



The Living Church

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

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WHY AM I to cultivate myself? Simply that I may make this knowledge of myself the most complete of all the things here on earth, as perfect as I can. Why am I to serve my fellow-men? Because I would help them a little in the struggles which would lift them toward God. Both of them are reasons; but both lie within the one great reason which exists in the mystery of the union of all men, and the existence of all life, in God. I am to serve myself, I am to educate myself, because I am a part of God, because I am fulfilling this life, which is a part of God's life.—*Phillips Brooks.*



December

BY RICHARD OSBORNE

December's locks are hoary and powder'd with the snow,
And he hath many a story to tell of long ago;
If thou believe him dreary thou shalt mistaken be,
For still his voice is cheery, and his welcome glad and free.

He moaneth not nor weepeth as one by time oppress,
A merry laugh he keepeth to crown the merry jest;
He minds not Melancholy, who bringeth ill reports,
But wreathes his brows with holly, and with the children sports.

He courteously beguileth the mourner from his cares,
Like Summer, too, he smileth, for all his hoary hairs;
If any seek to mingle life's glories with its shames,
He turns him to the ingle and blows the dancing flames.

And he hath hidden treasures for youthful hearts and old,
For well he kens the pleasures that count for more than gold;
No grudge he bears to any, he knows no touch of gall,
His love is for the many, and his largesse is for all.

But when the Christmas morning on eastern height he spies,
He taketh timely warning his joy to solemnize;
The careless jest he endeth, and quick aside doth fling,
And down his head he bendeth to hail the Heavenly King!

EDITORIALS AND COMMENTS

PERHAPS there was never a day when Fiction claimed for itself so insistently the central position among forms of literary composition, as the present. The novel, the short story, the romance, the imaginary biography, the volume of "made-up" letters purporting to represent a friendship in correspondence—these and a score of other devices make up the larger part of our new books.

Religious Fiction

But the "play with a purpose" has its companion "tale with a purpose," the controversial tract disguised more or less adequately; the glimpses into that imaginary state of society where all the characters on one side of a given boundary are admirable and all on the other detestable; the romantic treatment of history to produce a desired effect—we have these to satiety. And since the reading public demands such, and is apparently much affected by reading them, we may frankly deplore that there are so few religious stories nowadays written by intelligent and fair-minded Churchpeople. Eddyism has Clara Louise Burnham; Agnosticism, more or less clearly defined, radiates its self-satisfied uncertainties from Mrs. Humphrey Ward's pages; "Liberalism" finds Winston Churchill its newest missionary; while Rome rejoices in "Mgr." R. H. Benson's fecund imagination, nor worries too much if one book of his contradicts another, so long as all make mockery of everything, and everybody, not subject to the Bishop of Rome. Perhaps we may yet see a worthy successor to Miss Yonge, John Mason Neale, the author of *Bryan Maurice*, and other Church story-writers of the past.

Meantime, though Rome makes by far the largest use of controversial fiction—directly, as in Benson's books, or indirectly, in such stories as Temple Thruston and Miss Dickens write—she has not the field unchallenged. Bagot's pictures of life in the very shadow of the Vatican are all the more significant as written by a Roman Catholic; but no one would "go to Rome" in consequence of reading them. And, to ignore all others, a new book by Gerald O'Donovan, *Father Ralph*, published by Macmillan, more than offsets the attractiveness of Canon Sheehan's *Luke Delmege* by its revelations of the Roman Church in Ireland to-day. It is not a caricature, nor a one-sided party document. The reverent piety among Irish peasants and small farmers, the earnestness and simple devotion exemplified by many clergy, the scholarship of the Irish Jesuits, all are set forth with due praise. But the book deals frankly with certain outstanding and undesirable facts which no one travelling in Ireland can ignore: the lamentable contrast between the squalor and misery of so many people and the ugly and ostentatious costliness of huge convents, clergy houses, and new churches; the toleration of intemperance because the liquor-dealers give generously to the Church; the extortionate fees demanded by the parish clergy for sacramental ministrations; the evil influence of "clericalism" in public affairs; and the obscurantism which characterizes theological training there. We understand that Mr. O'Donovan is autobiographical, in parts of this tale: at any rate, he is intimately familiar with Dublin, Maynooth, and the machinery of a country diocese. Readers captivated by "Mgr." Benson's engaging prophecy of a day when Ireland shall be one vast chain of monastic establishments, seculars, laity, and the hated Sassenach being all banished together from "the Isle of Saints," would do well to read Mr. O'Donovan's story.

