

# The Living Church

VOL. I

MILWAUKEE, WISCONSIN.—DECEMBER 13, 1913

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

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THE DISCIPLES, in the midst of the stormy sea and the darkness of the night, had at least one thought of comfort: It was the Lord Himself who had constrained them to embark for the other side of the lake; they were not on any perilous course of their own mistaken choosing. Because that was true, they really had no reason to fear. As long as we can be sure that we are in the Master's service and trying to do his will, we need not be in terror of the storm, or discouraged because of the hard rowing. He will not fail to come to our aid in good time.—*The Way*.

# The Living Church

VOL. I

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 13, 1913

NO. 7

## EDITORIALS AND COMMENTS

### The Training of the Clergy

**W**HAT is expected of the clergy? What function do they fulfil in the religious life of the Church? Are they to be students or day laborers, preachers or priests, thinkers or professional visitors, or a combination of some or all of these? The answer to these questions will make a great difference in the methods employed in their training.

The Church is confronted with a complexity of life which calls for the greatest wisdom on the part of her leaders, in their dealings with the problems raised. If she is to exercise her proper influence in the moulding of character, her authorized teachers must be men well equipped in many spheres. The dearth of workers has thrown the question into deeper confusion. For we have not yet investigated the conditions of the problems which we are being called upon to solve; or at least our investigation has been empirical rather than scientific. The result is a chaos of unrelated facts, which call loudly for reduction to some system which will enable us to get a clear view of the fields of new effort opened up to the Church. What share of this work must devolve upon the clergy, what share is best left to the laity? We are only at the beginning of the authorized employment of lay services in the official work of the Church. We still labor under the bad traditions of the dark ages of the Church, when Ordination was commonly spoken of as "entering the Church," a hopeless lack of appreciation of the sacrament of Holy Baptism.

First let us address ourselves to the problem of the life work of the clergy. We are not unmindful of the fact that they must in these days busy themselves with the neglected duties of the laity. To that we may address ourselves at a later date; we will not now attempt to apportion the blame attaching to this neglect. Some of it is doubtless due to the apathy of some in the pews, some of it is due to the intrusion of the clergy into the sphere of the laity, some of it, mayhap, to usurpation by the clergy of the rights of the laity, largely through sheer necessity. So Milton could write that "new Presbyter is but old Priest writ large." A Spanish Inquisitor might envy the powers exercised by a Scottish minister. But of course popular histories are agreed that the Papist was a bigoted persecutor and the Protestant minister the champion of religious freedom! But laying aside all extraneous considerations, we may ask, what is the purpose and the function of the Sacred Ministry?

Two of these functions are singled out for special intercession in the prayer for the Church Militant: "That they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments." Expressed simply, it is a ministry of the Word and the Sacraments. The life must be pure and holy, because it is a life of a baptized person. The doctrine must be kept with a clear conscience, because it is the doctrine which the community has received from her Master. The sacraments must be valid, and they must be duly administered. Two of these things belong primarily to the life of the Society in general, two of them to the priestly life in particular. The personal holiness required is the personal holiness of a Christian together with the condi-

tion of priesthood. The grace of Holy Orders does not confer greater moral excellence upon the ordained: it does not even add one jot or tittle to a man's powers of resisting temptations to sin. So far as moral uprightness is concerned, it merely defines the sphere of his activities, and differentiates the kind, not the intensity, of moral uprightness from that of a layman; just as the moral qualities of a physician are not the same as those of a lawyer or of a soldier. Holy Orders is a limitation, a narrowing of the moral requirements, in the same way as ten years of age is a limitation and narrowing of the virtues and their differentiation from the virtues of a saint of eighty years of age. There are virtues which peculiarly associate themselves with the Episcopate, some with the Priesthood, some with the Diaconate. Other virtues become the lawyer, the judge, the artisan, the ruler, the subject, the monarch. These are class virtues. Humanity, being limited and finite, discovers peculiar aptitudes for the display of some virtues in one vocation, for others in other walks of life. The preparation of a candidate for Holy Orders should include special provision for the development of the peculiar virtues of his Order. It is a truism to say that a priest is not saved, he is not even judged, by his possession of the moral qualities of a good layman. St. Paul's virtues are not to be judged by the standards which apply to a tentmaker but by the standards which apply to an apostle. He differs from St. John in being a university man, and in having no knowledge by personal observation of the Life of Jesus of Nazareth. And St. Ambrose had his own peculiarities of time and occupation, which call for a different judgment upon his moral attainments from those of St. Mark, whose see he may have occupied.

IT IS WELL that we are beginning to see that the priestly life does make special demands, for which special preparation is needed. So the devotional life of the candidate for Holy Orders must lie at the root of all his training. The practice of prayer, of meditation, of fasting, of almsgiving, all these find special opportunities of development and of application in the life of a parish priest. He will be the almoner of the parish. He will administer the poor funds. But even more than this, he must use all this world's goods as an offering consecrated to God's service, as a means to devote himself wholly to his work. This is the sole antidote to worldliness. Fasting he must use to subjugate the body to his will, and his will to God. It is obvious that a day laborer cannot fast as a priest can fast. And a priest in a parish cannot fast as a priest in a cloister. Meditation, again, is a habit; a habit which can only become easy and regular if it be developed early. Many a parish priest who now practises it with difficulty looks back upon a faulty seminary curriculum as the cause of his comparative failure in his life work, because it did not teach him how to make a meditation, possibly it never afforded him the opportunity of making one. The prayer life, upon which the whole character is built, is far too often left to be learned by the priest in his parish. It forms no part of his training in any adequate sense in our seminaries generally. Many a student would suppose

that it differed in no way from the prayer life of a good layman. But if a priest is one who represents his people to God, he must be trained to make that representation. Intercession for parishioners should not be haphazard. Neither ought it to be scanty. It must be orderly. In point of fact it can be outlined in a scheme. How many seminaries devote any attention to this subject? How many Bishops require a knowledge of it from their candidates for Ordination? Reform is to be desired here more than in any other feature of the training for the life work of a priest.

All the canonical emphasis is laid upon the intellectual side of the training, simply because we require so many sermons and addresses from the clergy. Wide reading alone can fit any man to give two sermons and an instruction every Sunday in the year, together with an address on a week night either at Evensong or to some guild. But only deep reading can avoid the pitfall of preaching above the heads of his hearers. So it is absolutely necessary to make full provision for the intellectual life of the future clergy. But when we demand of them such a standard of attainment in each and every one of the departments of theological study, we are making a demand which is foredoomed to disappointment. No university would demand of its students to take all its lectures and to pass every examination with first class honors before it would grant its degree in arts. Yet we set an impossibly high passing mark in subjects so different as Hebrew, Greek, Liturgics, and Church History. The result is that the examiner marks the papers far above their intrinsic merit, because the candidate has shown a reasonable degree of proficiency in his subject. This vicious custom works great hardship upon the really scholarly men. And it gives the pass man a totally false idea of his own range of knowledge. If the pass mark stood at 33 $\frac{1}{3}$ % or 40% in each subject, with 50% on the whole, it would be quite possible to make a clear distinction between the man who is really proficient in Liturgics and the man who shows special aptitude for Ecclesiastical History. The demand for an impossibly high standard defeats its own object.

Hebrew should be an optional subject. St. Augustine knew none. Latin and Greek are the foundation, because they unlock the gates to the store houses of Patristic Theology. If the clergy paid more attention to the Greek fathers, they would have less time for the little modern Roman books of devotion, which are the bane of learned Roman priests and of unlearned Anglicans. Mr. Chesterton very wisely twits modern materialists with being too credulous, saying that they believe in magazine articles, in encyclopaedias, and even in the newspapers. He could very well add some clergy to this class. Much of the most valuable parts of modern theological works is culled from the works of St. Augustine, of St. Chrysostom, and of St. John Damascene. The man who knows nothing of St. Thomas Aquinas will never make an accurate theologian; and how can he keep his doctrine pure otherwise? We consult dictionaries and extracts where we ought to consult the traditions of the Church enshrined in the fathers. Yet though all this is true, there may easily be a place in the ministry for a man who does not profess to be a theologian, and who may be totally destitute of more than a smattering of Greek and Latin. We need specialists in other priestly branches than theology; but not too many of them.

But the most intimate work of the priesthood, the guiding of souls, is scarcely dealt with at all in formal lectures. As Bishop Webb has pointed out, the science of casuistry is totally distinct from the philosophy of ethics. Casuistry is to the priest what a knowledge of *materia medica* is to the physician. In other words, it is well-nigh indispensable. The name is innocent enough, though overlaid with false connotations. It means dealing with cases of conscience. Yet how many priests fresh from the halls of learning could tell a man addicted to intemperance what spiritual exercises would help him in his struggles against his besetting sin? How many are ready to prescribe for sins of a financial disorder? What about the sinner who does not pay his debts or who falsifies his income tax returns? A correspondent asks if there is such a thing as a priest's "case book," corresponding to the physician's case book. This is symptomatic of a neglect in the training of candidates for holy orders.

As teachers and as preachers, a knowledge of the works of the fathers is of inestimable worth. They deal with subjects with a freshness and originality which is strangely absent from our modern somewhat blasé way of handling them. There is none of that air of hopelessness which ruins many a fine dis-

course at the present time. Some of our reverend clergy have the irritating trick of seeming to say while they preach: "All this is far above your feeble intelligence. I might as well be preaching to stocks and stones for all the good it will do you." The result is prophetically described, but the cause is wrongly attributed. So many modern commentaries upon St. Paul's Epistles are so engrossed in explaining away his language, that one of St. Chrysostom's sermons would come as a refreshing stream to parched souls. He actually seems to believe that St. Paul meant what he said, and that he was a practical instructor.

Nothing has been said about the training for Sunday school work. In our judgment, and in this we have many critics, we believe that it is usually better deferred till the parish is reached, unless there be opportunity for clinical work in some nearby parish. There are no theoretical children; God only makes real children, and you can know them only one by one. If lectures are given, they should rather stimulate interest in private reading than attempt to be exhaustive and exhausting presentations of a vast subject. But just because deacons have often to be placed in charge of parishes, lectures on the general management of parochial affairs are perhaps necessary. These things are applications of general principles to specific cases. Personal idiosyncracies count very largely. Obvious mistakes may be pointed out. One or two lectures on how to visit the sick, the whole, how to prepare candidates for Confirmation, how to meet a parish row, might be given by parish priests on the invitation of the seminary authorities. Homiletics and voice production are elemental, but far too generally neglected. The laity in the pews will subscribe to their last penny to a fund that will be used in promoting the arts of using the clerical voice and of preaching. If they listen in reverent patience to priests who spoil the service by their wretched enunciation and their vocal mannerisms, it is because patience is one of the virtues that are promoted by the Christian religion and they have learned it.

However, we do not wish to outline here a tentative revision of any actually existing scheme. A weighty Joint Commission of Bishops, theologians, and laymen—with apologies to the first and third of these—labored powerfully with the subject during the last three years and then made no report at all to the late General Convention. Perhaps their feelings, after careful investigation of the subject, were too deep for utterance.

We merely state the conditions which have to be faced before we set ourselves to examine what methods are best adapted to the end we have in view. And that end is to train men to be faithful Dispensers of God's Word and of His Holy Sacraments, and to live in accordance with their high calling.

ONE of the helps in the really difficult and sometimes discouraging work of maintaining THE LIVING CHURCH at the spiritual, intellectual, and physical standard which we strive to reach, is the appreciative word that so frequently comes to

us, now in print, now in a personal letter, now in some unexpected service in connection with the increase of the subscription list or in other ways. Perhaps more of these kindly expressions have come within the past few months than at any time previous. We are happily sheltered from attaining that dangerous condition wherein all men speak well of one. We are kept well advised of our own editorial limitations, and it is because we realize even more limitations than those that are pointed out by our friends and by others to whom we would be friends, that the marks of appreciation that come to us are the more grateful.

The following very kind reference to THE LIVING CHURCH is taken from the *Kalendar* of the Church of the Transfiguration, New York, where the rector has, on his own motion, initiated a house-to-house canvass for the purpose of obtaining subscribers:

"In accordance with my notice from the chancel, Mr. Cleveland F. Pratt is commended to you, on my behalf. . . . Mr. Pratt is also authorized to receive subscriptions for THE LIVING CHURCH weekly newspaper, and receipt for subscriptions paid for at the time of subscribing. It is my hope that every family in this parish will subscribe for THE LIVING CHURCH, which is ably edited, and contains, *weekly*, the news of the Church at work throughout the United States, in Canada, in England, and in other foreign countries. I ask of you the courtesy of a patient hearing of Mr. Pratt's mission, on my behalf, and that of the parish of the Church of the Transfiguration. . . . I am also very earnest in my desire to have

all the families of this parish (that is to say, every family) read a weekly Church newspaper. I prefer THE LIVING CHURCH, a weekly Church newspaper, because it is very ably edited; gives each week an account of the work in progress, or accomplished, in all the dioceses, and in the great missionary fields of all the states and territories, and a resumè of Church activities abroad; gives a short sermon on the subject of the following Sunday; a special account of Church work in New York, Philadelphia, and Chicago; a record of Social Service; interesting letters from readers; and very helpful and instructive reading matter not included in the above, and each issue is excellently well illustrated. The price of THE LIVING CHURCH for a year is only \$2.50, while other Church papers are \$3.50, and in my opinion THE LIVING CHURCH is the best, at any cost."

When the clergy generally appreciate that the reading of Churchly papers is a *sine qua non* to intelligent Churchmanship, there will be more endeavors of this sort. The curse of parochialism, which involves littleness in perspective, littleness in service, littleness in financial support, and littleness in Churchmanship, can only be overcome by widening the vision as to the work and the thought of the Church. The way to do this is to secure the reading of the Church papers, by the laity in general. We believe it can be done in no other way. It is quite true that one who has never been accustomed to a Church paper will find parts of THE LIVING CHURCH, as of any other serious publication, uninteresting to him. There are discussions in which one cannot intelligently begin in the middle and guess at what has gone before. Certainly the popular magazines and the illustrated weeklies are easier to read than the Church papers. It is easier to slide down hill than to climb. Let it be granted that to *begin* to read the Church papers must always involve some effort; must be assumed as a duty rather than as a pleasure. All intellectual or spiritual advance begins in the same way. One can appreciate neither the intricacies of art nor of science nor of politics without gradual preparation, and the intellectual side of the Church's work is not less intricate than these. We do not pretend that the careful reading of THE LIVING CHURCH involves less intellectual strain than does the serious literature of the world.

This, then, is the step that will ultimately secure intelligent Churchmanship among the laity. Where the clergy will make it their business to *see* that the subject is properly presented to them, there will be results. Some may not agree with the kindly expressed choice of the rector of the Transfiguration as among the Church papers, and these ought to be treated purely upon their merits. If the best, staunchest Churchmanship will be promoted by regularly reading another, then that other ought certainly to be given the preference. Intelligent Churchmanship, not merely a species of entertainment, is the goal to be sought in recommending a Church paper.

Thanks, then, to those of the clergy and of the laity who help—and they are many.

Yet we ask their help and coöperation only to the extent that they may deem the best interests of the Church to be served thereby. THE LIVING CHURCH has no other mission, no other reason for being, than to serve.

### ANSWERS TO CORRESPONDENTS

C. P. J.—For information concerning the Knights of St. John, apply to Rev. F. M. Wetherill, 3734 Walnut St., Philadelphia.

—A correspondent (whose address has been mislaid) having made request for a copy of Dr. Hopkins' "Cornish Carol," contained in books now out of print, the Rev. Leroy F. Baker, Selins Grove, Pa., kindly offers to copy words and music of the carol if so desired. Will our correspondent kindly reply to him direct?

T. D. M.—The Hymnal Commission, appointed by the General Convention of 1910, and continued by that of 1913, was to take "under advisement" a report looking toward revision and enrichment of the Hymnal that had been referred to the Convention by the National Conference of Church Clubs.

AMERICAN CATHOLIC.—(1) Bishop Herzog, mentioned in the report of the Cologne Conference of Old Catholics, is the same leader in that movement whose name has long been familiar.—(2) The "evangelical" Churches of Germany sent complimentary delegations, which were not reckoned a part of the conference.—(3) The "Gallican Church" mentioned is the Old Catholic movement in France, established by Loyson and now continued under the episcopal direction of the Archbishop of Utrecht.—(4) We cannot say whether Low Churchmen would agree that the ideal of their school is adequately expressed in the words, "The Bible and the first four centuries."

OUR DESTINY is upward. The lift is under us, so that there is no pressure in life that seems, to the devout spirit, equal to the assurance that "underneath are the everlasting arms."—Thomas R. Slicer.

### STEADFAST

FOR THE THIRD SUNDAY IN ADVENT

WHAT went ye out into the wilderness to see? A reed shaken with the wind? asked our Lord concerning His minister, John Baptist; and then He told His hearers what John really was: a shower-forth of God to man, and a messenger of God's will.

The sacred ministry is the living witness to the first and second advent of Jesus Christ; and it is required of men in this order that they be found "faithful," or "steady," as the original means; unshaken by the changeful movements that go on about them. Like that other messenger, they must prophesy, or show forth God and deliver His will to the people.

What chance for election to the rectorship of a parish would St. John have in these days, do you suppose? He was a man of unprepossessing appearance; for "they that wear soft clothing are in kings' houses." His long preparation in the wilderness had added nothing to his physical beauty; and he had lost all sense of social distinctions. He possessed no more tact than to call the honored and reverend Pharisees a "generation of vipers"! Plain speaking, indeed, if a man looked for preferment. But St. John cared nothing for place; his one purpose was to do his duty by his fellow-man and to deliver the message he had received from on high. He became nothing but a "voice"; but the voice was the voice of God!

And St. Paul likewise must have been a troublesome sort of priest, judged by modern standards. Hear him: "But with me it is a very small thing, that I should be judged of you, or of man's judgment; yea, I judge not mine own self." He believed that it was his duty, in very love, to tell his hearers that which was best for them to hear rather than that which might most please them to hear. Stern and unshaken men, these; although consumed with a passion of love for the welfare of their fellows; and they paid the penalty of loving zeal. But the word of St. John the Baptist opened the way for the coming of Messiah; and the ministry of St. Paul added the zeal to His inheritance. The *men* were "eaten up" in the zeal for the Lord's household; but the *message* was delivered for the salvation of many. As is required in stewards, they were found faithful!

*The Inside of the Cup* made many people think. The theology was—well, it was not theology; but there was a very practical presentation of the danger of ministering at the altar "with eye-service, as men pleasers"; and the reader is made to see clearly that the stewards of the mysteries must be faithful to the stewardship, and witness to the coming of the Kingdom of God for the overthrowing of "the ruler of this world." And such faithful witness *is* made, daily. No class of men could look with greater contempt upon the vacillations of Hodder than the class of men he is supposed to represent; but every clergyman knows that the success of Hodder, finally, is not true to life, however true it be made to appear in a novel. There is only one hope for the uplifting of mankind—it is the exalting of Jesus, the lifting Him up to the view of the world; that men may look upon Him, who is the Life of the world; and live!

It is not the comparing and juxtaposition of the good man and the bad man that can save us; but the placing side by side of the life of man and God-made-man. We may see super-man only when we "see Jesus."

Sociology is one thing—and only one thing—but the sacred ministry is altogether another thing; it is the divine calling of men to witness that Jesus Christ, the Son of the Living God, came to save His people from their sins, and that He will come again in glorious majesty to judge the quick and the dead. There is no other name given under heaven by which we may be saved but the Name of Jesus. Of Him the Father declared of old: "This is My beloved Son; hear ye Him!" "Movements" come and go, as is the nature of movements. 'Isms and 'ologies serve their purpose and decline; but the Living Word of God, who is Jesus, abides forever—the Answer to every need, the Saviour from every form of sin, God made flesh and dwelling among us; and faithful service to man will find fulfilment only in faithful service to Him.

R. DE O.

PRAY for patience towards men and patience towards God. Pray for bright eyes to find out the light even in the darkness; pray ever to lean wholly upon God and stay yourself upon Him.—C. H. Spurgeon.

# TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

## XI.

**M**EASURED by contrasts, the English Channel is vastly wider than the Atlantic. Cross from America to England, and you are still at home, among a people with language, literature, traditions, both secular and religious, architecture, and social customs, practically those you left behind. The differences are no greater than between different regions of our own country, or of England. But pass from Folkestone to Boulogne, from Queenboro' to Flushing, from Dover to Calais or Ostend; and, though the voyage is only a few hours, you are conscious at once of entering into a foreign country, another type of civilization. Many travelers, it is true, are so exhausted by *mal de mer* that they only recognize *terra firma* at first, and are oblivious to all else. But these poor victims of what Eddyites call "a claim," however unfortunate, soon recover and begin to take notice.

It is a pity that these various gate-ways out of England

to the Empire, besides inventing logarithms for the convenience of the mathematician and the confusion of the rest of us. And very likely, in thirty years or so, Admiral the Hon. Lenox Ettrick, G. C. B., will become possessor of a new title all his own—if the Peerage and the Order of the Bath survive so long! At any rate, he is quite the most attractive boy I met all summer, which is saying much.

IT IS AN EXCEPTIONAL YEAR which has not an international exposition somewhere. With Jamestown and St. Louis fresh in mind, San Francisco prepares to jubilate over the Panama Canal, the National Government kindly assisting. This year, over-seas, is the centennial of the expulsion of the French from the Low countries; so Holland and Belgium were both *en fête*. Holland distributed its observance over the whole realm, so that, besides various exhibitions in the provincial capitals and other considerable towns, every *gemeente* adorned itself with streamers of orange and tricolor, revived antique pageantry, and made merry. But in Belgium all was centered at Ghent. That ancient Flemish city blossomed into vast stucco structures filled with exhibits from many lands; and huge posters all over Europe bade the reader go to Ghent and be happy. It is not difficult to be happy in Ghent; but I found that true despite the exposition, not because of it. The situation was admirable, and the design of the buildings pleased the eye; as witness the Court of Honour, here illustrated. But unless one had special concern with some particular article of commerce, the displays were soul-wearying. France overshadowed all, with



COURT OF HONOR, GHENT EXPOSITION

are so inconvenient and unattractive. The railway which serves Queenboro', Dover, and Folkestone is preëminently the worst in the world; the hotels, from the Lord Warden, famed in Mr. Le Queux's novels, down—or up—are poor and absurdly expensive; and most of the Channel steamers are small, uncomfortable, and dirty. I hope the long-discussed Channel Tunnel may some day be accomplished, despite the timidity of one faction, or the philosophy of another, which argues that being made uncomfortable hardens people!

I think more kindly of the Lord Warden, however, when I remember Lenox. After dinner, in the lounge, I heard a boy's voice, like a flute for sweetness, urging little courtesies upon his father and mother in that gracious, deferential, old-fashioned way too seldom found among "little men" nowadays—or among big ones, either, alas! Glancing round from my letters, I saw a lad of thirteen, in cadet's dress-uniform; fair, smiling, gentle, yet bearing himself like a fairy-tale prince. (I fear the actual princes of the present, out of the *Almanach de Gotha*, are less attractive!) I recognized the costume; he was a naval cadet from Osborne, where the very dearest boys in all the United Kingdom are trained to be officers on board H. B. M.'s *Dreadnoughts* and other vessels of destruction and protection. He beamed so engagingly on me that in two minutes we were quite good friends. I recognized his name at once; it adorns an ancient Scottish peerage which has given many gallant sons

Great Britain a good second. The American exhibit was contemptible—as if our people had been satiated with such things and made no effort. I wandered through the regions devoted to "attractions," *i. e.*, amusements of various sorts, and found little to compare with the memories of the Midway Plaisance twenty years ago at Chicago. A Senegalese village had apparently been showing itself off ever since the Franco-British exhibition of 1908 in London. It was strange to enter the Igorot village, where the dwellers seemed utterly remote from all their Belgium surroundings, and find them blessed with a few English and Spanish words and recognizing with wide smiles the names of Fr. Staunton and Fr. Clapp. Having friends in common, and being all (in some sense or other) American nationals, we got on famously. I was sorry to read only the other day that they were left destitute and uncared for when the exposition closed.

A veritable plague of conflagrations visited Ghent all through the season. The lightly constructed buildings were, of course, easily ignited; but the origin of the fires was found to be most frequently, a cigarette end thrown down smouldering. Remembering that the Triangle shirtwaist fire was certainly caused in that way, and the *Volturno* probably, recalling all the lesser fires so originated, there is yet another indictment against the deadly cigarette, independent of the one I have urged heretofore in these columns.

BUT WHY should one waste time at the exposition, a transient episode, when the wonderful city itself calls imperatively? Thirteen centuries old, gathered round the hermitage of St. Bavon its patron, its history involves the history of all Western Europe; it is characteristically Low Country and mediaeval, yet bright, beautiful, and in some sense as truly modern as the great flower-gardens that encircle it. There are four rivers, innumerable canals, two hundred bridges and more; fertile fields stretch every way, cultivated with that incomparable skill which marks the Dutch and Flemish market-gardener; and in the heart of the city, on either side the market-place, are the Ghent historic buildings. The *Oude Burg*, the old castle of the Counts of Flanders, a vast and gloomy twelfth century pile, is depressing enough; but the Cathedral of St. Bavon (the oldest part of which is tenth century, though most of the building is four or five hundred years later), the great churches of St. Nicholas and St. Michael, and the Belfry, delight one's eyes.

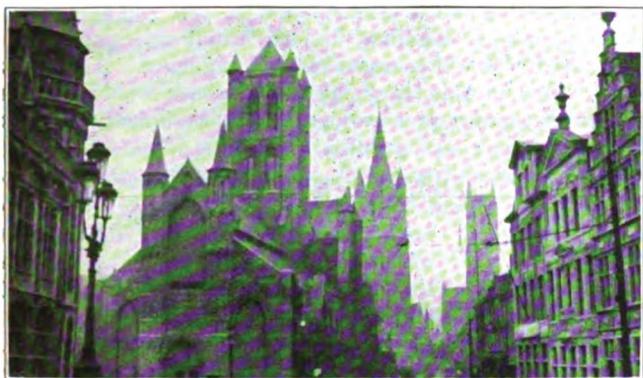
Everyone knows the wonderful picture sheltered in the Cathedral: "The Adoration of the Immaculate Lamb," by the brothers Hubert and Jan van Eyck. There were originally twelve panels, but in the fortunes of war only four are left in place, two being in Brussels and six in Berlin. Copies replace them however, so that something of the first impression is produced on those who see it. Grateful Ghent has very recently

quisite *Begijnhof* in Amsterdam, turned to profane or alien uses, but still retaining an atmosphere of holy peace, in the midst of that great city's turmoil and confusion.

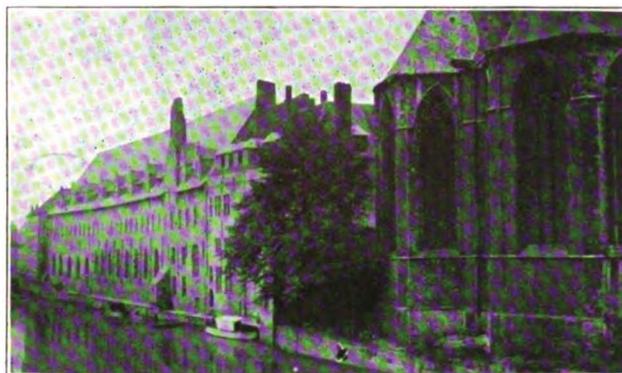
OF OSTEND I have written much heretofore. It is, I think, the most polyglot of all bathing places, and the most picturesquely varied. The promenade along the Dyke at sunset is something that always thrills me. It was a relief not to see the gigantic, baleful figure of old King Leopold, descending from his little palace to mingle democratically with the throng—the blood of the Congo staining his hands, his pockets filled with usury, and his conscience seared with a hot iron. Everyone in Belgium loathed him; and his successor and nephew is acclaimed, even by the Socialists, as in all points the opposite of that infamous crowned murderer.

