirit of the rubric as "the newer interpretation." This surprises me, because I was born in a strict High-Church family and all my people were Churchmen for generations back, and yet I cannot recall that I ever heard of your literal construction of the rubric until about sixteen years ago. My rector, who was regarded as a stiff Churchman in his day, told me in 1869, when I was confirmed, that the rubric was the law for our own Church people; that conditions had arisen since 1661 which were not anticipated by the revisers of the Prayer Book; and that there were good people outside the fold of our Church, for whose ignorance Churchmen themselves were partly responsible, and who ought not to be repelled, if occasionally they presented themselves reverently to receive the Holy Communion. He said that this was a matter of common courtesy and good breeding, as well as of Christian charity and common sense. When I asked my Bishop about it he said "The Prayer Book was not intended to be made a fool of. We are not close-communicants."

4. For one hundred and fifty years the majority of American Churchmen received the Communion without being confirmed. Of course this was during a period when it was almost impossible to have the rite administered. But the point is, that Confirmation has never been regarded by theologians as absolutely necessary to the worthy reception of the Sacrament. Irregularity is not invalidity.

5. Abbey and Overton give an interesting account of the practice of "Occasional Conformity" in the eighteenth century, that is, of the occasional reception of the Holy Communion in English parish churches by dissenters, sometimes indeed in order to qualify for holding office in the state, but oftentimes, as it was said, to encourage a "healing custom," by which the barriers of prejudice might be broken down. Dr. Sacheverell did incalculable harm to the Church by identifying her cause with the interest of a political party and intensifying religious intolerance on both sides.

6. Your very positive rebuke to those Churchmen who take the liberal view of the rubric is not justified by the facts reported by your correspondent in his account of the negative action of the Lower House of the Canterbury Convocation. Manifestly the majority of the Lower House were opposed to any change in the rubric whatsoever. It does not follow that every member who voted against change or addition, meant to condemn his brethren for permitting a dissenter on occasion to receive the Holy Communion in the Church.

The majority refused also to follow the example of the American Church and omit the harsh statement in the Office for the reception of privately baptized children, that "infants are born in the wrath of God"; and the same conservatism induced them to vote against any addition to the Confirmation rubric. Yet men like Dr. Inge, Dean of St. Paul's, and Dr. Strong of Christ Church, Oxford, and Armitage Robinson, Dean of Wells, and Dr. Beeching, Dean of Norwich, declared themselves in favor of the liberal interpretation of the rubric. These names stand for a quality and weight of intelligent and loyal Churchmanship not to be despised, and to them may be added the late Bishop Creighton of London, who said "There is such a thing as an historical interpretation of that rubric," and also the present Catholic Bishop of Winchester (Talbot), who takes the same ground.

Very sincerely yours,

Memphis, Tenn.,
December 17, 1912.

THOS. F. GAILOR,
Bishop of Tennessee.

[Our criticism was not directed against the actual communicating of unconfirmed persons who, on their own responsibility, present themselves at the altar rail; but against the assumption

that the Church concedes the right of such persons, not being "ready and desirous to be confirmed," to receive the sacrament, and particularly against the direct invitation to such persons to receive. We do not forget the occasional but sacrilegious use of the Holy Communion as a test for political office in England in the seventeenth and eighteenth centuries, but we should feel sad indeed to have it assumed that such use of the sacrament was in accordance with the mind of the Church.—EDITOR L. C.]

"PRAYER BOOK PAPERS NO. 7" AND THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

RISE to a point for information. Mr. Francis A. Lewis' little tract on *Shall the Name be Changed?* is before me. It strikes me that though his tract has been written against changing Protestant Episcopal into American Catholic, it really furnishes an excellent argument in favor of that change. The whole trend of his tract is that the Church is Protestant and not Catholic. Is this the truth? If it be the truth, Protestant Episcopal should not be changed to American Catholic. But if the Church be Catholic the title of the Church should be descriptive of that fact. Mr. Lewis himself admits this in his tract. I think it is unfortunate that the contention should be over the question, "Shall the Name of the Church be Changed?" and would suggest that the contention be, "Shall the Title of the Church be Made to Conform with that Given the Church in the Apostles' Creed?"

No one likes changes after long usage, even though the change becomes, as is the case with the Church, a necessity; but every one can appreciate conformity with the Apostles' Creed.

Mr. Lewis mentions certain practices, now seen in almost every diocese, Confession being among them, and says the Church has repudiated these doctrines; but he, being a lawyer, should know that his bare assertion carries no weight. What General Convention repudiated the practices to which he refers? The proceedings of General Convention are on record. Will he kindly give date, page, etc., so his assertion may be verified?

I am not, however, so much interested in the practices to which he refers as I am in the conforming of the title of the Church with that in the Apostles' Creed.

Mr. Lewis is correct when he says that the world divides Christians into two great classes—Catholic and Protestant—and that the title Protestant Episcopal classes the Church among the latter. That is the great reason why Protestant Episcopal should be discarded, for the Church is not Protestant in the general definition of that word, which is "non-catholic." We ought not to retain a title which in any way is conducive to deceiving the public. It is not moral, to say the least.

We want a title that will describe the truth, a title which will not class us with Protestant sectarians on the one hand nor with Roman Catholics on the other hand. What title can do this in a more simple, clear, and definite way, than American Catholic? For Catholics we are, if the Apostles' Creed be true; and, if not Roman Catholics, then perforce American Catholics.

Yours truly,

Cincinnati, Ohio, December 19, 1912. ROGER B. WINTHROP.

To the Editor of *The Living Church*:

THE perennial debate upon the proposal to change the name of this Church seems to be taking on certain of the deplorable features of court practice. A trial sometimes becomes an intellectual sparring match between opposing lawyers. In the controversy now agitating your always interesting columns, brilliant points are scored by the champions of both sides, while the consideration which is of primary importance seems to be subordinated to the play of verbal rapiers.

Where do the people of the Church stand upon this question? They are entitled to their opinion and to express it through their representatives. The period for debate is about over. The next General Convention is but a fraction of a year away. A matter so important ought not to be decided by an imperfectly representative legislature like the General Convention before the will of its entire constituency is known as fully as possible.

It would not be difficult for the parishes to instruct their representatives to the diocesan conventions, and for conventions to instruct their deputies to the General Convention. What it is essential to determine is, not how many votes can be marshalled at New York for the proposal, but what is the will of the constituency behind the votes?

It is not apparent hereabouts that the average lay mind has been convinced by the agitation for the change. Indeed the conviction that the elimination of the word Protestant might seem to imply a practical repudiation of the Reformation, and of all that it means for humanity, has been scarcely shaken. The fear possesses many minds that such repudiation and the setting up of Medievalism in form and theory is what is aimed at by a considerable proportion of the advocates of the change of name, and that the objection is not so much to the word Protestant as to the principles

of the Reformation accepted by the Church of England in her Reformed Estate.

Your able leading article and the scintillating attack of your correspondents in the current *LIVING CHURCH* seem to leave "Prayer Book Papers, No. 7" in evil plight—Mr. Lewis not having been heard from in rejoinder. However, it would be a mistake for any to suppose that the convention of the diocese of Pennsylvania is at all likely to repudiate the author of that pamphlet on the ground of his opposition to the change of name. Indeed, with that proposal as the sole issue and consideration, it is very questionable if one single favoring deputy could be elected in that body.

There may be much truth in the representations made by certain of the most ardent opponents of the proposed change concerning the depth and intensity of the opposition. Should the Reformed Episcopal Church appropriate our discarded title, a great deal of embarrassment, and worse, would ensue, particularly in this region, where the former body is quite respectable as to numbers, buildings, and resources. Let us look before we leap.

Our lot is not really so very bad, nor is our legal title so dreadful. The word Protestant is by no means all or only what its critics allege. Etymologically it has no negative sense at all. It does not mean *anti* anything in derivation, but is perfectly good Elizabethan English for "affirm" or "declare." To protest is not necessarily to protest *against*. "The man did solemnly protest unto us" (Gen. 43: 3). "I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice" (Jer. 11: 7). "I protest by your rejoicing" (I. Cor. 15: 31). Every time that this word occurs in the Authorized Version its sense is entirely affirmative. On the other hand the Latin version uses "*protestatur*" where the English has "The Holy Ghost witnesseth in every city" (Acts 20: 23).

The protest of the English Reformation was a positive effort to restore and establish the principles and practices of earlier and purer times. It was more than a protest against and a repudiation of medieval extravagances and abuses. The Protestantism of Cranmer and of Laud was affirmative, like that of Magna Charta and the Declaration of Independence. To both these worthies the word and what it stands for were without offense. There is a world of testimony in the last words of Archbishop Laud, when he protested in his dying statement his loyalty to the Protestant religion.

Philadelphia, December 14, 1912.

HORACE F. FULLER.

WHY DO WE OBSERVE CHRISTMAS?

WHEN WE are asked the question, as doubtless we are asked sometimes: "Why do you observe Christmas?" there can be only one ultimate intelligent reply. "Because I am a Christ-man, or Christian." For that reason and that reason only, for that is the only logical, intelligent, historical, practical reason. Because I am a Christian! Now see just what that involves. It means that you can only celebrate or observe the day with that truth as the dominant note of the whole observance. You cannot, as a Christian man, observe it only as a heathen might do; *i.e.*, make of the day a saturnalia of feasting and drinking and fleshly pleasures. You cannot observe it as a mere episode in commercialism, using the day as a catch-penny, as a season when you can make a little money out of people's generosity. You cannot observe it as a mere historical commemoration even. No! as a Christ-man, as a Christian, your better self tells you that there is no alternative to the one demand of Christmas Day—that you observe it as a Christ-man. And how is that you ask? The Christ-man does not need to ask the question. He knows! He knows that supreme in the day stands the Altar of God—the earthly throne of His Master—where he first comes and pays homage and adoration and worship. The CHRISTMAS becomes to him the CHRIST-MASS. And at the blessed altar he makes his offering and his personal worship. And next he erects the altar of home at his fireside, where with his Christ-children the Christ-man enters into the spirit of the Christ-child, and the Christ-Child and the Christ-children and the Christ-man and the Christ-woman hold festival in the Christ-Spirit! And then he erects the altar of Peace and Good Will Among Men outside of his home, outside of his Church, and those who are not Christ-men, seeing what the Christ-man does, how he feeds the hungry, clothes the naked, ministers to the sick, gives joy to the children, appreciate the life and sacrifice of the Christ-man and wonder who is the Christ who can make such a Christ-man, whose deeds shine in the world of to-day. And this makes other Christ-men and so the Christ-life spreads and broadens, and Christmas means everything to the Christ-men because they have not only been taught the truth of it but have felt the truth of it. They feel that truth that "as many as received Him to them gave He power to become the sons of God—or children of God—even to them which believe in His Name!"