IT is a sadly unquestioned fact that disputes about religion are often associated with most irreligious rancour. *Odium theologicum* is a proverb; and, whether it is Hindu against Moslem, Shiah against Sunni, Druse against Jew, or Protestant against Papist, the records show sad examples of animosity and persecution. That is doubtless from a defect in human nature; and we may confidently hope that, among Christians at least, the spread of a gentle and loving spirit of brotherhood is making for true religious liberty, equally remote from indifference and from intolerance. A series of outbreaks in our own country of late, culminating in Carbondale, Penn., No-

And Religious Disputes

vember 7th, is as surprising as it is alarming, and demands comment.

American Roman Catholic mission preachers and controversial lecturers never hesitate to speak plainly and frankly against non-Roman systems and teachers, exercising to the full their prerogative of free speech in a free country; and, so far as we know, they have not been attacked by physical violence since the lamentable burning of the Ursuline convent in Boston fifty years ago. But it is not surprising that others who differ radically from them should claim to exercise the same liberty. If converts to Rome indict their old religious associations, such converts from Rome may do the same. Yet we hear of frenzied mobs of Roman Catholics assaulting ex-Roman priests and Protestant lecturers, doing them physical injury, even threatening their lives. In a small New England city where announcement had been made that Jeremiah J. Crowley, of Cincinnati, was to lecture, a Roman clergyman warned one of our priests that, if Mr. Crowley came, there would be a mob. (We need scarcely say that no Churchmen, clerical or lay, had any responsibility for the arrangement of Mr. Crowley's Protestant meeting, so the warning went to the wrong address.)

The facts as to the Carbondale outrage are given to us by a well-known professional man of that city. The Baptist minister of Carbondale invited a detective named Wilson, from Scranton, seventeen miles away, to lecture on the political connections and plans of the Roman Catholic Church. A mob gathered before the lecture had begun, broke every window in the Baptist meeting house, ruined the doors, wrought other damage, and set on several passers-by known to be Protestants, beating and mishandling them. "There is every evidence that the mob was planned before the address was made. Not only did the men and boys seem to come from all parts of the city by a preconcerted plan, but it is told by the Romanists themselves that the leaders were from outside the city. The police force was useless (I can not say helpless!) in the face of the conditions; and the Mayor, a Roman Catholic, worse. The Roman rector, a "Monsignor," was appealed to by a citizen to use his influence to send the mob away, and replied that they might send for the police. Threats are still made against Mr. Wilson and Mr. Lynch, the Baptist preacher. It was a deliberately planned mob attack, by those in a position of leadership in the Roman Catholic Church, against a man who was saying things about them they did not like, but which were no worse than things preached at the Roman 'missions' here. It was utter disregard of all right and law."

We have reason to believe the facts to be as here stated, though we have every desire to find that they are exaggerated. We shall be glad to hear what our Roman Catholic contemporaries have to say about this. Do they repudiate responsibility, deny the accuracy of the report, defend such methods, or confess with regret this lapse into the dark ages?

WHAT a stimulus is the Advent call to all Churchmen! Try as we will to maintain not only our work but *ourselves* at a high level of efficiency, one constantly finds that the inevitable tendency is to relax. There are neither plains nor plateaux in the normal spiritual life; rather is it a system of hills or of mountain chains, now ascending, now descending, but never long on a dead level. One is always growing better or growing worse, and, curiously enough, there is commonly an alternation between the two.

The Advent Call

So also with our Church work. It tends to diminish, except as it is periodically stimulated to new endeavor. The Sunday school, the parish guilds, the Brotherhood, among local activities, and the missionary system in any parish, are bound to die down unless motive power is exerted to pull them up.

Now is the time to look forward. Efficiency—the watchword of the day, and not a bad one—must be promoted. A parish survey ought to have been taken earlier than this; soon after the fall revival of effort. The people ought now to be seriously at work. Whatever the parish will accomplish during the winter and spring ought now to have begun. The

result of the missionary offerings depends on what is being done now. The fiscal year is still new; but as it approaches its close next August, and apportionments still have not been met, it will, in most cases, be too late. We have outgrown the haphazard plan of raising our missionary funds by a single effort, whether in January or in August, and no eleventh-hour activity can make up for failure now. Between September first and December first considerably more than a quarter of the year's apportionments, general and diocesan, ought to have been raised in every parish, because the summer quarter of the year can seldom be depended upon for a quarter of the year's offering, and the offerings of the other quarters must therefore exceed that fraction. If, therefore, in any parish, that has not been accomplished, the spiritual ascent of the autumn has been deficient. By the end of another quarter it will be too late to cure the condition. It is not too late now; but cure means effort first.