Turning to pleasanter people, I found Yvonne and Claire as dear as ever, and *M. le Vicomte*, their father, a step higher in military rank, but none the less amiable in consequence. It is good to see familiar faces smiling hospitably in foreign lands, isn't it? And I was sorry to leave Belgium and my friends, even to set out for that wondrous isle which conquered England and holds it in fee still after nine centuries.

PRESBYTER IGNOTUS.



CHURCH OF ST. NICHOLAS AND ST. BAVON, GHENT



A GHENT CANAL

erected a glorious monument to these two illustrious painters, outside St. Bavon's, under the east end. They sit as if enthroned, while other symbolic figures draw near to do them homage, testifying (as the Low Countries loved always to do), that art is truly sovereign.

About Belgian Churchmanship in general, one is conscious of too much ultramontane influence; Jesuit standards are not favorable to the highest intellectual or spiritual developments, nowadays—witness Tyrrell and von Hoensbroech. In consequence the secular reaction is very strong, and Socialism would be triumphant in Parliament, I think, except for the system of plural voting which prevails. But there is a counter-reaction as well. Over and over I have seen huge churches so crowded that there was not standing-room; and the new system of laymen's Retreats, specially for workingmen, is a Belgian revival. If, too, we lament Archbishop Mercier's letter on "Modernism," which brought forth Tyrrell's crushing "Mediaevalism" in response, we must not forget that Bollandus has worthy successors, and that the application of legitimate critical methods to the study of the lives of the saints has been carried furthest by Belgian ecclesiastical historians. Far better the Belgian Church, with her excrescences, but still preserving the life-giving faith in the Incarnation, than the gloomy and decadent Reformed religion of Northern Holland.

Ghent, like other Belgian cities, preserves a *Béguinage*, the feminine equivalent of the old Brotherhood of the Common Life; a congregation of women given up to good works, but bound by no vows and free to return to secular or domestic life at will. It is an eminently practical and useful form of the Religious Life, and the older community-houses are wonderfully attractive and edifying. Many will remember the ex-

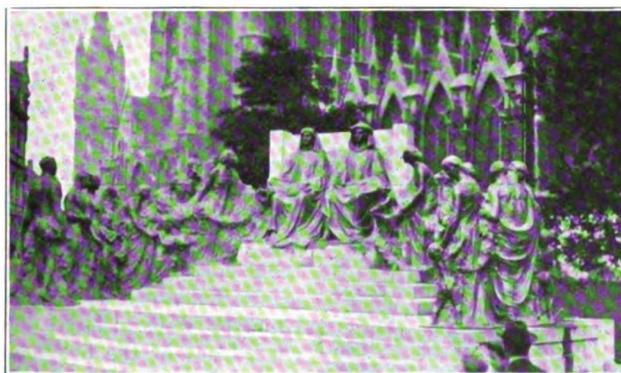
**ACTION OF EDINBURGH CONTINUATION COMMITTEE**

AT a meeting of the Continuation committee of the World Missionary Conference (Edinburgh, 1910), held at the Hague, November 14th to 21st, the following expression of judgment was adopted by resolution:

"In the judgment of the Continuation Committee the only bodies entitled to determine missionary policy are the Home Boards, the Missions, and the Churches concerned. It believes, however, that the Missionary Movement is passing into an era in which Missionary policy in any particular area can be rightly determined only in view of the situation in that area as a whole, and in relation to other work which is being carried on. The Continuation committee is of the opinion that in this situation its function is to serve the Boards by placing at their disposal all information accumulated by its special committees, by inviting the Boards to come together as occasion arises in order that they may consider, in common, particular questions affecting more than one Board, and by helping them through its special international connections to study missionary problems in the light of all the facts."

The meeting of the committee was attended by members from all parts of the world, including from the United States Bishop Lloyd and Mr. Silas McBee, while the Church of England was represented by the Bishop of Winchester, Mrs. Creighton, wife of the late Bishop of London, and others. Mr. John R. Mott presided.

GOD TAKES AWAY His workers, but He still carries on His work. The Church owes St. Paul to the death of St. Stephen, or, as St. Augustine puts it, to the prayer of St. Stephen, "Lord, lay not this sin to their charge."—*Selected*.



VAN EYCK MONUMENT, GHENT

## RELIGION IN PARIS

## Not Conspicuous, But Improving

## ENGLISH LORD BECOMES MOHAMMEDAN BUT REMAINS IN THE ENGLISH CHURCH

Story of the "Ritual Murder" Case at Kieff

## OTHER RECENT NEWS OF THE CONTINENT OF EUROPE

PARIS, November 20, 1913.

THAT Paris is not a very religious city is a fact too well accepted, and that it does not appear to be a city of churches is plain to the superficial observer. London might be described as almost too "well-churched." You can hardly go three blocks in any direction in that great metropolis without seeing one or more churches. Besides these tangible proofs of its interest in Christianity, with their many welcoming signs to the passers-by, no city is so full of book-shops devoted especially to theology and religious themes as is London. This sort of literature is prominent even in the sidewalk and railway book stalls; and the officers of missionary enterprises are everywhere. It is not so in gay Paris. Very many of the ancient outward marks of religion have been obliterated. The churches seem few, and the literature that most meets the eye is palpably anti-theological if not anti-religious. This much is true enough, perhaps; and it is supported by some anti-ecclesiastical legislation in recent years. But there is always another side to every shield of truth, and beside a wakening sympathy for the Church among literary men, one who has eyes to see can discover many a quiet evidence of the presence of spiritual ideals and religious aspirations in this city of worldly wisdom. Not the least striking of these is the fact that the two highest hills of the city were sacred to the Christian religion as long as fifteen hundred years ago, and that they still remain so. Shining in the north of Paris are the white towers of the "Church of the Sacred Heart" on Montmarte, preserving in the very name *Montmarte*, i.e., "Mountain of the Martyr," the best spirit of early Christian service and sacrifice. Looming up in the south is the Pantheon, which, while no longer the property of the Church, can never lose its character as the first home of St. Genevieve, an early missionary who has a still more beautiful monument in St. Etienne-du-Mont, just back of the sombre Pantheon with its Revolutionary inscription, "To the great men of the country." Both St. Etienne and Sacré Coeur, as well as other churches in this city's centre, have streams of reverent worshippers every day in the year. It is a great thing to know that a praying people have not left the city. We can at least infer that the God who was ready to save Sodom and Gomorrah if but five faithful ones could be found, will never abandon Paris while it has such as these; and while a leading debating club with prominent speakers can anxiously consider the question, as they are doing to-night, "Is there any likelihood of a union between different Christian sects?"

To me it also seems prophetic of great things that one can note the recrudescence of the best traditions of preaching in pulpits which were the home of such mighty preachers as Bossuet and Massillon. There is not only something of the old grace in delivery, but there is an earnestness of countenance and a freedom from the use of notes that betoken a good deal of reserve power. Perhaps the greatest combination of religious forces in the world is a Church with a dignified and conservative form of worship accompanied by a method of preaching that is genuine and spontaneous. Blessed is the nation that has this!

As American Churchmen we may be glad that in material fabric we are so well represented as we are by the Church of the Holy Trinity, in the avenue del' Alma, Paris. If the rector of the American church in Rome is right, when he says that such a church is truly a missionary plant, then its work ought to be not only to care for "the American colony," and to give hospitality to an occasional Romanist who needs its protection; it should chiefly, perhaps, be to set an example of what true Catholicity may be, and to be ready to lend a guiding hand to its renaissance in the Church of the city and the nation where it is privileged to be. In other words it should quicken and not quench what it may have to regard as a smoking flax. The American church in Paris is a beautiful building, and its services are dignified with music that compares with

the best in the United States. The danger is that it may not be representative in this of what Americans love most, the heart simplicity of the Book of Common Prayer, which is oftentimes spoiled by the attempt to have "costly" and "good" music. There is a new rector now at the helm, and he gives promise of making this handsome fabric a centre for much that will be helpful along the lines of a truly "missionary" church. The Paris edition of the New York *Herald* had nearly two columns last Sunday vaguely suggesting dissatisfaction because Holy Trinity Lodge, a small hospital carried on by the parish for nine years, had been abandoned. Dr. Watson makes it clear that it is not merely a question of being unable to support such an institution in the Latin quarter, but rather one of ways and means. "The American Episcopal Church of the Holy Trinity has no idea of forgetting its duties towards its countrymen and women on the other side of the Seine," he says; and adds that "the French poor also have claims upon us," and that methods of work will soon be developed tending to greater usefulness in several directions.

It is interesting that Frenchwomen who are frequently prominent in business and professional life have never become enthusiastic for the vote as have so many American women. They certainly do not sympathize with the violent tendencies of a portion of English suffragists. But recently a bill has been urged conferring upon French women the right to vote at least in municipal elections, and the usual objection has been made that this would increase clerical influence. A suggestive reply is made to this, that clerical influence would then tend to diminish among women just as it has among men since universal suffrage was granted in 1848.

It may come within the sphere of a Continental letter to mention that a recent sign of fashionable interest in Mohammedanism was the announced conversion of an English lord, who goes on to say that he has not formally left the English Church, but that Mohammedanism is his religion! Perhaps he is of the "broad" spirit that makes Mr. Asquith declare, at the Lord Mayor's banquet: "We would not see without lively concern anything that threatened the Holy Places or their possible transfer from Musselman possession." Let it be remembered that this is the Premier of Great Britain, who is ready not only to "disestablish" the Welsh Church, but to despoil it of its legitimate possessions! It seems as if Christianity were less worthy of consideration than Mohammedanism.

Since the case of "ritual murder" at Kieff has been more than once mentioned in these letters, it may be well, now that the trial is over and Beiliss has been acquitted in a dubious manner, to give a brief review of the history. It is believed that the murder occurred March 25, 1911, but the body of the boy, Yushchinsky, was not found until April 2, 1911. At the instigation of Vera Cheberyak, a Polish Catholic woman of unsavory reputation, known as a receiver of stolen goods, a Jew, Mendel Beiliss, was arrested, and has been in jail ever since. He was foreman of a brickyard owned by a wealthy Jewish family named Zaitseff. In a cave near this brickyard the boy's body was found much wounded, but the blood having evidently been spilt elsewhere. The accusation against Beiliss took the form of proving that the wounds were such as had been customary in Jewish "ritual murders," and a Roman priest, Pranaitis, gave so-called expert testimony for this claim. Children were brought into court to show that they had been chased out of the brickyard by a black bearded man who was assumed to be Mendel Beiliss. The boy Yushchinsky was caught, it was asserted, and was never seen alive again. The desired effect of this story was changed by the fact that the children did not agree in their statements, and that Ludmilla, the nine-year-old daughter of Vera Cheberyak, finally broke down and said she had been frightened into saying what she did. The jury decided that the murder had been committed in this Jewish brickyard, but that Beiliss, who had favorably impressed all beholders, was not guilty. The whole thing is a lamentable example of extreme race prejudice, redeemed only in part by the verdict. Nothing could sum the case up better than the words of the London *Times'* special correspondent in Kieff:

"Who could have supposed that in the twentieth century, when the world is a whispering gallery and the doings of one country are gossip of its neighbors, we should see a court solemnly discussing Black Magic, Moloch, what Don Cassius said, what Julian the

## Not Anxious to Vote

## A "Broad" Churchman

## The "Ritual Murder" Case

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Apostate did, and whether Jews drink Christian blood out of hatred to Christians, or to counteract a divine curse upon their anatomy, or to safeguard themselves against the off-chance that Christ was after all the Messiah? Sir Thomas Brown, in his *Vulgar Errors*, discussed some centuries ago, the question, Do Jews stink? One wonders what he would have made of the Kieff trial."

Troubles at times draw men together rather than separate them. A few such were mentioned in a former letter. A terrible railway accident near Paris where

**The Bond of Sympathy**

forty-eight human beings were killed and many others injured is the latest disaster to make us realize that St. Paul's dictum is true, that God hath made of one blood all nations of men to dwell together, and that when one man suffers all suffer. How many times one hears in America at the time of railway accidents, "They do these things better on the other side." Their appalling frequency on this side the Atlantic lately is leading many to know that the world is a brotherhood in pain and sin, and that all must seek one of two things—probably both as an ideal—namely, a material world free from penalties that spring from stupid blundering, or a spiritual "other-world" kingdom wherein sin and its train of evils are eliminated. The despairing victim is apt to cry, "How long, O Lord, how long!" The patient worker keeps everlastingly at the search for a solution.

Among recent items of interest to Churchmen may be mentioned the following:

**Items of Interest**

Some six hundred sailors and officers of the United States Navy have been given audience by the Pope and have received his blessing. The chaplain of the *Florida* was good enough to use the time of his own furlough to guide the men about Roman places of historic interest. . . . To commemorate the tenth anniversary of the Pope's enthronement November 16th, Cardinal Merry del Val celebrated Mass in the presence of a congregation of distinguished people in the Sistine Chapel, the Holy Father pronouncing the benediction. . . . The rector of the American Church in Dresden is mentioned on the committee arranging for Thanksgiving observations, which seem to be a standing "American colony" event each year in various European capitals. . . . The Anglo-American organization of the Y. M. C. A. in Paris held its forty-fifth annual gathering this week, presided over by an English Churchman. . . . The daughter of Ambassador Leishman, a Pittsburgher who has represented the United States in two capitals, was married to a French-German Duke by a Roman Catholic prelate. . . . The new Bavarian King, Ludwig, attended Mass the morning of his ascending the throne. This will serve as a reminder to those who think that Germany is a "Protestant" country, that a large and powerful portion of it is distinctly the other way. In fact, it is the only great nation with a strong political party recognized as the voice of the Roman Church in its imperial parliament. A satisfactory element in this is that it is well to have rulers like King Ludwig and members of the Reichstag not ashamed of their religion, and ready to begin all their public acts with its blessing. The sting of such things lies only in disunity or in misuse. JAMES SHEERIN.

**LOVE'S ALCHEMY**

For days the autumn mist had hung  
In angry mood above the hills;  
The autumn leaves had floated down  
The full, rain-fretted mountain rills;

The flying clouds sped swiftly on,  
Eager to seek a brighter sky;  
My spirit, held a thrall to gloom,  
Gazed sadly as they hastened by.

All things seemed speeding on to rest,  
The flocks of birds in happy haste,  
Seeking a sunny, southern nest  
'Ere locked in snow-encircled waste.

When lo! a gleam of sunlight broke,  
And autumn woods were set aglow;  
A thousand wondrous colors spoke,  
A thousand hopes began to grow.

Hope whispered sweet within my breast,  
"No spot on earth, no life so bare;  
No clouds so dark, or days so long,  
But God's protecting love is there!"

MARY ALETHEA WOODWARD.

**MASS MEETING AT PEOPLE'S PALACE**

**Englishmen Meet to Uphold Cause of Social Purity**

**FATHER FIGGIS ON THE CHURCH AND THE AGE**

**Conference on Sweated Labor**

**OTHER RECENT ENGLISH CHURCH NEWS**

The Living Church News Bureau }  
London, November 25, 1913 }

**A** MASS meeting of men, organized by the Men's Committee of the London Diocesan Council for Preventive and Rescue Work, has been held at the People's Palace, in the East End. The Earl of Shaftesbury was to have presided, but was prevented from so doing on medical advice. The Bishop of London therefore took the chair, and, in the course of his address, said that the Bishop of Kensington and he had figured a good deal in the press of late, and to judge from what was written in some quarters (referring presumably to the attack of Mr. Bernard Shaw), it was thought they were trying to crush out all the happiness and spirits from London. Some of the plays which had been produced, and some of the books which had been written, had "exalted sexual impulse out of all proportion." The public opinion of men when they met was still rotten on this question. It was better than it had been, and one result of the improvement was the passing of the White Slave Traffic Bill. "The battle we are fighting," said the Bishop of London, "will never be won until men have got the pluck to stand the chaff of their companions. There are still hundreds of girls going down into degradation, and until men rise with the shepherd instinct, we will never be able to crush out this great evil." The Bishop of Kensington also spoke. A resolution was unanimously passed expressing gratitude to the Bishop of London and his Suffragan of Kensington, and those working with them, for the public protest they had made against sketches and other "turns" in music halls which constituted an outrage on public decency, and pledging the meeting's whole hearted support to any action which might now be taken for the removal or revision of such "turns," and calling upon the proper authorities to cause inquiry to be made into the matter.

The second of the autumn lectures at St. Mark's Church, Leicester, whose vicar, the Rev. F. Lewis Donaldson, is a prominent social worker, was delivered on Sunday week by the Rev. Father Waggett, S.S.J.E.

In the course of his lecture, Father Waggett said that the question of the Church and the Age, is, in reality, a question of the health of the Church, for the Church is not "functioning" properly unless it is serving the mass of mankind. Organized Christianity is of no use unless it subserves human life. Serviceableness, therefore, is a test of the Church's health, and the social character of Christian thought exists in the degree of the Church's efficient relation to the needs of the time:—"Sometimes things objectionable must be condemned, in spite of Mr. Bernard Shaw's criticism of a certain Bishop's charge against an 'objectionable' play. It is no answer to say that certain other people may object to the Bishop. The Church must bear witness when convinced of right or wrong." Social reformation can be effected only by a spiritual potency. Can the Church supply this? "Yes," said Father Waggett: "but only if it draws upon the immemorial sources of grace and power in God."

A conference on Sweated Workers and Trades Boards was held at Sunderland House, in Curzon street, one day last week.

**Sweated Labor**

The hostess, the Duchess of Marlborough, presided at the opening meeting. In the afternoon a number of women attended to relate personal experiences of "sweating."

The Bishop of Oxford (Dr. Gore), who was in the chair, asked why it was left to Mr. Larkin, "when there was a Church in Dublin (the Church of Rome) which claims so rightly to be the Church of the poor," to call attention to the appalling condition of things in Dublin industries through all these years. Why did not the Church of England years ago appear manifestly before the country, telling what it knew about the housing conditions and the conditons of wages of the agricultural laborers? There was, the Bishop said, a great act of repentance and of reparation which it was not too late for them to make: "It might be that the uprising of labor would force concessions from the hands of the wealthier clessees, but that was a poor way to get things done. While there was time for voluntary action all classes of the community should face what had got to be done." The Bishop mentioned that a "Council of Christian Witness" had been called together and would shortly issue a mani-

festos on the subject of Christian work in connection with that great question.

Another great meeting against the anti-Church Welsh Bill was held at the Royal Albert Hall last Thursday evening, under the auspices of the Canterbury and York Houses of Laymen, and organized by the Central Church Defence Committee. The applications for admission far exceeded the available accommodation in the mammoth auditorium. The Archbishop of Canterbury presided, and among those present on the platform were Lord St. Aldwyn, the Bishop of London, the Duke of Devonshire, the Bishop of St. Davids, Lord Halifax, Sir Alfred Cripps, K.C., M.P., the Bishop of Southwark, the Dean of Lincoln, and Sir A. Griffith Boscawen, M.P. The resolution before the meeting condemned the proposal to dismember the Church and to secularize endowments in the four Welsh dioceses of the Province of Canterbury, and protested against a measure of this character being proceeded with until the opinion of the whole electorate of the country had been effectively ascertained. Lord St. Aldwyn, who proposed the resolution, made an exceptionally weighty and telling speech.

They had come there, he said, because this was not a Welsh question only and because they recognized that the Bill was an attack upon the whole of the Church of England. What was the position? "The real promoters of this Bill were not the Government; they were the political Nonconformists, who were driving forward the government to a measure which they knew to be odious to the majority of the people of England who were not political Nonconformists." He could not conceive "a greater abuse by the secular tyrant of what was called religious liberty" than that involved in the proposal to destroy the corporate and spiritual unity of the Church in England and Wales. They were told that the endowments of the Church were given to the nation, not to the Church. "It was a lie," he said. Records and charters still extant conclusively showed that the endowments of the Church, old as well as modern, were given to the Church ages ago by individual donors just as they were given to-day—for religious purposes. It was true that they were also given to improve the moral and intellectual life of the people, but how? "Through the medium of religious teaching and religious influences," was his reply. Those who were in favor of this Bill had but little political foresight if they really believed they could achieve their object without the sanction of the people of this country, merely by hurrying through the present House of Commons such a measure as this. If they did not ask for that sanction and did not obtain it then he could only say that Churchmen would be unanimous in declining to accept as final and binding upon them a measure passed by no better authority than the majority of the present House of Commons.

The Bishop of St. Davids also made a speech, and the resolution was supported by the Dean of Lincoln and Lord Halifax and adopted *nem. con.*

Canon Wakefield, Precentor of Lincoln, referring in the current number of the *Minster Gazette* to the arrangements this year for the observance of St. Hugh's Day on November 17th, wrote as follows:

"We ought to keep this day with great joy and thanksgiving. We owe the Cathedral in its present form chiefly to St. Hugh, and he left us something more than a Cathedral, a reputation and an example which can never fail. His life and character were of the utmost value to the English Church, which he adorned, and they may serve us yet with inspirations and encouragements. Every age should be marked with reverence for the past and consequent revival of all that is true and good." Not since the despoiling of the shrine of the great St. Hugh by Henry VIII. has the Feast of St. Hugh, says the *Church Times*' correspondent, been observed as it was in Lincoln on the 713th anniversary of the yielding up of his soul to God. Flags flying from the Stonebow (a fifteenth-century Gatehouse) and from several of the chief buildings of the city did civic honor to the day. At the Minster there was the usual daily offering of the Holy Sacrifice with special intention for the Feast, and at 10:30 a procession and sung Eucharist, with the present successor of St. Hugh in the see of Lincoln as the celebrant; and at which there was also a large congregation present. The music of the service was Gounod's *Messe Solennelle*. The hymns were "In remembrance of past worshippers," from the new edition of *Hymns Ancient and Modern*, and "Ye watchers and ye holy ones," from the *English Hymnal*. At 8 P.M. there was a special service, when Mendelssohn's "Lauda Sion," the text of which was written by St. Thomas Aquinas, was sung, and a sermon preached by Canon Newbolt of St. Paul's.

The Dean and Chapter of St. Paul's wish it to be known that no further memorials of deceased persons can be placed on the main floor of the Cathedral without, in their opinion, encroaching upon the space which should be reserved for worshippers, or impairing the architectural beauty of the interior. They are, there-

#### Memorials at St. Paul's

fore, obliged to request that proposals for statues and monuments on the floor of the Cathedral may not be submitted to them. There are already seventy-eight monuments on the main floor of the Cathedral. The decision of the Dean and Chapter does not affect the crypt, where there are more memorials to famous men than above.

A pair of massive oak sanctuary candlesticks, painted and gilded to harmonize with the reredos given by admirers in the United States of Charlotte M. Yonge, the authoress, a few years ago, together with other fittings, have been presented to the Lady Chapel of Winchester Cathedral in memory of the late Canon Skelton.

With respect to the restoration of the Jacobean altar at Stansfield Church, in Suffolk, the rector corrects the mistake in supposing that he found this altar used as a potting bench. It has possibly experienced vicissitudes as strange, but up till recently it was used as a credence table, a purpose for which it was obviously unsuitable. The altar has now been placed where the old Guild Altar of the Blessed Virgin Mary formerly stood, the piscina and niche being still in position, the latter awaiting its appropriate statue.

J. G. HALL.

#### DEATH OF A GERMAN BISHOP

THE contemporary Old Catholic press mourns the death of Joseph Demmel, third Bishop of the German National Catholic Church. Death came to him after years of tragic suffering, the burdens of his high office having so affected his frail constitution that he proceeded two years ago to appoint a Vicar General and Auxiliary Bishop, in the person of Dr. George Moog, and later was prevailed upon to consent to the election of a Coadjutor, the choice falling on Bishop Dr. Moog.

Joseph Demmel was born at Steinweg, Germany, December 29, 1846. In 1867 he entered the University of Munich for the study of law. Subsequently he entered the famous Benedictine Abbey at Munich, which was then presided over by Abbot Hansberg, and which gave to the ranks of the Old Catholic ministry two other recruits, Hamp and Stubenvoll. The Vatican decrees determined him to abandon the monastic life, and he matriculated at Bonn, completing his theological course in 1875. On April 14th of the same year he was ordained to the diaconate, and on April 16th to the presbyterate, Bishop Reinkens officiating. After pastorates at Passau and Erlangen he was called to the rectorship of the important Bonn Cathedral congregation, which position he held from 1879 till 1906, when Bishop Weber, then on his deathbed, appointed him Vicar General, this appointment being shortly followed by his election to the episcopate, which he felt it his duty to accept in spite of his weakened health.

Bishop Demmel's death occurred November 11th. The remains were conveyed from Godesberg to Bonn, on the following Friday, where they lay in state in the famous "College Church," banked with numerous wreaths, some of which came from far distant parishes. The ornaments of the casket consisted of mitre and pastoral staff. On Saturday the Requiem Eucharist was celebrated by Prof. Dr. Mülhaupt. The obsequies were attended, in addition to many German Old Catholic clergymen, by Archbishop Gul of Utrecht, Privy Councillor Dr. Steinmeister as representative of the Emperor, Mayor-in-chief Spiritus, the rector, Dr. Schulte, the pastor of the Evangelical church at Bonn, and many others. Bishop Dr. Moog spoke feelingly of the deep devotion which marked the deceased, especially throughout his long rectorship of the Bonn parish. Interment was made in the Poppelsdorfer cemetery. Messages of condolence were received from foreign Old Catholic Bishops, from the president-in-chief, the president of the government, the ministers of worship of Prussia, Hussia, and Bavaria, the Grandduke of Baden, and the King of Bavaria. The Emperor sent the following message: "His Majesty the Emperor and King has received with deep sympathy the message of the death of the Bishop of the Old Catholics of Germany and will ever cherish loyally his memory."

THE CHILD frightened in his play runs to seek his mother. She takes him upon her lap and presses his head to her bosom; and with tenderest words of love, she looks down upon him and smooths his hair and kisses his cheek, and wipes away his tears. Then in a low and gentle voice, she sings some sweet descant, some lullaby of love; and the fear fades from his face, and a smile of satisfaction plays over it, and at length the eyes close, and he sleeps in the deep depths and delights of peace. God Almighty is the mother and the soul is the tired child; and He folds it in His arms and dispels its fears, and lulls it to repose, saying, "Sleep My darling, sleep! It is I who watch thee."—Henry Ward Beecher.

## CHAPEL DEDICATED IN MEMORY OF DR. DIX

The Beautiful Chapel of All Saints in Trinity Church,  
now Completed

DR. A. C. KIMBER COMMEMORATED BY TABLET AT  
ST. AUGUSTINE'S

Dr. Ritchie Resigns the Rectorship of St. Ignatius' Church

### OTHER LATE CHURCH NEWS OF THE METROPOLIS

New York Office of The Living Church }  
37 East 28th St.  
New York, December 9, 1913 }

THE chapel of All Saints, in Trinity Church, erected as a memorial to the Rev. Dr. Dix, late rector of Trinity parish, was consecrated on St. Andrew's Day by Bishop Greer. Promptly at 9:30, William C. Broughton, sexton of Trinity Church, at the head of the procession, entered the church by the door at the south of the chancel. He was followed by the crucifer, George E. Esslinger, who has been connected with the parish since his childhood, and by the choir. Immediately after the choir walked the architect. Next in order came the clergy. They were the Rev. William B. Kinkaid, Rev. Bruce V. Reddish, Rev. J. W. Hill, and Rev. J. Wilson Sutton, of Trinity Church; Rev. George W. G. Anthony, vicar of St. Augustine's chapel; Rev. Edward H. Schlueter, vicar of St. Luke's chapel; Rev. W. Montague Geer, vicar of St. Paul's chapel; Rev. Dr. William H. Vibbert, *vicar emeritus* of Trinity chapel; Rev. Dr. William T. Manning, rector of the parish, and Bishop Greer.