There is the secret, the power, the revelation of Christmas. And it means everything to the Christ-man. He knows that as St. John wrote so many we: that the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.—*Extract from a Christmas Sermon by the REV. B. W. ROGERS TAYLER, D.D.*

THE NOBLEST mind the best contentment hath.—*Spenser.*

LITERARY

LIFE OF DEAN GREGORY

Robert Gregory. 1819-1911. Being the Autobiography of Robert Gregory, D.D., Dean of St. Paul's. Prepared for the press, with notes, by W. H. Hutton, B.D., Archdeacon of Northampton, etc. With portraits and other illustrations. New York: Longmans, Green & Co. \$2.00.

It is interesting to take up this Autobiography of Dean Gregory after the Life of Bishop Collins, which was reviewed in these columns not long ago. It would be hard to imagine a greater contrast than that presented by the lives of these two good men. William Collins, frail in health, saint and theologian, brilliant scholar and speaker, liberal in politics, adventurous traveler, possessed of both spiritual beauty and personal charm, died at the early age of forty-four; a few months before the death of Robert Gregory, whose strong frame seemed to refuse to die even after ninety-two years of strenuous activity. Indeed the period of Dean Gregory's connection with St. Paul's alone almost synchronizes with the entire life of Bishop Collins. The old Dean was lacking apparently in all the peculiar gifts and graces with which the Bishop of Gibraltar was so richly endowed. The strength of Dean Gregory lay in the integrity of his character, his fearless truthfulness, his strict devotion to duty, and his great powers of administration. It is possible that his determined conservatism, together with his native common sense, rendered him a wiser counsellor than the learned and accomplished Bishop.

In the book before us, Archdeacon Hutton has fulfilled his part with care and insight. He has left Dean Gregory to speak for himself, except where it has been necessary to complete or to explain the narrative. Gregory began life as a Methodist, but found Methodism unsatisfying, and was led to enter the Church of England by reading the Oxford Tracts as they appeared. He was an undergraduate at Oxford during Newman's last years there, and one of the most interesting passages of this book is the account of Newman's last sermon at Littlemore, at which Gregory was present. He began his life in Holy Orders as curate to the Rev. Thomas Keble, the brother of John Keble, and the impression of earnestness, self-effacement, and devotion to the Church, which he received from the early Tractarians, he never lost. The autobiography describes the hard work in a poor parish in Lambeth and the active part which the author took in the efforts of the National Society to maintain religious education. In 1868, when Robert Gregory was nearly fifty years old, he was appointed to a Canonry in St. Paul's Cathedral. When Dean Church died in 1890, it was proper that he should be succeeded by Dr. Gregory. Naturally enough, the chief interest of the book centres in the story of the work, which, together with such efficient and sympathetic colleagues as Church, Liddon, Lightfoot, Scott Holland, and Newbolt, Gregory was enabled to accomplish in placing St. Paul's, where it stands to-day, as a model of all that a Cathedral should be, the chief church of the diocese, the central force of spiritual power and activity where, in a building "exceeding magnificent," adorned and appointed in a manner worthy of its great object, the worship of Almighty God shall be offered in an unceasing round of stately and glorious services. There can be no doubt that the Church of England owes a great debt of gratitude to Robert Gregory's long and active life. Work among the poor, religious education, Cathedral reform, sympathy with the clergy in poor parishes, championship of the oppressed—all these were matters of vital and practical interest to his large heart, and found a place in his busy life. The incident is well known, and has been often related, how, during the prosecutions for ritual, the two canons of St. Paul's, Gregory and Liddon, called upon the Bishop of London to prosecute them for taking the eastward position, and thus put a stop to any further proceedings of that nature in the diocese of London.

The evening of a long and faithful Christian life always must be edifying, and Archdeacon Hutton has failed neither in his summing up nor in his description of the last days. He has done well also to draw upon Dr. Scott Holland's delightful reminiscences. Dean Gregory was not only a well-known and picturesque figure in the city of London; he was a power in the Church, because of the work which he had achieved, but still more for the principles for which he stood, for the staunch and uncompromising attitude which he maintained in all that concerned the interests, moral, spiritual, and material, of the Church of God. We can commend to our readers this autobiography of Dean Gregory, as heartily as we have advised them already to read the life of Bishop Collins.

LORD HALIFAX'S "LEO XIII. AND ANGLICAN ORDERS"

Leo XIII. and Anglican Orders. By Viscount Halifax. New York: Longmans, Green & Co.

The literature concerning the efforts made towards reunion with the Roman See which had its outcome in the Bull *Apostolicae*

Curæ has had two notable additions made within two years by the publication of Mr. Lacey's *A Roman Diary* and the present volume put forth by Lord Halifax. The latter stands chronologically first, and is the fullest account we have of the movement, inasmuch as Lord Halifax has preserved and now gives the voluminous correspondence which passed between him and others interested in the movement, both those sharing in and those out of sympathy with his hope.

Doubtless we have not been ready up to the present moment for such a full setting forth of what was said and done from 1890 when the preliminary incidents occurred, to 1896 when the question in one particular form was closed by the papal Bull. This is stated by Lord Halifax himself as among the reasons for withholding so long the publication of the material in his possession. But he finds the present time ripe for making public the correspondence. He has "come to think that a narrative of the facts will help the cause of reunion instead of hindering it." "Time," he declares, "has dispelled the irritation fatal to fair judgment." Accordingly he has arranged chronologically, with sufficient of narrative comment to connect and explain the material, the letters, utterances of the press, and other documents which the eirenic attempt originating with the Abbè Portal and himself called forth. Until this volume has been carefully and temperately read, no one can expect to have any conception of the seriousness, earnestness, and singleness of aim which characterized the words and labors of those who took active part in this notable effort to readjust the relations between the different portions of the Catholic Church in the West.

The ripest scholarship of each side was enlisted, the great disadvantage and unhappy spectacle presented by loss of intercommunion between Anglo-Catholic and Roman-Catholic Communions were fully appreciated, the difficulties internally, which all admitted, were approached in a spirit of charity, and all seemed to point to some positive forward step being taken, when a new set of forces entered in. These new forces were obstructive, personal, selfish, and worldly, and altered the whole situation. Such factors as the practical inability of the Pope to act without his Curia, which is a body of ecclesiastical politicians, is conscious that it stands or falls with the extreme papal prerogatives; the violent opposition of the Roman hierarchy in England under the bitterly hostile lead of Cardinal Vaughn; the "standoffishness" of Archbishop Benson, who in this as in other matters during his episcopate was most concerned lest his dignity as "*papa alterius orbis*" should suffer in the eyes of the world; and the utter inability on the part of a great mass of English Churchmen to believe that Lord Halifax was sincere and loyal, coupled with that indifference to the whole question of Christian Unity—these and other factors together completely obscured and confused the issue, and ended in the fiasco of the commission to investigate Anglican Orders, and the Bull of Leo XIII.

It is a mistake, however, to think that solid results of real value were not secured. Some subjects which had been issues of first importance hitherto were relegated as beyond the pale of controversy, *e. g.*, the consecration of Archbishop Parker and the Nag's Head story. It became clear that until the attitude of the Roman See ceases to be conditioned by the political aspects of the papacy, nothing is to be expected from it as a See of Christendom of primatial rank, exercising its prerogatives of dignity and leadership unselfishly and humbly for the real, shepherding of Christ's flock. Again, the stiffness and self-complacency of the "Establishment" in England, and the corresponding attitudes in other parts of the Anglican Communion, must be replaced by an inner, spiritual reality of Catholic life before the test—"by their fruits ye shall know them"—can be applied without our being ashamed. All this is apparent from the digested material which Lord Halifax presents for our consideration, and one great and permanent value of the book will be that for the careful reader it must inevitably result in deep, earnest, searching thought as to how much he is ready to do and suffer to heal the broken visible unity of Christ's Church.

A. W. J.

ESSAYS AND MISCELLANEOUS

The American Mind. By Bliss Perry. Boston: Houghton, Mifflin Co.

Dr. Perry's papers were delivered in the form of lectures at the Pacific Theological Seminary, Berkeley, California, at the Lowell Institute, at the Brooklyn Institute, and elsewhere. "American Traits in Literature" was their original title, wisely changed to that which they bear in the book form, as Jefferson's phrase more accurately describes the wide range of that critical observation in moral and mental philosophy, suggested rather than embodied in American literature.

Of the six lectures, the special titles are: "Race, Nation, and Book," "The American Mind," "American Idealism," "Romance and Reaction," "Humor and Satire," and "Individualism and Fellowship."

It is difficult to make extracts with due restraint and it is impossible to make any satisfactory digest of material so rich and varied. It may be noted, by the way, that Dr. Perry finds the true American literature not so much in the self-conscious literary performances of Poe and Hawthorne, as in the civic writings of the Federalists, the Garrison editorials, or the Grant Memoirs. In the typical American product he sees a glorious zest, a throbbing energy, and a "forward urge" (?). Its kindly humor is clean, easy,

and gay, though not always delicate, and this humor extinguishes romance as completely as it is extinguished by the unspiritualized, unvitalized mass of man and woman-kind.

Dr. Perry finds everywhere the idealism of local sentiment and of national loyalty expressed, he justly says, as eloquently in William Vaughan Moody's "Ode in Time of Hesitation" as in Lowell's "Commemoration Ode." He believes the growth of democracy, the idea of fellowship, the learning to get together, to have been the outcome of the Civil War. His fine creed is certainly the hope of the Republic, as expressed in Lowell's wonderful phrase, "No gentleman is willing to accept privileges that are inaccessible to other men."

Dr. Perry's style is not without dignity, but it is particularly frank, free, cheerful, wholesome.

ERVING WINSLOW.

The Artist's Point of View. By Royal Hill Milleston. Chicago: A. C. McClurg & Co.

This is a series of letters written to a supposedly patient and receptive friend giving the artist's attitude toward his art, its qualities and functions, and incidentally treating of many cognate topics. There is a great deal which is interesting to the layman and which might be profitable to the artists, were they not given sometimes to that large measure of self-satisfaction described in the vernacular as "know it all." There is much that is well said on the relations of Drawing to Color, about the mysterious element called "Value," the physical conditions indispensable in the successful artist, and of the love of being criticized, which Mr. Milleston thinks so necessary and for which he has found so receptive an object, assuming that his silent correspondent is not a dummy! In some excellent criticism upon artistic extravagance the author says: "Fantastical, curious orchids may delight the eye momentarily, but a clover blossom in the gamut of beauty is more enduring." And again: "Learn to distinguish between art and fashion. That which is decidedly popular now may in the years to come present a pitiful aspect. Compare the fidgety, unsatisfying Japanese school of art with that which goes to nature for its axioms."

How few artists have followed this wise advice! E. W.

POETRY

Day at Castrogiovanni. By George Edward Woodbery. The Woodbery Society, 1912.