And so with every other activity of the Church in the parish. Much more is expected of any parish to-day than was expected a generation ago. The parish that lives only for itself is to-day an object of contempt, both from the world and from the Church. In the community, its social and municipal activities, the Church is bound to take its part. Democracy is a partial failure because the Church has failed to supply the wholesome leaven. The Church undoubtedly demands more from her children than she demanded a generation gone by; more in time, more in spirituality, more in self denial. That many parishes fail even measurably to reach the larger ideals of to-day is shown on one side by failure to meet apportionments that would have been deemed absurdly large a generation ago, on another side by failure to introduce spiritual leaven into the public affairs of their own communities, and on still a third side by failing to produce real saints among their own people. Thus many-sided is the Church, and thus many-sided are the normal results of sacramental grace, properly used. A parish that is not normally developed on each of these sides is one-sided. Test your own parish by this triple opportunity and see which is its weakest side. Now, the opening of Advent, is the time to correct any false symmetry. None of us desires to promote narrow, one-idea forms of Churchmanship.

Advent is the call to service, in every aspect of the spiritual life.

THE following gracious editorial from *Church Life* (Toronto), seems to us one of the choicest bits of newspaper literature, with which we are acquainted—tactful, modest, and kindly; and it is a pleasure to reproduce it with an expression

A Gracious Editorial

of our most sincere appreciation. As printed, it was headed, "THE LIVING CHURCH."

"We were pleased to see the comment—the kindly comment—on our proof-reader's mistake. But beyond that we were struck with the genuine spirit of consideration shewn for our opinion of the opening service of the great convention. We could have expected a criticism of criticism, but instead we received just kindly courtesy. Why refer to it? Because it is, when one reads such a comment, that one goes back in memory over our original remarks and suffers somewhat. Were they too severe, or too unkindly expressed? Could not the content of them have been conveyed in a more generous manner? When criticism is taken so kindly does it not shew a finer spirit than that of the original critic? Probably if we had had the training of the critic who wrote in THE LIVING CHURCH, we should have expressed ourselves more kindly, with less of the striking style of the clawhammer, and felt happier when we looked back. However, the printed matter goes out and cannot be suppressed and the only lesson one can learn is to think twice before writing once. We are poor mortals of very limited charity and of but a small outlook, and we realize the latter especially when we come across someone with a broader vision. It takes one back many years to the day when we heard Phillips Brooks of Boston preaching to a crowded congregation in the first University Church at Cambridge, England. Every place was filled from heads of homes down to some 2,000 under-graduates, and he stood up a remarkable figure, and preached at breakneck speed a magnificent sermon on toleration. It seemed that one remembers the title better than the subject matter, does it not? It was a fine sermon anyway."

ANSWERS TO CORRESPONDENTS

X. Y. Z.—"This Church of ours" is a barbarous and unhappy expression—even if it has inadvertently crept into the columns of THE LIVING CHURCH.

CHURCHMAN.—In the total absence of legislation relating to vestments one cannot pronounce any use unlawful; but a lay reader may well abstain, we believe, from wearing a biretta or even a skull cap in the chancel, unless the inadequacy of nature's protection for the head renders the latter a necessity.

SCRIPTURAL TESTIMONY

FOR THE SECOND SUNDAY IN ADVENT

BUT My words shall not pass away"; nor have they yet; although the Bible has been subjected to so many attacks, so much criticism by friend and foe of the keenest wit. It is sometimes well to remember that the Bible is the most widely read, the most universally sold, of any book in the world; and we should also remember that the Bible is a book unlike any other.

There are books so full and deep that we need read them many, many times before knowing them and learning their full meaning; but sooner or later we may lay them down as learned, taking them up, perhaps, from time to time, for refreshment of memory or the renewal of pleasure. We may not do so with the Bible. It is never learned, or its full meaning known. Every reading reveals new truths, intimate applications of our own experiences, fresh inspiration to holier living.