The procession moved slowly down the south aisle of the church, and made a picturesque scene as it passed out through the main entrance and up the north walk of the churchyard to the door of the chapel, where, the choir and clergy breaking ranks, the Bishop entered and was received by the wardens and vestrymen of the parish. There was a moment's pause and it was a moment deeply impressive. The open door revealed the waiting congregation gathered to do honor to one who for so many years had been associated with them in the most sacred relationship and to ask God's blessing upon a building erected to his memory. Beyond could plainly be seen the beautiful stone altar, with the cross of rich but chaste design, the candles, representing Christ as the Light of the World, and the flowers, bearing witness to the Christian belief in the Resurrection of the dead, while outside the sombre wall of the church and the broken and weather-stained tombstones thickly dotting the old graveyard, spoke of generations of men and women long since gone to their rest, who in their lifetime had found strength and comfort in the ministrations of this ancient parish. The pause was but for a moment. Then the procession, in reverse order, moved up the chapel aisle to the altar, the Bishop repeating alternately with the clergy, the twenty-fourth Psalm.

The Instrument of Donation was presented to the Bishop by Mr. H. H. Cammann, the comptroller of the parish. After the Exhortation and Prayers, Col.

William Jay, senior warden, read the Sentence of Consecration. Morning Prayer having been said at an earlier hour, the Bishop proceeded at once to the celebration of the Holy Communion, the Rev. Dr. Vibbert reading the Epistle and the Rev. Mr. Geer the Gospel. The Rev. Dr. Manning assisted the Bishop in the distribution of the Elements.

The chapel seats only ninety-four persons. The congregation was therefore limited to those who have been long associated with the parish and who were intimate friends and co-workers with Dr. Dix.

The Bishop made a brief but very beautiful address at the Consecration service, and at the High Celebration immediately following in the church, the rector, Dr. Manning, preached a sermon, taking as his text, I. Thessalonians 2:4, "Put in trust with the Gospel." He referred to the consecration of the Memorial Chapel as an event which appropriately brought before all of us our responsibilities at the beginning of a new Christian year, and spoke of Dr. Dix as one "who for forty and six years stood in this place a faithful priest and messenger of God, whose teaching brought to many souls the comfort of the full Gospel of our Lord and of His Church."

The chapel opens off the northwestern end of the nave of the church and stands, therefore, beside the chancel. The general architectural style may be described as fourteenth century Gothic, after the English manner. The architect is Mr. Thomas Nash. An ingenious bit of planning has made use of the buttresses of the church

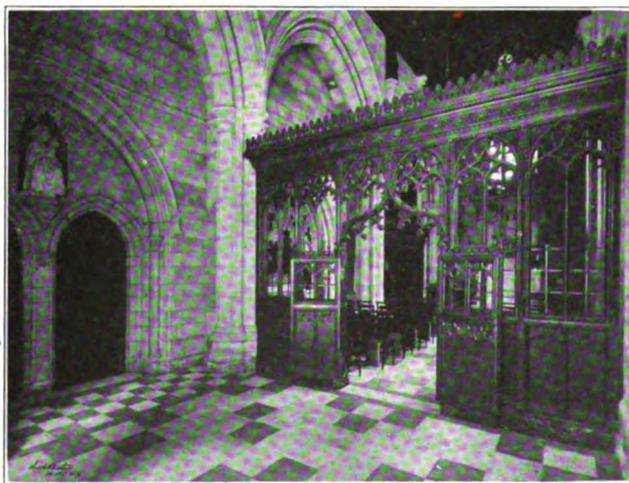
as piers for the great arcade on the south side of the chapel—the buttresses having been encased in the stone used for the interior, and carved. This gave opportunity for three recesses, one filled by the organ, one opening by a tracery screen to the tomb of Bishop Onderdonk, and the third containing the opening into the church. Above this entrance is a richly canopied niche in which is a marble statue of the Blessed Virgin Mary and the Holy Child, the statue being the gift of Mrs. Lorillard Spencer and Mrs. H. C. De Rham in memory of their mother, Mrs. Berryman. The "Antechapel" is separated from the chapel proper by a richly carved oak screen. The interior walls are of limestone, the floor of gray and white marble. The roof is of very dark oak with carved wall posts resting on corbels. The bases of these wall posts, of which there are eight, form one of the most beautiful and instructive features of the chapel, for they show us statues of eight saints of the Church, chosen as representatives of her history—St. Peter and St. Paul, St. Ignatius and St. Clement, St. Augustine and St. Athanasius, St. Patrick and St. Aidan. These are the gift of Mrs. Coit and her family in memory of Mr. George M. Coit, a former vestryman of the parish.

The beautiful rood, with its finely carved figures, is the gift of Mr. and Mrs. Henry L. Hobart in memory of their three children.

The altar itself, a special gift, is of French Chassignelle stone elaborately carved. In its central panel is the Adoration of the Lamb; on either side the figure of an angel. The reredos, another gift, is of Indiana limestone. In canopied niches are, in the centre, a beautifully carved figure of our Lord in glory, and, on either side, figures of St. Gabriel and St. Michael. Below, in smaller niches, are adoring angels, with the Pelican, that ancient symbol of the Eucharist, in the centre. The stone credence shelf was given by Miss Katherine B. Wood in memory of Mr. William Bispham. On either side of the altar is a lamp, of wrought iron, gilded, with seven



CHAPEL OF ALL SAINTS  
Trinity Church, New York



THE APPROACH—CHAPEL OF ALL SAINTS  
Trinity Church, New York

lights, one in memory of Sister Catherine Vera, the other in memory of Miss Elizabeth Ogden.

The cross, candlesticks, and vases, of great beauty in design and workmanship, have also been presented, together with the book-rest and altar books and white altar hangings. The chalice and paten have been given by Mrs. J. Kearny Warren, the Communion rail by Mr. Thomas Nash, the ciborium by Miss Katherine McLean Nash, the altar linen by the Misses Booth, and a silver spoon by Miss Middleton, all in memory of Dr. Dix. A lavabo of beautiful design has been made from silver left by Mrs. Edmund Hamilton. In the north wall of the chapel are three windows, the glass in which is only temporary. The permanent windows, which are to be as beautiful as art and skill can make them, have been given in memory of the late rector. Work on them is to be commenced at once. Beneath one of the windows near the sanctuary is a carved stone tablet bearing the following inscription:

"THIS CHAPEL OF ALL SAINTS IS ERECTED BY THE VESTRY OF TRINITY CHURCH TO THE GLORY OF GOD AND IN MEMORY OF MORGAN DIX, PRIEST AND DOCTOR OF DIVINITY—BORN, ALL SAINTS' DAY, ANNO DOMINI, 1827—DIED, APRIL 29, 1908, IN THE 46TH YEAR OF HIS RECTORSHIP AND THE 53RD YEAR OF HIS MINISTRY IN TRINITY PARISH. HIS BODY LIES BENEATH THIS ALTAR.

ANNO DOMINI, 1912."

Great credit is due to the architect for the result attained in the chapel. It is a worthy memorial to the great priest whose body lies beneath its altar, and who, both by life and doctrine, bore his faithful witness here in the Church on earth.

**A Memorial to Dr. Kimber**

An exquisitely designed monumental brass to commemorate the faithful service through many years of the late vicar, Arthur Clifford Kimber, Priest and Doctor, was unveiled and dedicated on Sunday afternoon, December 7th, in St. Augustine's chapel (Trinity parish). Dr. Manning, rector of the parish, preached the sermon and the present vicar of this chapel assisted in the service. There was a goodly attendance of parishioners, former members of the congregation, and visiting clergy.

The brass is affixed to a marble slab on the wall near the entrance to the chancel, Gospel side. It was designed by Mr. Thomas Nash and made by the Gorham Company. The figures are St. Augustine and St. Andrew. At the side of the cross, near each figure, is the coat of arms traditionally associated with those saints.

The people of St. Ignatius' parish were deeply grieved on Advent Sunday, when their rector, the Rev. Dr. Arthur Ritchie, made

**Rev. Dr. Ritchie Resigns**

formal announcement of his resignation of the rectorship on the first of May next. At first the vestry refused to accept the resignation. After it was pointed out by Dr. Ritchie that "increasing physical disability" compelled him to insist on its acceptance, the vestry reluctantly took the desired action and unanimously voted that their beloved pastor should be *rector emeritus* from and after May 1st.

Dr. Ritchie has been rector of this parish for nearly thirty years. In that period the parish has built a handsome stone church on the upper West side in place of the very modest brick structure on West Fortieth street.

Dr. Ritchie is well known throughout the Church, not only for his pastoral work, but also for his devotional writings.

**Standing Committee Organized**

The Standing Committee of New York has organized by the

election of the Rev. Dr. Clendenin as president, succeeding Dr. Manning, whose term of membership expired at the recent diocesan convention, and who was succeeded as a member by Dr. Leighton Parks under the rule of the convention whereby members are not eligible to re-election.

In his Advent letter Dr. Slattery, rector of Grace Church, makes the following request with respect to the proposed biography of Bishop Potter:

**Biography of Bishop Potter**

"Dean Hodges, by request of the Bishop's family, is writing the Life of Bishop Potter. He is about to write that part of the Life connected with Dr. Potter as rector of Grace Church, and he wishes to have such help in personal reminiscences as those of you who were Dr. Potter's parishioners are able and willing to give. If any of you will send me such reminiscences, I shall be glad to forward them to Dr. Hodges, with or without your names, as you may elect."

**Advent Meeting of W. A.**

The Advent meeting of the Woman's Auxiliary was held on Tuesday, December 2nd. Bishop Greer was the celebrant at the corporate Communion held in the Cathedral, being assisted by Dean Grosvenor and the Rev. F. B. Van Kleeck. The Rev. Dr. William Cabell Brown of Brazil preached the sermon. Luncheon was served in the Undercroft of the new Synod Hall. Bishop Greer presided at the afternoon session when mission work among the Negroes was described by Bishop Guerry, of South Carolina, and that among the Indians by Archdeacon Stuck. About six hundred members of the Auxiliary attended the service and meeting.

On Monday, December 1st, the New York Churchmen's Association held its regular meeting at the Hotel Manhattan. There was a very large attendance both at the luncheon and at the meeting which followed. The Rev. Dr. Harry P. Nichols presided and introduced the speaker, Professor Henry Fairfield Osborn who took for his subject, "Recent Discoveries in Heredity" and presented it in a most interesting and instructive manner.

At a meeting of the Church Club on Wednesday evening, December 3rd, the Rev. Dr. William T. Manning, the Rev. Dr. Henry Lubeck, Mr. Francis Lynde Stetson, and Mr. Stephen Baker made addresses, giving their impressions of the General Convention. A remarkably large number of members of the club, and many of their friends, attended the meeting. The club is making every effort to increase its membership, and asks the clergy and laymen of the diocese to help.

The Rev. Bruce V. Reddish, curate at Old Trinity, New York, resigned on December 1st and sailed this week for Italy. The Rev. J. Wilson Sutton also resigned his curacy at this church, to take effect the first of January. Both priests have planned to take up post-graduate courses of study at Oxford, England.

**Church Club Meeting**  
**Curates Go to Oxford**

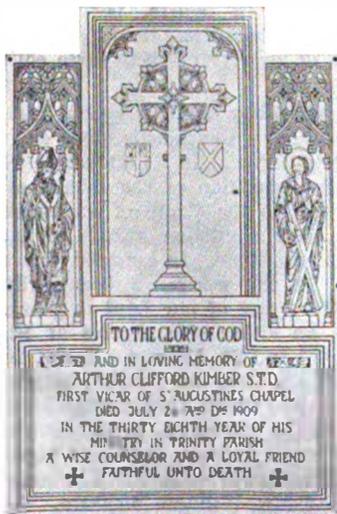
Forward steps were determined upon at a parish meeting of the Church of the Ascension, Mt. Vernon, the Rev. Dr. Cyrus Townsend Brady, rector, lately held. The meeting was largely attended and was enthusiastic.

**Progress at Mt. Vernon**

A printed ballot was distributed showing five alternative courses which might be adopted, and upon which the congregation was asked to vote. All of these provided for immediately raising an amount sufficient to pay the mortgage of \$18,000, which has existed for nearly twenty-five years, together with added amounts for improvements. The result was that by an overwhelming vote the vestry was directed to spend the largest amount provided for in any of the five plans, whereby some \$28,000 should be raised for the purpose of paying off the mortgage, repairing property, installing a heating plant and new electric lights, building a new foundation and basement under the parish house, and moving the old parish house and improving both that and the clergy house. A vestry was also elected pledged to carry out this plan. This vote was recorded at an enthusiastic parish meeting, the first of the kind ever held within the parish. The Men's club of the parish also shows new activity, and has resolved to take entire charge of Sunday evening services, and to divide the city into districts preparatory to inviting new-comers to the services.



AT THE CONSECRATION OF THE CHAPEL OF ALL SAINTS Trinity Church, New York [The rear of the procession, showing the Rector of Trinity Church and the Bishop of New York.]



TABLET IN MEMORY OF THE LATE REV. A. C. KIMBER, D.D.

**BROTHERHOOD ASSEMBLY IN PHILADELPHIA****Corporate Communion Well Attended, Elections Made****VARIOUS NOTES OF THE CHURCH IN THE QUAKER CITY***The Living Church News Bureau }  
Philadelphia, December 9, 1913 }*

**T**HE annual meeting of the local assembly of the Brotherhood of St. Andrew, held in the Church of the Resurrection on Saturday, November 29th, was one of the most enthusiastic held in its history. In the afternoon the Junior Department was opened by election of officers. George H. Streaker, John K. Shyrook, and John Doyle were re-elected president, vice-president, and secretary, respectively. The subject, "The American Boy and the Christ," was ably discussed by representatives from four chapters. The topic for discussion in the general conference at 4:30 was the "Threefold Endeavor, the Sacramental, Devotional, and Human Sides." After supper the annual meeting for the election of officers and for reports was held. The election resulted in the Rev. William N. Parker, chaplain; Edmund B. McCarthy, president; Dr. John Wilkinson, Jr., first vice-president; and Alex. F. Williamson, treasurer. There was a very large attendance.

Very good reports of attendance upon the men's corporate Communion's in the diocese on St. Andrew's Day have been made. Almost without exception the parishes held the celebration early in the morning.

The second missionary luncheon was given in the Church House, on Monday, December 1st, the Bishop of the diocese presiding. Bishop Brewer of Montana spoke on the the Home Field and the Apportionment. The clergy have shown great interest in these Monday discussions.

**Missionary Luncheon**

The first gathering of a formal nature in the West Branch of the Y. M. C. A. was held in the new building on Monday, December 1st. Representatives from all the religious bodies in West Philadelphia were present. The Rev. Samuel P. Kelly and the Rev. Edward James McHenry represented the Church. The latter spoke for the Church, after the luncheon.

**Y. M. C. A. Gathering**

The dedication of the Bushrod Middleton Hopooch Memorial Chapel in the Home for Consumptives, Chestnut Hill, was lately held. This building fills a long felt need in this great work conducted by the city mission. Bishop Rhinelander made the address.

The Rev. John Mills Gilbert was instituted rector of Holy Trinity Church, West Chester, Saturday, December 6th. Bishop Garland was the institutor.

**Chapel for Consumptives**

There is a large work being done for the comfort and care of old ladies in the Christ Church Hospital. The Rev. R. H. Barnes has been appointed resident chaplain. There are 65 old ladies in residence. The chaplain has instituted an early celebration of the Holy Communion. This gives many of the ladies the spiritual help for which they have been asking for years. Recently an unfinished wing of the building was fitted out, making room for several ladies. This work is under the care of old St. Peter's and Christ Churches.

**Christ Church Hospital**

There is a splendid work being conducted by Miss Maule and associate members of the G. F. S. in old St. Paul's Church. This is under the general direction of the city mission. About 50 members meet every Friday night. There are 65 members. They enjoy music, have entertainments, and sew. At the present time they are making Christmas gifts for distribution. This is a wonderful work in the midst of the most unpromising surroundings.

**Some G. F. S. Work**

In the same church a mothers' meeting is held every Thursday afternoon. The aim is to bring the mothers of the immediate neighborhood and train them in the things that will increase their efficiency in the rearing of their children. As this work is in the midst of a foreign element it is a factor for great good.

The annual meeting of the managers and corporators of the Galilee mission was held Friday, December 5th. The election of officers, appointments of the committees, and other business took place. The Rev. J. J. D. Hall has been for some time the superintendent. He has done a marvellous work in a very difficult place. The Rev. L. N. Caley was re-elected president, Edward H. Bonsall, treasurer, and Mr. McCarthy secretary. The entire board was re-appointed. George Wilkins was appointed assistant superintendent. Arrangements for the annual anniversary, to be held January 31 and February 1st and 2nd, were made.

The Rev. William T. Capers resigned the rectorship of the

Church of the Holy Apostles, Thursday evening, December 4th. He signified his willingness to remain in the parish until his successor may be elected. The vestry has many names under consideration.

The Rev. F. A. K. Russell from Liberia has taken up a course of study in the Philadelphia Divinity school.

Bishop Rhinelander pronounced the sentence of deposition upon the Rev. Franz M. W. Schneeweis, who some time since entered the Church of Rome, in the Church House Chapel on Saturday, December 6th.

The Rev. Joseph H. Earp has organized a social service forum which meets Wednesday evenings in the parish of the Holy Apostles.

The Rev. Dr. Floyd W. Tomkins is preaching a series of sermons in Grace Church this week.

**THE LATE REV. JOSEPH A. GILFILLAN**

BY THE RT. REV. ANSON R. GRAVES, D.D., LL.D.

**O**N the 18th of November there passed from earth one of the most saintly men this age of ours has produced. Mr. Gilfillan was a man of such humility and self-abnegation that few people now living know how he labored and suffered for what he considered his duty. In early life he gave up a business career and prospects of a fortune to devote himself to the ministry of the Church. While holding a large and interesting parish in Duluth, he was asked by Bishop Whipple to devote his life to work among the Ojibway Indians of northern Minnesota. A sentence of death would probably have been as welcome to him as this request, which he took as a call from God. In response to it he buried himself in the woods of Minnesota for the next twenty-five years, and no mediaeval missionary in the forests of Germany ever lived a more devoted and self-sacrificing life. He learned thoroughly the Ojibway language, which, he said, was far more difficult than Hebrew.

It was my privilege in the autumn of 1890 to visit officially, at the request of Bishop Gilbert, seven of his Indian missions. To do this we traveled three hundred miles in a buckboard and Indian canoes through the dense forests, and confirmed about thirty Indians, whom he and his catechists had prepared. I asked him how he made the rounds of these stations in the dead of winter when the trails were blocked with snow and the rivers frozen. He replied that he traveled on horseback, and when overtaken by a storm at night, he would tie his horse to a tree and lie down in his buffalo coat and trousers on the ground. Often in the morning he would find himself completely buried in snow. I asked him what he thought of during his lonely rides through the forests. He said he would repeat to himself, according to the Prayer Book, all he could recall of Morning Prayer and then such chapters from the Bible as he could remember.

In middle life he inherited a fortune from an uncle, but that made no difference with his simple life and sacrificing labors, except it enabled him to do more for the poorer Indians and for his work among them. After he was worn out in mind and body, he retired to the city of Washington. He then learned to speak the Yiddish tongue and spent much of his time in talking with Jews, trying to persuade them to love and accept Christ as their Saviour. When I called on him about two weeks before his death, I found him suffering severely with what he thought might be cancer of the stomach, though his doctor would not tell him. And so, in intense suffering, passed away one whom I had honored and loved for many years, and who had walked with God. I never looked upon my own labors in the far West, which wore me out in twenty-one years, as anything to be compared with the life work of Mr. Gilfillan. For him we do not need to pray that his soul may rest in peace.

WE DO NOT often draw people close to us by telling them what is wrong with them. Friendship does not thrive on habitual criticism. And one of the worst things about habitual criticism is that we may drift into it without knowing that it has become our habit. It is easier to see faults than virtues; it is also easy for people to keep away from one who sees more faults than virtues in his acquaintances. An Egyptian proverb is quoted as saying: "If you censure your friend for every fault he commits, there will come a time when you will have no friend to censure." True, the highest type of friend will not abandon us because through our criticism we are utterly failing as friends; but we may be very sure that our own so-called friendship for others will be well nigh a failure if it finds frequent expression in criticism. To be a friend means to live for another's best interests, and we are more likely to serve his best interests when we encourage than when we discourage.—*Sunday School Times*.

## FOR ENDOWMENT OF OLD CHICAGO PARISH

### Trinity Church Sets Enthusiastically Upon the Task FIGHTING AGAINST THE WHITE PLAGUE IN THE CITY

The Living Church News Bureau }  
Chicago, December 9, 1913 }

**G**REAT enthusiasm marked the parish meeting held in Trinity parish house last week, for the purpose of raising money to begin the endowment fund which is so absolutely necessary. We spoke of the sum raised at this meeting, in our last letter, as being about \$56,000. It was pledged not only in large subscriptions—one person subscribing \$10,000—but a great portion of it came from people of limited resources, the sums being \$25 to \$100. Since that meeting the young men of the parish, mainly belonging to the Brotherhood of St. Andrew, met at the Hotel La Salle at dinner on Tuesday evening, and have begun an active canvass of the parish with much encouragement. One young man sent his motor-cycle to the parish house, to be sold for the benefit of the fund. Another sent in his watch. Widespread interest is being taken all through the diocese in this important enterprise, and there can be no doubt that the entire sum of \$100,000, which must be forthcoming if this fine old parish is to continue its effective work, will ultimately be raised. It is, we think, almost if not quite unprecedented in the history of parish endowments in Chicago, that as much as \$56,000, from so many persons, should have been so immediately subscribed. Another parish meeting will be held on the evening of December 12th, Friday, to hear reports and to take further counsel. It is really a "whirl-wind campaign."

In response to the request of the Chicago Tuberculosis Institute, numbers of the clergy made some reference on the Second Sunday

#### Fighting the "White Plague"

in Advent to "the great white plague," and to the fine work being done to diminish its ravages in Chicago. Great has been the advance, in Chicago, in the anti-tuberculosis war, yet we are still far short of the goal, "no uncared-for case of tuberculosis in Chicago." The municipal dispensaries have been doing effective work, with their corps of physicians and nurses. There is now in process of construction at Bryn Mawr avenue and Fortieth avenue, "The Municipal Tuberculosis Sanitarium," with a capacity of 600 patients, and the county board is enlarging the "T. B." hospital at Oak Forest to provide for about 400 additional patients during the coming year. Yet the greatest problem which the institute is facing at present is that of the proper care of the advanced cases in the county institutions. There are at present about 350 patients at the Oak Forest hospital, with only one resident physician and but sixteen nurses, of whom only five are graduate nurses. According to the standard adopted by the National Association for the Study and Prevention of Tuberculosis, there should be a minimum at Oak Forest of six physicians and twenty-four trained nurses. This situation will be further complicated on January 1st, when the 220 patients now at Dunning (the county poor house) must be transferred to Oak Forest. Pressure must be brought to bear upon the county board, in order that the budget of 1914 shall be enlarged to meet these heavy conditions. The clergy are asked to cooperate, as are all the ministers and preachers in Chicago. The sale of "Christmas Seals" is also of great help in this unceasing campaign.

On the day before Thanksgiving Bishop Anderson dedicated the new building of "Providence Day Nursery," at 3052 Gratten avenue, in the Stock Yards district. There was an interested attendance from many parts of the diocese. The erection of this new building is one of the best deeds done under the auspices of the diocese for many a long day.

Numbers of the clergy are interested in the great efforts now being made by the United Charities of Chicago to raise a large sum for the many needs of the winter among the poor of the city. The South Side clergy were represented at a meeting of the Stock

#### Work of United Charities

Yards district organization of the United Charities, held at the Kenwood Club on the evening of December 4th. The Rev. F. E. Bernard, priest in charge of St. Ann's Church, was recently elected chairman of the Northwest branch of the United Charities, and several of the communicants of St. Ann's are giving much time and effort this winter to helping the United Charities work in their section of the city. Mr. Charles W. Folds, president of the Church Club of the diocese, is chairman of the finance committee of the United Charities.

The Sisters of St. Mary have published an account of their relief work during the past summer, as conducted from St. Mary's Mission House adjoining the Cathedral. There were ten outing parties given to poor women and children, in companies of 250 or less, during the hot weather, the parties being sent as far as Lake Geneva, Kenosha, and Pistakke Lake. The organized work

at the Mission House includes a Kindergarten, Day Nursery, a Girl's Friendly Society branch, the Boy Scouts, St. Faith's Guild, St. Monica's Guild, the Woman's Auxiliary, and the Cathedral Guild, a Mothers' Meeting, and an Industrial School. The Sisters are the Altar Guild of the Cathedral, and also hold services in the woman's prison at the "Bridewell" on Sunday afternoons at 2 o'clock as city missionaries, and they provide trained nurses among poor families through the Visiting Nurses' Association, supplementing these visits by arranging for physicians' attention, through the co-operation of a staff of three able physicians. The Sisters also have organized a "Calling Committee" of ladies, who visit under their direction on Fridays, among the poor.

The Rev. Bernard Iddings Bell has accepted the call to a curacy at Grace Church, Chicago, and will commence his new work as the Rev. Dr. Waters' assistant on January 1st, leaving at that date St. Christopher's mission, Oak Park, his present charge, and taking the position made vacant by the Rev. E. J. Nutter, who becomes the rector of St. John's, Irving Park, and who has been curate at Grace Church for the past two years.

#### New Curate at Grace Church

The Round Table met on Monday, December 1st, to listen to an address on "Religion and the Rise of Democracy" by the Rev. B. I. Bell, whose leadership of the new "Service-forum" at Grace Church, on Sunday evenings, is proving so successful. His article on War, in the November *Atlantic Monthly* has also attracted much attention, as do his occasional papers in *THE LIVING CHURCH*. The attendance at Grace Church on Sunday evenings has steadily increased, since this new departure, and the parish house has been crowded for discussion of social topics after the Evensong, held as usual in the church. The volunteer speakers have been numerous and ready, and one effect already has been that many persons who have fancied that the Church takes little or no interest in such matters are being enlightened. The topic at the forum during Advent is "Social Justice and the Labor Movement."

#### Work of the Rev. B. I. Bell

Under the leadership of the new rector, the Rev. F. R. Godolphin, Grace Church, Oak Park, is actively at work along its well-organized lines. Over one hundred members of the Men's Club attended the November meeting, the address of the evening being by the rector, on "The Challenge of the Age." At a recent meeting of the vestry the treasurer was authorized to pay another \$500 on the "League Hotel" property owned by the parish. Appreciative resolutions were adopted at this meeting concerning the late Mr. John Sutcliffe, the architect of Grace Church. The Junior Auxiliary of this parish is sending a box of some two hundred Christmas presents to a mission in Nebraska, being the largest undertaking in the history of this branch of the Juniors. On Thanksgiving Day the parish choir was re-inforced by St. Christopher's choir, Oak Park, at the 10 o'clock service, St. Christopher's congregation also uniting with that of Grace Church.

The Rev. P. C. Daito, rector of St. John's Church, Tokyo, Japan, will be in Chicago for ten days, commencing December 16th, and the Rev. J. E. Curzon, secretary of the Fifth Department, is arranging dates for him to present in Chicago the sore need of an adequate church building for this important congregation in our foreign mission field. Among these meetings will be one at the residence of Mrs. R. B. Gregory on Friday afternoon, December 17th, at 3:30 o'clock. St. John's Church, Tokyo, is located in one of the most important strategic points in that great city, in the midst of 314 Buddhist temples and twenty-eight Shinto shrines, and is surrounded by bazaars, theatres, and show-places. The building now in use is so shabby and small that it is almost an object of contempt on the part of the passers by. There are 250,000 people in this "Ankusa" district which comprises St. John's parish. The Rev. P. C. Daito is trying to raise the \$15,000 necessary to build a suitable church. This parish is now 22 years old.

The December meeting of the Chicago branch of the Woman's Auxiliary was held in the Church Club rooms on Thursday, the 4th, and the theme of the morning was "Children's Day." Bishop Anderson spoke on "The Providence Day Nursery." Sister Frances' address described St. Mary's Home for Girls, and Mrs. George Allen Mason gave an account of St. Mary's Mission Nursery. There were 154 delegates from fifty local branches. The offering was over \$45 and was divided between these three diocesan institutions.