Three poems which have appeared respectively in the *Old Farmer's Almanac*, the *Century Magazine*, and the *Outlook* fill in few leaves the dainty covers of this little book. The three poems are "Etna", "Proserpine by Lake Perugia," and "Demeter." They were inspired by a visit paid May 20, 1908, the account of which serves as a preface and is in itself a very perfect poem. The verses are classic in form and in matter and have the genuine touch of inspiration which is only inspired by out-door study, however it may afterward be ripened and polished. There could be no more beautiful offering for the Noël remembrance to charm with the grace and beauty of perpetual summer the atmosphere of the frozen North.

E. W.

EDUCATIONAL

A Valiant Woman. A Contribution to the Educational Problem. By M. F. New York: Thomas Y. Crowell Co. Price, \$1.00 net.

This is one of the most interesting and thought-stimulating books on educational matters that we have read for a long time. It is a book that every educator and every teacher desirous of keeping in touch with his profession, and every parent wishing to have his children well educated, should read; each will gain profit from the reading. More than this, every parish priest will find the book helpful, in that from it he will gain knowledge of the educational problems as they are, and so may be able to take an intelligent part in the settlement of these. There is much in the book with which we heartily agree and much with which we just as heartily disagree; but there can be no question as to the ability and charm with which the author's views are presented. Even in those matters wherein our views and those of the author are so different, the clearness and force with which the latter are expressed compel us to think, and to clarify our own views. Many of the modern theories of education are attacked fearlessly, and in some cases, to our mind, successfully; in any case no true teacher can neglect criticisms like these without great loss to his power.

We commend to teachers and others the chapters on "The Teacher," "The English Question," and "Methods and Method Makers."

H. P. S.

THE BEST WAY to enjoy Christmas is to make others happy. Put others first during the Christmas season. Let sympathy and generosity be strong hands to help and swift feet to carry you to places of need. Relieve the suffering; help the poor; be gentle and tender to the aged and sorrowing; make the cold earth warmer for somebody; kindle a fire on the frozen hearth of some life. Make this day unlike any other day. It is a holiday; make it a holy day. May the whole month be hallowed because of Christmas! —Selected.

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. Dudley Pratt,
1504 Central Ave., Indianapolis, Indiana

IN the days when we couldn't buy our Christmas greens by the yard, trimming the church for Christmas was no easy task": so said a lady in talking of old Christ Church, Indianapolis, which has just passed its seventy-fifth birthday.

But one needs not to be of this venerable age to recall, with a deep thrill of pleasure, the time when Christmas was not such a ready-made affair as it is now. True, it did hurt the fingers to wreath the sticky hemlock, cedar, and pine which the big boys brought by armfuls into the vestry room; it was a hard job, and then, perhaps, there was too much levity as this beautiful work progressed. But remember the cold, aromatic odor of the church when it was all done. Remember how one stood transfixed at his own handiwork—the festoons over the windows, the wreaths in the chancel, and mayhap a carefully-made tinsel star precisely in the middle of the chancel arch. Remember the significance of it all, Christmas-time! Christ-time! There was a great atmosphere about Christmas in the time when one couldn't buy everything; when popcorn balls and home-made molasses candy (the word "taffy" hadn't come in then) were made a week beforehand and carefully hidden. Cranberries and popcorn were to be strung for decorations for the tree and small candles laboriously fastened on with pins. The choir gathered in the cold church, and, clustered about the small reed organ, hunted out "*Venite Adoremus*" and "Hark the Herald Angels sing," and prepared a special anthem.

Am I getting the deplorable reminiscent attitude, when I say that those were the *Christmases of Christ*; these, the *Christmases of Santa Claus*? That rubicund saint is receiving an apotheosis from the American mother which he himself would scarcely claim. He no longer is regarded as the special emissary or almoner of One higher than himself, but as the chief giver of gifts. How much prettier and more Christian the legend of Christ-Kindchen, the Christ-Child! How easy to lead the child's mind and heart, by means of this Christ-Child, to the Father—Giver of all gifts. But these legends, beautiful though they be, must be tentative and subtle: the child must be allowed to outgrow them without a violent sense of loss. This is where the Christ-Kindchen has the great advantage: the Christ-Kindchen brings the gifts. He is neither seen nor heard: the growing child-mind begins to connect all good with this Beneficent One, and the legend is naturally outgrown, leaving the sense of gratitude to God. Talk about the Montessori, the Fröbel, the Pestalozzi methods—all the young mothers are eager about them; the method that *leaves God out of the baby mind* is not the progressive method: the young mother rejoicing this Christmas-tide over that most holy gift of a child, will do the best thing if she resolve, no matter what may be omitted in her wide ambition for her child's culture, not to omit God, and to begin at this time to impress rightly upon her children, love and reverence for Him.

THIS SUBJECT brings to my mental eye a Christmas eve of this primitive and delightful kind, when the air was surcharged with expectation and joy, and when, as a part of a programme deemed suitable by a Churchly mother, two little maidens recited "their" hymns: for these hymns were all through life referred to as their own especial property. Arrayed, the one in orange-colored merino, the other in pink, both frocks exquisitely embroidered, these children, serious with the responsibility of being parts of the evening's entertainment, began and closed the programme. Anna recited "While Shepherds watched their Flocks by night." This hymn is a wonderful word-picture: it might so well be the first poem taught to many babies who are learning verses about kittens and doggies: the whole Christ-story is fixed in it, simply and indelibly. And Anna! Well, she didn't "recite" it, she just said it, modestly and seriously, as one almost in the holy Presence; for was it not Christmas Eve?

Then to close, Sallie said "The Day is past and gone," and with that short hymn-prayer, the wonderful, mystic, sweet-

smelling Christmas Eve was ended: then to bed in cold rooms, to sleep through the one great night of the whole year—that night when the cattle sink upon their knees at midnight; that night when Christ should be born.

"As Joseph was a-walking
He heard an angel sing:
'This night shall be born
The Heavenly King.

"He neither shall be born
In housen or in hall
Nor in the place of Paradise,
But in an ox's stall.

"He neither shall be clothed
In purple or in pall
But all in fair linen
As are babies all.

"He neither shall be laid
In silver or in gold,
But in a wooden cradle
That rocks on the mould."

This quaint old ballad, in Mary Johnston's "*Long Roll*," is sung antiphonally by two field hands and I am sorry that they did not finish it; it has the fine flavor of a poesy that was made when the world was nearer to the simple, elemental things and when the Madonna and the Christ-Child were the main, if not the sole themes of the poet and the painter.

I note a book of carols advertised and I am hoping that some of the Christmas hymns of past years have been restored therein. There was a feeling for a time, that the hymns of the Church Hymnal were sufficient for the use of children. They are unrivaled; but there are not enough of them; "*Venite Adoremus*," our most majestic hymn, really ought to be sung in Latin; it is not a child's hymn. Although there were some exquisite ones, such as "It came upon the midnight clear" and the inspiring "Hark, the Herald Angels sing," it remained for Phillips Brooks to pen the loveliest of Christmas hymns; and this popular hymn had the good fortune to be set to music worthy of it. "Oh Little Town of Bethlehem" is sung oftener than all other Christmas hymns put together, and by all denominations.

But there were a few which the Sunday school child of the "sixties" sung that were fine. There was Luther's Christmas Hymn, a smooth-moving choral of the German style:

"From Heaven above to earth I come
To bring glad news to every home.
Glad tidings of great joy I bring
Whereof I now will say and sing."

A particularly beautiful child's song was—

"The Son of God, so high, so great,
A little child like us would be.
He left His home of high estate
And sought an earthly Mother's knee;

"And when the horned beasts among
In manger rude alone He lay,
Out in the fields the shepherds sung
'A Saviour Christ is born to-day.'"

THE REV. LEWIS BROWN, rector of St. Paul's church, Indianapolis, has for several years revived the old Christmas "Waits" singing, although not exactly in its original form. His choir boys go on Christmas eve to hotel lobbies and other public places, and sing these beautiful hymns. They wear their cassocks and cottas and sing without accompaniment: it is exceedingly acceptable to the traveling men, and appreciation is shown always in a voluntary offering which is given to charity. This custom might so well and so easily be followed; in some cases the singing might be out of doors, which would be even more beautiful; to sing a carol under the windows of the sick, the aged, the infirm, and those remote from the church would be a pretty and a Christmassy thing certainly. In fact we are not a singing people; we don't sing nearly enough, and

these hymns of ours that are worthy of immortality, should be on every lip this blessed Christmas-time.

THAT THE *Spirit of Missions* has been the most effective promoter of the missionary cause in our land, is very evident; it is also evident that wherever it will be read in the future will be leavened with its splendid power. For this reason Churchmen are interested in its circulation; and about this circulation, a correspondent writes:

"A couple of years ago a very urgent appeal came for nurses, and I asked three surgeons who were good Churchmen to try to find recruits in the hospitals. They did this but no one, so far as I ever heard, was led to offer for the foreign work. Would it not be worth while sending a copy of the *Spirit of Missions* to the different hospitals in some of the large cities? I can't believe there are no women who would be willing to go if they understood the situation. In a hospital in which I am interested, the chief of staff and superintendent of nurses are both Episcopalians, and there must be members of the Church in all other hospitals. The paper would be good reading for the undergraduates, and if we got one volunteer, it would pay for many copies, don't you think? If I could afford it, I would subscribe for several copies for this purpose. There must be some young women who want their lives placed where they may be of most value to others and to God."

This matter should be taken up at once. It is a most valuable idea and it would be advisable for every diocesan president of the Woman's Auxiliary to place the magazine in each important hospital, even if the cost were paid from the society funds. It is in many public libraries and in some college reading-rooms, but the results from hospital reading are sure to be practical.

BEFORE this department will appear again, there will have been the great feast of Epiphany, and many branches of the Woman's Auxiliary will have held a joyful Epiphany meeting. In a little talk with Mr. George Gordon King, treasurer of the Board of Missions, which met lately in Indianapolis, he showed much interest in the United Offering. He was told that in the coming Epiphany meeting of the Woman's Auxiliary, the United Offering was to have a most important place; it has been recommended as the sole theme for these meetings. During the season of Epiphany, the paper "Twelfth-Night Traditions" may be printed in this department.

"LIVE PURE,
SPEAK TRUE,
RIGHT WRONG,
FOLLOW THE KING."
"The honor of the Lily
Is in your hands to keep,
And the Banner of the Cross for Him
Who died on Calvary's steep."

This is the year-motto of the English Girls' Friendly Society, sent out on a beautifully decorated card.

YOUR CHRISTMAS

IN LOVING MEMORY OF JOSEPH L. BURLING

I wonder in what halls of softened light
Your soul will spend its new-found Christmas Day;
I wonder, too, what prayer serene and bright,
Your new-found lips in Paradise will say.

I wonder what green garlands you are set
With saints to weave this blessed Christmas-time;
Or if you gather rose and mignonette
In lavish plenty in that fairer clime.

And ah, what gift have you in store for Him
Who gave us Christmas? Or do angels bear
Some mighty offering through the spaces dim
Between the stars, in that mysterious air?

I would share your new Christmas—yet I know
That so to share I must lie cold and still;
And over me, where fragrant grass would grow,
The sloping side of some sweet-shaded hill.