We may master a book of philosophy or psychology, by whomever written; for every man's book is for an occasion or a time. But the philosophy and the psychology of the Bible are for all occasions and all time. Its problems are the oldest and the newest known to man; and it treats them all with an accuracy that may not be refuted. The truth, or rather the facts of truth, within a work on mathematics may be so learned that a man becomes independent of the book itself; but one's knowledge of the Bible makes one all the more dependent upon it, because each fact is capable of infinite unfoldment. Nor is the Bible like the bibles of other religions. The Paradise of the Koran becomes an absurdity to an enlightened knowledge; and while the "golden streets" of Revelation may seem absurd to our times, the joys of the Mohammedan heaven are presented as concrete facts, while the "New Jerusalem" is presented as a vision whose pictures we may legitimately accept as symbols of the indescribable delights of the real heaven that shall be. The mystical philosophy of the books of the East present a psychology that is local and temperamental, while the psychology of the Bible is universal. Men of every race may find their natures mirrored in the Bible; and it is the Book of the Occident quite as truly as it is the Book and the product of the Orient.

Further than this, they believe only the more firmly in the Bible who read the Bible. Disbelief in the Bible generally means ignorance of the Bible. It is so full of resources, so fully an answer to the cravings of our spiritual natures, so true to the daily experiences of life, so suggestive in its power to awaken thought, that the teachers of men and the leaders of men's activities find their inspiration to leadership in its pages as truly to-day as ever they did. The history of the criticism of the past century must surely prove to the thoughtful that His words cannot pass away.

In this Book we find testimony and witness to the coming of our Saviour. Therein is the written witness to His advent, and the assurance that He will come again in glorious majesty to judge the quick and the dead. The narrative of that first coming is convincing to a degree that makes the story unique. Because of that story the Person of Jesus is more alive in the minds and hearts of men than the person of any other figure in history; and the more we read of His life the more real shall He become as an indwelling force in our own lives.

The Bible is the Book of the Church. God never intended the one to be separated from the other, nor does the Church hope to teach without the authority and proof of Holy Scripture. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the writings might have hope"; and "holy men of God spake as they were moved by the Holy Ghost." And particularly we of the New Dispensation should find hope in the Scriptures; for through them we learn proof that in Him, whom they reveal, shall the Gentiles trust. "Grant, Blessed Lord, that we may read, mark, learn, and inwardly digest them." They witness to the first and second Advent.

R. DE O.

THERE is no perseverance without patience. The man who must see results or who else will not work, is sure not to accomplish the most that is possible for him in life. The spirit of persistency that can keep plugging when nothing seems to move is the spirit that at length inherits the promises. The battle is not to the strong, nor the race to the swift, but the persistent win out in the long run. Many lose out because they let up just a little before the dawn of victory. If they had patience to endure, they would soon have the joy of achievement.—*The Way*.

ALL SAINTS' DAY IN PARIS

General Observance of the Day

THE "RITUAL MURDER" CASE IN KIEFF

Roman Catholics Taking Larger Part in
Italian Elections

OTHER HAPPENINGS ON THE CONTINENT OF EUROPE

PARIS, November 7, 1913

NEWSPAPERS remark on the fact that All Saints' Day is a very popular festival in Paris, as evidenced especially by the decoration of graves and monuments. Florists work all night, and there is a great sale of artificial wreaths. This is at least one sign of Church influences not likely to cease in the land, separate Church and State as far as men will.

At the opening meeting of the Mission Work Society of Holy Trinity, Dr. Watson, the rector, briefly outlined the object of the mission and expressed appreciation of the twofold responsibility such a work had; first to the great community in which they lived; second, to the ever-changing American life of the city. All American women are invited to take part in it while sojourning in Paris.

The so-called Kieff "Ritual Murder Trial" was mentioned in a former letter. It is still going on at the time this is written, with bitter innuendos against the Jewish race by the prosecuting attorney in the final summing up. A sort of dread