On the afternoon of December 4th, at 5:30 o'clock, within 100 feet of one of the busiest streets in Hyde Park, Mrs. John Henry Hopkins was held up and robbed of her hand-bag by a foot-pad. The robbery took place within a block of the Church of the Redeemer, on Blackstone avenue. Fortunately Mrs. Hopkins was not injured in the struggle.

#### Work Among Children

The three Evanston parishes are emphasizing Bible study this season. The Rev. Anthen Rogers, D.D., is giving a course of lectures in St. Mark's on Tuesday evenings. The Rev. George C. Stewart, has a Bible class that meets in the Lady Chapel of St. Luke's on Wednesday evenings. And the Rev. A. L. Murray is giving a series of Wednesday morning lectures on the Bible, in St. Matthew's parish house.

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### "THE SPECTATOR" ON SAINTS

TAKEN as a class, "saints" are very unattractive. A robust group of historical figures, apostles, statesmen, philosophers, and men of magnetic genius stand out from among the pallid throng. But the majority of Calendar saints, those whose memory has been preserved in legend and in art, are disappointing in the extreme. It would be a penance to most thoughtful men to have to read about them, and no modern man, we should think, was ever moved to join the Roman Church by a perusal of their biographies. Yet how reasonable it would seem if this were otherwise! It would surely be very natural that an educated Hindu or Mohammedan should approach the study of Roman Christianity by a study of the lives of the men whom the larger half of Christendom delights to honor, towards whom the Roman Church still encourages devotion, and who have been chosen by her to represent her ideal. The fact that many incidents in the lives of the saints are unhistorical is beside our present point. We can quite understand a student of the Christian religion saying to himself, "The accuracy of these tales is nothing to me. The very fact that they are inaccurate should make them more completely representative of the Church's moral and spiritual ideal." The man who thus studies Christianity would never, we fear, be convinced of the vital truth.

It seems certain that the saints whose names have come down to us were not for the most part such as they are painted. No talk about the passed-away fascination of asceticism can explain their strange repulsion. That men should have kept them in mind so long proves that they were less dull and cadaverous, less self-conscious, less ecclesiastical, less silly and inhuman than their portraits lead us to imagine. Those portraits have faded. Goodness is an elusive thing, very difficult to depict in words. It is not easy at any time to make a representation of character, by means of praise alone, which will last beyond the moral fashion of the hour. Unmixed eulogy is a pigment which does not last. To take a modern instance of what we are saying, when a great man dies we read his biography in the newspapers with some interest. In nine cases out of ten such biographies consist of nothing but praise. If there is already a tendency in the public mind to make him an object of hero-worship, such biographies will momentarily accentuate the worship felt for his memory. But in ten years who would read them? It is not that the man is forgotten—perhaps more is known about him than was known at the time of his death—but the portrait in praise has faded, and indeed we cannot see any outline at all.

But to return to the subject of saint-worship, or, to speak quite accurately, of the devotion to saints which is inculcated by the Roman Church. The idea is in essence a very fine one. That the good who leave this world retain an interest in it, and are allowed to keep some method of communication with their fellow-men, is by no means an unnatural or unreasonable corollary to the dogma of immortality. Again, what could tend so much to the moral uplifting of the community as the daily contemplation of exemplary lives? Auguste Comte showed his moral ardor when he borrowed this notion from Roman Catholicism. In intention the Roman Church offers a noble companionship to every lonely soul, and supplies a wholesome environment to everyone who is set among sinners. Unfortunately, the religious-minded student who seeks the society of canonized saints is sure to turn away in disgust. Nevertheless, these very saints, whose legendary lives excite the contempt of the Protestant and sceptical world, do still rouse in the hearts of devout Roman Catholics a very real devotion. Probably no explanation appealing altogether to reason is possible, at any rate to "those who are without." Occasionally one wonders if it is possible—or should we rather say thinkable?—that the devotion of simple souls elicits some response from the spirits of those who are so maligned by early historians and painters, and who, according to the hope of all the churches, are not dead but alive.

Anyhow, this devotion to the "saints" after it has become in a measure absurd, shows that it satisfies some constant desire of the human mind. After all, Christianity in every form is a living testimony to the desire of mankind for the mediatorial idea. There are signs among Protestants of a renewal of the desire to pray for the dead, signs of regret, too, that we have so completely severed ourselves from the Roman interpretation of the "Communion of Saints." Such signs were unmistakable at the Church Congress, and came from high ecclesiastical circles. Outside the Church—and after all the Church is only part of the world—the same feeling is

stirring. Men who would long ago have considered themselves skeptics eagerly watch for the pronouncements of the Society for Physical Research. The central hope of Christianity has shifted a little. It is less entirely centred in the individual than it was. We desire to live again as keenly as our fathers desired, but we desire far more keenly than they did that other people should live too. We brush away as unbelievable the thought which hardly disturbed them, that a future life depends upon acquiescence in certain opinions. We do not absolutely despair of the hitherto forlorn hope of finding proof that the dead are alive. In fact, we want to clear away the mists behind us as well as before our faces. We want that there should be no death before—or behind us.

Will the Roman Church, we wonder, or will any Church, ever make a new Calendar? Will the fine idea of the Communion of Saints in a tangible sense ever be better expressed? It seems possible, but not perhaps likely. The laity could never be satisfied by any choice made by the clergy. The day of authority is over. The Roman Church still retains power to add to the number of its saints; still stretches back across the ages to canonize those who have already been sainted by the popular voice, insisting at the same time, with its strange delight in anachronism, that "proof" should be found of a power to work miracles. Absurd as this system of selection is, it is not easy to think of another. We cannot elect saints! Nevertheless it is hardly to be doubted that when we Protestants suppressed the practice of devotion to the saints we suppressed something besides superstition. We lost something of that secret of consolation which the Romans preserve underneath what seems to us so much rubbish. The instinct to praise famous men is an instinct making for happiness, and to realize at the same time that they still exist is indeed "the medicine of immortality." The Church of England still retains All Saints' Day upon her list of feasts, thus leaving open a door through which she might return to an old custom. Much good might come from a revival in the study of religious biography, but the religious world just now is not so keenly set as it was half a century ago upon its own moral improvement. It seeks certainty. The Roman Calendar may be compared to the vision of dry bones which appeared before the eyes of the prophet, but she takes it for granted that these wretched remains of humanity still represent life—that is the only reason why mankind is attracted to look at them. Effigies of the dead displayed in life-like colors for our moral improvement by the Positivists leave us cold. We have no wish to improve ourselves by studying them. If it is truth only which satisfies the soul of man, and if, as the pragmatists would have us believe, the converse holds good and that which satisfies it best is true, it is plain that neither the Roman nor the Positivist system of devotion to the saints is perfect or is likely to be final. We may still hit upon a better expression; one thing the failure of past years should teach us—we must not take our saints from a single type. Christ demanded of men one ideal, not conformity to a type. Each age must have its own saints. Neither St. Peter nor St. Paul belonged to what we may call the Christ-type. St. John may have belonged to it—it is plain that St. Thomas did not. Did "the Sons of Thunder"? The Mediaevalists chose another type from that which delighted the earliest Church, and here we cannot blame them. They had the highest possible precedent for the liberty they practised—indeed, in this boldness we must imitate them if we would at last get free from their bonds.—*The Spectator* (London).

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 practised 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.—*The Church News*.

## A DIGNIFIED CHURCH IN PLYMOUTH

BY WILLIAM COPLEY WINSLOW, PH.D., D.D.

**B**ISHOP LAWRENCE suggests the title to this article. For he said, when the project of building a new edifice for Christ Church in Plymouth was started, last year: "Our Pilgrim Fathers were cradled in the Church of England. They separated with deep regret. Many of their descendants are now turning back to the Church. Descendants of the Pilgrims who are now Churchmen will, I am sure, be glad to help in the erection of a dignified church in Plymouth."

A dignified edifice is what our parish in that historic town needs and what the people who flock to Plymouth, some to stay awhile, during the summer, expect or desire to see.

What do they now see? Bishop Lawrence tersely said: "The present church is decrepit, falling into ruins, small and on a side street." Worse, it is up a rather steep hill to climb. Scores of people every fine Sunday during summer are thus attracted *elsewhere*. For the Unitarians have a church, costly and beautiful, on the Pilgrim site; the Congregationalists possess an attractive place of worship; the Methodists gather in a fine edifice on the main street of the town; the Baptists are erecting a new and expensive house looking out on Plymouth Rock. The Roman Catholic edifice is also on the chief thoroughfare. The present Christ Church, having but 150 sittings, is inadequate to hold the congregations desiring to attend our service in summer, especially when preachers like Bishop Restarick of Honolulu speak, as he did, on topics of deep interest.

My love for, and knowledge of, Old Plymouth were greatly deepened by my ten weeks of vacation there during last summer. I felt what Stanley said to Phillips Brooks as they walked up Leyden street: "This is the most historic street in all the world." But I now present just one thing, and I know by my own observation and experience the justice and the propriety for that which I plead for here. I ask descendants of the Pilgrims, people interested in Plymouth, our Church people particularly, far and wide, to aid in the completion of the partially erected new Christ Church.

Plymouth is now a thriving community of over 12,000 inhabitants, and aside from historic there are very practical reasons for a dignified church edifice on the convenient site in the chief street of the town.

Now for the data. The entire costs to date of \$25,000 have been met, four-fifths of which have come from Plymouth. To finish the nave and make it ready to hold services in will require \$6,000, of which \$2,500 are in hand or pledged. This means that \$3,500 are required to enable the parish sufficiently to finish and furnish their new building for services. Will not this comparatively insignificant sum be forthcoming, so that next spring may see our Episcopal Church in Old Plymouth represented by and in a truly dignified edifice?

I know the parish, under its efficient rector, has strained every nerve towards this noble aim and glorious end. He cannot so wisely plead the cause as can one outside his parish, in THE LIVING CHURCH, and I fervently do it in truth and faith. The Rev. Allen Jacobs will rejoice over the mites as well as over the larger sums. Let there be scores and scores of the former, and a goodly number of the latter.

Boston, November 1913.

## THE NAME - GIVER

BY ROLAND RINGWALT.

**V**AGUE, yet strong and stronger as we advance in years, is the sense that words are things. A sentence that explains what puzzled us, a term so exact that we admire the wisdom that framed it, a name that fits the object, is a thing that dwells in our mental storehouse, it may be of more utility than some implement we only use once in a year. The noblest ideas of statesmen, the grandest truths of science, the sublimities of faith owe no small share of this power over the human mind to the names that express much in little. Holy Scripture, before it brings us to the mystery of sin and disgrace, tells us that "the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

Man has some share, then, of the Divine wisdom, the wisdom that can say "I have called thee by thy name, thou art Mine." If he has sufficient intelligence to give a beast or bird,

or serpent, or insect a name, he has made a beginning, and in time to come the beast may drag his wagon, the bird may strike his game, the serpent may be his plaything, and the insect may yield honey or silk. The lower creatures, no doubt, recognize friends and foes in human shape; horses know a master hand, and dogs have been said to despise a bad shot, but even the astute elephant cannot distinguish between the commercial and the scientific type of man. Man's names, on the other hand, delight the student.

A few hours spent over the names of the Old Testament show the wealth, even if it be barbarous wealth, of the Hebrew language. There is a new interest in natural history after one has looked up the meanings of the titles bestowed on the animals of the Pentateuch. Adjectives, then, as now, had often the force of names, and the sea was "the noisy," "the roaring," "the raging." Hebrew throbs with passion, tender or violent, always emotional. We might not expect sentiment in a man who had deceived his blind father, and cheated a generous brother, yet Jacob called a tree hallowed by bereavement "the oak of weeping." A spot given over to idolatry is still famous because a Hebrew named it "Beth-Shemesh" (the house of the sun), and "Ishbaal" became in a later history "Ishbatheth" (the man of the Shameful). The barbaric tongue that gives quaint names to beasts and birds was yet philosophic enough to call "wind" and "spirit" by one name, and poetic enough to find glorious names for heroes and prophets.

When we came to the man who spoke Greek, whose language is that of beauty, the man who called the squirrel "the shadow tail," and whose tongue still gives us what we need in classifying our latest discoveries, we are wonderstruck. From him we get "machairodant" the grim fossil of the sabretooth, from him comes scientific term after scientific term, in the room tinkles the "telephone" (the voice at the end). In the nearest village we find the man who loves to dig in the field and the man who would gladly spend his whole life in the saddle—the Greek knew them both. George means "the earth-worker" and Philip "the lover of the horse." Out of that wonderful Greek mind came thoughts and from that marvelous Greek tongue dropped words that will do for a stamp on any new coin in the mint of science or philosophy. Even now half the people we meet suppose that a "philosopher" must be a learned man; the Greeks understood, what Socrates showed by adroit questions, that a slave might be a lover of wisdom.

After a few rambles on the peaks of Grecian terminology Latin seems to be of the earth earthy, yet it is massive earth. "Agriculture," "crucifix," "constellation." If we make a list of strong terms of Latin origin, we add a hundred words or so to it before we can bear to cease. The "rival" is somebody who lives on the other bank, who is too near for us to forget him. How "the subjugation" of a race brings back the harsh old tyranny that literally forced the conquered to pass under the yoke. The common sense of every police court recognizes the terseness in a writ of habeas corpus, and the unschooled yet acute mind of Sam Weller fairly translated it "have his carcass." A genuine orator is one who prays, whether to God, to the jury, to the voters; he prays, and from Cicero to Wendell Phillips that name is condensed accuracy.

In our libraries and laboratories we draw endless cheques on the Greek and Roman deposits, but Germany furnishes human names. The horizon is "the sight-circle," cotton is "tree wool," the martyr is "the blood-witness," astronomy is "star knowledge." The most difficult science has a name so clear that the most ignorant peasant knows what the science undertakes to do. Perhaps a roustabout may not know what "Pacific" means, but the German deckhand knows that west of California lies "the Still Ocean." Is even the Greek "geometry" as good as the German "space-lore"? Our Oriental-sounding "algebra" gives no clue to what is coming, but the German school boy knows that "letter reckoning" awaits him. Anyone who is ruffled by language that seems to be used merely to conceal thought may be restored to good humor by a dozen or score of Germany's noble names.

Maps and globes, books and charts, have their high and honored place, but imagine how they would be without the power that names the new object, and by so doing classifies it. This began when Adam named the living creatures, and whatever he called an animal, that was the name thereof.

To LIVE with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for noble career.—E. P. Tenney.

## THE CLERGY VS. THE UNITED OFFERING

By MRS. MALLORY TAYLOR

*Custodian of the United Offering, Diocese of Atlanta*

IT is conceded by every one, clergy and laity, that the priest of a parish is its spiritual leader. To be a thoroughly capable one, is only assured when every branch of Church work is perfectly understood. How many in authority in this so great a Church understand or take the slightest interest in the United Offering, although in 1913 it put over \$300,000 into the missionary coffer?

What is the reason, that with the majority of Churchmen, clerical and lay, a rising vote of thanks is the utmost recognition the Offering ever gets? If the women of the Church can do so much by themselves—besides their auxiliary gifts—it cannot enter into the heart of man what they could do, if they had the encouragement and sympathy it is their right to expect from the clergy. And as there is no men's auxiliary nor any United Offering for which they can practise self-denial, it would certainly not seriously injure the laymen to follow their leaders' example.

What is the trouble? Is it ignorance, or carelessness, or can it possibly be parochial selfishness on the part of the leaders? One clergyman told me, and the good Lord heard him, "When I get a rectory built, which we expect to begin soon, I will try and organize an auxiliary and the United Offering." Another, who has a fine parish house to pay for, when I asked him to arouse more interest in the United Offering so that his people would give in better proportion to their numbers, made answer: "You never let anyone forget the United Offering." I very naturally returned, "That is what the Bishop appointed me for." But would he have made that remark if he had been interested in the Offering? This kind cometh not out except from ignorance. And one clergyman—"Tell it not in Gath"—said to me, "I never saw a United Offering mite box until you showed it to me." Ignorance is never condoned by the law courts; how can it expect to be by God, when it involves the souls of women and children in the mission field—to say nothing of the spiritual life of the parishioners? Do the clergy never take to themselves the words:

"Let none whom He hath ransomed fall to greet Him,  
Through thy neglect, unfit to see His face"?

And carelessness, how can there be carelessness in any thing that pertains to the Church of God and the spread of His kingdom, particularly by those who have heard these words addressed to them, "And, now again we exhort you, in the name of our Lord, Jesus Christ, that ye have in remembrance into how high a dignity and to how weighty an office and charge ye are called . . . to teach . . . to seek for Christ's sheep that are scattered abroad and for His children who are in the midst of this naughty world, that they may be saved through Christ forever. Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which He hath bought with His death and for whom He shed His blood. . . . And if it shall happen that the same Church or any member thereof, do take any hurt or *hindrance*, by reason of your *negligence*, ye know the greatness of your fault."

The Woman's Auxiliary is the soul of Church work. It is the great spiritual society, and in the United Offering its highest point is reached, this fund being entirely voluntary and private. One reason the Auxiliary has had such uphill work, is because all the parochial societies were organized and working hard before it came into the field, and Church housekeeping, as is often the case in home housekeeping, absorbs all the interest and money so there is nothing left for any object outside of it. The United Offering fares even worse, because it is on so high a plane that not only the individuals but the parishes get no credit for it. But this is all the more reason why it should be recognized by the spiritual head of the parish.

The Rev. John S. Bunting, Christ Church, Macon, Ga., has been a great inspiration to his congregation. For several years he has given twice a year a special Sunday service for the United Offering, at which time he gives some appropriate remarks and the fund is offered on the altar, thereby not only encouraging the donors and giving dignity to the gift but also placing the woman's work for missions where it should be, above all the woman's work for the parish. The result is easily foreseen. That church, although the fourth in the diocese in point

of size, has led the United Offering for the last three years—much more than doubling this year any other parish.

If the clergy but realized their responsibilities and opportunities in this one great branch of Church work, there is no possible reason why in 1916 the amount of \$600,000 cannot be easily reached.

"Enable with perpetual light  
The dullness of our blinded sight."

## THE LONELINESS OF DEATH

By ZOAR

VISITING the other day a large hospital in one of our great cities, the writer caught a glimpse of some one who, as the nurse explained, "was just dying." Quickly we passed on, but the remembrance of the lonely sufferer remained, haunting in its persistency. How desolate, how lonely, that hospital death-bed was!

"Lonely?" Yes, but after all, had the loved ones of the dying woman been standing around her bed, had earthly love accompanied her to the last, would her last journey have been anything but *lonely*? And must we not, each and everyone of us, tread alone that mysterious passage? Friends may go with us to the very threshold of it, but *alone* we must pass through it, alone appear before God.

"And soon in solemn loneliness  
The river must be past."

Truly a solemn thought; one which may well strike terror in the heart of one who really thinks. "I am not afraid of death," said, the other day, one who lives for this world alone and has absolutely no thought but of this life. True, death seems to hold no terror for such a man. He has never stopped to think of the awful loneliness of death. When earth is receding before his dying eye, when alone he must enter the valley of the shadow of death—what then?

Ah! what then, dear reader, when you and I stand alone on the brink? Will our earthly loneliness give place to heavenly companionship? Shall we then feel His hand, hear His voice saying to our soul: Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine?

God grant that we may truly say now and at our last hour: Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff comfort me. O death, where is thy sting, O grave where is thy victory? Thanks be to God, which giveth us the victory through Jesus Christ our Lord.

## MOTHERS AS GUARDIANS

By ROLAND RINGWALT.

IT occasionally happens that a widow like David Copperfield's mother is led into a second marriage with a man superior to her in education and knowledge of the world. Such a man, if he is a rascal, may cheat her out of her property and defraud her children, even as Murdstone swindled little David out of his inheritance. Cases like this are mentioned in current talk and printed in our newspapers.

"But," observed an old lawyer, "put this down to the credit of women. No stepfather ever swindles a poor orphan unless he is far superior to his wife in intelligence. If the woman is a match or half a match for her second husband she resists him, goes to law about it, turns him out of the house, or bangs him over the head with a broom. Never in my life did I hear of a woman who let a man of her own mental caliber defraud her children. A man sometimes remarries and is too lazy, or too cowardly, or too weak to stand by his offspring; men of intelligence will let inferior women rob their children, but no mother does that. Bless the mothers! If a man wants to plunder the orphan he must look out for an ignorant mother; a bright one will send him to the penitentiary or split his head with a poker. Dickens knew Murdstone was shrewd enough to choose Mrs. Copperfield; if he had found a wife like Aunt Betsy Trotwood, that would have been another story.

COURAGE is reckoned the greatest of all virtues; because, unless a man has that virtue, he has no security for preserving any other.  
—Dr. Johnson.

READING and study are in no sense education, unless they may contribute to this end of making us feel kindly towards all creatures.  
—Ruskin.

# SOCIAL SERVICE

← Clinton Rogers Woodruff, Editor →

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

**T**HE Joint Commission on Social Service has been enlarged, and is now composed of the following:

The Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. C. B. Brewster, D.D., Connecticut; Rt. Rev. William Lawrence, D.D., Massachusetts; Rt. Rev. Edwin S. Lines, D.D., Newark; Rt. Rev. Franklin S. Spalding, D.D., Utah; Rt. Rev. C. D. Williams, D.D., Western Michigan.

The Rev. Charles Fiske, Baltimore; Rev. Charles K. Gilbert, New York City; Rev. J. H. Melish, Brooklyn; Rev. Frank H. Nelson, Cincinnati; Rev. John P. Peters, D.D., New York City; Rev. Samuel Tyler, Cincinnati; Very Rev. Walter T. Sumner, D.D.,\* Chicago.

Jeffrey R. Brackett, Boston; H. D. W. English, Pittsburgh; Rathbone Gardner, Providence; John M. Glenn, New York City; Seth Low,\* Bedford, N. Y.; Samuel Mather, Cleveland; W. Fellowes Morgan, New York City; Robert A. Woods, Boston; Clinton Rogers Woodruff, Philadelphia.

Mrs. J. T. Bowen,\* Chicago; Dean Susan T. Knapp,\* New York City; Miss Vida Scudder,\* Boston; Mrs. M. K. Simkhovitch,\* New York City.

Bishop Brewster is chairman of the Commission; Rev. J. H. Melish, secretary; Rev. F. M. Crouch, field secretary; and W. Fellowes Morgan, treasurer.

\* Those marked with a star (\*) are the new members added since General Convention.

## A TRUE PERSPECTIVE

Grace Church-Holy Cross House, St. Louis, is distinctly a work of social service, but it is that because it is the Church, declares the Rev. L. B. Richards, in the annual report of the institution.

"The head and the deaconess and the associated workers there are all earnest believers in Christ and His holy Catholic Church. To heal the soul is better than to heal the body. The 'sincere milk of the word' is of more value than the pure milk distributed at the milk station, open here every day all the year round. The Church, with its sacraments and worship and life of grace, is the source from which proceed the ministries to the sick body, and the plans for social betterment. Hence, in the work of Grace Church-Holy Cross House, charity does not degrade; it ennobles both the giver and the recipient. All relief of poverty and suffering is bestowed and accepted with that graciousness that only comes when the reality of brotherhood in Christ is felt. The Church and the altar make giving and receiving sacramental in character, the carrying out of our Lord's ministry of love."

THERE ARE a number of agencies dealing with civic conditions in Binghamton, N. Y. The Roman Catholics have a law and order league which keeps informed of the conditions with respect to saloon questions and the enforcement of the excise law, but more particularly with respect to the conditions of sexual immorality in the city. The Ministerial Association, composed of the Protestant ministers of the city, is concerned chiefly with the enforcement of the Sunday laws and the discouragement of games and sports on Sunday. The parishes of the Episcopal Church are carrying on in two cases a purely parish programme, which in the case of the Church of the Good Shepherd, of which the Rev. H. C. Staunton is rector, consists of a series of lectures on civic cleanness and righteousness delivered under the auspices of the men's club of the parish, and the passing and agitation of resolutions addressed to the various city boards and common council whenever it thinks something may be accomplished that way. There is an anti-saloon league under Protestant auspices, which has for its nominal purpose the development of a no-license sentiment among the citizens. There are institutions devoted to the interests of the poor, under the central organization of a board of charities; a refuge for fallen women, largely under Church control; an orphan asylum under Protestant control and another one under Roman Catholic control (the Episcopal Church

has no voice in either of these). A city home for consumptives and a county sanitarium are now being planned. An interesting community programme, indeed.

THE Commission on Social Service of the diocese of Newark has arranged that the Rev. Augustine Elmendorf shall devote all his time to the work of the Commission, he maintaining, however, a nominal connection with the Holy Cross parish, his former charge. At present Mr. Elmendorf, in addition to preaching in various parishes, is forming, wherever possible, social study classes, the Commission having adopted as the official lessons for the year those contained in *The Gospel of the Kingdom*, written by the Rev. W. D. P. Bliss, a member of the Commission.

A SERIES of Advent sermons on the work of the Social Service Commission of the diocese of Pennsylvania is being given in Christ Church, Germantown. The preachers are Dean Groton and Professor Foley of the Divinity School, Dr. Washburn of old Christ Church, and the Rev. G. Woolsey Hodge.

Mr. Hodge is preparing for a socialistic forum in the Church of the Ascension, of which he is rector, and the Rev. Joseph H. Earp, associate rector of the Church of the Holy Apostles, has transformed his Wednesday evening service into a social forum.

HERE'S a bit of rhyme by the Consumers' League of Eastern Pennsylvania, which may well be said by all who are interested in relieving the pressure on clerks and sales people at the holiday season:

Come join in the Christmas Crusade  
And have all your purchases made  
'Ere the last two weeks' rush,  
With its hurry and crush,  
Finds the sales girls all frazzled and frayed.

THE BOARD OF EDUCATION of New York, under the leadership of Dr. Henry M. Leipziger, is making an effort to develop the use of the organ in public schools. Heretofore the instruments have been used only in the morning for the opening exercises. Dr. Leipziger has in seven schools utilized the organ for popular organ recitals with very marked success.

MRS. LOUISE DE KOVEN BOWEN, president of the Juvenile Protective Association of Chicago, and whose work within the Church is so well and widely known, contributed an article to a recent number of the *Survey* on The Colored People in Chicago, pointing out where their opportunity is choked and where it is open.

BISHOP SCADDING, of Oregon, at the Toronto meeting of the National Municipal League confessed himself a convert to woman suffrage, and said that he felt that the influence of women in public life had been wholesome and effective so far as his observation in Oregon went.

A COURSE of social service addresses is being delivered at St. James' Church, Westwood, Ohio, of which the Rev. L. L. Riley is rector. Among the subjects being considered are vocational guidance, marriage, the city charter, the outcasts of society.

THE REV. CHARLES STELZLE, who for a number of years was in charge of social service work of the Presbyterian Church, has left that department and is now a consulting sociologist.

DENVER had a civic Thanksgiving celebration, in which the Very Rev. H. Martyn Hart of the Cathedral participated.

THE JULY issue of the *Gospel of the Kingdom* (Bible House, New York City) also deals with rural problems.

# 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.

## THANKSGIVING AND TEXAS

To the Editor of *The Living Church*:

**I**N your last issue, speaking of Thanksgiving Day, you use the language: "as did a one time Governor of Texas, that he had no official information that God ever did anything for Texas." In justice to the many good Christian men who have occupied the Governor's chair in this state, I think you should say which one it was; to do less than this casts a very serious reflection on all of them and indirectly upon the constituency who elected them. I have lived here all my life and this is the first time I have ever heard of this remark being charged to any of them, and if it is true I would like to know which one it was. I am inclined to believe it is one of those reckless remarks frequently charged to public men without any foundation of truth.

Thanking you in advance, I am, with high regard,  
Yours truly,

Forney, Texas, December 3rd. WALTER D. ADAMS.

[The quotation is commonly attributed to the late Governor Hogg and we have not hitherto seen it contradicted. We have cited it with no other authority than common report, and shall be glad to learn that it is not authentic.—EDITOR L. C.]