Perchance some Christmas Day when I am through
With earthly things, I shall come journeying
With others whom you loved and love anew,
Your Christmas song for evermore to sing!

LILLA B. N. WESTON.

CANDLES AND CUSTOMS

A GRANDMOTHER who said she was a "Pilgrim but not a Puritan," gathered up and carried out certain customs which might be passed on. How many know that on St. Nicholas' eve it is the proper thing to put out children's shoes, one filled with oats and one with hay, for the reindeer, with Christmas "wants" written, in the child's own hand, on a slip of paper pinned to one shoe? In the morning the oats and hay are pretty sure to be gone, and there are generally delicious sticks of candy in one shoe and wonderful sugar-plums in the other, though there is always the awful possibility of a bunch of twigs instead!

In a certain New England home for days before Christmas the pudding was in process of making, with chopping, grating, pounding, and shelling, and before it went on to steam, with a shilling and a sixpence in the middle, every one in the house must have a stir, from the baby with wondering eyes whose soft little hand must be held in an older one, to the oldest of all, "to hold the family together." Before Christmas every room and cupboard were clean and in order with its bits of green here and there, and every bit of silver and every pot and pan must shine!

At exactly 6 o'clock on Christmas eve the wreaths were hung and the rows of candles in the windows lighted to show—as a little girl put it—"that if He should come now we would be glad to see Him and be ready for Him, and take Him in, before they left Him out in the barn." Then came the Christmas candle, a long one, weighing a pound, white, not paraffine, sometimes decorated with lettering in red and gold, always wreathed in holly and green. The youngest child would carry it, followed by all the family, servants and all, and the procession would wind into every room in the house, singing, "O come all ye faithful," to bring the Christmas light and cheer to all the home, and ending with "Silent night," standing still. Afterwards the candle was lighted every evening until the feast of the Epiphany, when it was allowed to burn down.

Lights on the Christmas tree are the usual thing, but how many begin with the carol, "Gather around the Christmas tree"? Every verse is full of teaching, the old tune is easy to sing, and even a little tot of three used to join in with "Susanna in the highest"!

Then came "Twelfth Night," a "feast of lights," with a cake holding a silver bean and a golden pea. Shrove Tuesday had pancakes, Mid-Lent a "simnel" cake and violets, Palm Sunday brought fig-pudding, and Easter Day roast lamb and "bitter herbs." The saints' days always brought something especially festival. Ascension Day and "Crown Him with many crowns" always remind us of strawberry ice-cream and sponge-cake in the days when strawberries were real and there was no "corner in eggs." Michaelmas dinner began with roast goose and ended with an angel-cake with as many little white candles as it could hold, and Michaelmas daisies galore, and the evening was never complete without "Angels of Jesus, Angels of light," to the Swiss melody, to be found in the new English Hymnal.

On St. Sylvester's night, which happens to be New Year's eve, there were in the half-hour before midnight, "jumbles and country syllabub" and a famous plum-cake with twelve red candles to bring good cheer to the twelve months to come. As the clock struck twelve the front door was opened wide to let in a whiff of frosty air and the "New Year," and the "oldest one" would say:

"This year be bread and peace our lot,
All else beneath the sun
Thou know'st if best bestowed or not,
And, Lord, Thy will be done."

Then came "Happy New Years" and "Good-nights."

In this house—closed now, alas—prayers and religion were not kept in one pocket and fun and festivity in the other, but it was quite the accepted thing, as "Gems" puts it, to "mix 'em."
E. E. S.

CHRISTMAS means love. We do not observe the day quite as we should if it does not pour through our homes and hearts a new wave of tenderness and lovingness, a breath of heaven's summer air. We do not get from Christmas all we might if we are not better after it is gone, if we are not truer-hearted, if we do not love God more and our neighbor, too.

THERE is a Christmas in every believer's life. It is the one particular time when he turned from self to God.—Selected.

CIRCUMCISION

The maiden-mother in her poverty,
Meek-hearted, came with lowliest offering,
Her First-Born to the holy priest to bring,
That, with the knife, the rite ordained might be
Upon his tender body wrought: and He,
Although He was of priest and temple, King,
The age-long covenant not dishonoring,
Fulfilled the Law's demand submissively.

The hoary Simeon sang his parting lay;
The widowed Anna hailed the waited day;
O God, do Thou reveal Him to our sight
As Israel's glory, and the Gentiles' light;
Grant that we, mortifying lust of ill,
In all things may obey Thy blessed will.
JOHN POWER.

Church Calendar



Dec. 28—Saturday. Holy Innocents.
" 29—First Sunday after Christmas.
" 31—Tuesday. Eve of Circumcision.
Jan. 1—Wednesday. Circumcision.
" 5—Second Sunday after Christmas.
" 6—Monday. Epiphany.
" 12—First Sunday after Epiphany.
" 19—Septuagesima Sunday.
" 25—Saturday. Conversion of St. Paul.
" 26—Sexagesima Sunday.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

BRAZIL

The Rev. John G. Meem.

CHINA

HANKOW:

Miss M. E. Wood of Wuchang.

SHANGHAI:

Mrs. F. R. Graves of Shanghai.

PORTO RICO

The Rev. F. A. Warden.

WYOMING

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

Personal Mention

THE address of the Rev. ROBERT D. BROWN, rector of St. Philip's Church, is changed to 75 Thomas street, Newark, N. J.

THE Rev. THADDEUS A. CHEATHAM, who has been in temporary charge of St. Bartholomew's parish, Pittsboro, N. C., for the past six months, has returned to Pinehurst, N. C., and taken up his regular duties there.

THE Rev. THOMAS SPARKS CLINE of the clergy staff of St. Stephen's Church, Boston, Mass., has accepted a call to the rectorship of Grace Church, Mt. Airy, Pa.

THE address of the Rev. DWIGHT W. GRAHAM, rector of St. Agnes' Church, is changed to 10 Watson avenue, East Orange, N. J.

THE address of the Rev. Dr. J. S. B. HODGES is 12 Whately Road, Clifton, Bristol, England.

THE Rev. GORDON D. HOSSEY has resigned the charge of St. Peter's mission, Washington, N. J. (diocese of Newark), and will become Fellow at the General Theological Seminary.

THE Rev. GEORGE S. KELLER, rector of Grace Church, Huron, S. D., has accepted the rectorship of St. Paul's Church, Winona, Minn.

THE Rev. CHARLES S. KITCHIN has accepted an appointment to St. John's Church, La Porte, and St. John's Church, Eagles Mere, Pa. (diocese of Harrisburg).

THE Rev. F. W. NICKEL has accepted an appointment to St. James' Church, Mansfield, Pa. (diocese of Harrisburg).

THE Rev. WILLIAM H. POND has resigned the rectorship of Emmanuel Church, Rushford, Minn., and accepted a call to become rector of St. John's Church, Portage, Wis. (diocese of Milwaukee).

THE Rev. J. D. SALTER has resigned the charge of Trinity Church, Excelsior, Minn., to take up work in the missionary district of North Dakota.

THE address of the Rev. WILLIAM L. TORRANCE, formerly priest in charge of St. Philip's Church, but now rector of St. Andrew's Church, Detroit, Mich., is changed to 200 Putnam avenue in that city.

THE Rev. DUNCAN WEEKS, curate at the Cathedral of Our Merciful Saviour, Faribault, Minn., has accepted a call to the rectorship of Christ Church, Albert Lea, Minn.

THE Rev. FREDERIC WELHAM has been appointed chaplain of the St. Margaret Memorial Hospital, Pittsburgh, Pa., and will begin his work with the opening of the new year.

THE Rev. E. A. W. HANINGTON WILSON, formerly vicar of St. Mark's Church, Waupaca, Wis. (diocese of Fond du Lac), has accepted a call to be associate rector of St. Paul's Church, Brooklyn, N. Y., of which his brother, the Rev. Andrew C. Wilson is rector.

ORDINATIONS

DEACONS—PRIESTS

RHODE ISLAND.—In St. John's church, Providence, R. I., on Thursday, December 19th, Mr. HERBERT JOHN PIPER was ordered deacon, and the Rev. ANSON BURDETTE HOWARD was advanced to the priesthood by Bishop Thomas of Wyoming, who acted for Bishop Perry who was confined to his home by illness. The Rev. Mr. Piper remains as assistant at St. John's church, Providence, and the Rev. Mr. Howard continues in charge of St. Paul's Church, Portsmouth, R. I.

PRIESTS

CHICAGO.—At the Church of the Redeemer, Chicago, Ill., on the Fourth Sunday in Advent, the Rev. JACOB JULIUS STEFFENS, curate of the parish, was advanced to the priesthood by Bishop Anderson, who also preached the sermon. The Bishop was assisted in the ordination by the Rev. Charles H. Young, and by the rector of the parish, the Rev. Dr. John Henry Hopkins. The Very Rev. Dr. W. C. De Witt was also in the chancel. The Rev. Mr. Steffens came into the Church from the Dutch Reformed denomination, while a student at the University of Chicago, and was presented for Confirmation by the Rev. Charles H. Young in Christ church, Woodlawn. The Rev. Dr. Elmer T. Merrill, professor of Latin in the University of Chicago, took the services at Christ church on the morning of the ordination, so that the Rev. Mr. Young could be present at the Church of the Redeemer.

OHIO.—In St. James' church, Painesville, Ohio, on December 17, 1912, the Rev. JENKIN WATKINS was advanced to the priesthood by Bishop Leonard. The presenter was the Rev. Canon W. E. Wright and the preacher was the Rev. Abner L. Fraser. With these two priests, the Rev. Robert J. Freeborn and the Venerable Archdeacon Abbott united in the laying on of hands. Mr. Watkins is rector of St. Anne's church, Perry, and of St. Michael's church, Unionville.

PENNSYLVANIA.—In St. Stephen's church, Clifton Heights, Pa., on the Fourth Sunday in Advent, the Rev. EDWARD H. BONSALE, JR., was advanced to the priesthood by Bishop Rhineland. Mr. Bonsale is in charge of the work at St. Stephen's.

DIED

CANFIELD.—In Arlington, Vt., in December, Mr. F. H. CANFIELD, an officer in the Senate of the Vermont Legislature, whose joint resolutions of regret at his death expressed their sense of the loss sustained.

FOSTER.—At his home in Short Hills, N. J., on December 11, 1912, JAMES REGINALD, youngest son of the late Dr. Samuel Conant and Mary Benezet (Bogert) FOSTER, and beloved brother of Frances N. Wentworth and the Rev. Theodore B. Foster, in the forty-sixth year of his age. Interment on December 13th, in Kensico Cemetery, New York.

"In the confidence of a certain faith."

MILLER.—On the feast of St. Thomas, the Rev. ALEXANDER JAMES MILLER, rector of St. Thomas' Church, White Marsh, Pa.

"Rest eternal grant to him, O Lord,
And let light perpetual shine upon him."