The Murder at Kieff

hangs over anxious observers lest the settlement be a terrible repetition of "pogroms," with the slaughter of many innocent ones. Somebody, no doubt, murdered the boy Yushchinsky, but that "ritual," recognized or secret, had anything to do with the dastardly deed, is scouted almost unanimously in Europe outside of the parts of Russia where such prejudices still dominate men's minds. This has been made manifest not only in public meetings of protest, mostly in England, but in the way the testimony of the priest Pranaitis has been discredited both by his own ignorance of history and theology and by Roman Catholic authorities. It is lamentable that certain Archimandrites of the Russian Church have lent a too willing ear to tales of enemies of the Jews. Facts like this make it difficult to hope much for an intelligent unity of the Anglican and Greek Churches, a hope rendered no clearer by the rejoinder that could easily be made that there are Anglicans whose ways and thoughts are not much better! A recent English traveler in the East, whose sympathies seem more with the simple devotion of the Russian peasant than with the somewhat sophisticated faith of "Reformed religions," makes some illuminating statements as to his experiences with a band of Russian pilgrims to Jerusalem. Among the 500 or 600 pilgrims there was "extraordinary enthusiasm," but there were also dirt, fanaticism, ignorance, and, in general, a state of mind making for either a true pilgrimage or a frightful "pogrom." While claiming that "the 7,000 pilgrims at Jerusalem are the 7,000 that make any nation's worth to God," he admits that 60 per cent. were entirely illiterate! The cynical comment of a critic reading this—that the enthusiasm is partly "vodka," and that such people are only "stupid to the point of sanctity"—is rather shallow; but the remark of another writer is always to be borne in mind when we seek unity with a whole people: "The Russian peasant may suddenly abandon everything and go off to Jerusalem on a pilgrimage for his soul's salvation; perhaps he will just as suddenly set fire to his native village—and perhaps do both!"

Roman Catholics have elected nearly thirty members in the new Italian Parliament. It is not much; but it may be the beginning of a closer alliance of Church and politics in the land of the Vatican "prisoner," who this time more than ever loosened the reins on "Catholic voters," formerly forbidden to go to the polls.

Roman Catholics in Politics

There is considerable food for thought in the fact that for the first time all Italians could vote, so that the electorate numbered eight millions instead of three millions, and yet the Socialist gains were infinitesimal and the direct "Catholic vote" of little consequence. This seems to mean that the Italian people have something in common with the American people, politically speaking, namely, a desire for true democracy and social progress, with no special liking for drastic social measures or ecclesiastical intrusions. Of course patriotism

and approval of the African war had much to do with ministerial success; but this does not sufficiently explain it. The London *Times* has an interesting editorial comment on the situation that throws light on the possible future of Church and State in Italy:

"The Socialists are perhaps the best disciplined party in the country, though they too have their acute differences, but they are under an electoral cloud. They opposed as strongly as they dared the African policy which has filled the whole nation with patriotic pride. They have tried to raise the spectre of Clericalism, but the electors do not fear Clericalism under Signor Giolitti. There is perhaps no subject on which the Prime Minister has displayed more of his characteristic dexterity and caution than in his conduct towards the Roman Catholic Church. All Italians with the instincts of statesmanship, whatever their personal views on religious subjects may be, realize the political expediency of maintaining the Italian complexion of the world-wide organization whose centre is at the Vatican. On this point the present Pope and the King, it may be supposed, very heartily agree. They understand that either active interference with the spiritual independence of the Papacy, or excessive intimacy between the Vatican and the Quirinal, might provoke a reaction amongst Roman Catholics in foreign countries dangerous to both. Signor Giolitti appears to be as unlikely to support fresh measures against the Vatican as is Pius X. to countenance the formation of an Italian 'Catholic party.' There may be, and probably there will be, more members who are Catholics in the new Chamber than in the old, but they will not be there as members of a Catholic party, for the Vatican well knows that the existence of such a party would afford the Socialists and 'advanced' Radicals the pretext they desire for anti-Clerical agitation. The new *couches sociales* added to the electorate include, we need hardly say, a very large body of peasants, who are on good terms with their priests and are accustomed to consult them, if not always to obey them, on many subjects. The famous rule forbidding Roman Catholics either to be candidates or to vote has been modified by the Pope in a way which practically permits and even encourages voting, if not candidatures, wherever the local Bishops, in their discretion and within certain broad limits, so advise. It is even probable that in many instances the voters have not waited for episcopal leave to exercise their new functions. The peasant vote may tend to strengthen those sections of the Chamber which are more moderate in their attitude towards the Church. But the hands of both Church and State will remain free in their relations towards each other."

There is regret in various quarters of Europe that a great opportunity to cast "the unspeakable Turk" out of Europe was lost through what is taken to be England's nervousness about Moslem agitation in India, and because of the secret strength of "Indian bureaucratic methods," whatever this may mean. That great Liberal statesman and loyal Churchman, W. E. Gladstone, has many followers in the unqualified opinion that "casting out" is the only true Christian policy for the invading Moslem; and they feel that it could easily have been done when Bulgaria had him pushed to the wall. Just now it looks as though the Turk was back as strong as ever, and the Balkan peasants, after a heroic victory, find themselves faced by much the same old mask of terror.