## ORGANIZATIONS OF YOUNG PEOPLE

To the Editor of *The Living Church*:

**U**NDER the heading "Organizations for Young People," in a recent issue of your paper, Mr. J. Philip Anshutz of St. Luke's Church, Billings, Mont., asks for suggestions which may help to solve the problem of keeping young people interested in, and loyal to, the Church.

I would call his attention to "The Anglican Young People's Association," organized a few years ago in the diocese of Huron, Canada, and which is rapidly spreading through the Canadian Church. It is distinctly loyal to the Church, and possesses all the good points of the Christian Endeavor Society and the Epworth League.

I myself have had chapters of the association in two different parishes in the American Catholic Church in the United States.

Information regarding the principles, aims, and constitution of the organization will be gladly furnished. J. CARLTON FERRIER.  
St. John's Rectory, Rouleau, Sask., Canada.

## MARRIAGE DISCIPLINE

To the Editor of *The Living Church*:

**I**AM grateful to the Rev. Dr. Hall for his letter on Marriage Discipline. No one in this country speaks with greater authority as a theologian. I am not versed in theology; but I am greatly interested in the question, "What is the Nature of Marriage?" For upon the answer to this question all true policy depends.

As I understand the matter, Christ did not give a new law to Christians regarding marriage. He explained that Moses indeed had made a law, but "from the beginning it was not so"; that is to say, He based His teaching on the primary natural institution and He taught that by this relation a man and his wife "shall be one flesh."

"The Church's law of marriage," says the Rev. T. A. Lacey, "contains three elements: The teaching of the true nature of marriage, the promulgation of the Divine law concerning conduct in marriage, and the Church's own canons of discipline."

The Canon law of the Mediaeval Church was not adopted as an entirety in England, but only so far as compatible with the laws and ordinances of the English Church. As Dr. Hall implies, the English canon law as to marriage discipline may be changed by this Church.

Is it not true that theologians tortured the saying of St. Paul (1 Cor. 6:16) so that at one time canonical marriage was made almost impossible? No doubt it was an inevitable conclusion of logic. Is it not also true that theologians misapplied logic as to the doctrine of "one flesh" until canon law lost almost all power of ordering social life? And instead of safeguarding the family the consequences of ecclesiastical theories were disregarded. Men and women were treated as pawns in a game.

Where, then, was the logic misapplied? Was not Christ explaining the true nature of marriage by showing that it was more than such a natural relation as exists among the higher animals (who mate for life)? It was a family blood relation.

Was He not leading up to and deducing the consequence that "What, therefore, God hath joined together, let no man put asunder?"

Is there not such a thing as pushing logic too far? It may,

indeed, be an inevitable conclusion of logic that the law of affinity makes all the kindred of each spouse become akin to each other. But what about the inevitable conclusions that mankind has reached that are based on its experience of the application of these inevitable conclusions of logic?

With the greatest deference and respect I submit the following quotation from the Rev. T. A. Lacey's *Marriage in Church and State*:

"The surest ground is taken if we are content to say that the marriage of persons connected in the direct line is forbidden by the natural law and that no dispensation is possible, other impediments of this kind being referred to human law."

Buffalo, December 7, 1913.

LEWIS STOCKTON.

## "GOOD BYE"

To the Editor of *The Living Church*:

**I**N the interest of accuracy, may I criticize two perhaps unimportant statements made in the discussion of the expression "good-bye" in your columns? One of the statements is this: "These two common words are derived from the Saxon words 'Gott be,' which, in English, mean 'God be with you.'" In the first place, the word for "God" in the old Low German languages, including the Saxon dialects, is simply "God," as in modern English. In Anglo-Saxon, which is the language most commonly referred to as "Saxon," the verb might be "sie," "si," "bio," or "beo," but not "be." Moreover, the ellipsis of the phrase representing "with you" would not be permissible. The expression "good-bye" is a contraction of "God be with you," but was introduced into the language at a time when all four of the constituent words were in common use; it is not derived directly from any foreign language or any early English dialect.

The other statement to which I would call attention is: "'Adieu' is nothing more or less than French for 'farewell.'" While in common use it has lost its original force, "adieu" (à, to † dieu, God) had in the beginning much the same meaning as "good-bye." It was—and is still, if one wishes to keep in mind the real signification of the word—a commendation of the person addressed, to God.

Lawrence, Kan.

NELSON ANTRIM CRAWFORD.

## PRAYER BOOK REVISION

To the Editor of *The Living Church*:

**W**ITH the many suggestions as to Prayer Book revision, has it ever been proposed to insert the first rubric before the Communion service as it stands in the English Prayer Book?

"So many as intend to be partakers of the Holy Communion shall signify their names to the Curate at least some time the day before."

Would not the revival, in some way, of the spirit of this rubric, at present a dead letter, prevent much unintentional irreverence, insure some sort of definite preparation, and make many Communion more helpful and real?

EMILY E. SAVILLE.

Waltham, First Sunday in Advent.

## "KNOW YOUR OWN CHURCH FIRST"

To the Editor of *The Living Church*:

**I** recently heard an excellent talk on Church matters, not especially doctrinal, where the speaker happily coined (or possibly quoted) the caption as above, and it struck me as a good slogan for our people. To know their own Church, her ways, customs, nomenclature, history, authority, doctrine, before studying other religious communities.

I realize it is simply expressing in other words a plea for dogmatic instruction or definite Christian instruction, and it is a healthy sign that such instruction is being emphasized. There surely is pressing need for it. The words struck me as catchy and a good phrase to use and possibly make some Churchman think: Do I know my own Church?

Of course the words are a paraphrase of "See your own country first."

CLEMENT J. STOTT.

Kansas City, Mo., December 5, 1913.

## NAMING THE PROVINCES

To the Editor of *The Living Church*:

**M**AY I suggest *in re* the naming of our eight Provinces that each be designated according to the title of the *largest city* within its Provincial boundaries?

Sincerely yours,

WILLIAM HIRST HEIGHAM.

The Rectory, Ellsworth, Kansas, December 5th.

# LITERARY

## CHRISTMAS CARDS, BOOKLETS AND KALENDARS

WE HAVE frequently commended in the highest terms the beautiful color work of the cards, booklets, and kalendars from the press of Ernest Nister in Bavaria, published in the United States by E. P. Dutton & Co. The offerings for the present year are no exception. The cards include an abundance of true Christmas cards in text letter, frequently with apt quotations from writers of first importance. There are also unique cards in cut-out form for children. There is a series of inexpensive booklets for Christmas and for New Years, with greetings from the writings of Rev. J. H. Jowett. There are Santa Claus scenes, and there are decorated cards with greetings by Dr. Henry Van Dyke; there are post cards adorned with snowy winter scenes, and with New Year greetings.

Then there are kalendars, including some to which one would wish to direct particular attention. Adorned in purples and green, with extracts from serious writers, is *Pearls of Friendship*. There is the attractive *Daily Strength* kalendar, with a Bible message for every day in the year, and a separate page for each month. There is a more elaborate and very handsome kalendar entitled *Collects of the Church*, in which there are two months to the page and a Prayer Book collect decorated in missal style for each page. There is a still more elaborate and expensive *Madonna and Child* kalendar, with six leaves containing color reproductions of the great madonnas. There are the customary block kalendars, *The Christian Year Kalendar*, *Merric Thoughts*, and *Phillips Brooks Kalendar*.

Then there is an attractive pad kalendar with a week to a page for *Notes and Engagements*, with a kalendar and diary for the year. This will be especially attractive as a gift to a young girl. There is a larger *Companion Diary and Blotting Book Calendar*, which contains quotations from great authors and space for daily notes, a sheet of blotting paper being inserted between each two pages. Other kalendars are entitled *Polly Bright Eyes*, *House Blessing*, *A Year with Dickens*, and *Messengers of Spring*.

We regret to say that these are received without opportunity for identifying prices, but presumably a catalogue will be sent by the publishers; and in any event those desiring the finest of color work, with well selected greetings, will make no mistake in ordering the Nister publications of E. P. Dutton & Co.

## CHURCH HISTORY AND BIOGRAPHY

A POPULAR HISTORY of the English Church, well illustrated and evidently intended to counteract Mr. Dearmer's *Everyman's History*, has lately been issued with the title *The Layman's History of the Church of England*, by G. R. Balleine, M.A., vicar of St. James', Bermondsey, author of *A History of the Evangelical Party in the Church of England*. The literary form takes the curious style of assuming the history of a fictitious parish, and the changes that from time to time appear in the long history of the Church of England within that parish. In the preface it is stated: "It is hardly necessary to add that Durford and its daughter parish Monksland are purely imaginary places, and so their vicars, squires, and villagers have never lived in the flesh." We would not agree that it is "hardly necessary" to make this statement. One scanning the book without first having read the preface would be very much perplexed to see the names of a fictitious parish and of fictitious characters related to it, introduced in connection with historical scenes and historical characters. It is wholly impossible for the ordinary reader to distinguish between these. If this were merely historical fiction, that would be expected, but the book purports to be serious history, yet the entire mixture of the fictitious place and the fictitious characters with the historical narratives themselves makes, in our judgment, such a jumble of brand-new mythology with history as to be directly misleading to readers of the sort for which the book is intended. Treating of the history from the standpoint of modern Protestant Churchmanship, and with all the limitations of that standpoint, there is still the care to explain that the reformed Church was not a new Church, but the old Church of England; but in many details one feels that the perspective is not that which should be set before children. These blemishes seriously, in our judgment, interfere with the value of the work, though there is much good to it, and an evident desire to be fair to all parties at any given period. [Longmans, Green & Co., New York, price 50 cents net.]

AN ADDITION to the "Iona Books" in popular form is an attractively written sketch of *Saint Bride*, "the greatest woman of the Celtic Church," by James Wilkie, B.L., F.S.A. No doubt it is true that one not a Celt is wholly unable to appreciate the depth of the affection for St. Bride that has historically been felt by the Celts. In this booklet there is first given the narrative of the saint "in history and in legend and in tradition," after which there is a study of the "pre-Christian Bride," going deeper still into Celtic mythology. [T. N. Foulis, 91 Gt. Russell St., London.]

EXCEPTIONALLY INTERESTING among the series of Hale Memorial Sermons is that for 1913 on *The Work of the Church in the South during the Period of Reconstruction* by the Rev. Bowyer Stewart, B.D., M.A., principal of St. John's Military School, Salina, Kansas. It is in fact much more than a sermon, being an expansion of the sermon preached under the terms of the Bishop Hale bequest with foot notes and historical appendices in the back. The period covered is one of which singularly little has been written. Bishop Cheshire has well covered the period of the Confederacy, but the story of the Church in the years immediately succeeding, in which society in the South was undergoing a rapid transition and there was almost social anarchy, has hardly been told. Mr. Stewart has now told it concisely and impartially, though briefly, and his pamphlet is an important addition to the history of the American Church. [The Young Churchman Co., Milwaukee, 10 cts.; by mail 12 cts.]

## MISCELLANEOUS

*The Life of Fuller Purpose*. By J. Stuart Holden, M.A., Vicar of St. Paul's, Portman Square, London. New York, Chicago, London: Fleming H. Revell Company. Price 75 cents.

The volume is made up of five addresses delivered at the Young Women's Conference at Northfield, Mass., in the summer of 1913. Mr. Holden is one of the best known of English preachers, and has been a worker for many years in the Moody Summer School at Northfield. The addresses are of a high order. In them Mr. Holden sets forth Jesus Christ as the object of every life that would be the best and highest; He is the Fuller Purpose. His choice of topics is striking:—The Excluded Redeemer, The Furnished Guest-Chamber, The Reflected Lord, The Sufficient Assurance, The Great Divide; and by means of them he presents his matter in a vivid and forceful manner. If there be a criticism, it is that the author dwells almost too exclusively on the subjective side of Religion.

*Our Common Road*. By Agnes Edwards. New York: Houghton Mifflin Co., New York. Price \$1.00 net.

This is a volume of bright readings originally published in the columns of the Boston *Herald*, where they aroused much attention. The subjects are varied, but the treatment of all of them is readable, and the volume approaches much nearer to essay English than newspaper articles generally reach.

A PLEASING SOUVENIR of the recent General Convention is a booklet containing *Four Convention Addresses* delivered by Mr. George Wharton Pepper during the sessions. These treat respectively of the subjects of Christian Education, Christian Teaching, Christian Missions, and Christian Unity. Each is a masterpiece in its field and well worthy of preservation. "A number of friends," explains the author, "have requested that these four addresses be printed. In compliance with this request they have been reproduced either from stenographer's notes or from the speaker's brief memoranda." Many will thank the friends for their request and the author for granting it.

ISSUED as No. 2 of "Stories of the Cross and Flag" is an interesting pamphlet by Rev. John S. Littell, D.D., entitled *Some Great Christian Jews*. The pamphlet is handsomely printed on heavy paper and is profusely illustrated, and there are biographical sketches of some of the more distinguished Jews, including Bishop Hellmuth and Bishop Schereschewsky, after which there are chapters on phases of Christian work among Jews, particularly as carried on in Jerusalem under Bishop Blyth. [Published by the Author, Keene, N. H.]

ANOTHER of Mrs. Hobart's mystery plays has just been published by the Domestic and Foreign Missionary Society, entitled *The Great Trail*. Under the guise of bringing the Gospel to Indian inquirers, the story of Christ and the Church is told, and in Part II. the festivals and fasts of the Christian year, each personified, tell the story that is appropriate to each. Mrs. Hobart's plays have attained a wide usefulness, and this will be welcomed as a fit companion of those that have hitherto been issued.

THERE HAS BEEN added to the Macmillan Standard Library—a rather extended list of serious literature at the low price of 50 cents which we have already commended highly—*Home Life in Colonial Days*, written by Alice Morse Earle. This is a work that first appeared some fifteen years ago, and while it can hardly be said to have achieved the place of a classic on the bookshelf, yet there have been a number of editions at a higher price, and its portraiture of the life of the people in colonial days is excellent. It is a pleasure to find it, with the many illustrations contained in former editions, now introduced into this inexpensive series. [The Macmillan Co., New York, price 50 cents.]

# SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

EVERY new movement has its dangers. In nothing is this more true than in the movement for improved teaching in Sunday school. The dangers are many. Some of them are serious. Some are patent, others not so clear.

We have heard a good deal, and not a little has been written in this department, on the importance of modern methods; and the ideal of training rather than instructing has been kept well to the front. But it is well for us to ask ourselves what ground there is for the objections that are raised against the newer ways and what dangers lie in them. Perhaps the one most easily seen is the danger of over-organization. No modern school can be run without suitable organization. The Standard of Excellence, of which we spoke sometime ago, as that set forth by the General Board calls for very thorough organization, and it calls for it as making for efficiency. These two words have in them the very ring of modern life, efficiency and organization. But there is a danger lest over-organization should lead to lack of personality. It is character that tells, character cooperating with grace. The moment that the school, in its desire to fall in with all the means for betterment, loses the influence of character, that minute it fails in its real educative value. Organization must be merely a means to an end; never, never the end in itself. Horace's old sentence on artistic skill is true here and now, as then, *ars est celare artem*. The scaffolding must not show, the framework must be covered, the way in which we enroll and follow up and work out the problems must be hidden beneath the real living power of the school.

Then there is danger in the blind following of methods. Of course modern teaching runs along certain methods. This is true in all disciplines. The modern music teacher does not teach as the older men did; the newer way of teaching language quite puts us parents to shame as we try to explain to our children. Ways for acquiring results differ from time to time. And it is undoubtedly true that if we can correlate the Sunday school method to the secular school method we create interest and make for efficiency. But—and here is the line of danger—there is no reason whatever for blindly following any particular method. The results in training are what we are after. The instruction which opens the way to education must be given so as to fit the condition and requirements of the particular children and the particular teacher. One person can teach one way, another another, but if the outcome in interest, in efficiency, in result, is the same, what odds does it make which way is followed? It surely must be a constant effort on the part of Sunday school workers to avoid the mechanical methods so often followed in the secular schools. We can think of nothing more hurtful than an enforced method of presenting the sacred lessons of faith and life and the story of the Church. But there is a danger that teachers should fall into this. They want to be told just "how I shall do this." "What method shall I follow in teaching this?" And it is here that the importance of training teachers comes in. A teacher trained in methods, not in a method, will be able to fit the work to the children. A training that says, Teach nine-year-old children just this way and no other, following just this method and no other, is hopelessly wrong and desperately dangerous.

THE GRAVEST DANGER, we believe, lies in the choice of text books. Only recently we have read over again parts of two well-known series of text books, text books that in spite of their entirely unchurchly character are highly commended by more than one group of diocesan leaders, and the feeling that one has on laying them down is this: interesting and instructive as these books are, they are not fit books for use in our schools. For example. How can we expect to teach children that Jesus Christ is the Incarnate Son of God, born of a Virgin, if we give them a text book in which the author persistently speaks of Him as the child of Joseph and Mary? How can we hope to teach that the Gospel narrative tell us true stories of the

life of Jesus Christ, if we cut out from those narratives this or that; and say, as one of these books says of the accounts of His infancy, that "People have told us many stories of wonderful things that happened that night—indeed of other things that happened long before: . . . This we *know* at least, that Mary named her baby 'Jesus,' which means 'the one who saves.'" The indirect denial of the whole Gospel story here is worse than a direct statement would be. And yet we are told that books of this series are used in thousands of Sunday schools. There is a liberty which makes us free, and the Apostle bids us stand fast in it, but surely a liberty that makes free with those fundamental facts of the life of our Lord, that ignores the Church's definite teachings, ought to have no place in the schools of the Church. Splendid they may be structurally, perfect they may be pedagogically, but their educative value for training children into faithful Churchmen and Churchwomen is positively nothing, nay rather definitely negative.

But is it equally true that there is no place in a Church school for books prepared by "the churches"? This is a disputed point on which issue may be taken with the position that we feel we must hold. The question is closely interwoven with the larger question of unity and comity and the Federation of Churches. Let us put it quite plainly. Is a series of text books prepared for non-denominational use; for Presbyterian, or Congregational, or Methodist, or any other denominational use, suited to a Church school? Is our Church position so closely akin to theirs that we can use their books? What would they say about our books? Is it thinkable that in a Presbyterian school where the minister or superintendent was true to his denominational beliefs, one of our text books that was thoroughly permeated with the Church's teaching could find a place? And if they cannot use our books, how can we use theirs? But you will say, perhaps, Is there no common ground on which we can stand in the matter of Christian education, so that books that have been well prepared by some of these bodies can be used by us? What is the use, we hear it said, of doing over again what has been so admirably well done by others?

HAS THE CHURCH whose faith we priests are sworn to support, any definite Faith, or not? If so, is it consistent with that faith to instruct our children from books that are not written in harmony with that faith? Let us examine some of the subjects that are set before us to instruct our children in. The primary department is that most commonly taken as common ground. What is the standpoint of these non-Church books? Is there any suggestion that the children are "children of God" by adoption through the sacrament of Holy Baptism? Is it not rather the standpoint that everyone by the fact of his birth into the human family is a child of God and so an inheritor of the blessings of Christ's promises? Either the Church is wrong, and there is no need for insisting that children be brought to Baptism, or these books are wrong in their attitude towards the very fundamental proposition of Christian life. This is but an instance. Possibly in the stories of Old Testament characters, the hero stories, this difference is not so marked. The standpoint of the Church, the "aroma," if we may so put it, is less distinct here than anywhere else. But the moment we pass from the use of the Old Testament as a mere record of hero stories, to its value as a record of God's revelation of Himself to men in and through His chosen people, then the difference comes out at once. For instance, take the story of the Flood. Let the question of JE and PE go entirely to one side; accept or reject it. What is the real value for the Churchman of this story? Is it a story of God's punishment of a rebellious race? Of God's saving of one who was faithful? Is it not a figure of how God saves through His appointed means? And is not the ancient insight that saw in the Ark the type of the Church and the Prayer Book's statement that it is the "like figure whereunto Baptism doth also now save us,"

much more correct and much more important for training the child in the Faith of the Church, and into that life which is its outcome, than the other standpoints, however true in part they are? And where but in Church text books will he find this?

We might follow this review on through the whole series, and if we did we would see that the higher the subject the less possible these books are which are not written from the Church's standpoint. They may have been very well done from the standpoint of method, but they ought not to be used by us.

NOR is there any real need for using them. Other books of a Churchly character are accessible. Among them are the well-known books of the New York Sunday School Commission and the Marden Manuals. Recently the London Manuals have come out and there are at hand four new issues of the series. The outline of this valuable course is now given in full in the introduction to these books. It is as follows:

1. For scholars 7-9—*God's Love and Care*. Kirschbaum.
  2. For scholars 8-10—*Simple Lessons of the Life of Our Lord*. Lester.
  3. For scholars 9-11—*Catechism, Life of Faith and Action*. Lester.
  4. For scholars 10-12—*The Old Testament Lessons*. Bater.
  5. For scholars 11-13—*Catechism, Prayer and Sacraments*. Stevenson.
- For scholars 13 and over—
6. *The Beginnings of the Christian Church*. Dennis.
  7. *Our Lord and Saviour Jesus Christ*. Hobson.
  8. *The Prayer Book in the Church*. Hume Campbell.

The four earlier volumes of the series, Nos. 1, 3, 5, 7, we reviewed last winter. The other four are now at hand. The full titles are *Simple Lessons on the Life of Our Lord*, by the Rev. H. A. Lester, M.A., and Eveline B. Jennings; *The Old Testament Sunday Lessons*, by the Rev. A. B. Bater, M.A.; *The Beginnings of the Christian Church*, by the Rev. Canon H. H. Wesley Dennis, M.A., and the Rev. G. H. Dix, M.A.; *The Prayer Book in the Church*, by the Rev. W. Hume Campbell, M.A. (Longmans, Green & Co., 50 cents each net). Each volume has a brief foreword, written for the series by the Bishop of London. The method used in these eight manuals is thoroughly sound pedagogically, and in application developed to suit the different ages. It is hard to point out any particular excellence in the face of so much that is good in each of the volumes. They are all definitely and positively Churchly in tone and in presentation of the different topics. They are, as we pointed out last winter, different from our American books in that they are simply teachers' manuals, implying that the lesson be taught to the children and that they in turn have their several note-books in which their part of the work is written out. Bater's *Old Testament Sunday Lessons* is based on the Sunday lessons of the English Lectionary, and in this way does not follow any order that fits into our American routine, but the volume is distinctly worth using in spite of this; a difference that, alas, is less striking from the fact that our children are so frequently out of church on Sunday morning. *The Prayer Book in the Church*, by Campbell, gives a very interesting summary of the essential elements of Church history that go to make up the story of the Prayer Book, after which, then, the Book itself is taken up. Here again there would have to be some slight modifications to fit the American Prayer Book, but the differences are so slight, under his arrangement, as to be virtually negligible. Lester and Jennings' junior lesson book on the *Life of Our Lord* is a much needed volume, giving, as it does, the simple story of the Life in a form suited to children from 9-11. The lessons are arranged with charts for black-board summaries.

It is with great satisfaction that we can commend this series for use in our schools. The volumes will fit in very well with most of the grades of the Standard Curriculum. Along with the volume on the Prayer Book we would commend a larger volume, published by the National Society's Depository, *The Builders of the Church and Prayer Book*, by Miss K. L. M. Rowton. This volume follows a similar course with the London Manual and in part with our own Joint Diocesan Lessons Committee's course on Missions. It is well worth having. And in addition we would commend as an exceptionally useful book, supplementary to Haughwout's *Ways and Teachings of the Church, Church Study: Suggestions for a Course of Lessons on the Church Building, Its Furniture, Its Officers etc.*, etc., by M. M. Penstone. This book is also published by the National Society's Depository and is profusely illustrated. Its price is \$1.60, and Miss Rowton's book is priced at 80 cents.

We would like to correct a mistake that appeared in the last issue of this department. The author of *Moral Instruction* is F. J. Gould; not, as was written, Goned.

THE FIRST WORD of a Christian is not "I know," but "I believe." He professes not a science, but a faith, and he accepts not a theory, but a creed.—*Henry Wace*.

THE EVIL word—and oh, remember this—is a step, a long step beyond the evil thought; and it is a step toward the precipice's edge.—*F. W. Farrar*.

## LIFE'S LITTLE DIFFICULTIES

### THE CHRISTMAS DECORATIONS

#### I.

The Rev. Lawrence Lidbetter to his curate, the Rev. Arthur Starling.

Dear Starling:—I am sorry to appear to be running away at this busy season, but a sudden call to New York on important business leaves me no alternative. I shall be back on Christmas Eve for certain, perhaps before. You must keep an eye on the decorations, and see that none of our helpers get out of hand. I have serious doubts as to Miss Green.

Yours,  
L. L.

#### II.

Mrs. Clibborn to the Rev. Lawrence Lidbetter.

Dear Rector:—I think we have got over the difficulty which we were talking of—Mr. Lulham's red hair and the discord it would make with the crimson decorations. Maggie and Popsy and I have been working like slaves, and have put up a beautiful and effective screen of evergreen which completely obliterates the key-board and organist. I think you will be delighted. Mr. Starling approves most cordially.

Yours sincerely,  
MARY CLIBBORN.

#### III.

Miss Pitt to the Rev. Lawrence Lidbetter.

My dear Mr. Lidbetter:—We are all so sorry you have been called away, a strong guiding hand being never more needed. You will remember that it was arranged that I should have sole charge of the memorial window to Colonel Soper—we settled it just outside the Post Office on the morning that poor Blades was kicked by the Doctor's pony. Well, Miss Lockie now says that Colonel Soper's window belongs to her, and she makes it impossible for me to do anything. I must implore you to write to her putting it right, or the decorations will be ruined. Mr. Starling is kind, but quite useless.

Yours sincerely,  
VIRGINIA PITT.

#### IV.

Miss Lockie to the Rev. Lawrence Lidbetter.

My dear Mr. Lidbetter:—I am sorry to have to trouble you in your enforced rest, but the interests of the church must not be neglected, and you ought to know that Miss Pitt not only insists that the decoration of Colonel Soper's window was entrusted to her, but prevents me carrying it out. If you recollect, it was during tea at Mrs. Millstone's that it was arranged that I should be responsible for this window. A telegram to Miss Pitt would put the matter right at once. Dear Mr. Starling is always so nice, but he does so lack firmness.

Yours sincerely,  
MABEL LOCKIE.

#### V.

Mrs. St. John to the Rev. Lawrence Lidbetter.

Dear Rector:—I wish you would let Miss Green have a line about the decoration of the pulpit. It is no use any of us saying anything to her since she went to the Slade School and acquired artistic notions, but a word from you would work wonders. What we all feel is that the pulpit should be bright and gay, with some cheerful texts on it, a suitable setting for you and your helpful Christmas sermon, but Miss Green's idea is to drape it entirely in black muslin and purple, like a lying in state. One can do wonders with a little cotton wool and a few yards of Turkey twill, but she will not understand this. How with all her *nouveau art* ideas she got permission to decorate the pulpit at all, I cannot think, but there it is, and the sooner she is stopped the better. Poor Mr. Starling drops all the hints he can, but she disregards them all.

Yours sincerely,  
CHARLOTTE ST. JOHN.

#### VI.

Miss Olive Green to the Rev. Lawrence Lidbetter.

Dear Mr. Lidbetter:—I am sure you will like the pulpit. I am giving it the most careful thought, and there is every promise of a scheme of austere beauty, grave and solemn, and yet just touched with a note of happier fulfilment. For the most part you will find the decorations quite conventional—holly and evergreens, the old terrible cotton-wool snow on crimson background. But I am certain that you will experience a thrill of satisfied surprise when your eyes alight upon the simple gravity of the pulpit's drapery and its flowing sensuous lines. It is so kind of you to give me this opportunity to realize some of my artistic self. Poor Mr. Starling, who is entirely

Victorian in his views of art, has been talking to me about gay colors, but my work is done for *you* and those who can *understand*.

Yours sincerely,  
OLIVE GREEN.