STETSON.—In Burlington, Vt., on December 16th, aged 54 years, CARLTON B. STETSON, professor of German Language and Literature in the University of Vermont, its members attending his funeral in a body at St. Paul's church, of which he was an honored vestryman.

MEMORIALS

HENRY SHEAF GLOVER

In the death of HENRY SHEAF GLOVER, since 1899 senior warden of St. Paul's church, Fairfield, Conn., that parish has met with a severe loss. Of a singularly self-contained and reserved temperament he exemplified in his care for this Church all the tenets and traditions of a class

of men to whom the word "Churchman" meant much. Punctilious in his courtesy to all with whom he came in contact in his official capacity as one of the advisors of the rector, he never let his personal preferences interfere with his public duties. The good of the parish was his continuous aim and its prestige in the community his delight. Seldom did he have to differ from his colleagues; and if he had to do so, the fact of such difference was quickly effaced by the graciousness of his yielding to the expressed wishes of others. Dignity and harmony marked the entire course of his career as warden of a parish which has been graced by many a noble name.

As a member of the community Mr. Glover gladly entered into every project that promised the advancement of Fairfield. He was a valued member of our memorial library and a liberal contributor to its varied activities. He early saw the unexcelled delights of the Fairfield Beach, and helped render its beauties and comforts attainable by all who sought its refreshing stimulus. With a large stake in the prosperity of this town of his long residence, he favored every public utility, and many a wearied beast will thank his unknown friend as he slakes his thirst at the beautiful fountain in our village centre. There is no one of those who pass up and down our streets whose genial mien and hearty greeting will be more missed than his who has just gone beyond our ken to the Better Land.

Of his home life we, who needs must stand outside, can know and say but little. But it breathes out to us in the happy faces and bounding health of an entrancing family. The veil of domestic life is sacred, the deities of the hearthstone are in a shrine beyond our reach; we can but catch the reflex glow of the flame that burns on that altar.

It is our wish that this imperfect expression of our sorrow and regard be sent to the family of Mr. Glover; and copies hereof printed in the Church papers; and also spread upon the minutes of this body.

(Signed) ALLEN E. BEEMAN, Rector.

ANDREW B. HUNTINGTON, Treasurer.

SAMUEL H. WHEELER, Warden.

JOHN DREW, Vestryman.

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

SMALL PARISH in western North Carolina desires services of clergyman for winter months. Ideal winter climate, and exceptional social advantages. Address "W. N. C.," care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT PRIEST wanted in growing, interesting work. Middle West. Salary \$1,200. Address "A. B. C.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—In growing parish in middle west, parish worker and visiting nurse. One with deaconess training or practical experience in parish work. State salary desired, experience and references. "RECTOR," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

FUNDS RAISED promptly and tactfully for endowments for dioceses, parishes, Church school, and hospitals, and church debts, etc., by experienced and successful fiscal agent, on commission or salary. Only work having endorsement of the Bishop considered. Address "CLERGYMAN," care LIVING CHURCH, Milwaukee, Wis.

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.

TRAINED NURSE, graduate of St. Luke's Hospital, New York City, wishes to superintend small hospital and training school. Has had experience. Address "CHURCHWOMAN," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—According to John Herman Loud, F.A.G.O., of Boston, organist and recitalist of twenty years' experience, our new organ in All Saints', Providence, is the finest he has ever heard or played. He adds: "Words fail to describe the glory of the full organ which is awe inspiring and tremendous like the great cathedral organs of Europe. The round horny diapasons and the rich velvety 'red' reeds do the business." Mr. Loud had not up to this time been acquainted with our work. New catalogue, illustrated, now ready. **AUSTIN ORGAN CO., Hartford, Conn.**

ALTAR and Processional Crosses, Alms Basins, 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.

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

FOR the "most dignified and beautiful surplice I have ever seen" see page XXXI *Living Church Annual* 1913. **A. G. ALMOND, 11 Sidney street, Cambridge, England.**

UNLEAVENED BREAD—INCENSE

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

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

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.**

HEALTH RESORTS

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

BOARDING HOUSE FOR GIRLS—NEW YORK

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

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Remember dear Church people either as individuals or through your parish. (Be sure of the name and destination of your offering, write: "For the current need and work of the generous gift or offering or by a clause in your

will, the blessing, and relief of actual suffering, furnished at this season, to between 500 and 600 sick and old and broken down clergy or their helpless widows and orphans. Stop and think just one moment of what this means.

Fill up the treasury so that there may be no danger of a deficit when the next payment is due, and that your trustees may be prompt and generous. We require \$30,000 for each quarterly payment, \$120,000 per year.

Give God praise that you are **BLESSED** in being able to GIVE rather than compelled through sickness and poverty and adverse circumstances to RECEIVE as do these veteran workers of the Church.

A good measure is \$120 per year, but a half or a fourth or a tenth of this given regularly would be a great blessing. \$120 per year by 1,000 Churchmen would supply the present need. Send postal for convincing information.

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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.

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"RESPONSIBILITY"

We have just reprinted *Responsibility: A Talk With Girls*, by the Ven. Archdeacon Holmes of London. The pages were reset and a beautiful border of red surrounds each page, so that typographically it is a very handsome book bound in light-colored cloth, with gold title on side. The chapter headings are: "Myself," "My Sex," "My Appearance," "My Health," "My Faults," "My Neighbor."

To all who wish to make a small gift to a girl in her teens, we commend this book most highly. It is not "preachy" in style, but a simple talk which any girl will be pleased to read. The book is made so tastily, that it is a much more attractive present than its price would signify. We published the book because we believe it to be useful. 25 cents; by mail 28 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.

BOOKS RECEIVED

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

A. R. MOWBRAY & CO. London.

THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

The Churchman's Year Book, A.D., 1913. Fifth Year of Issue.

FROM THE AUTHOR.

The Kingdom of God and American Life. By Chauncey B. Brewster, Bishop of Connecticut.

FROM THE AUTHOR

Is Santa Claus? Sure Nuff! By Invitation Only. Jonathan B. Frost, Atlanta, Georgia.

LONGMANS, GREEN & CO. New York.

Thoughts Before Holy Communion. By L. H. M. Soulsby. Issued with the Sanction of the Bishop of London. Price 60 cents net.

The Continuity of the Church of England. Before and After its Reformation in the Sixteenth Century, with some Account of its Present Condition. Being a Course of Four Lectures Delivered at St. Petersburg in the Official Residence of the Chief Procurator

of the Holy Synod to Audiences consisting for the most part of Members of the Orthodox Church of Russia. By F. W. Fuller, of the Society of St. John the Evangelist, Cowley. Price \$1.00 net.

Through Facts to Faith. Being the St. Margaret's Lectures for 1912. By the Rev. J. M. Thompson, Fellow and Dean of Divinity, St. Mary Magdalen College, Oxford. Price \$1.00 net.

M. A. DONOHUE. Chicago.

Memory and the Executive Mind. In Three Parts. By Arthur Raymond Robinson. Price \$1.50 net.

THE MACMILLAN CO. New York.

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A Little Book of Verse. By Leila Peabody. Price 75 cents net.

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PAMPHLETS

LONGMANS, GREEN & CO. New York.

Answers of the Archbishops of England to the Apostolic Letter of Pope Leo XIII., on English Ordinations. Addressed to the Whole Body of Bishops of the Catholic Church in 1896 (and First Published 9th March, 1897). A Translation into English Reprinted with a Prefatory Note and an Historical Introduction by John Wordsworth, D.D., Late Bishop of Salisbury.

THE CHURCH AT WORK

RECTOR PREACHES TO SOCIALISTS BY REQUEST

THE SOCIALISTS of Lancaster, Pa., in obedience to the call of the International Congress at Basle, observed Sunday, December 15th, by going in a body to St. John's church, where, at their invitation, the rector, the Rev. George Israel Browne, who has been for twenty years a convinced Socialist (ever since his college days), preached a sermon to them on universal peace and the demand of the age to abolish war: international, financial, and commercial, under the sovereignty of the God Emmanuel. The church was full. The Socialists remained to the close of the choral Eucharist, attentive and reverent. There was no word of discord before or afterwards.

RECENT PAROCHIAL MISSIONS

A MOST HELPFUL and instructive mission was conducted by the Rev. F. C. Taylor, one of the general missionaries of the diocese of Nebraska, at St. Mark's church, Creighton, Neb., from December 10th to 15th. The services began each day with a celebration of the Holy Eucharist at 7:30 A.M. Morning Prayer was read at 10 A.M., and the evening service and mission address were held at 7:30 P.M. The subjects at the evening services were as follows: "The Holy Catholic Church"; "The Holy Catholic Church, the Episcopal Church an Integral Part Thereof"; "The Sacraments of the Church"; "How We Got Our Bible"; "The Christian Life." On Wednesday and Friday afternoons a special service was held for the children. The question box proved to be a most interesting and helpful part of the mission. Mr. H. F. Horton, who was formerly a minister of the Congregational body, has charge of the mission at Creighton and is doing a splendid

work there. Mr. Horton is a candidate for holy orders and will be ordered deacon within a short time.

A LARGELY ATTENDED MISSION, conducted by Bishop Woodcock of Kentucky, was held at St. Mary's Cathedral, Memphis, Tenn., from December 1st to 8th, inclusive. The Bishop's message was virile and inspiring, and it is believed that a deep impression has been made upon the people of Memphis. On the last evening of the mission the usual services at the other churches were omitted, and all the congregations attended the Cathedral. The most notable service of the series was that for men only, when the nave was well filled with men representing every walk of life and the Bishop gave a most searching address. The two Cathedral choirs sang daily at the afternoon and evening service respectively.

RESTORED AND REBUILT CHURCH DEDICATED AT WAUKESHA, WIS.

ON THE Third Sunday in Advent, December 15th, St. Matthias' church, Waukesha, Wis. (the Rev. Frederick Dunton Butler, rector), which has been entirely renovated and enlarged, was dedicated by the Bishop of Milwaukee. At 7:30 A.M. the Holy Eucharist was celebrated by the rector, assisted by the Rev. H. D. Perkins of Nashotah Seminary, at which time a large number of communions were made. At 10 A.M. Matins was said by the Rev. Canon St. George of Nashotah. At 10:45 A.M. the service of dedication began; the Bishop, vested in cope and mitre, attended by the Rev. Canon St. George as chaplain, and the Rev. H. D. Perkins and the Rev. A. W. P. Wylie as attending deacons, was met at the main entrance of the church by the rector, vested in cope and acting as master of ceremonies, and the two wardens.