England and the Turks

An echo of the Balkan war is found in the report that an officer of the Bulgarian army had offered the "Prophet's Mantle" for sale. It turns out to be indeed a reputed garment of "the Prophet," but an *under-garment* studded with jewels and long kept in the Selim mosque at Adrianople, as one of the most precious relics of Islam. The Bulgarian had appropriated it from its glass case as one of the "contraband of war." It has now been restored to the Turkish government.

Speaking of Turks, it is but a short step to Cairo, where a curious decision adds to "the laughter of nations." Two Mohammedan natives quarreled, and in great heat one cursed the religion of the other. To court they went, and the judge, in an ecclesiastical court it seems, declared that, since the man had cursed his own religion, he must be considered to have voluntarily renounced Islam. Therefore, as the law does not allow a marriage between a Mohammedan woman and a man who is not of that faith, the judge ordered the man separated from his wife! This is commended to our divorce lawyers in the United States!

A Berlin newspaper prophecies the end of the law against Jesuits. It argues that the law of 1904 permitting Jesuits to enter Germany and wander from place to place actually broke down the structure of the old law forbidding them to come into Germany as resident workers. All that is needed now is to permit them to live in groups.

More Liberty for Jesuits

JAMES SHEERIN.

ENGLISH CLERGY PROTEST AGAINST IMMORAL DRAMA

The Bishop of Kensington Takes the Lead

DUTCH OLD CATHOLIC BISHOP AND CLERGY VISIT ENGLAND

The Living Church News Bureau }
London, November 18, 1913 }

THE *pros* and *cons* of the morals of a body of London clergy, with the Bishop Suffragan of Kensington at their head and as their public mouthpiece, in the matter of the protest they addressed to the Lord Chamberlain against certain indecent incidents in the original performance of *A la Carte* at the Palace Theatre, which were forthwith suppressed by the order of the Censor, has become the subject of somewhat lengthy discussion in the correspondence columns of the *Times* newspaper. Mr. Bernard Shaw, the leading playwright in England of the fleshly school of stage plays, and who has criticised the Bishop's attitude with unconcealed exasperation, asks his Lordship to state his fundamental position clearly. He proceeds to obscure the Bishop's position by putting in his mouth demands which he does not make, and by gratuitous assumptions as to the Bishop's meaning of certain words. Mr. Bernard Shaw, it is lamentable to think, seems unable to differentiate between nature and animalism, between a pure and chaste and elevating appeal to the body and one that is impure and vicious and degrading.

In reply to Mr. Shaw, the Bishop of Kensington says his position is quite apparent to those who have read his recent statement in the *Times*. He there stated that he wished to draw attention to the grave public disadvantage that results by the growing practice of "altering sketches or pieces after they have been officially sanctioned, so that their significance is eventually changed materially." That those ideas of what is "suggestive" and "objectionable," to the use of which words by the Bishop Mr. Shaw takes exception, are not confined to himself or merely to prudish persons is shown by a reference made by the Bishop to *Das Programme*, the recognized organ of the music hall profession on the Continent, in its issue of October 26th, which comments upon what it describes as "the decadent strain which has set in with regard to the material now comprising the London music hall programme." The Bishop also gives the following quotation from the *Encore*, in its comment upon this article: "When a paper like *Das Programme* prints an article like that on London variety houses, it is time we looked round to see if all is right with us; most assuredly if we do not put our house in order someone will do it for us." The Bishop is far from desiring to propose his own tastes and convictions as the measure of what is permissible in the theatre, "but I can confidently claim that my contention is backed by a great body of the public that performances are taking place which are a disgrace." It is gratifying to note that most of the other correspondents in this discussion have supported the Bishop of Kensington rather than Mr. Bernard Shaw.

The Festival services and public meetings of the Society of St. Willibrord have been distinguished this year by the presence of the Old Catholic Bishop of Haarlem, the Rt. Rev. Monseigneur Prins, who, accompanied by the Rev. Pfarrer Gol, parish priest of Gouda, has come to England at the invitation of this society. It would appear to have been the first time in history, or at any rate the first time within recent centuries, that a Bishop of the ancient Catholic Church of Holland has paid a public visit to the still more ancient and venerable Catholic Church of England, from whose bosom St. Willibrord went forth with burning love and zeal in the seventh century to found Christ's Holy Church among our Dutch brethren's heathen ancestors. The Bishop of Haarlem was received in London by the Archbishop of Canterbury, the Bishop of London, the Dean of Westminster (the Rt. Rev. Dr. Ryle), and others, and was afterwards conducted over Westminster Abbey by the Dean. The following account of the Festival services and meeting is abridged from the report furnished to the Church press by the Rev. G. E. Barber, secretary of the Society of St. Willibrord:

On Friday, November 7th, the Feast of St. Willibrord, the Apostle of Holland and first Archbishop of Utrecht, the ancient Dutch Liturgy was said in the vernacular at 10:15 by Pfarrer Gol in the Church of St. Mary the Virgin, Charing Cross Road, which has been lent by the vicar for some time past to the Old Catholics resident in London. At 11 o'clock in the same church began a sung

Mass according to the English Liturgy, at which the Bishop Suffragan of Willesden (the Rt. Rev. Dr. Perrin), English President of the Society of St. Willibrord, was celebrant, with the Rev. G. E. Barber, assistant curate of St. James', Hampstead Road, and secretary of the society, as priest-assistant in cope. Before the service the Bishop of Haarlem, vested in purple cassock and cope, with lace rochet and pectoral cross, attended by his two Old Catholic chaplains, the Rev. W. Gol and the Rev. C. W. Bollman, had taken his seat in the sanctuary; while the Rt. Rev. Dr. Bury, English Bishop in Northern and Central Europe, and Bishop Powell, late of Mashonaland, vested in copes and mitres, and attended by chaplains in copes, had taken their seats in the choir. Here also were seated the English Archdeacon in Cypress, vested in cope, Canon Mason of Canterbury, Prebendary Ingram of St. Paul's, the Rev. Father Puller, S.S.J.E., the Rev. T. A. Lacey, and other English priests. At the procession, in which all joined, the Bishop of Willesden and the two other English Bishops were in their copes and mitres. Incense was used in the procession, and during the Eucharistic service. After the procession the Bishop of Willesden exchanged his cope for a handsome chasuble. The music of the service was provided by the choir and organist of St. James', Hampstead Road, whence came also the master of ceremonies and the servers. The Earl of Shaftesbury was to have sung the solos, but at last was unable to be present. The sermon was preached by Father Puller, who took for his text the passages in Rev. 3: 8, 10, 11. These words, he said, addressed by our Ascended Lord through St. John to the angel or Bishop of the specially beloved Church of Philadelphia, are quoted by the Rev. Dr. John Mason Neale at the conclusion of the last chapter of his *History of the Church in Holland*, "a book which made known to many people in England, probably for the first time, the existence of an ancient Catholic Church in Holland not in communion with the Church of Rome." It is fitting, he added, to take this passage as the keynote of the sermon "on an occasion when we welcome in our midst a Bishop and a priest of the illustrious Church who are joining in the solemnities of our worship." Father Puller went on to give a most interesting *résumé* of the history of the Church of Holland from the long ago time of its founder, St. Willibrord of Northumbria, unto the present day, dwelling especially on the vicissitudes and critical stages of its life in the seventeenth and eighteenth centuries. "May God in His own good time grant," said Father Puller, in conclusion, "that these three branches of His militant Church—the Eastern, the Old Catholic, and the Anglican—may be reunited in the sacred bonds of intercommunion; and may He draw into that reunited fellowship all that is really living and well pleasing in the Roman Communion, and all that is capable of accepting the fulness of the Catholic Faith in the sects outside. For this let us pray this morning when the Holy Sacrifice is being offered here in this assembly. And may all things be brought about in God's good time."