## VII.

Mrs. Millstone to the Rev. Lawrence Lidbetter.

Dear Rector:—Just a line to tell you of a delightful device I have hit upon for the decorations. Cotton-wool of course makes excellent snow, and rice is sometimes used, on gum, to suggest winter, too. But I have discovered that the most perfect illusion of a white rime can be obtained by wetting the leaves and then sprinkling flour on them. I am going to get all the others to let me finish off everything like that on Christmas Eve (like varnishing-day at the academy, my husband says), when it will be all fresh for Sunday. Mr. Starling, who is proving himself such a dear, is delighted with the scheme. I hope you are well in that dreadfully busy city.

Yours sincerely,  
ADA MILLSTONE.

## VIII.

Mrs. Hobbs, charwoman, to the Rev. Lawrence Lidbetter.

Honored Sir:—I am writing to you because Hobbs and me despair of getting any justice from the so-called ladies who have been turning the holy church of St. Michael and All Angels' into a Washington street market. To sweep up holly and other green stuff I don't mind, because I have heard you say year after year that we should all do our best at Christmas to help each other. I always hold that charity and kindness are more than rubys but when it comes to flour, I say no. If you would believe it, Mrs. Millstone is first watering the holly and the lorrel to make it wet, and then sprinkling flour on it to look like hore frost, and the mess is something dreadful, all over the cushions and carpet. To sweep up ordinary dust I don't mind, more particularly as it is my paid work and bounden duty, but unless it is made worth my while, Hobbs says I must say no. We draw the line at sweeping up dough. Mr. Starling is very kind, but as Hobbs says, you are the founting head. Awaiting a reply, I am

Your humble servant,  
MARTHA HOBBS.

## IX.

Mrs. Vansittart to the Rev. Lawrence Lidbetter.

Dear Rector:—If I am late with the north windows you must understand that it is not my fault, but Pedder's. He has suddenly and most mysteriously adopted an attitude of hostility to his employers (quite in the way one has heard of sextons doing), and nothing will induce him to cut me any evergreens, which he says he cannot spare. The result is that poor Horace and Mr. Starling have to go out with lanterns after Pedder has left, and cut what they can and convey it to the church by stealth. I think we shall manage fairly well, but thought you had better know in case the result is not equal to your anticipation.

Yours sincerely,  
GRACE VANSITTART.

## X.

Mr. Lulham, organist, to the Rev. Lawrence Lidbetter.

Dear Sir:—I shall be glad to have a line from you authorizing me to insist upon the removal of a large screen of evergreens which Mrs. Clibborn and her daughters have erected by the organ. There seems to be an idea that the organ is unsightly, although we have had no complaints hitherto, and the effect of this barrier will be to interfere very seriously with the choral part of the service. Mr. Starling sympathizes with me, but has not taken any steps.

Believe me, yours faithfully,  
WALTER LULHAM.

## XI.

The Rev. Lawrence Lidbetter to Mrs. Lidbetter.

My dearest Harriet:—I am having, as I expected, an awful time with the decorations, and I send you a batch of letters and leave the situation to you. Miss Pitt had better keep the Soper window. Give the Lockie girl one of the autograph copies of my *Narrow Path*, with a reference underneath my name to the chapter on self-sacrifice, and tell her how sorry I am that there has been any misunderstanding. Mrs. Hobbs must have an extra fifty cents, and the flouring must be discreetly discouraged—on the ground of waste of food material. Assure Lulham that there shall be no barrier, and then tell Mrs. Clibborn that the organist has been given a pledge that nothing should intervene between his music and the congregation. I am dining with the Lawsons to-night, and we go afterwards to the *Tempest*, I think.

Your devoted L.

## INDIRECT TESTIMONY

By MARY STARBUCK

“NOW,” said my hostess, “I’ve asked six women to lunch here to-day, and you mustn’t, you know, discuss religion.”

“Discuss religion?” I exclaimed in amazement. “Why should I? Do I ever discuss religion?”

“Oh well, you talk about it a good deal, church and all that.”

“I’ve been here four days,” I said, thoughtfully, “and to the best of my recollection the subject of religion has been mentioned twice—once when the president of your pet guild came to call, and once when you yourself asked me a direct question, the answer to which involved a historical allusion. And I believe that Saturday I did ask the hours of the Sunday services.”

“Well, I can’t just say how it is, but you give the impression of always thinking about it anyway. Several of these women coming here to-day are not churchwomen, not your kind, that is. Of course they go to church, to what you call ‘denominational houses of worship.’”

“It might be worse. I have an English friend who spoke of a large and fashionable Unitarian Church as a ‘dissenting chapel.’ He used the term to his prospective mother-in-law, and of course she covered it up as best she could.”

“Oh, don’t tease! I mean they are not particularly interested in religion the way you are. When they go out for lunch they go to have a good time.”

“They’d have a good deal better time if they *were* interested in religion the way I am, and it’s a pity they don’t know it. Now listen to me, but first reassure yourself as to my behavior at the luncheon. I’ve just read a modern novel that is fit for discussion among well-bred women, and I know the author too, so I’ll work that. But listen.

“When you were young, younger that is, you had many admirers and although you refused them one after another your interest in matrimony was unabated. You sized up every man you met in the role of a possible husband. Then you *said* that you had given it up. You talked about freedom, you declared for bachelorhood. And then out of the blue of the unexpected the man came who is now your husband. I haven’t seen you during the first three married years. I note some changes. You no longer compare the relative merits of good men and true, no longer analyze their characters. You don’t even analyze Charley’s character, not compare him with other men, not even, admirable woman! with former admirers. You refer to him very seldom in conversation. *But*, you give very strongly the impression of being married. You seem perfectly satisfied with your concrete experience of the great abstraction matrimony, though you never mention the word. Yet somehow I am always conscious that tucked away in some corner of your mind there lurks the thought of your husband. All your acts seem to me to be decided with direct reference to Charley, or with Charley as one of the factors to be considered. If we lunch out, you telephone. Charley might want to speak to you. If we are down town you disappear in the telephone booth; Charley might manage to meet us. If we drive or go to a tea, we must get home in time to dress for dinner; Charley hates to wait. You don’t say all this any more than you give a reason for getting your new gown that particular shade of blue that you never liked. Yet you haven’t in the least lost your individuality, you have even intensified it—I might almost say, developed, elaborated it, but I say it with gratitude unspeakable, I am always conscious that you are married, that there is a Charley, that in spite of his taste in neckties which differ from yours, in spite of all his love of punctuality which you hate, you are for good and all, in every detail of your happy life, a married woman, Charley’s wife. Would there were more like you!”

“Well, dear, I see. You just can’t help seeming religious any more than I can help seeming married, without thinking anything about it.”

“And neither of us wants to help it, only we’ll remember not to flaunt our blessings at your luncheon!”

TO BE A STRONG hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—*Hugh Black*.

I WILL place no value on anything I have or may possess except in relation to the Kingdom of Christ.—*Livingstone*.

## Church Kalendar



Dec. 7—Second Sunday in Advent.  
 " 14—Third Sunday in Advent.  
 " 21—Fourth Sunday in Advent.  
 " 25—Christmas Day.  
 " 26—St. Stephen's Day.  
 " 27—St. John Evangelist Day.  
 " 28—Holy Innocents' Day.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

#### ALASKA

Rt. Rev. P. T. Rowe, D.D.  
 Rev. Hudson Stuck, D.D.  
 Miss Agnes Huntoon (in Department V).

#### BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.  
 Rev. W. C. Brown, D.D.

#### CHINA

Rev. Arthur M. Sherman.

#### HANKOW

Dr. Mary V. Glenton.

#### SHANGHAI

Miss S. H. Reid.

#### JAPAN

##### KYOTO

Miss Lella Bull.

##### TOKYO

Deaconess V. D. Carlsen.  
 Rev. P. C. Daito (in Department V).

#### PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Department V).

#### WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee.  
 Address: Bay Shore, N. Y.

## Personal Mention

THE Rev. R. H. M. BAKER, who recently resigned as rector of St. Edmund's Church, Milwaukee, has accepted a position as curate at Mt. Calvary Church, Baltimore, Md.

THE Rev. WILLIAM WHITING DAVIS has resigned the charge of the Chapel of the Messiah, New York, his resignation to take effect on January 1st.

THE Rev. GILBERT MARSHALL FOXWELL has presented his resignation as rector of Grace Church, Town of Union and Weehawken (Union Hill), in the diocese of Newark, and has accepted the rectorship of Gethsemane Church, Minneapolis. He will leave for Minneapolis during the first week in January.

THE Rev. E. L. HOWE, rector of Epiphany parish, Los Angeles, has resigned, and intends to leave at the end of the year.

THE Rev. EDWARD H. INGLE, who has been in hospitals, in the White mountains and in Washington, for the last four months, is now convalescing in the Garfield Hospital, Washington, D. C.

THE Rev. EDGAR JONES of Golden, Colo., has accepted a call to St. Thomas' Church, Somerville, Mass., succeeding the late Rev. Alexander H. Kennedy, who resigned to go West.

THE Rev. E. BRIGGS NASH has resigned the rectorship of St. James' Church, Long Branch, N. J., in order to accept a position on the staff of the Cathedral of St. John the Divine, New York, beginning January 1st.

THE Rev. E. J. M. NUTTER has resigned the curacy at Grace Church, Chicago, and has accepted the rectorship of St. John's Church, Irving Park. He closes his work at Grace Church this month.

THE permanent address of the Rev. W. M. PARTRIDGE, late rector of St. Michael's Church, Marblehead, Mass., is 90 Winthrop avenue, Wollaston, Mass.

THE Rev. BRUCE V. REDDISH sailed on December 2nd for Naples. After a month's stay in Italy he will go to Oxford, England, to remain for some time. Address, care Brown, Shipley & Co., 123 Pall Mall, London.

## ORDINATIONS

### DEACONS

NEW HAMPSHIRE.—On the First Sunday in Advent, in the Chapel of St. Peter and St. Paul St. Paul's School, Concord, N. H., Mr. WILLIAM THOMAS HOOPER, a master in the school, was ordained to the diaconate by the Rt. Rev. E. M. Parker, D.D., Bishop Coadjutor of New Hampshire, who also preached the sermon. The candidate was presented by the Rev. Dr. Drury, rector of the school.

OLYMPIA.—On Monday, November 24th, in St. Paul's Church, Seattle, the Rt. Rev. Frederic W. Keator, Bishop of Olympia, ordained to the diaconate, Dr. HUGO PAUL JOSEPH SELINGER of Tacoma. The candidate was presented by the Rev. Charles Y. Grimes, rector of Trinity parish, Tacoma, who also preached the sermon. Dr. Selinger holds the degree of Doctor of Philosophy from the University of Heidelberg. At the present time he holds the professorship of Modern Languages, and Religious Education in the University of Puget Sound, Tacoma. Dr. Selinger was formerly a Baptist minister.

WYOMING.—On Thursday, November 20th, at St. Mark's Church, Cheyenne, FRANCIS JAMES CHIPP and SAMUEL ERNEST WEST were ordained to the diaconate by the Rt. Rev. N. S. Thomas, D.D. The sermon was preached by Dean Thoruberry of Laramie, and the presentors were Rev. S. A. Huston of Cheyenne, and Rev. A. A. McCullum of Rawlins. Mr. Chipp will continue the work he has been doing at Torrington, and Mr. West will go to Powell.

### PRIESTS

NEVADA.—Bishop Franklin S. Spalding of Utah, at the request of the Presiding Bishop (Bishop Robinson of Nevada being unable to officiate on account of illness), advanced to the priesthood the Rev. ERNEST HERBERT PRICE at St. Paul's Church, Elko, on Tuesday, December 2nd. The candidate was presented by the Rev. Jos. W. Gunn of Ely, who was also the preacher. The Rev. Samuel Unsworth of Reno assisted in the laying on of hands. Mr. Price was called to the work in Elko, December 31st, 1911, as layreader, was ordained to the diaconate, June 23, 1912. He will continue in charge of St. Paul's parish.

QUINCY.—In St. John's Church, Henry, Ill., the Rev. FREDERICK WILLIAM HAIST was advanced to the priesthood by the Bishop of Quincy on Thursday, December 4th. The sermon was preached by the Rev. Frederick S. Fleming of La Salle, Ill. The Rev. Dr. F. M. Wilson of Tiskilwa, Ill., was the presenter. The Rev. George Long acted as the Bishop's chaplain. Mr. Haist will become priest in charge of St. John's Church, Henry, in which parish he has served his diaconate.

## MARRIED

CHAMBERLIN-LOWE.—On Wednesday, December 3rd, at All Angels' Church, New York City, by the Rev. S. De Lancey Townsend, MARGARET LOWE, daughter of Mr. and Mrs. William E. Lowe of New York, to WILLIAM LAWSON CHAMBERLIN of Scranton, Pa.

MONTGOMERY-BROCK.—On November 29th, at St. James' Church, Philadelphia, by the Rev. W. C. Richardson, WILLIAM W. MONTGOMERY, JR., to FANNY BROCK, daughter of the late Arthur Brock.

## DIED

ALDRICH.—In Biloxi, Miss., November 3, 1913, Mrs. MARTHA PARKHURST ALDRICH, widow of Joseph A. Aldrich, M.D., and beloved mother of Mrs. (Rev. Dr.) Robert G. Hinsdale. Born in Plattsburg, N. J., 1824. Burial from the Church of the Redeemer, Biloxi.

"The Pure in Heart shall see God."

VAN ANTWERP.—In Cincinnati, Ohio, on Thursday, November 20, 1913, THOMAS CLEANEY VAN ANTWERP, son of the late Lewis van Antwerp and Maria F. Cleaney.

## 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.

## WANTED

### POSITIONS OFFERED—CLERICAL.

WANTED—Young, single man for curate in city parish. Good salary with furnished room in parish house. Apply to the rector, Rev. HARRY S. MUSSON, Church of the Advent, Louisville, Ky.

WANTED—A colored priest, married, to take charge of a promising work in the diocese of Florida. Address "DIOCESE OF FLORIDA," care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

WANTED—Organist and Choirmaster for Trinity Cathedral, Cleveland. Address The Music Committee, Thomas H. Geer, Chairman, 422 Leader-News Building, Cleveland, Ohio.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS Co., Naperville, Ill.

### POSITIONS WANTED—MISCELLANEOUS.

WANTED—Position as organist and choir-master. Young man, concert organist, played at Festival Hall, St. Louis, as one of the World's eighty organists in 1904. Pupil of Alexandre Gullman, Paris. Churchman. Desires position in large city church. Good reasons for change, best of references from present position. Address "CONCERT ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Position as secretary (where type-writing and shorthand is not required) in private family, in Chicago or suburbs. Will give all or part of day. Address Mrs. C. H. MOSELEY, 909 Forest avenue, Evanston, Ill., or telephone "Evanston 2666." For references address Mrs. Clinton Locke, 2825 Indiana avenue, Chicago, Ill.

WANTED—For the new year or present, position, by a lady, experienced and traveled, as teacher, chaperon, or superintendent of home. English, Languages, Literature, and Music. Address "THOROUGH AND SUCCESSFUL," care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position as lay assistant in parish or school. Study under rector for Holy Orders. Excellent reader, earnest worker. Address "D. W.," care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN of refinement and education, three children, desires position as housekeeper. City or country. Can teach music. Excellent references. Address, Mrs. EDITH WEST, 4107 Independence avenue, Kansas City, Mo.

WANTED—By Eastern Domestic School graduate, position as housekeeper or mother's helper in small family in southern California. Address "D. H.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST with excellent testimonials. English and American, desires position. Devout Churchman. Address ERNEST D. LEACH, 7 Grafton street, Chevy Chase, Md.

EXPERIENCED Matron or Housemother seeks responsible position in institution or private family. "ADVERTISER," 2622 Prairie avenue, Evanston, Illinois.

## CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY

PARISHES needing a Rector, an Assistant, or an organist and choirmaster, please write to 147 East Fifteenth street, New York. Reliable candidates available always.

## PARISH AND CHURCH

AUSTIN ORGANS. Four important large contracts for Episcopal churches in a few months: Grace Cathedral, San Francisco; four-manual for St. James', Richmond, Va.; Chapel of Intercession, New York, and the most recent, a large four manual for St. Paul's, Brooklyn, with gallery and sanctuary organs separated, both playable from gallery console, and smaller organ with independent console. This is a very interesting tonal scheme. Literature on request. AUSTIN ORGAN Co., Hartford, Conn.

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

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

FLORENTINE CHRISTMAS CARDS and candlemas enders from 5c up. Also little bronze catacombe lamps, carbons and other Italian Christmas gifts. M. ZARA, 324 Hansberry st., Germantown, Pa.

**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.

**POST CARDS** of Episcopal churches 5 cents each, 50 cents dozen; send stamp for list. **M. L. CRANE**, Roselle Park, N. J.

**FOR SALE**—Genuine Rose Beads, 75 cents a string up. **Mrs. HEWLETT**, 359 W. Fifth avenue, Pomona, Cal.

**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**.

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

**COMMUNION BREADS** and Scored Sheets. Circular sent. **Miss A. G. BLOOMER**, Box 173, Peekskill, N. Y.

**SAIN'T MARY'S CONVENT**, Peekskill, New York—Altar Bread. Samples and prices on application.

**CLERICAL OUTFITS**

**CLERICAL TAILORING.**—Cassocks (Boy's from \$2.50; Men's from \$3). Surplices (Boy's from \$1; Men's from \$1.50). Suits and Clerical outfits. Lists, Patterns, Self-measurement forms free. **MOWBRAYS**, Margaret street, London (and at Oxford) England.

**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—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**.

**NEW HOME FOR GIRLS**

**ST. ANNA'S** Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of the Sisters of St. John Baptist. Address the **SISTER IN CHARGE**. Telephone 31 Mendham.

**TRAVEL**

**TRAVEL.** Lady traveling many years. Fluent linguist. Just conducted long tour Europe, Egypt, Palestine. Will chaperon girls, family, or party abroad. Best references. Terms moderate. **M. STEEDMAN**, 306 N. Charles street, Baltimore, Md.

**CASSOCKS OFFERED**

St. James' Choir, Chicago, has recently been equipped with new cassocks, and very kindly gave their discarded ones to St. Barnabas' Church, Chicago. As we have more than we can use, we shall be very glad to send them to any mission needing cassocks for men or boys.

Further information may be obtained from the undersigned.

**E. J. RANDALL**,  
Rector St. Barnabas' Church,  
4245 Washington Blvd.,  
Chicago, Ill.

**THE BOARD OF MISSIONS**

**RIGHT REV. ARTHUR S. LLOYD, D.D.**, President.  
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**LEGAL TITLE FOR USE IN MAKING WILLS:**  
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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are the yearly guarantees made, as the Church's agent, to the Bishops of 43 Dioceses and 33 Missionary Districts at home and abroad.

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**NOTICES**

**GENERAL THEOLOGICAL SEMINARY**

The Tellers of the election of Trustees by the Alumni of the General Theological Seminary, Chelsea Square, New York City, have found it possible to postpone the closing of the polls at the Seminary to Monday the 29th day of December, 1913.

**JOHN KELLER**, Secretary.

**THE AMERICAN CHURCH UNION**

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, **REV. ELLIOT WHITE**, 1625 Locust street, Philadelphia.

**APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS**

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers. 669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

**GENERAL CLERGY RELIEF FUND**,  
**ALFRED J. P. McCLURE**,  
Treasurer and Financial Agent,  
Church House, Philadelphia.

**BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

An organization of men in the Church for the spread of Christ's Kingdom among men.

The Brotherhood's aim for the year 1914 is the Threefold Endeavor.

1. A monthly Men's Communion in every Parish having a Brotherhood Chapter.

2. A Church Attendance Campaign covering the seasons of Advent and Lent, or some other definite period.

3. Men's Bible Classes, with the usual educational aim, also emphasizing the personal work part of social service.

The Brotherhood will welcome the cooperation of Churchmen generally.

**BROTHERHOOD OF ST. ANDREW**,  
88 Broad street,  
Boston, Mass.

**APPEAL**

The **ALL NIGHT MISSION**, now in the third year of its career of service, during which it has sheltered over 75,000 men, fed over 45,000, and helped over 7,000 to a new start in life, is in need of funds.

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President, and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery, Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

**PUBLICATIONS**

**FEAST OF LIGHTS**

*Feast of Lights:* New Christmas Service of surpassing beauty and impressiveness. Liturgical and musical. Sample free. **CHRIST CHURCH RECTORY**, Meadville, Pa.

**THE STUDY OF CHURCH HISTORY**

We have many enquiries as to books for use in the study of Church History, both by individuals and classes. We are advising the following books to read, viz:

*The Lineage of the American Catholic Church*, by the late Bishop Grafton. 75 cents; by mail 85 cents. Illustrated.

*How the Church was Reformed in England*, by Gertrude Hollis. 60 cents; by mail 68

cents. This is just published, and is most excellent. Illustrated.

*Everyman's History of the English Church*, by the Rev. Percy Dearmer. Paper boards, 40 cents; cloth, gilt top, 80 cents. Postage 8 cents on either edition. Illustrated.

These books are suitable for adults and intelligent young people in their 'teens. The prices are all very reasonable, the style is very attractive, and will surely be read with interest by any one wishing information on the subject. It will dispel the "bogy" that "Henry VIII. founded the Church of England."

Published by **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

**CHRISTMAS POST CARDS**

We can supply proper Post Cards for Christmas with scriptural designs, and also with holly. Price \$1.00 per hundred. Good for Sunday school distribution. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

**TWO DAINTY CHRISTMAS BOOKS**

*Christmas Thoughts.* By the Bishop of Ossony. Stiff board cover, silk paper, gold stamped. Price 60 cents; by mail 65 cents. Consists of seven devotional chapters, all on the Christmas theme, and very helpful, and cannot fail to please, as a gift, any Christian reader.

*In Praise of Legend.* By the Ven. E. E. Holmes, author of *The Meaning of the Months*, *The Days of the Week*, etc. Six color illustrations from water color paintings. White board cover, stamped in gold. Price 60 cents; by mail 64 cents.

Any book by Archdeacon Holmes will be eagerly welcomed; and the dainty style of binding and illustrating makes it one of the prettiest little books of the season as a Christmas gift. Both of the above are made by Mowbray, and sold in this country by **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

**INFORMATION AND PURCHASING BUREAU**

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

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

**BOOKS RECEIVED**

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

**EDWIN S. GORHAM**. New York.  
*Modern Substitutes for Traditional Christianity.* By Edmund McClure, M.A., Hon. Canon of Bristol. Price 80 cents net.

*The Latest Light on Bible Lands.* By P. S. P. Hancock, M.A., Lecturer of the Palestine Exploration Fund; formerly Assistant in the Department of Egyptian and Assyrian Antiquities, British Museum; author of "Mesopotamian Archaeology," etc. Price \$2.40 net.

**LONGMANS, GREEN & CO.** New York.  
*Non-Communicating Attendance.* By W. J. Sparrow Simpson, D.D., Chaplain of St. Mary's Hospital, Ilford. Price \$1.60 net; by mail \$1.70.

*Some Loose Stones.* Being a Consideration of Certain Tendencies in Modern Theology Illustrated by Reference to the Book called "Foundations." By R. A. Knox, Fellow and Chaplain of Trinity College, Oxford. Price \$1.35 net; by mail \$1.45.

**FLEMING H. REVELL CO.** New York.  
*Essential Missionary Principles.* By the Rev. Roland Allen, M.A., formerly Missionary in North China, author of "Missionary Methods: St. Paul's or Ours?" Price \$1.00 net.

**OXFORD UNIVERSITY PRESS.** New York.  
*The Primitive Church and Reunion.* Papers reprinted from the 'Contemporary Review.' By W. Sanday, D.D., F.B.A. Lady Margaret Professor of Divinity, Oxford; Chaplain in Ordinary to H.M., the King.

**LOTHROP, LEE & SHEPARD CO.** Boston.  
U. S. Service Series. *The Boy with the U. S. Indians.* By Francis Rolt-Wheeler. With thirty-six illustrations, principally from Bureau of the United States Government. Price \$1.50 net.

# THE CHURCH AT WORK

## ANNIVERSARY CELEBRATION OF CONNECTICUT PARISH

THE ONE HUNDRED AND NINETIETH anniversary of the founding of Christ Church parish, West Haven, Conn. (the Rev. F. S. Kenyon, rector), was celebrated on November 21st, 22nd, and 23rd. It commenced with a parish dinner on the evening of November 21st, and ended with a musical service on Sunday evening, November 23rd. On Saturday afternoon a parish reception was held at the rectory.

On Sunday the services commenced with a celebration of the Holy Communion at 7:30, which was largely attended by members of the parish. At 10:30 Morning Prayer was said, and the Holy Communion celebrated. The anniversary sermon was preached by Rev. A. J. Gammack. The church was filled to its utmost capacity with parishioners and many old friends of the parish from out of town. In the evening three addresses were delivered by former clergy of the parish; Rev. A. B. Crichton, Rev. Dr. Gesner, and Rev. H. B. Whitney. Nearly all the rectors and curates who had served in the parish in the last forty years were present.

This is the second oldest parish in the diocese, and the mother parish of all the churches in the vicinity, going as far north as Trinity Church, Lenox, Mass. In the last six years the parish has built a new church, two new chapels, and increased in number so that two clergymen are necessary for parish administration.

## HORRORS AT NANKING

LETTERS are coming to the Church Missions House telling of the horrible conditions existing in Nanking. During the revolutionary struggle our missionaries were able to give some assistance, but were themselves in constant danger of their lives. One of them writes: "I have been nearly all over the city on the Red Cross business that I was helping in, and the horrors are simply indescribable. All the shops and houses broken up, the streets full of trash and dead and mutilated soldiers and people, and a stream of the most devilish looking troops you ever saw loaded with every description of loot, commandeering rickshas, and forcing the people to carry their loot for them; and, if any demur, cutting them down without mercy.

"To describe the horrible and desolate sight the city presents would defy the imaginative powers of a Marie Corelli. It is awful beyond words. There is no difference between people now, for no one has a thing left, not even rice to eat."

## DEATH OF AN INDIAN DEACON

THE Rev. ISAAC H. TUTTLE, a Dacotah deacon, died of pneumonia on November 14th. Two physicians attended him, and both white and Indian friends, and members of his congregation, did all that was possible for his comfort. He had passed the crisis, and every hope was entertained for his recovery. But there was a sudden change, and he grew rapidly worse until the end came.

Mr. Tuttle was ordained deacon in 1883 by Bishop Hare. He enjoyed the love and esteem of his own people and the Government officials. He was widely known, having served the Church in South Dakota for thirty years. He was a steadfast friend and a Christian gentleman. He will be greatly

missed on Pine Ridge Reservation, where for many years he was always true and loyal to the best interests of the Church and his people.

## NEW STATUE AT ST. PAUL'S, BROOKLYN

ON ST. ANDREW'S DAY, at the conclusion of the sermon, the rector, the Rev. Andrew C. Wilson, blessed the new shrine of the Blessed Virgin, which has been set up on the Epistle side of the church near the gate leading into the Lady chapel. The statue is of Carrara white marble, and represents the Virgin holding the Christ Child on her right arm and the Annunciation lily in the left



NEW STATUE  
St. Paul's Church, Brooklyn

hand. The high blue and gold canopy forms an attractive background for the white statue, while on the right side is suspended a silver lamp which burns a blue light, and on the other side is the shrine holding many candles. The rector, accompanied by the assisting priests, acolytes, and choristers, moved to the front of the statue and unveiled it, using an office of dedication, and then lighted the topmost candle, afterward handing the taper to the donor, Mr. Edmund Burke Lombard, who lighted the remaining candles. At the service, the high celebration of St. Andrew's Day, the celebrant was vested in a handsome set of red and gold vestments which were recently on exhibition at the Church Congress in London.