The crucifer, the choir, wardens, clergy, and Bishop then proceeded to the chancel, singing Psalm 118:19-29. The Bishop then blessed the new rood beam and memorial window, given by Colonel F. H. Putney, and solemnly dedicated the new chancel, following which a Solemn Eucharist was sung, the rector being celebrant, the Rev. H. D. Perkins, deacon, and the Rev. A. W. P. Wylie, subdeacon; the sermon was preached by the Rev. H. B. St. George, professor of Ecclesiastical History at Nashotah Seminary. The choir, which was augmented for the occasion, sung Simper's Mass, and a beautiful offertory solo was sung by Mrs. Evangeline Olson, a member of the parish choir. The music was under the direction of the organist, Mr. Harold Gaspar. After the service, the Bishop, the clergy, the vestrymen and their wives, and the presidents of the various parochial guilds were entertained at dinner in the Fountain Inn Hotel by the rector and his mother, Mrs. K. C. Butler. At 7:30 P.M. a Solemn Evensong was sung by the rector and the choir, at which service the Rev. Fred Ingley, rector of St. Matthew's Church, Kenosha, Wis., was the preacher.

During the past summer and autumn the work of renovation and rebuilding has been in progress. The old plaster ceiling of the nave has been replaced by a beautiful Gothic beam ceiling stained in dark oak; the chancel enlarged by an addition of fourteen feet, thus making room to place the choir inside the chancel arch, and throwing the space previously occupied by the choir into the nave; the walls of the entire church have been newly decorated; the altar and all the chancel furniture have been refinished in dark oak to match the ceiling; the new chancel window, to correspond with one given some years ago in memory of the late Bishop Welles of Milwaukee, and a beautiful new oak rood beam have been given by Col. F. H.

Putney; the organ has been carefully repaired and tuned; the whole church has been rewired and a new electric lighting system installed, the nave being lighted by large crown-shaped electroliers which hang by heavy chains from the large brackets which support the ceiling beams; a new choir room has been built to the north (ecclesiastically) of the chancel; the priest's sacristy has been enlarged and redecorated, as has the women's guild room, and new hardwood floors have been placed in them all. The cost of the work is about \$8,000, and it was made possible by a large and generous gift from Colonel F. H. Putney, a parishioner, and for many years a member of the Standing Committee of the diocese, and by the general coöperation of the members and friends of the parish. St. Matthias' is one of the oldest parishes in the diocese of Milwaukee, and now has one of the most complete and beautiful churches in the diocese.

GRAND RAPIDS (MICH.) PARISH HOUSE PUT TO MANY USES

THE TWO YEARS which have elapsed since the completion of Grace Church parish house, Grand Rapids, Mich. (the Rev. F. R.



GRACE CHURCH PARISH HOUSE, GRAND RAPIDS, MICH.

Godolphin, rector), mark a period of increasing and vital usefulness. The building was damaged by fire to the extent of \$10,000 six weeks after it was completed. But being now fully repaired and in excellent condition, the house is rendering to the parish, socially, a valuable service, and a good return for the money invested. It provides an especially attractive and available meeting place for the twelve guilds in the parish, for the men's and young men's clubs, the kindergarten and Sunday school; weekly classes in folk-dancing are offered during the winter; a study club for women, a chapter of the Knights of King Arthur, and a number of physical culture classes (under direction of Y. M. C. A. leaders) meet here. Billiard and pool tables are provided in the basement, along with hand-ball courts. No elaborate gymnastic apparatus has been installed, inasmuch as the tendency to-day is away from such methods of physical training; but dumb-bells and Indian clubs are provided. The three rooms on the main floor are partitioned by folding doors, which make it possible to turn them into one; they are, by themselves, spacious, well-lighted, and charmingly decorated and furnished. The rector's office and the church sacristy also occupy the first floor. Upstairs is a neat and well-appointed kitchen; a comfortable large dining-room, and one of the best lecture-rooms in the city, where frequent stereopticon lectures are given for the Sunday school, the guilds, and other organizations. This lecture-room has a stage large enough to accommodate amateur theatricals.

Located within a half-block of the car line, accessible from three main streets of the city,

it may be said that the realization of its potential usefulness has only just begun.

MEMORIALS AND OTHER GIFTS

GRACE CHURCH, Cedar Rapids, Iowa, is happy in the recent receipt of two memorial gifts—an altar service, bound in red turkey morocco, presented in loving memory of Mrs. Mary A. Cook. This set was placed in the chapel. Another set, of like character, was given in memory of Mrs. Miteer for the church altar. Both of these sets are the gifts of the children of Mr. and Mrs. S. Craig Cook.

A BEAUTIFUL SERVICE was held on the first time in St. James' church, Roxbury, Mass., on Sunday, December 15th. The organ is a memorial to the late Mrs. Hastings, wife

A TEN-STOP echo-organ was used for the first time in St. James' church, Roxbury, Mass., on Sunday, December 15th. The organ is a memorial to the late Mrs. Hastings, wife

the death, on November 16th, of Mr. P. R. Jarvis, a member of the board. The death of the Rev. Edward Borncamp had previously been noted, and the removal of the Rev. A. R. Hill caused another vacancy. The board proceeded to fill these vacancies by the election of the Rev. William P. Remington, the Rev. Julius A. Schaad, and Mr. Spencer L. Fraser, to serve until the next meeting of the diocesan council. Encouraging reports were received from both the Bishops as to their recent visitations throughout the diocese. The Suffragan Bishop reported the reopening of the churches in two places where they had been closed, and arrangements made for the holding of services therein. Bishop Edsall announced that Miss Kate J. Welles had paid off the entire indebtedness of the Church House at the University of Minnesota, had made some necessary alterations in the house, and had installed a new heating plant. A resolution of thanks and appreciation was voted to Miss Welles for her great gift, amounting to some \$4,000. Upon motion, the following resolution was adopted:

"Resolved, That this board desires hereby to express to the Rev. Francis L. Palmer its appreciation of the biography, just published, of the late Bishop Coadjutor of the diocese, the Rt. Rev. Mahlon N. Gilbert, D.D., who was for so many years the inspiration of the missionary work of the diocese, the story of whose labors is calculated to deepen the consecration of those who read it, and make them more earnest in following the footsteps of his noble life."

The board adjourned to meet at the Northwestern National Bank in Minneapolis on Monday, March 3, 1913.

IOWA RECTOR LECTURES AT CHICAGO UNIVERSITY

THE REV. DR. L. T. WEEKS, one of the diocesan clergy in charge of St. Stephen's, Newton, Iowa, recently lectured before the Department of English of the University of Chicago on "The Structure of the English Sonnet." Dr. Weeks is a poet of no mean accomplishments, whose productions are found in leading magazines.

THANKSGIVING FOR VICTORIES IN THE NEAR EAST

AT ST. BARNABAS' CHURCH, De Land, Fla. (the Rev. H. H. P. Roche, priest in charge), on Sunday, December 15th, at the suggestion of the Anglican and Eastern-Orthodox Churches Union, there took place a High Celebration and a Solemn *Te Deum* of Thanksgiving, for the glorious victories of the Balkan States. In spite of inclement weather the function was largely attended. Florida, like every other state, had sent a great many men to this Holy war. At special request, there was a requiem Eucharist on Monday morning, in behalf of the souls of those slain in battle.

DEATH OF REV. A. R. MORRIS

IN THE terse cablegram, "Morris died to-day," received on December 17th, the Church Missions House received notice of the death, presumably at his home in Yokohama, of the Rev. Arthur Rutherford Morris, pioneer missionary to Japan and still living there though retired, and canonically connected with the diocese of Indianapolis.

Mr. Morris was the first priest to answer the call of Bishop Williams for the Japan mission, and gave thirty years of service to the Board at his own charges. As he was of the most modest and retiring disposition, he did not become conspicuous as a leader, but his integrity of character and single-heartedness were a fine example among the Japanese.

He was graduated from the Virginia Theological Seminary in the class of 1870.

MEETING OF THE MINNESOTA MISSION BOARD

THE REGULAR QUARTERLY MEETING of the Board of Missions of the diocese of Minnesota was held at the Church of the Messiah, St. Paul, on Monday, December 16th, Bishop Edsall presiding. The Bishop Suffragan, Dr. McElwain, was also present, and twelve other members of the board. The Bishop announced

and was admitted deacon by the Rt. Rev. Dr. Odenheimer of New Jersey on July 15, 1870, and advanced to the priesthood by the same Bishop the following year.

In response to the earnest appeals of Bishop Williams for workers at that time, Mr. Morris voluntarily offered his services for the space of two years. Following his appointment by the Foreign Committee he sailed for Japan on March 8, 1871, and via England reached Osaka on May 2nd, and at once entered upon his duties as a missionary in Japan. After eleven years of continuous service he left Osaka and returned to America arriving in New York on January 18, 1883. In the following autumn he left New York, and via Panama and San Francisco reached Osaka on February 15, 1884, and once more took up his work in which he had been previously engaged, teaching daily in St. Timothy's School and sharing with the Rev. Mr. Tyng, the charge of St. Timothy's chapel and congregation.

In 1885 Mr. Morris was transferred from Osaka to Tokyo to aid in the work of Trinity Divinity School. Here he continued to serve uninterruptedly until 1890, when he felt the need of rest and recuperation. Sailing from Yokohama on July 17th of that year, after a brief visit to Alaska, he arrived in New York on November 5, 1890.

While in this country upon this visit, he tendered his resignation after a continuous service of twenty years without charge to the board. The resignation was accepted very reluctantly, but subsequently at the earnest solicitation of the board and of the missionaries in the field, Mr. Morris withdrew his resignation and volunteered to serve for two years more. Leaving New York he proceeded to Tokyo, where once more, to the great delight of the Bishop and his fellow missionaries, he assumed his former duties, as professor in the Trinity Divinity School. At the expiration of the two years Mr. Morris retired from the work, much to the regret of all; but at the request of the board he continued to act as treasurer of the mission, which position he filled for a number of years. Mr. Morris subsequently removed to Yokohama, where he resided at the time of his death.

JAPAN DELEGATE TO THE GENERAL CONVENTION

THE MISSIONARY DISTRICT of Tokyo, Japan, has chosen the Rev. Allan W. Cooke as delegate to the General Convention of 1913.

A SPIRITUAL CONFERENCE IN NEW JERSEY

SUCH WAS the title given to a week of devotional services and helpful instructions, in Christ church, Riverton, N. J., by the Rev. Howard Ernest Thompson, secretary of the diocese of New Jersey. The conference began on Sunday, December 8th, and continued with four services daily until the following Sunday, December 15th. At the Holy Eucharist each morning short addresses were given on the following subjects: "Boldness to Enter into the Holiest"; "By the Blood of Jesus"; "Ye Who do Truly and Earnestly Repent"; "Ye Who are in Love and Charity with Your Neighbors"; "Ye Who Intend to Lead a New Life"; "Draw Nigh with Faith, and Take this Holy Sacrament to Your Comfort"; "The Meaning and Power of a Corporate Communion." The subject of the addresses at the afternoon services was "The Beatitudes." The evening sermons dealt with "The Prophetic Office of the Priesthood"; "The Beginning of the Christian Life: Holy Baptism"; "The Seal of the Christian Life: Confirmation"; "The Deliverance and Protection of the Christian Life: the Sacrament of Penance"; "The Consummation of the Christian

Life: the Holy Communion." At the special preparatory service for corporate Communion, meditations were given on "A Reasonable, Holy, and Living Sacrifice"; "The Pastoral Office of the Priesthood"; "The Church." At the closing service, the sermon was on "Permanent results of the Conference." The service on Saturday afternoon was for children, with the subject, "The Story of the Ship." All services were well attended and the subjects were all strongly and impressively handled, and those who attended the conference felt a consciousness of the presence of God.

TENTH ANNIVERSARY OF THE BISHOP OF ALABAMA

A HAPPENING of large general diocesan interest was the celebration of the tenth anniversary of the consecration of the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, which occurred on Tuesday, December 17th, at Montgomery. The local clergy acted as the committee of arrangements for the



RT. REV. C. M. BECKWITH, D.D.,
Bishop of Alabama

occasion, which marked in a splendid way the completion of a decade of progressive diocesan life. The attendance of the clergy from even the more remote sections of the diocese was gratifying in the extreme and bore unmistakable witness to the loyal affection in which the Bishop is held.

On the eve of the anniversary the Church Club gave a dinner at the Exchange Hotel at which the Bishop was the guest of honor. The attendance was large and representative both of clergy and laity. At the conclusion of the dinner Mr. Algernon Blair, president of the club, introduced the Bishop, who then made an address of unusual power. He reviewed hastily, but clearly, some of the larger efforts of his episcopate, pointing out the line of future diocesan movements and closed with an insistence upon the necessity of knowledge, coöperation, and unanimity. A profound impression was produced by a speech which was really remarkable for its earnestness and power.

The anniversary service was held the next day at 11 o'clock in St. John's church, where just ten years before the Bishop had been consecrated, at precisely the same hour. The preacher on this occasion was the Rev. R. H. Cobbs, D.D., who has been for over fifty years a member of the diocese. It was peculiarly fitting that he should have been the speaker, not only by reason of his long service in the diocese, and of his eminent qualification, but because of the fact that he is the son of the first Bishop of the diocese, the Rt. Rev. Nicholas Hamner Cobbs, D.D. Another happy

coincidence was that the service was held in St. John's church, of which his father was one time rector, the present rector being his nephew, the Rev. E. E. Cobbs, grandson of the first Bishop. As the preacher reviewed all of the former episcopates, giving his personal impression of the truly great men who have labored in this diocese as its chief shepherds, it was like a voice from the past. His tribute to the present diocesan was especially happy.

After this service the clergy were guests at luncheon of the rector of St. John's at his beautiful suburban home. Bearing in mind that this is a winter month it is interesting to note that small tables were set out of doors, under the pergola and over the lawn.

After the luncheon the Bishop and clergy gathered for an informal conference which was peculiarly delightful and enabled them to discuss many matters of diocesan interest. In a diocese so scattered as this, gatherings of this character are usually impossible, except at the council, and so this opportunity was doubly appreciated.

From 8 to 11 P. M. the Bishop and Mrs. Beckwith were at home to their friends. Many beside our own Church people were present to extend congratulations and to express their heartfelt wishes for the future.

EPISCOPAL THEOLOGICAL SCHOOL NOTES

THE REV. DR. RAYMOND CALKINS of the Shepard Memorial Church (Congregational), Cambridge, was the speaker at the St. John's Society meeting, held in Robert Treat Paine Memorial Hall on Tuesday evening. The subject of his address was "Is the Church Holding Its Own?" The meeting was open to the public.

THE ANNUAL Christmas carol service was held in St. John's Memorial Chapel on Friday afternoon at 5:45. The service was given over to the rendering of old English carols by the students of the school, under the direction of William Alden Paull.

THE CHRISTMAS HOLIDAYS began at noon on Saturday and extend through New Year's Day.

LEGACIES AND BEQUESTS

PETER REID, who died in Passaic, N. J., recently, left \$340,000 to the charities of Passaic. This sum, together with his known contributions to the charitable institutions of the city, makes a total of \$550,000. St. John's Church, of which the late Jane Watson Reid, his wife, was a member, will receive \$10,000.

MR. AND MRS. CYRUS W. PALM of the city of Harrisburg, Pa., have presented to the Bishop of Harrisburg, a lot for a church in Rutherford Heights, a thriving place a few miles east of the city. The deed is made out as is the case in such instances in favor of the Incorporated Trustees of the diocese.

BY THE WILL of Mrs. Katherine Theresa Wyman of Hagerstown, Washington, county, Md., who recently died there \$400 is bequeathed to St. John's Church in that city.

FORTIETH ANNIVERSARY OF RHODE ISLAND CHURCH

ST. GEORGE'S CHURCH, Central Falls the Rev. S. M. Dorrance, rector), celebrated the fortieth anniversary of the laying of the cornerstone of the church on Sunday, the 15th, and Tuesday, the 17th, and made it the occasion for receiving subscriptions and offerings for a new and larger church which is very much needed. On Sunday, December 15th, the services were of a festal nature with special music, the sermon in the morning being preached by a former rector, the Rev. Arthur Rogers, D.D. of West Chester, Pa.

The rector preached in the evening. On the Tuesday following, the anniversary exercises were continued, beginning with a luncheon in the parish house at 1 o'clock. There were many guests present including Bishop Perry, the Rev. Arthur Rogers, D.D., the Rev. Marion Law, rector of St. Paul's, the Rev. Frank Appleton of Trinity, the Rev. Asaph S. Wickes of the Good Shepherd, Pawtucket; the Rev. William Pressey of Ashton, the Rev. Albert M. Hilliker of Lonsdale, the Rev. James De Wolf Perry of Philadelphia, the Rev. Lucian W. Rogers of Chestnut Hill, Mass., the Rev. Emery H. Porter, D.D., of Newport, the Rev. W. H. B. Jackson of Providence. At 3 o'clock addresses were made by the Bishop and others, including the Rev. Dr. Perry of Philadelphia, father of the Bishop of Rhode Island, who as assistant minister of St. Paul's, Pawtucket, conducted the first service in Central Falls in September, 1865.

At 4:30 o'clock a service was held for the children of the parish, with addresses by the Rev. Dr. Porter and the Rev. L. W. Rogers. On Tuesday evening a special service of Thanksgiving was held with a crowded congregation and sermon by Bishop Perry. The service was followed by a general reception in the parish house. The offerings received at the special services amounted to the grand total of \$3,057.55, which was set aside for the new church fund. About \$30,000 will be required for the proposed building.

ORDINATION OF TWO FORMER BAPTIST MINISTERS

TWO MINISTERS formerly of the Free Baptist Denomination were ordained, one a deacon, the other a priest, at an ordination service held at St. John's church, Providence, R. I., on Thursday, December 19th. The Rev. Herbert John Piper has been working as a lay reader and special preacher at St. John's church during the absence on account of ill health of the Rev. Scott Kidder. Mr. Piper has been a very able assistant to the rector of St. John's, the Rev. Lester Bradner, Ph.D., who is about to retire from the rectorship on account of ill health. Mr. Piper, as deacon, will continue his work there for a time. The Rev. Anson Burdette Howard was ordained priest at the same time. He, as a deacon, acting under the Bishop, has been in charge of St. Paul's Church, Portsmouth. The Rev. Dr. Bradner was the preacher at the service. Bishop Perry was confined to his house by sickness and Bishop Thomas of Wyoming officiated in his place. The same afternoon, Thursday, December 19th, the Bishop and Mrs. Perry gave a reception from four until six at the Bishop's House in honor of the Rev. and Mrs. Lester Bradner; at which many attended to express regret at their leaving the diocese and the great work at St. John's, and also to express the hope that the Rev. Dr. Bradner might speedily be restored to health.

PROFESSOR MERCER HEADS READING SOCIETY

A CHAPTER of the Central Society of Sacred Study, founded in England, has been organized in Chicago, with Professor S. A. B. Mercer, D.D., at its head. The object of the society is to stimulate reading in all branches of theology among the clergy of the diocese. Professor Mercer who has charge of the Old Testament department and the Hibbard Egyptian Library at the Western Theological Seminary has been appointed warden by Bishop Anderson and, assisted by the faculty of the seminary, will direct the reading in the various branches of work. The society is divided up into circles, each circle taking up one particular study, such as dogmatics or Church history, and each

priest in the diocese makes his own choice as to the branch he will follow. The first meeting will occur the second Monday in January at 11 A.M., when the assignments will be given out, the other regular meetings occurring the second Mondays in March, May, and November.

DEATH OF DEAN CRAWFORD

THE REV. E. P. CRAWFORD, Dean of All Saints' Cathedral, Halifax, N. S., occurred suddenly on Tuesday, December 17th, in the Cathedral, as he was preparing to administer the rite of Baptism to a child, whose parents were standing at the font ready for the ceremony. The Rev. Mr. Crawford, wearing his surplice, approached them and was asking for the name of the child when he fell to the floor dead. He had succumbed to heart failure.

Dean Crawford went to Halifax from Hamilton, Ont., twenty years ago, to take the rectorship of St. Luke's pro-Cathedral. He was a half-brother of a former Governor of Ontario, and his wife was a Miss Henderson of Kingston. He became Dean of Nova Scotia on the death of Dr. Gilpin, some eight years ago.

The deceased Dean was very active on behalf of All Saints' Cathedral during its construction, and he was on the committee which compiled the new hymn book of the Anglican Church in Canada, which contained some of his own compositions. The body lay in state at All Saints' Cathedral Thursday night, with a bodyguard of clergy. Friday morning the body was taken by rail to Brockville, where the funeral took place on Saturday afternoon at 3 o'clock. A memorial service was held in Halifax on Sunday evening.

NEW PARISH HOUSE PLANNED IN BALTIMORE

THE CONGREGATION of the chapel of St. Mary the Virgin, Baltimore, Md., under the lead of their vicar, the Rev. G. A. Griffiths, has taken up the matter of the new parish hall with the greatest enthusiasm. The first pledges toward the cost of the building amount to \$5,220, pledged by seventy-eight persons. When the balance of the congregation is heard from, this amount will be much increased. The total cost of the building, with the necessary improvements, will be in the neighborhood of \$16,000. The Bishop of

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the diocese has sent his blessing, with kind words of congratulation, and has promised a subscription of \$500. The building is a very substantial one, three stories high, with heavy walls and ample space. The first floor will be made into a large assembly room which will be suitable for meetings and entertainments of all kinds. The second floor will be arranged for guild rooms and a smaller assembly room, which may take the form of a gymnasium; the third floor will be arranged in a number of small rooms which can be rented out to the many belonging to the Church who need a room for what home life they can get away from their work. This floor will have also a kitchen and laundry for use in connection with the rooms. The successful carrying through of such a large project means much very hard work, but it is felt that the energy, self-devotion, and self-denial of the congregation will make its completion a certainty in the near future.

CHURCH AT JERSEY CITY, N. J., DAMAGED BY FIRE

A FIRE, caused by an over-heated furnace it is thought, broke out in the basement of the Church of the Ascension, Jersey City, N. J., on December 10th. Although the alarm was quickly given by school children, and the flames confined to the lower part of the building, it has been found that the damage will amount to \$2,000. The Rev. Walter E. Howe, rector, at great risk, removed valuable church furniture from the sanctuary.