## AN UNIQUE CEREMONY FOR INDIANS

EARLY IN November, Dr. Joseph K. Dixon of Philadelphia, representing Hon. Rodman Wanamaker, visited the Yankton reservation in South Dakota, and gave the Indians an opportunity to participate in ceremonies incident to the erection of a national Indian monument at Fort Wadsworth, New York harbor, projected by Mr. Wanamaker, and approved by congress and the President of the United States. The ceremonies at the Yankton Agency were similar to those held on

Washington's birthday, 1913, at Fort Wadsworth, in which the Stars and Stripes was raised to the top of the flag pole by a number of Indian chiefs.

After the ceremonies and addresses, Mr. Felix Brunot, on behalf of the Yankton Sioux tribe, received from Dr. Dixon the gift of a large American flag. He made an address, pledging the tribe to allegiance to the government of the United States, as well as devotion to the employments of civilization. An address by President Wilson was reproduced by an Edison phonograph, also an address by Hon. F. K. Lane, Secretary of the Interior. Dr. Ashley has published in the current number of *Anpao Kin* a translation of these addresses into the Dacotah language.

## AN OKLAHOMA PARISH THAT TRIED

BY MEANS of the every-member canvass and the weekly offering plan, the fifty-four communicants of the Church of the Redeemer, Okmulgee, Okla., found it possible to send to the Board of Missions last year \$95.65, although the apportionment for the parish was only \$21.50. If a small congregation in a missionary district can give more than four times its apportionment, what might not be done if the same methods, and especially the same spirit, were in operation everywhere!

## THE REV. DR. POWELL'S LONG MINISTRY

ON SUNDAY, November 30th, the Rev. Arthur C. Powell, D.D., associate rector of Grace and St. Peter's Church, Baltimore, terminated his active connection with the parish, after a service of twenty-five years, being for more than twenty-three years rector of Grace Church, and since January 28, 1912, when the two churches were united, associate rector of Grace and St. Peter's. He now becomes rector *emeritus*, and is succeeded by the Rev. Romilly F. Humphries, who became rector on December 1st. Assisting in the services on Sunday morning was the Rev. J. S. B. Hodges, D.D., rector *emeritus* of Old St. Paul's Church, Baltimore, the only surviving clergyman of those who took part in Rev. Dr. Powell's institution twenty-five years ago. At a recent meeting of the vestry of the church a minute was unanimously adopted, expressing the high appreciation of the vestry of Dr. Powell's long and faithful service, and for the great and important measures making for the permanent welfare of Grace Church and its daughter, the Chapel of the Advent, that have been successfully consummated during the twenty-five years of his rectorate.

## DEATH OF THE REV. DR. EMERY

THE Rev. RUFUS EMERY, D.D., formerly prominent in the diocese of Massachusetts, and in eastern New York, died on December 3rd at the Emery farm at West Newbury, Mass., where he had been born more than eighty-six years before. He was the son of Flavius and Eliza Emery, and was graduated from Trinity College in 1854, in which college he became a tutor later. He was graduated from Berkeley Divinity School, and was ordered deacon on May 26, 1858, and advanced to the priesthood on April 27, 1859, by Bishop Williams. His first charge was Trinity Church, Southport, Conn., from 1858 to 1870. For one year he was rector of Calvary Church, Stonington, and then he was called

to St. Paul's Church, Newburg, N. Y., where he remained twenty-eight years. Since 1892 he had been assistant rector of St. Paul's Church, Newburyport. Dr. Emery was a member of the Society of Colonial Wars, Webster Historical Society of Boston, Newburg Historical Society of Newburg, N. Y., Old Colony Historical Society of Taunton, and the Historical Society of old Newburyport. He was honorary president of the Emery Association, and he was the author of the Emery genealogy. He is survived by one son, Brainerd Emery.

The funeral was held in St. Paul's Church, Newburyport, and Bishop Lawrence officiated. Many of the clergy from neighboring parishes were present.

#### ALASKAN CHURCH FAIR PASSES RECORD

THE ANNUAL FAIR held in Fairbanks, Alaska, for the benefit of St. Matthew's hospital, proved to be the greatest success of all the fairs that have been held. The gross receipts were more than \$3,300, and the expenses were something over \$300, the net receipts passing the \$3,000 mark. This splendid result is due, in largest measure, to the host of friends throughout the Church generally, who generously contributed articles during the summer, and to whom, for their interest in the hospital, Mrs. Love extends sincere thanks. The November issue of *The Alaskan Churchman* contains a full account of the fair.

#### CONFERENCE OF CHURCH WORKERS AMONG THE DEAF

THE CONFERENCE of Church workers among the deaf will meet in the new parish house of All Souls' Church for the Deaf, Philadelphia, December 17th to 19th. The Rev. B. R. Allabough of Cleveland, Ohio, will preside. The following clergymen are expected to attend: The Rev. Dr. John Chamberlain, vicar of St. Ann's Church for the Deaf, New York City; the Rev. J. H. Keiser of the same church; the Rev. George H. Hefflon of Hartford, Conn.; the Rev. F. C. Smielau of Allentown, Pa.; the Rev. O. J. Whildin of Baltimore, Md.; the Rev. George F. Flick of Chicago, Ill.; the Rev. C. O. Dantzer, rector of All Souls' Church. Several important topics will be discussed. Among them is "Departmentalizing of the Deaf-Mute Work of the Church."

Bishop Garland of Pennsylvania will consecrate All Souls' Church, which has just been finished as a memorial to its founder and first pastor, the late Rev. Henry Winter Syle. The service of consecration takes place on Saturday, December 20th.

#### ANNUAL SERVICE FOR NEW YORK POLICE

THE ANNUAL memorial service for the members of the New York police force was held at St. Ann's Church, Brooklyn, Sunday afternoon, November 30th.

Several hundred uniformed policemen marched down the middle aisle and occupied the seats while the organ played Rosini's "Stabat Mater." Following this came the procession of clergymen, preceded by the choir boys, singing "Onward, Christian Soldiers." When the clergy and choir had taken their places, the Rev. D. Campbell Walker, rector of St. Ann's, recited the Creed and a prayer. The police band, accompanied by the organ, played Handel's "Largo." The Rev. Duncan M. Genns, police chaplain, then gave an address.

The sermon was preached by the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island. He took his text from the twelfth chapter of the Gospel according to St. Matt-

hew, "Every kingdom divided against itself shall fall."

Following the sermon the Rev. William Morrison, police chaplain, read the list of the names of the deceased members of the force. After the reading of the list the Rev. Reese F. Alsop, D.D., *rector emeritus* of St. Ann's Church, recited a prayer for the souls of the departed. Following this came the Bishop's benediction. Then "taps" were sounded.

#### MINNEAPOLIS RECTOR-ELECT

THE NEWLY CHOSEN rector for Gethsemane Church, Minneapolis, is the Rev. Gilbert M. Foxwell, at the present time rector of Grace Church, Union Hill, N. J. Mr. Foxwell has accepted his election, and will enter upon his new work shortly after January 1st. After a course at the General Theological Seminary he was ordained deacon in



REV. GILBERT M. FOXWELL  
Rector-elect of Gethsemane Church, Minneapolis

1897, and priest in 1898, both by Bishop Paret of Maryland, and was assistant at Emmanuel Church, Baltimore, from 1897 till 1903, except for a year which he spent in missionary work in Indiana. He entered upon the rectorship of his present parish in 1903, and has thus completed ten years at that post.

#### HUNGARIAN INDEPENDENT CATHOLIC BISHOP COMES INTO THE CHURCH

IN SPITE of a blowing snow-storm, a large congregation witnessed last Sunday in St. James' Church, South Bend, Ind., an unusual ceremony, when the Bishop of Michigan City received the Rev. the Rt. Hon. Victor von Kubinyi as a priest of the Church.

The Rev. Fr. von Kubinyi was for sixteen years a priest of the Roman Communion, but left that Church in May, 1912, when he was invited by those who had seceded from St. Stephen's Roman Catholic Church in South Bend to establish an Independent Catholic congregation. Within the short period of six months he was successful in building up a large congregation, but handicapped by the lack of proper authority, he gave up his charge in December, 1912, and went to Chicago to engage in literary work, and to make a study of the conditions affecting his fellow-countrymen. As a result of extensive travel and careful study, Fr. von Kubinyi came to the conclusion that a National Church movement ought to be started to prevent the moral and religious lapse of thousands of Hungarians, who had become dissatisfied under Roman control. With this end in view, and on the repeated request of his followers in South Bend, he returned there, and in April, 1913, was consecrated Bishop for the Hungarians by Bishop Joseph R. Vilatte. Fr. von Kubinyi was not long in finding out that Bishop Vilatte's authority was not beyond question, and he thereupon sought the advice and help of Bishop White, declaring his readiness and

desire to work as a priest of the Church. The Bishop laid the matter before the House of Bishops, and by their advice, and with the unanimous consent of the Standing Committee of the diocese of Michigan City, he formally received Fr. von Kubinyi into his diocese last Sunday, the Rev. H. R. White being the Presentor.

This event, it is confidently expected, marks the beginning of a country-wide missionary movement, the possibilities of which are beyond the imagination of those not intimately acquainted with the situation. It will need wise heads to plan and strong hearts to work; but, those being already provided, the outlook is extremely hopeful. Trinity Church, South Bend, the first Hungarian congregation of the Episcopal Church, already numbers about 150 families.

The Rev. the Rt. Hon. Victor von Kubinyi de Felső-Kubin et Demenfalva was born thirty-nine years ago in Hungary, the son of the late Field-Marshal Johann von Kubinyi, and the Austrian Countess Mathilde von Seeau. He attended the Imperial Theresianum Academy at Vienna, then joined the College of the Benedictine Fathers at Estergom, Hungary, attended the Theological Seminary at Kalocza, also the Royal University at Budapest, and was ordained to the Roman Catholic priesthood by the late Archbishop George Csaszka, March 17, 1897. For three years Mr. von Kubinyi was assistant at St. Martin's, Karavukova, whence he was sent to Szabadka as teacher of religion at the High school of that city. In 1903 he was made rector of the parish at Csany. In 1906 he came to this country to work among his countrymen, and first established St. Stephen's Church at South River, N. J., built a church, and was in charge there for three years, when he was made editor of the *German Catholic Weekly*, and assistant at St. Nicholas' Church, New York City. In 1911 Fr. Kubinyi was given charge of St. Mary's Hungarian church at Newark, N. J., whence he came to South Bend, following the call of several hundred Hungarians of that city, who had seceded from the Roman jurisdiction. Before he took charge of the Independent Catholic church in South Bend, Fr. Kubinyi resigned his charge in Newark, and also notified his former superiors that he had left the Roman Church.

The Rev. Fr. von Kubinyi is the author of several books written in various languages. The latest is *Behind the Curtain*, written under the *nom de plume* —L'Abbe de Lacroix. It is marked by calmness and impartiality. Other of his works in the English language are *The King of Rome, True Religion*, etc. Fr. von Kubinyi speaks seven languages, and has recently started the *National Journal*—a Hungarian weekly, and the first Episcopal Church paper to be published in the Hungarian language.

In 1905 Fr. Kubinyi was made a Maltese Knight of St. John of Jerusalem, the original Maltese Order, of which there are but some thirty members. Before this Knighthood can be conferred, the recipient must show an unbroken lineage of sixteen ancestors of noble birth, and it carries with it the rank and title of "Right Honorable." Fr. von Kubinyi is a member of the National Arts club, as well as of the Authors' club of New York.

#### BISHOP VINCENT'S TWENTY-FIFTH ANNIVERSARY

THE TWENTY-FIFTH ANNIVERSARY of Bishop Vincent's consecration as Bishop of Southern Ohio occurs on the Feast of the Conversion of St. Paul, Sunday, January 25th, and a committee has been appointed by the diocesan convention to arrange for this occasion. It consists of the Rev. Frank H. Nelson, D.D., the Rev. F. L. Flinchbaugh, and the Rev.

S. B. Purves of Cincinnati; the Rev. H. H. D. Sterret of Columbus, and Messrs. E. L. Sternberger, W. Kelsey Schoepf, and Murray Shipley of Cincinnati, and Mr. H. O. Norris of Newark.

The programme as arranged consists of an early celebration of the Holy Communion on Sunday morning, with the Bishop Coadjutor, the Rt. Rev. Theodore I. Reese, D.D., as celebrant. At 11 o'clock Bishop Vincent will celebrate, and Bishop Whitehead of Pittsburgh, one of his consecrators, will preach. In the evening the parishes and missions of the city will unite in a service, at which addresses will be made by a Bishop, a priest, and a layman. These services are all to be held at the Cathedral.

On Monday morning at 11 o'clock Bishop Vincent will celebrate the Holy Communion and preach in the Cathedral, the clergy of the diocese being present. After the service luncheon will be served in the Sunday school assembly room. On Monday evening there will be a general reception at Christ Church parish house.

It is hoped that the Bishop's residence, recently purchased by the diocese, will be presented entirely free of debt on this occasion.

#### MOVEMENT TO UNITE PARISHES IN DANVILLE, ILL.

A MOVEMENT is on foot to unite the two parishes of Holy Trinity and St. Mark's in Danville, Ill., diocese of Springfield. The former is the mother parish and will continue to be the parish organization of the city. St. Mark's has a property valued at from \$17,000 to \$18,000, less some indebtedness, but with an equity of about two-thirds that value. This property has been transferred to the Bishop in trust for the payment, first, of the debts of the corporation, and secondly for the use of the re-united parish of Holy Trinity. The rector of St. Mark's, the Rev. Andrew Gray, D.D., has presented his resignation, to take effect December 10th, after which St. Mark's congregation is to be merged into the larger congregation of Holy Trinity. In accepting the rector's resignation, the vestry of St. Mark's placed on record the fact that "Dr. Gray, during his ministry in Danville, has endeared himself to his parishioners on account of his self-sacrifice and his devotion to the welfare of his parish," and that in his retirement "St. Mark's Church has lost a rector of high standing, profound knowledge, and untiring energy in the discharge of his duties."

#### PAROCHIAL MISSION AT PITTSBURGH

DURING the first week in December the Rev. Dr. Floyd W. Tomkins of Holy Trinity Church, Philadelphia, conducted a mission in Trinity Church, Pittsburgh. A noon-day service was well attended, and there were also services at 4:30 o'clock each day for women, and in the evening a regular mission service. The noon-day services will be continued during the Advent season, the clergy of the parish and other clergy of the city making the addresses.

#### SEVENTY-FIFTH ANNIVERSARY OF A PITTSBURGH CHURCH

ON ST. ANDREW'S DAY, St. Andrew's Church, Pittsburgh, celebrated the seventy-fifth anniversary of its corporate existence. At 8 o'clock there was a celebration of the Holy Communion, at which almost all the communicants of the congregation received. At 11 o'clock there was the historical service, with sermon by the Rev. Dr. Wightman of All Saints', Pittsburgh, who went from St. Andrew's to study for the ministry. The organ, memorial windows, and bell were dedi-

cated by the rector, the Rev. Dr. Vance. The bell is a memorial to the first Bishop of the diocese, the Rt. Rev. Dr. Kerfoot. A memorial tablet on the inside wall records that fact.

In the afternoon there was a festival service, with a grand *Te Deum*, Nicene Creed, and Hallelujah Chorus magnificently sung. In the evening the Pittsburgh assembly of the Brotherhood of St. Andrew held its annual service, at which the Bishop of the diocese presided. Addresses were made by Bishop Whitehead, the Rev. Dr. Flint of Montpelier, Vt., formerly chaplain of the Laymen's Missionary League of the diocese, and Mr. H. D. W. English, first vice-president of the Brotherhood. At all the services the church was crowded to its utmost capacity.

#### DEATH OF PROMINENT OHIO CHURCHWOMAN

IN THE recent death of Mrs. Lavina C. Colburn of Trinity parish, Toledo, the Church in Ohio lost one of its well known and much esteemed communicants. She died at the age of 89, honored both within and without the Church for a life of Christian consistency and devotion. For many years, until the infirmities of age claimed her, she was actively identified with a number of the civic and charitable institutions of her city, and a constant and liberal supporter of the works of her parish and diocese. One of her most valued and effective benefactions was the erection of the beautiful library attached to Bexley Hall, the theological seminary at Gambier, which bears her name.

#### DEDICATION OF ST. HILDA'S HALL, COLUMBUS, OHIO

ON WEDNESDAY, December 3rd, St. Hilda's Hall, Columbus, Ohio, was dedicated by the Bishop Coadjutor of Southern Ohio, in the presence of a large number of Church people from all parts of the city. A housewarming and general inspection of the hall followed the service. In the evening the president of the university, and many members of the faculty showed their interest in this Church hall by being present at the housewarming, and speaking in the highest terms of appreciation of this work. The Church is the first to make such provision for her students.

The establishment of the hall is the answer to a great need. Of the four thousand students enrolled in Ohio state university, over one thousand are young women. Except in Oxley Hall, which accommodates sixty, there are no dormitories, and the girls are compelled to live in boarding houses throughout the city. St. Hilda's Hall gives a home under Church influence to girl students of the university. It is primarily for Church girls. It is the visible expression of the concern and interest of the Church for her students during the critical period of university life.

The cost of equipment and furnishing is about \$1,800. Of this, \$600 has been contributed by various parishes in the diocese of Southern Ohio.

#### PAROCHIAL PROGRESS

THE NEW stone narthex or entrance porch of Emmanuel Mission, Rapid City, S. D. (the Rev. H. W. Fulweiler, priest in charge), has been completed, and proves to be both durable and beautiful. It is of buff colored stone trimmed with red. The roof is of shingles, and the platform and steps of cement. It is all in keeping with the main structure. This much needed addition is the gift of St. Margaret's guild, composed of the girls and younger women of the mission.

ST. BARNABAS' CHURCH, Queen Anne parish, diocese of Washington, started a year ago with

a small congregation, no Sunday school, no men's organization, with forty subscribers to parochial support, paying \$500 on the rector's salary, receiving the balance of \$400 from the diocesan mission funds. The parish now has a large congregation averaging 100, the lowest rainy day congregation being 35, the best 300, a men's organization of 45, 147 subscribers to the parish and to missions, raising \$440 additional for the parish, making the total \$940, and \$75 for missions, \$17 in excess of the apportionment. The vestry have relieved the Board of Missions of their grant of \$400 a year. In addition, and while the canvass was going on, \$190 was raised for a new horse, \$110 toward a carriage shed, and about \$200 for other purposes. Fifty-two, 24 men and 28 women, were presented for confirmation.

#### MEMORIALS AND GIFTS

BY THE WILL of the late Rev. Dr. E. A. Renouf, rector emeritus of St. James' Church, Keene, N. H., the parish will receive \$4,000, and St. Peter's, Drewsville, \$800.

ST. PAUL'S MISSION, Point Cadet, of the Church of the Redeemer, Biloxi, Miss. (the Rev. C. B. Crawford, rector), has been the recipient of a hand carved hymn board and altar from Mr. John Pritchard of Memphis, Tenn., who spent several weeks in Biloxi, last winter. The altar is in memory of his wife, who departed this life October 22nd,

ON THE First Sunday in Advent the Bishop of Sacramento dedicated a room in one of the cottages of the Home of the Merciful Saviour for Invalid Children, Sacramento, to be known as the chapel of the Holy Child, and at the same time blessed an altar, and a statue of the Christ Child. The altar and the statue are the gifts of Mrs. Clarence H. Lake, wife of the priest in charge of our missions in Amadore county, in loving memory of her deceased brother, James Frederick Wardner, Jr., who passed to the Church Triumphant about two years ago in Seattle, Washington, aged 22 years.

A PAINTING has been placed in the chapel of Christ Hospital, Jersey City, in memory of Miss Mary C. Barry. The picture, which is painted in oil colors on canvas and surrounded by a moulded frame of brown oak, represents Our Blessed Lord as the Comforter, bringing healing, and solace, to the little children, the sick, and the infirm. On a background of grey blue broken by tree stems and foliage, the central figure, robed in pure white, stands with outstretched arms, a baby girl clasping his knee, and a young boy before Him. Over head is a scroll bearing His words: "Come unto Me, and I will give you rest," which define the motif of the picture. On His right kneels a crippled young man with crutches, and a suppliant mother with a sick babe clasped to her breast. On His left a blind woman and an old man are kneeling. The work is decoratively treated in somewhat flat and simple coloring, and has been designed and executed by the well known firm of Clayton & Bell of London. Beneath is a white strip on which appears the memorial inscription: In loving memory of Mary C. Barry.

#### ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.  
Catholic Club Holds Quiet Day

THE CATHOLIC CLUB held a quiet day on Monday, December 1st, in the crypt of Trinity Church, the conductor being the Very Rev. F. D. Lobdell, Dean of the convocation of Morgantown. On the remaining Monday afternoons in December there will be special services, at which addresses will be made by the Rev. R. R. Harris, Rev. H. H. P. Roche, and Rev. Wyatt Brown.

**BETHLEHEM**

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

**Dedication of St. David's Church, Bangor—Improvements at St. Mary's Church, Reading**

**ST. DAVID'S CHURCH, Bangor** (the Rev. John N. Doberstine, priest in charge), was dedicated by Bishop Talbot on November 16th. The edifice cost about \$10,000, being built of native stone. The mission began five years ago in connection with Leonard Hall, the associate mission of the diocese, the first minister being the Rev. Edward Monroe Frear, now a chaplain at Pennsylvania state college.

**ST. MARY'S CHURCH, Reading** (the Rev. Harvey P. Walter, rector), rejoiced in its enlarged edifice on Sunday, November 23rd. Bishop Talbot preached in the morning, and the Rev. Dr. Stewart U. Mitman, secretary of the General Board of Religious Education for the Third Department, preached in the evening, both addressing the Sunday school in the afternoon. The original structure was enlarged by an addition, for use both as parish house and church. The basement contains a gymnasium, dressing rooms, and kitchen. The first floor comprises the chancel so much needed by the original church, together with rooms for the primary and beginners' departments of the Sunday school, and choir and vestry room. The second floor provides the main Sunday school room, library, and guild room. A pipe organ is expected for Easter. The improvement was made at a cost of \$11,000, and marks the youngest parish of the diocese as one of the most progressive congregations.

**DELAWARE**

FREDERICK JOSEPH KINSMAN, D.D., Bishop

**Mission Study Class at Wilmington—Other News**

A SUCCESSFUL and instructive mission study class was held in Trinity Sunday school rooms, Wilmington, on Monday, Tuesday, and Wednesday, December 1st, 2nd, and 3rd. About fifteen ladies, representing seven churches, were present. The class was under the direction of Miss West of Morristown, Pa., and the subject was "China."

A GIRLS' FRIENDLY normal class for associates was organized on Tuesday evening, December 2nd, in St. Andrew's Sunday school room, Wilmington. About twenty-five associates, representing several branches of the society, were present, and plans were made for holding the classes on Tuesday nights throughout the winter. Miss Jane Loea and Miss Kinsman read papers, both very interesting, relating to the object and organization of the society.

THE REV. RICHARD W. TRAPNELL, who recently became rector of St. Andrew's Church, Wilmington, was instituted on St. Andrew's Day by the Bishop of the diocese. The service was a most impressive one.

**ERIE**

ROGERS ISRAEL, D.D., Bishop

**Diocesan Assembly Conference of the B. S. A.**

THE ANNUAL MEETING of the diocesan assembly Brotherhood of St. Andrew was held in St. John's Church, Franklin, Pa., December 2nd and 3rd. There was a good attendance of delegates from chapters at Greenville, Sharon, Erie, Kinzua, Farrell, and Franklin, besides several clergy. The Bishop of the diocese and Mr. George H. Randall, associate secretary of the Brotherhood, were the principal speakers. The afternoon session was presided over by Mr. C. E. Zinram of Erie, and the address to Juniors was made by Mr. Randall. Several Juniors made reports on work done in the various chapters. The evening session was presided over by the president, Mr. F. B. Mallett, and the Bishop gave

a very practical and helpful talk on "Prayer." Mr. Randall conducted a very successful conference on methods of work in Brotherhood chapters. The report of the work done by the executive committee showed that the assembly had passed through its most successful year in all respects, and opportunities for better work the coming year were numerous. It was decided to hold the meeting next year at St. John's Church, Sharon. Several inter-chapter conferences will be held, centering in Sharon, Kinzua, Erie, and Franklin during the year.

The following were elected as the executive committee: Chaplain, the Rev. E. J. Owen, St. John's Church, Sharon; President, F. B. Mallett, St. Clement's chapter, Greenville; First Vice-president, R. W. Roberts, St. John's chapter, Sharon; Second Vice-president, the Rev. W. O. Leslie, Jr., Kinzua; Secretary, D. M. Macdonald, St. John's chapter, Sharon; Treasurer, Carlton Hug, Trinity chapter, Erie; C. E. Zinram, Trinity chapter, Erie; Nathan Evans, St. John's chapter, Franklin.

At the corporate Communion the Bishop was the celebrant, assisted by the chaplain, the Rev. Martin S. Aigner.

**FOND DU LAC**

R. H. WELLER, D.D. Bishop

**The "Bishop's Helping Hand"—Archdeacon Johnson Leaves Rhinelander—New Diocesan Journal—Other News**

A MOVEMENT known as the "Bishop's Helping Hand," having received the Bishop's formal approval, has been inaugurated under a committee of six clergy including the three Archdeacons. Following the plan so successfully working in the diocese of Newark, an appeal has been made to the men and women of the diocese to pledge themselves to give individually a definite sum to the Bishop when called upon to do so, such calls not to exceed two in any one year. In this way it is hoped that urgent needs within the diocese will be promptly met, and that the Bishop will be relieved of much anxiety.

THE VEN. JAMES MADISON JOHNSON, Archdeacon of Rhinelander, left that city on December 1st, to take up work at Elgin, Ill., as rector of the Church of the Redeemer. Ordained deacon and priest in 1903 by Bishop Anderson, he did a fine work at Chicago Heights, leaving there in 1906, to become vicar of St. Augustine's, Rhinelander. During his vicariate ninety adults, including forty-four men, were brought into the Church, in all one hundred and sixty-six persons were confirmed, the Sunday school tripled, a parish house was built, and the efficiency of the parish brought to a very high standard. He was made Archdeacon at the diocesan council held last June.

ON NOVEMBER 6th appeared the first issue of the new diocesan journal, *The Church Outlook*. A well printed sheet of eight pages, it confines its attention solely to matters of diocesan interest and bids fair to fulfil its proper function in an interesting but dignified manner.

AT THE Church of the Intercession, Stevens Point (Rev. E. Croft Gear, rector), a service of an interesting nature took place on Thanksgiving day. The pastors and congregations of the Baptist, Methodist, and Presbyterian churches of the city attended. The rector conducted the service and preached. The ministers sat in the choir stalls, and members of the different choirs helped with the music.

ST. MARK'S CHURCH, Waupaca, one of the oldest parishes in the diocese, was consecrated on Advent Sunday. On the previous evening the Bishop confirmed a class of thirteen candidates. The next morning the newly confirmed made their first Communion, some

twenty-five other members of the parish also receiving. At 10 A.M. the Bishop entered the west door preceded by the crucifix and followed by the wardens, vestry, and choir. With the usual ceremony he proceeded to the altar when, the Bishop being seated, Mr. I. P. Lord, senior warden, read the instrument required by the rubric and the rector, the Rev. A. S. Wilson, the sentence of consecration. At the choral Eucharist which followed, the Bishop was the celebrant, and also preached the sermon.

**IOWA**T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., SUPT. BP.**Convocation of Des Moines Deanery—Bishop Johnson Addresses Brotherhood Members**

THE FALL CONVOCATION of the Des Moines deanery was held Tuesday and Wednesday, December 2nd and 3rd, in St. Paul's Pro-Cathedral, Des Moines. At the opening service on Tuesday evening the sermon was preached by the Rev. Alex. H. Grant, the new rector of St. Paul's. At the celebration of the Holy Eucharist on the morning of the second day, Dean Shutt was the celebrant, and Bishop Morrison conducted a "Quiet Hour" for the clergy. At the same time there was a meeting of the representatives of the Woman's Auxiliary from the various parishes in the deanery, which was presided over by Mrs. W. S. Watzek, president of the Iowa branch of the Woman's Auxiliary. The subject for discussion at the afternoon session of the Woman's Auxiliary was "The Junior Work," the topic being introduced by Mrs. H. S. Longley. At the same session there was an interesting conference of the Sunday schools, in which the clergy of the deanery joined with the Woman's Auxiliary and Sunday school teachers, led by the Rev. Harrold E. Ford. An address on "Sunday School Methods," was made by Prof. Walter Athern of Drake University of Des Moines. A mass meeting was held in St. Paul's Church on the evening of the second day, with addresses on the general topic "Impressions of the General Convention," Mrs. Watzek speaking on "The Triennial Convention of the Woman's Auxiliary," the Hon. George F. Henry, taking as his topic "The House of Deputies," and Bishop Morrison speaking on the subject "The House of Bishops."

AT THE annual observance of St. Andrew's Day in St. John's Church, Keokuk (the Rev. John C. Sage, rector), the senior and junior chapters of the Brotherhood of St. Andrew heard an exceedingly inspiring address by the Rt. Rev. Frederic F. Johnson, D.D., Bishop Coadjutor of Missouri, who came on the invitation of the chapters as special preacher for the occasion. At this same service a corporate Communion of the two chapters was also made. The senior chapter of the Brotherhood of St. Andrew in this parish has the distinction of being one of the oldest and strongest in the Middle West, now in its twenty-first year of organized life, with a membership of twenty-five men.

**KANSAS**

F. R. MILLSPAUGH, D.D., Bishop

**New Stone Church at Coffeyville—Large Bequest of Money—Other News**

THE NEW stone church at Coffeyville is awaiting consecration. The \$25,000, of which \$20,000 is for Christ's Hospital, Topeka, and \$5,000 for the new Cathedral, left by the will of Mrs. Ann Sheldon of Topeka, is now available.—THE Thanksgiving offerings over the diocese, of money, canned fruits, vegetables, etc., were this year sent to our new hospital at Wellington.—THE Kansas Theological School opened its Advent session with fourteen students, one a Presbyterian minister. The faculty includes the Bishops

of Kansas and Oklahoma, and the Rev. Messrs. Kaye, Thompson, and Peabody.—THE Bishop is making his visitations, and hopes this year to complete them without the help of other Bishops. There is an improvement in health but it is very gradual.

**LOUISIANA**

DAVIS SESSUMS, D.D., Bishop

**New Orleans Church Observes Tenth Anniversary—A New Parish Paper—Other News**

ST. ANDREW'S CHURCH, New Orleans, celebrated its tenth anniversary on St. Andrew's Day. A large number of the communicants were present at the early celebration of the Holy Communion. A special session of the Sunday school was held, and at the late service an historical address, written by the founder of the parish, the Rev. Dr. Charles L. Wells, was read by the present incumbent, the Rev. J. Orson Miller. The evening service was conducted mostly by laymen who have been connected with the parish since its beginning, in the parlor of one of the members of the parish, and was full of interest to all present. This parish is in a large and growing residential portion of New Orleans, and has a bright future before it. It is hoped soon to erect a larger parish house and rectory.

THE FIRST issue of *St. Mark's Chronicle*, the official organ of St. Mark's Church, Shreveport (the Rev. Luke M. White, rector), has made its appearance, and is a very creditable addition to Church parish journals. This parish has an especially strong men's club, with a membership of one hundred and fifty, and an invitation list of three hundred and fifty. From this men's club have come ten teachers in the Sunday school, and a boy's club. The club placed \$600 in the offering last Christmas for the organ fund. The Sunday school has increased from 98 to 250, and is using the "source method" of instruction.

AT THE RECENT meeting of the local assembly of the Brotherhood of St. Andrew in New Orleans, the following were elected officers for the ensuing year: Edwin A. Shields, president; W. B. Johnson, vice-president; J. Von H. Mueller, secretary; George W. Leland, treasurer; the Rev. Alexander Gordon Bakewell, chaplain.

**LOS ANGELES**

JOS. H. JOHNSON, D.D., Bishop

**Cornerstone Laid for New Epiphany Church—New Church Home for Children**

THE BISHOP of the diocese laid the cornerstone of the new Epiphany Church recently. Eighteen of the diocesan clergy, a large congregation and the Sunday school were present. The Rev. Henderson Judd and the Rev. A. G. L. Trew, D.D., were the speakers. This marks the completion of many years work in the parish of Epiphany, where a portion of the church had been built, but has been waiting for completion. The new church will seat three hundred. The present building will then be transformed into a parish hall.

THE NEW Church Home for Children, brought into existence by the efforts of Deaconess Wile, was set apart to that work by the Bishop of the diocese recently. The Rev. J. D. H. Browne was the speaker. There are eight children now in the home, and every prospect for a much needed church home apparent. The home has been incorporated, and is supported by the kindly gifts of Church people of the diocese.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

**Meeting of Baltimore Archdeaconry—Other News**

THE FALL MEETING of the archdeaconry of Baltimore was held in the chapel of Christ Church on Tuesday, November 25th. Thirty

clerical and twelve lay delegates were present. Bishop Murray presided and made an address on diocesan missions. Archdeacon Peregrine Wroth spoke of the Bishop Paret memorial, and written reports were presented by the clergy. Mr. Thomas G. Hall was appointed diocesan treasurer for general missionary apportionments. The Rev. W. A. McClenthen, rector of Mount Calvary Church, read a paper on "How Can We Promote Increased Interest in the Observance of the Advent Season?" and Mr. Charles O. Scull read a paper on the work of the Bishop Paret memorial.

THE CHURCHMAN'S CLUB of the diocese held its first meeting and banquet of the season at the Hotel Emerson, Baltimore, on the evening of November 26th. Almost two hundred persons, including invited guests and a number of the clergy, were present. Mr. R. Brent Keyser, president of the club, presided, and after a short address of welcome, introduced the Rev. Edwin B. Niver, D.D. rector of Christ Church, who spoke of "Impressions of the Last General Convention." He was followed by Mr. Joseph Packard, who spoke on the same topic, especially with reference to the proposed Court of Appeal which the convention rejected. Dr. Thomas S. Cullen of the Johns Hopkins University gave an address on modern progress in combatting cancer. The closing address was delivered by the Bishop of the diocese.

THE FIFTH REGIMENT of Infantry, M. N. G., in full uniform, marched to the Memorial Church, Baltimore, on Sunday afternoon, November 30th, for its annual service, and listened to a sermon by the Rev. W. Page Dame, associate rector of the church, and chaplain of the regiment.

THE CLERICAL ASSOCIATION of Baltimore met at the diocesan house on Monday, December 1st. The Rev. Herbert Parrish, rector of St. Luke's Church, Baltimore, read a paper on the subject, "The Limitations of Professional Charity," especially in relation to the methods and work of the Federated Charities of Baltimore, and was followed by a defense by Dr. J. W. Magruder, secretary of the

Federated Charities in behalf of organized charity. Officers of the association were elected for the ensuing year as follows: President, the Rev. Edward T. Helfenstein, Archdeacon of Annapolis; Vice-President, the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels; Secretary, the Rev. S. Hilton Orrick, rector of the Church of the Ascension, Westminster; Treasurer, the Rev. Carleton Barnwell of St. Peter's Church, Ellicott City; Executive Committee, the Rev. Messrs. G. Mosely Murray, Charles E. Perkins, and Charles A. Hensel.

MRS. SARAH ANDREW SHAFER, formerly of Frederick, Maryland, who, with three other women, was killed in an automobile accident at Laporte, Ind., October 19th, left in her will the sum of \$1,000 to All Saints' parish, Frederick.

**MASSACHUSETTS**

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.  
SAMUEL G. BABCOCK, Suffr. Bp.

**Advent Services at Boston Cathedral—Anniversary at Church of the Advent—Other News**

THE FIRST WEEK of Advent was ushered in most auspiciously at St. Paul's Cathedral, Boston, where the noon-day services had been arranged by the social service commission of the diocese. On Monday the Rev. Edward S. Drown of the Episcopal Theological School spoke on "Some Principles of Social Service"; on Tuesday Richard H. Dana, a prominent layman of the Church, spoke on "The Church and Good Government"; on Wednesday the Rev. Malcolm Taylor, secretary of the commission, spoke on "The Christian Ministry and Social Service"; on Thursday Grafton D. Cushing, another well-known layman, spoke on "The Church and Child Labor," and on Friday the Rev. Arthur W. Moulton of Lawrence took for his theme "Social Service and the Foreigner."

ADVENT SUNDAY was specially observed at the Church of the Advent, Boston, as it is on each recurring year. It was on Advent Sunday, 1844, that the first service of the parish

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was held. The day was also the twentieth anniversary of the consecration of the present building in Brimmer street, and the eleventh anniversary of the rectorship of the Rev. Dr. van Allen. At the morning service Dr. van Allen gave an historical address, in which he reviewed the events of the past twelve months, and longer.

PARISHIONERS of Christ Church, Hyde Park, observed the golden jubilee of the foundation of the parish on Sunday, November 30th, and large congregations were present at all the services. At the morning service Bishop Babcock was present, and preached the sermon. His presence was a particularly pleasant feature of the occasion, as he was rector of the parish for twelve years, before assuming the duties of archdeacon. For the week following the parish had many meetings, and receptions, by way of further observance of the semi-centennial.

ON THURSDAY evening, December 4th, Dean Rousmaniere of the Cathedral, and Mrs. Rousmaniere, opened their home at 56 Chestnut street, for a reception to the Rev. Ralph N. Harper, one of the staff at the Cathedral, and Mrs. Harper, who were married in Charleston, S. C., a few weeks ago.

ON THE first Sunday in January Bishop Babcock will institute the Rev. J. M. Smith at Trinity Church, Haverhill, and on the first Sunday in February the same office will be performed for the Rev. C. E. Wheat at the Church of St. John the Evangelist, Hingham.

THE Rev. HENRY WOOD, rector of St. John's Church, Lawrence, who has had a year's leave of absence, which he has spent on the Pacific coast, is back at his parish, and is conducting the services.

**MICHIGAN**

CHARLES D. WILLIAMS, D.D., Bishop

Fall Conference of Younger Churchmen

ABOUT SEVENTY young men attended the fall conference of the older boys and young men of the churches of Detroit and vicinity held in St. Peter's parish house, Detroit, on Saturday, November 22nd. Bishop Williams made an address on the subject of "Young Manhood." Other speakers were Mr. Wellington H. Tinker, secretary of the students Christian association, University of Michigan, Mr. Kenneth Heinrich, secretary of the University of Michigan debating club, and Senator Robert Y. Ogg.

**MICHIGAN CITY**

JOHN HAZEN WHITE, D.D., Bishop.

Fifteenth Annual Meeting of the Woman's Auxiliary

THE FIFTEENTH annual meeting of the Woman's Auxiliary was held at Trinity Church, Fort Wayne, November 18th and 19th. Inspiring addresses by the Bishop and Archdeacon were made at the missionary meeting. The Bishop was celebrant, assisted by the rector, at a corporate Communion on the morning of the 19th. The day was given up to a very enthusiastic business meeting, Mrs. Irving Todd presiding. Reports were given by officers and delegates, and helpful discussions followed. The Auxiliary voted to continue their contributions to Archdeacon Baynton's work in the southeast corner of the diocese. Miss Goldwaithe was appointed president, Miss Hobuly, treasurer, and Mrs. Bordefeld, secretary. South Bend invited the Auxiliary to meet there on Ascension Day.

**MILWAUKEE**

W. W. WEBB, D.D., Bishop

Auxiliary Semi-Annual Meeting and Institute—Bequests to Churches and Institutions

THE MILWAUKEE branch of the Woman's Auxiliary held its semi-annual meeting and

institute at St. Paul's Church, Milwaukee, on December 1st, 2nd, and 3rd. Study classes were held Monday morning and afternoon, Tuesday morning, and all day Wednesday, the subject being "The Emergency in China." A missionary mass meeting was held Monday evening. Bishop Webb was the chairman, and the principal speaker was the Rev. E. A. Sibley, a missionary in the Philippine Islands. Other speakers were the Rev. John E. Curzon, secretary of the Fifth Department, and the Ven. W. G. Blossom, Archdeacon of Madison. After the corporate Communion on Tuesday morning, Mrs. Greely, president of the Auxiliary in the diocese of Chicago, spoke on "What shall we give our Young People to do?" In the afternoon the mystery play, "The Gift of Self," was presented. Great interest was manifested in the work done in the study classes, and the public meetings were all largely attended.

BY THE TERMS of the will of Miss Julia L. Chaffee, St. Paul's Church, Milwaukee, is to receive \$3,000, and All Saints' Cathedral, at the request of her sister, \$2,000. Other charitable bequests for Milwaukee institutions are the following: Columbia Hospital, \$7,000; Children's Free Hospital, \$5,000; Infants' Home, \$5,000; Milwaukee Protestant Home for the Aged, \$2,000; Protestant Orphan Asylum, \$2,000; Mission Band, \$2,000.

**NEW HAMPSHIRE**

WM. W. NILES, D.D., Bishop  
EDWARD M. PARKER, D.D., Bp. Coadj.

Annual Diocesan Convention—The Sunday School Conference

THE ANNUAL convention of the diocese was held at Grace Church, Manchester, Tuesday and Wednesday, November 18th and 19th, the Bishop Coadjutor presiding, Bishop

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"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woolens. The medicine I took did me no apparent good. Finally, a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good, so I decided to try it.

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Niles being present only a part of the time, when he read his address. The evening of Tuesday was given up to a missionary service, with the Bishop of Hankow as speaker. The convention gathered early Wednesday morning for a corporate Communion. Business was largely of a routine nature, reports, elections, and various diocesan matters. Deputies were elected to the Provincial Synod as follows: clerical, Rev. C. LeV. Brine, Rev. W. E. Patterson, Rev. John S. Littell, D.D., and Rev. Geo. R. Hazard; lay, Messrs. Robt. J. Peaslee, W. A. Whitney, W. R. Burleigh, and Elmer W. Eaton. The office of chancellor, recently instituted, was filled by the appointment of Mr. Edward C. Niles, by the Coadjutor, the convention confirming. The treasurer of the diocese gave an interesting piece of news, when he told of progress made in establishing the Church's title to certain timber lands which were grants to the S. P. G. in Colonial times, but which had long since been lost sight of. A gift of \$5,000 for diocesan work from the family of the late Rev. James B. Goodrich and in his memory, was reported.

THE ANNUAL Sunday school conference followed the convention, and the principal addresses were given by Prof. Gookin of the Episcopal Theological School at Cambridge, and Rev. F. E. Seymour, secretary for New England of the General Board of Religious Education.

#### NORTH CAROLINA

Jos. B. CHESHIRE, D.D., Bishop.

#### Salisbury Rector Celebrates Third Anniversary

THE Rev. F. J. MALLETT, D.D., rector of St. Luke's Church, Salisbury, celebrated his third anniversary last week. At a parish meeting interesting reports of the work done in the past three years were presented.

#### OHIO

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

#### Club for Young Girls in Cleveland—A Successful Country Mission—Other News

AMONG THE manifold ministrations of the Cleveland city mission (the Rev. Leslie E. Sunderland, chaplain), is the recent organization of a club for young girls under probation to the juvenile court, for giving them, under the direction of one of the woman workers of the mission, assisted by other women, wholesome entertainment and pleasant afternoons. Each woman takes one child under her care, and becomes responsible to the court for her conduct, befriends and aids her. The meetings of the club are held at the parish house of Grace Church, headquarters of the city mission.

ALL SAINTS' MISSION, North Madison, is located in a strictly farming district, some miles from the nearest railway or town, with the Rev. Jenkin Watkins, priest in charge. Under the direction of Mr. Robert S. West, the superintendent of the Sunday school, who is also the founder of the mission, and a member of the Standing Committee of the diocese, a covered wagon is sent to gather in the smaller children, and take them home when the weather is bad. The territory is unoccupied by any other religious body, and the mission is restoring to the community the keeping of Sunday, and church attendance, practically abandoned prior to its opening.

DR. CHIU, a teacher of chemistry and botany in the Boone University, Wuchang, who is taking a post-graduate course in medicine in Cleveland, is an earnest communicant of the Church, the son of one of the Church's Chinese clergy. He has made the Cathedral his Church home, and has established there a Sunday Bible class for Chinese. Mrs.

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Chiu, who is with her husband, is taking a course in a training school for nurses.

THE CATHEDRAL will sustain a double loss in January by the departure of the Dean, who is to be consecrated Bishop Coadjutor on the 8th, and the resignation of Mr. Edwin Arthur Kraft, the organist and choirmaster, who goes to Atlanta, Ga., to fill the place of municipal organist and instructor in music in that city.

**RHODE ISLAND**

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

Annual Service of St. Andrew's League—Resolution on Immodest Dancing

THE ST. ANDREW'S LEAGUE of Rhode Island held its annual service at Grace Church, Providence, on Sunday, November 30th. There were about four hundred present. The league is composed of organizations of boys in Rhode Island who are interested in, and contribute to the support of, St. Andrew's Industrial School, Barrington, of which the Rev. William M. Chapin is the founder and warden. The service was conducted by the rector, the Rev. Frank Warfield Crowder, Ph.D. Bishop Perry spoke of the league, and what it stood for, and of the significance of its annual service. He then introduced the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Kyoto, Japan, who made a most interesting address, showing how much the Japanese boys could teach the American boy, as well as what the boys in America could do for them. The boys attending the service came from all the suburbs and towns near Providence, as well as from the city itself. About fifty boys came up from St. Andrew's School in a special car.

A RESOLUTION on immodest dancing, by the clerical club of Rhode Island, passed at the November meeting, states: "That this clerical club records its disapproval of those dances, and recommends that they be prohibited in parish houses, and to all organizations bearing the Church's name, and that public protest be made against their practice by the young people of our congregations."

**SOUTH DAKOTA**

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Items of Interest About the Clergy

THE FOLLOWING clergy have been canonically transferred to the district: the Rev. S. S. Mitchell of Watertown; the Rev. Thomas Rouillard of Gamble; the Rev. E. J. d'Argent of Hot Springs; the Rev. E. F. Siegfried of Milbank; the Rev. Paul H. Barbour of Sisseton Agency; the Rev. Charles E. Freeman of Yankton. The following South Dakota clergy have been transferred: the Rev. M. F. Montgomery, to the diocese of Newark; the Rev.

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Dr. R. M. Hardman, to the Diocese of West Texas.—THE Rev. JOHN W. WALKER of Win-  
ner, who has been sick in the East since Sep-  
tember, has not been able as yet to return to  
his work. The latest word from him says  
that he is getting better, but that the physi-  
cians say he will not be able to return to his  
work before the first of January.—THE EN-  
GAGEMENT has been recently announced of the  
Rev. Hanford L. Russell, rector of Trinity  
Church, Pierre, to Miss Ruth Hyde, daughter  
of Mr. and Mrs. Chas. H. Hyde.—BISHOP  
BILLER, who has been taking a much needed  
rest since the General Convention, is ex-  
pected to return to his field soon.

**SOUTHERN OHIO**  
BOYD VINCENT, D.D., Bishop  
THOMAS I. REESE, D.D. Bp. Coadj.

**Cincinnati Clericus Elects Officers—Church Club  
Entertains Clergy**

THE CINCINNATI CLERICUS has elected the  
Rev. J. Hollister Lynch of Mt. Auburn, presi-  
dent; the Rev. J. D. Herron of Hartwell,  
vice-president, and the Rev. Guy Emory Ship-  
ler of the Church of the Epiphany, Walnut  
Hills, secretary-treasurer.

THE CHURCH CLUB of Cincinnati, accord-  
ing to annual custom, entertained the clergy  
at dinner on Monday evening, December 9th,  
Bishop Vincent and the Hon. Gideon C. Wil-  
son, chancellor of the diocese, speaking on  
the General Convention.

**WESTERN MASSACHUSETTS**  
THOMAS F. DAVIES, D.D., Bishop

**A G. F. S. Union Service—Other News**

A GIRLS' FRIENDLY SOCIETY service was  
held in St. John's Church, Worcester, Sunday  
evening, November 23rd. There were present  
the three branches in Worcester, All Saints',  
St. Matthew's, and St. John's. Miss Sarah  
B. Hopkins, provincial vice-president, was  
present, and welcomed the girls. A new ban-  
ner, bearing Sir Edwin Abbey's design of the  
Sir Galahad cross, was dedicated for St.  
John's branch. The Rev. W. S. Danker gave  
the address on "Devotion and Service." The  
three branches represent a membership of  
two hundred and fifty girls.

**WESTERN MICHIGAN**

JOHN N. MCCORMICK, D.D., Bishop

**Meeting of the Church Club—Grand Rapids Min-  
isterial Conference**

THE CHURCH CLUB of the diocese held its  
first meeting of the winter in the parish  
house of Grace Church, Grand Rapids, on  
Wednesday evening, December 3rd. About  
one hundred men assembled for the dinner  
which was served by the Women's guild of  
Grace Church. Besides the men of the Grand  
Rapids parishes there were present represen-  
tatives from Greenville, South Haven, Hast-  
ings, Grand Haven, and Muskegon.

AT A RECENT meeting of the Grand Rapids  
ministers conference, at which more than fifty  
Grand Rapids ministers of various denomi-  
nations were present, Dean Francis S. White  
of St. Mark's Pro-Cathedral read a paper on  
"The Deity of Jesus Christ the Cornerstone  
of Civilization." He spoke very strongly  
against the modern secularization of Christ-  
mas and urged the religious observance of the  
day on the part of all Christian denomina-  
tions by celebrating the Holy Communion if  
possible. His suggestions were very favor-  
ably received by the ministers present.

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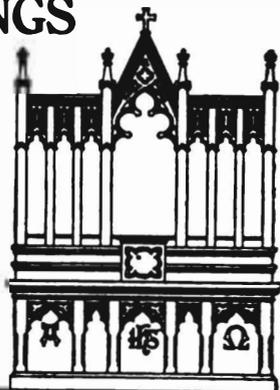


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NEW YORK

of the Church charity foundation of Buffalo, a Prayer Book and hymnal is to be given to each of the little girls of the orphanage at Christmas. On Donation Day, November 19th, the sum of \$1,856.50 was received in cash, while the usual generous supply of "pound packages" from the Church Sunday school children of the city filled the store-room.

THE REV. GEORGE FREDERIC WILLIAMS, rector of St. Mary's, Buffalo, is the recipient of a new Ford runabout, which has recently been presented to him by his appreciative parishioners.

**WYOMING**

N. S. THOMAS, D.D., Miss. Bp.

Annual Ogilvie Conference—Sunday School Organized at Milford.

THE ANNUAL Ogilvie conference was held at Cheyenne, November 12th to 19th, with a larger attendance than ever before. Morning Prayer was said every morning in the Bishop's library, where the sessions were held, and was followed by one of the papers. Discussion was then had until the noon-day prayers for missions. The afternoons were given up to conferences with the Bishop on practical problems, difficulties, and work in the district. Mrs. Thomas, with her usual hospitality, provided luncheon each day, which was invariably the occasion for general relaxation and friendly intercourse. The last day of the conference was given up to a Quiet Day, conducted by Bishop Olmsted of Colorado, who took for his morning subject "Men, Christian Men, Churchmen, and Priests," and for the afternoon, "The intellectual life of the priest, and his conduct even in the face of disappointment."

ON THE SUNDAY next before Advent, Miss Ross, assisted by Rev. and Mrs. Christoph Keller of Lander, organized a Sunday school at Milford, and that day and the following Sunday over thirty were present. Six classes have been formed, and the school is already preparing for a Christmas entertainment. This is the only church building in Milford.

**CANADA**

News of the Dioceses

Diocese of Toronto

ONE OF the finest churches in Canada, the new St. Paul's, Toronto, was opened on Advent Sunday. The Primate of all Canada, Archbishop Matheson, preached at both services. Four Bishops in addition were present, Bishop Sweeney and Assistant Bishop Reeve of Toronto, Bishop Mills of Ontario, and Bishop Lucas of Mackenzie River, as well as a large number of clergy. The rector, the Ven. Archdeacon Cody, has held the position for the last fourteen years. He was appointed Archdeacon of York in 1909.

Diocese of Niagara

THE CHURCH OF THE ASCENSION, Hamilton, has been much improved in the interior, and was reopened on Advent Sunday. Bishop Clark preached in the evening.

**WORK OF BIBLE SOCIETY**

THE MISSIONARIES of the New York Bible Society at Ellis Island distributed during the year over 109,000 volumes of Scripture among the immigrants. These volumes were in more than thirty languages. This is the largest distribution of Scriptures ever made among the immigrants. The society aims to make it possible for every immigrant who desires to receive a copy of the Scriptures without note or comment in his own language. The Bible Society reports that for the fiscal year of the government, ending June 30th, 836,473 immigrants landed at Ellis Island.—*Christian Century*.

# For Christmas Presents

## Travel Pictures

By "PRESBYTER IGNOTUS" (Rev. Dr. Wm. Harman van Allen). Printed on heavy enamel paper, green border tint, with many illustrations.

8vo. Price \$2.00. By mail \$2.20.

"These travel letters were written originally for *The Living Church*, for which Dr. van Allen conducts an interesting department—'Blue Monday Musings,' quoted far and wide. Gathered together in book form, the writer asks the reader not to complain if he finds the result neither a Baedeker nor a scientific treatise. The reader surely will not, for these fresh, first-hand impressions, unrevised sketches of happy days and pleasant folk, hold a more desirable place. To Dr. van Allen people are more than mountains or rivers or cathedrals or art galleries; and the book is radiant with stories of children who brightened his travels, or of peasant folk who made the wise doctor feel that, 'for all it's a fallen world, much of His Image shines out from the human creatures He has made.' Dr. van Allen visits foreign lands in the way that has always been to our liking—seeking not so much the large cities, which are more or less alike in every land, but making himself at home in a place where he can know the surroundings and the people and speak the language and enter into the experience of others. Yes, that is the way to travel. There are many interesting photographs, including a frontispiece of the author, taken in his priestly robes, and one, less stately, but more human, between two delightful little Dutch maidens, whose quaint caps, dimpled elbows, and 'adorable smiles' all come out well in the picture. The chief charm of the book will be, to Dr. van Allen's friends, its friendliness and intimacy of tone."—*Christian Register* (Boston).

## Christmas Booklets

A booklet attractively bound in white silk is *Christmas Thoughts*, by John Henry Bernard, D.D., D.C.L., Bishop of Ossory, Ferns, and Leighlin. It consists of seven separate readings or sermonettes on Christmas subjects, thus making an entirely distinctive Christmas gift. [A. R. Mowbray & Co., London; The Young Churchman Co., Milwaukee, price 40 cts.]

Another booklet on white parchment paper embossed in gold is *In Praise of Legend*, by the Ven. E. E. Holmes, B.D., Archdeacon of London, in which there are six colored illustrations from water color drawings, and in which many old legends are beautifully retold, after a brief discussion of the place of legend in literature, its danger and its beauty. This also will make a very attractive and suitable Christmas present. [A. R. Mowbray & Co., London; The Young Churchman Co., Milwaukee, price 60 cents.]  
—*The Living Church*.

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covers the events of the year October 1, 1912, to September 30, 1913, within the Church, and there are

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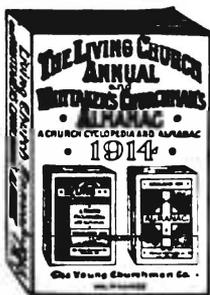
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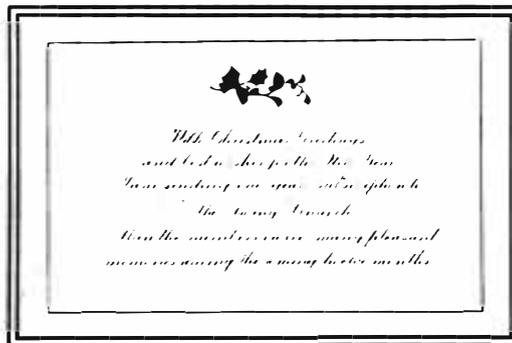
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