ALABAMA

C. M. BECKWITH, D.D., Bishop

The Home for Orphans at Montgomery—Missionary Advance at Trinity, Mobile—Meeting of the Church Club

THERE WAS a meeting of the Building Committee of the Church Home for Orphans in Montgomery, on December 12th. The Church Home is a diocesan institution now located in Mobile, and every effort is being made to raise \$50,000 for new buildings to be erected upon a new site not yet selected. Of this fund Mobile has pledged a little over \$11,000, and plans are now being perfected for a diocesan canvass. The meeting in Montgomery was in line with the purpose of the committee to hold public meetings in various centres to familiarize the Church people of the diocese with the work which is being done. Besides the Bishop there were present D. M. Drennen of Birmingham, chairman; John E. Mitchell, Mobile, secretary; R. H. Mabry, Selma; W. T. Kelly, Mobile; Frank Stollenwerk, Montgomery. All of the local clergy together with members of the various parishes were present. The work will be carried on vigorously not only by the central committee but by sub-committees working from the larger centres into adjacent territory.

THE FORWARD MOVEMENT in Trinity church, Mobile, in the matter of diocesan missions is not only a tribute to the growing interest of this important parish in this vital subject, but will prove stimulating to other parishes in the diocese. Two years ago they only pledged seventy-five dollars. At the last council the pledge was increased to one hundred and fifty dollars. Already under the energetic leadership of the rector two hundred and sixty dollars has been pledged and a large amount of it paid to the treasurer.

AT THE MEETING of the Church Club of Montgomery on December 16th, the question of continuing the noon-day Lenten services was discussed, and by a rising vote the laymen present unanimously decided in favor of the services and pledged their attendance and cooperation in making the services a success.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Quiet Day for Clergy of the Diocese Held at Denver, with Conference on the Day Following

A QUIET DAY, conducted by the Rev. John Williams, rector of St. Barnabas' Church, Omaha, was held for the clergy of the diocese in Wolfe Hall, Denver, on Wednesday, December 11th, commencing with Holy Communion and Morning Prayer, and concluding with Evening Prayer. The average number of clergy present during the day was over twenty, some of the city clergy being called away for various duties. Mr. Williams spoke earnestly on various aspects of the priesthood. On December 12th, the following day, a conference of the clergy and others was held and the following subjects were discussed: "Excommunication," "The Duplex Envelope," and "Clerical Studies." Among other speakers, which included the chairman, Bishop Olmsted, there were prominent the Very Rev. Dean Martyn Hart, the Rev. W. H. Doggett, rector of St. Peter's Church, Denver, the Rev. F. H. Touret, rector of Grace Church, Colorado Springs, the Rev. John Williams of Omaha, the Rev. John H. Houghton, rector of St. Mark's Church, Denver, and the Rev. Hubert Walters, recently come to Boulder. In the evening a reception was held by the Bishop and Mrs. Olmsted for the clergy, their wives, and friends in Matthews Hall. A large and representative gathering attended and a most enjoyable evening concluded the two days' programme.

IOWA

T. N. MORRISON, D.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Rector at Waverly Uses Guild Hall as Social Centre—Work Among Deaf-Mutes—Notes of General Interest

THE RECTOR of St. Andrew's Church, Waverly, the Rev. John S. Cole, and his vestry have offered the use of the guild hall of that church as a social centre. The movement for the social betterment of the city is quite interesting, and a board of control, representing the various Christian bodies of Waverly, is in charge of this movement. The rector of St. Andrew's is president and his parish is represented by two of its leading communicants. The aim of this organization is to bring together the Christian efforts of the town for the physical, spiritual, and mental uplift of the young men and women of the city. A well-equipped gymnasium will be provided for various indoor games and recreations.

THE REV. J. MITCHELL KOEHLER, missionary to the deaf-mutes, whose territory includes the diocese of Iowa, has been making a visit among the deaf-mute congregations in this diocese. He visited Grace Church, Cedar Rapids, St. Paul's, Council Bluffs, St. Luke's, Des Moines, St. Thomas', Sioux City, and the Cathedral, Davenport. On December 10th he delivered an address at the celebration of the birthday of the Rev. Thomas Gallaudet, founder of the first school for deaf-mutes at Cedar Rapids.

THE DAUGHTERS OF THE KING of St. Paul's parish, Des Moines, gave a delightful dinner on December 5th, at the parish house, as a welcome to Bishop and Mrs. Longley, and a farewell for Miss Carrie Clark, who has been

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1910—THE WORK OF THE CHURCH IN THE SUNDAY SCHOOL. By the Rev. CHARLES SMITH LEWIS.

1909—RELIGIOUS ORDERS IN THE ANGLICAN COMMUNION. By the Rt. Rev. R. H. WELLER, D.D., Bishop of Fond du Lac.

1908—THE MISSIONARY WORK OF THE CHURCH IN THE WEST. By the Rt. Rev. ANSON ROGERS GRAVES, D.D.

1907—CHURCH WORK AMONG THE NEGROES OF THE SOUTH. By the Rt. Rev. ROBERT STRANGE, D.D., Bishop of East Carolina.

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active in the society for several years past, and who is now leaving to make her home in California.

AT A MEETING of the Iowa Conference of Charities and Corrections in Cedar Rapids recently, Superintendent George Mogridge of the Iowa Institution for Feeble-Minded Children made an address on "The Rights of the Feeble-Minded." Dr. Mogridge is a licensed lay reader in the Church.

ST. KATHARINE'S SCHOOL, Davenport, as usual celebrated the anniversary of its patron saint on St. Katharine's Day. The Bishop of the diocese, the Bishop Suffragan, and the Rev. Mother Superior were present and an address was delivered by the Bishop Suffragan to the students.

THE MEN'S CLUB of St. Luke's Church, Des Moines, at their first winter meeting had as a speaker Mr. Ole Roe, state fire marshal, his subject being "Fire Insurance, and Fire Prevention."

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Men of Christ Church, Baltimore, Discuss Social Service Topics—Baltimore Church Opens All Pews to Public at Afternoon Service—Notes

THE BISHOP of Salina spent the Third Sunday in Advent at Mt. Calvary parish, Baltimore. At eight in the morning he celebrated the Holy Communion at the parish church, at eleven he preached and blessed the new stations of the cross at the chapel of St. Mary the Virgin, and at evensong he preached at Mt. Calvary church.

THE ANNUAL MEETING and dinner of the men of Christ Church, Baltimore (the Rev. Edwin B. Niver, D.D., rector), was held in the parish house on the evening of December 17th. Dr. J. Whitridge Williams, Dean of the Johns Hopkins Medical School, presided as toastmaster and also made one of the addresses. The general theme discussed was "How to Relate the Church to the Social Welfare of the Community." Interesting and suggestive addresses were made by Dr. J. Hall Pleasanto and Dr. Charles Wellman Mitchell, former Justice James T. O'Neill, Charles T. Jones, secretary of the Henry Watson Children's Aid Society, William F. Cochran, and the rector.

A NEW, and, thus far, a very successful experiment has been made at Grace and St. Peter's church, Baltimore (the Rev. A. C. Powell, D.D., and the Rev. F. Humphries, associate rectors), in connection with the afternoon service at 4:30 on Sunday. At that service all seats are now free; the form of service, together with familiar hymns and words of anthems are printed in leaflet form and distributed in the pews; there is a ten-minute address by one of the rectors, and the service is followed by an organ recital, at which some well-known harpist or violinist assists.

THE REV. PERCY F. HALL, rector of St. Timothy's Church, Catonsville, Baltimore county, who has been very seriously ill at the Church Home and Infirmary for the past three months, is slowly convalescing and is now allowed to sit up for a short time each day.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop
Missionary Mass Meeting at Boston Cathedral

THE DIOCESAN COMMITTEE on general missions is arranging for a big missionary mass meeting, to be held in St. Paul's Cathedral, Boston, on the evening of January 8th. The speakers will be Bishop Lawrence, the Rev. Alexander Mann, D.D., rector of Trinity Church; the Rev. G. W. Davenport of Danbury, Conn., secretary of the First Depart-

ment; and Mr. John W. Wood, secretary of the Board of Missions. The singing will be led by a choir of adult male voices.

MISSOURI

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

Chapel at Overland Park, St. Louis, Completed

THE PEOPLE of St. Paul's mission, Overland Park, a fast growing suburb of St. Louis, are rejoicing in the possession of a tasty chapel, lately completed, almost entirely by the efforts of the members of the congregation. For a number of years occasional services have been held by clergy and laymen from St. Louis in cottages and rented halls. There is at present a communicant list of about twenty-five. Arrangements have been made for regular Sunday services under the direction of the Rev. John Dooris of St. Andrew's Church, St. Louis, and members of the Lay Readers' League.

PITTSBURGH

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

New Sunday School Room Opened at New Kensington—Meeting of the Clerical Union

AT A MEETING of the Clerical Union held at St. Peter's parish house on Monday, December 16th, the Rev. A. C. Howell of Sewickley read a most excellent paper on the subject, "Religion, a Backward and a Forward Look."

ON MONDAY EVENING, December 16th, a new Sunday school room was opened with a service of dedication by the Bishop of the diocese, for the congregation of St. Andrew's Church, New Kensington (the Rev. H. A. Grantham, priest in charge). Addresses were made by the Bishop, the Rev. C. M. Young of Oakmont, the Rev. Dr. Hills, president of the Standing Committee; the Rev. C. B. Richards of Emmanuel Church, Pittsburgh; and the Rev. J. E. Diggles of Tarentum.

CANADA

Diocese of Rupert's Land

A DEDICATION SERVICE was held in St. Margaret's church, Winnipeg, on November 29th. There was a large congregation, and the service was conducted by the Primate, Archbishop Matheson. The preacher was the rector of Holy Trinity the Ven. Archdeacon Fortin. A new organ has been placed in Holy Trinity church, which was dedicated on November 27th. The rector preached.

The Magazines

FICTION in the January *Century* begins with the opening instalment, forty pages in length, of Mrs. Frances Hodgson Burnett's new serial, "T. Tembarom"—a romance of this country and England. Short stories are contributed by Norman Duncan and Edna Kenton. Among the illustrations are eight etchings by Frank Brangwyn. The frontispiece (the *Century's* American artist's series) is entitled "The White Rose." It is by Henry Golden Dearth.



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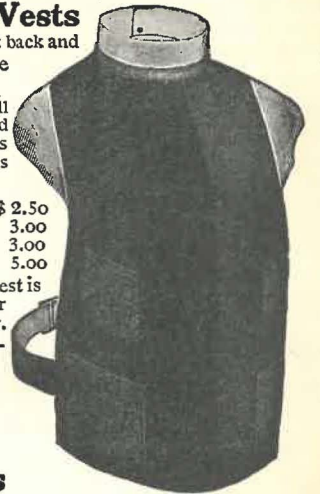
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