On Friday evening at the Church House an interested audience gathered for the public meeting of the Society of St. Willibrord. The Bishop of Willesden occupied the chair, with the Bishop of Haarlem in the place of honor on his right. On the platform were also Archdeacon Potter (Cypress), Canon Mason, Prebendary Ingram, the Rev. Pfarrer Gol of Gouda, the Rev. Father Puller, the Rev. T. A. Lacey, Mr. W. S. de Winton, and the Rev. G. E. Barber, general secretary. After an introductory address by the chairman, and the reading by the secretary of a sympathetic letter from the Earl of Shaftesbury, the Bishop of Haarlem delivered in English "a most inspiring and friendly speech." The Bishop brought the most hearty and fraternal greetings from the Old Catholic Church of Holland, and particularly from the Archbishop of Utrecht and from the Bishop of Deventer (the Old Catholic President of the Society of St. Willibrord), from the latter of whom the Bishop of Haarlem read an important letter, setting out that the unity of the Church must be based primarily not on judicial ideas, but on the principle of Christian charity. The Bishop of Haarlem himself emphasized the fact that St. Willibrord was an Englishman, and he also dwelt at length on the devotion to the Church of Holland shown by the great Dr. John Mason Neale, on whose grave at East Grimstead the Bishop had laid a wreath the previous day. Monseigneur Prins alluded to the fact that since the Vatican Council the Church of Holland is no longer lonely and comfortless, but is surrounded by sister communions in Germany, Switzerland, Austria, France, America, and Russian Poland, while even in London itself is the little community of foreign Old Catholics shepherded by the Rev. P. W. Bolman. The Bishop referred to the promising prospect of reunion between the Eastern-Orthodox and Old Catholic Communions; and of the Church of England in her relations to the Old Catholics he asserted in detail that both Communions are on the most friendly terms. Father Puller and the Rev. Mr. Lacey also made speeches. Canon Mason moved a vote of sympathy with the World Conference on Faith and Order, initiated by the Church in the United States, which was seconded by Archdeacon Potter and adopted.

At the close of the meeting an important question was asked from the audience as to the exact relations between the Old Catholics and Bishop Mathew. The Bishop of Haarlem requested his chaplain, the Rev. Pfarrer Gol, to give an official answer to this question, which was to the effect that there are now no relations what-

soever between Bishop Mathew and any of the Old Catholic Communions; and that at the recent Old Catholic Conference in Cologne there was issued an official full and formal repudiation of Bishop Mathew and of any kind of connection with him, this being signed by every member of the Old Catholic Episcopate, including, of course, the three Mariavite Bishops representing the revolt from Rome in Russian Poland. By the bye, your London correspondent had previously received an announcement of this formal repudiation of Bishop Mathew by the Old Catholics in a private communication from the secretary of the Society of St. Willibrord.

On Sunday week at St. James' Church, Hampstead Road, there took place at Solemn Evensong a final festival service of the Society of St. Willibrord. The Bishop of Willesden assisted pontifically in cope and mitre, attended by two chaplains in copes. Opposite him in the sanctuary was the Bishop of Haarlem in purple cassock and cope, rochet and pectoral cross, with his two Old Catholic chaplains vested. In the chancel was Bishop Bury, also in cope and mitre, and attended by two chaplains in copes. The officiant was the Rev. G. E. Barber, senior assistant priest at St. James', and general secretary of the society. A sermon on the reunion of Christendom was preached by Bishop Bury, in which he referred to the good work done by the Rev. Mr. Barber as their secretary. After Evensong there was an imposing procession and a Solemn *Te Deum*, and the Bishop of Haarlem gave the Episcopal Blessing. The Bishop of Haarlem, accompanied by his chaplains, paid a visit to Oxford, and spent two days with the Bishop of Oxford at his Palace in Cuddesdon. An "at home" was given by Canon Scott Holland, Regius Professor of Divinity, and by the Archdeacon of Oxford (Dr. Archer Houblon) in the Common Room at Christ Church to meet the distinguished guest and his chaplain. Dr. Holland welcomed them in a brief speech, and Monseigneur Prins replied in German. He spoke of the history of the Church of Holland since the seventeenth century. Their official attitude towards the Roman Papacy had always been not to attack but to act "Warumdoch?" He then gave an account of the origin of the Mariavite movement in Poland and of his recent visit there. The Bishop, besides this opportunity of meeting senior members of the university, visited the Fathers of the Society of St. John the Evangelist at their House in Marston street. He also assisted pontifically at a sung Eucharist in St. Margaret's Church, "for the unity of the Church." On his return journey he was the guest of Canon Mason in Canterbury.

J. G. HALL.

THE RIVER

There's a fountain under a mountain,
Far, so far!
And, oh, the sound of its singing
Under orient sun and star!

They call it the Golden River,
The stream of gold,
But to me 'tis the river of vision—
Of the dreams that are never told.

Shimmering, dancing, fleeting,
Its waters run,
Lost in the deepening twilight,
In the sands of oblivion.

I follow it still, and follow,
That crystal stream,
Forever and ever striving
To grasp one drifting dream.

At last upon some red morning,
Or eve, may be,
My clouded eyes shall be opened,
My wondering soul shall see.

I shall stand on the marge of the river,
The stream of gold,
While all that is blind is visioned,
And all of the dreams are told!

CLINTON SCOLLARD.

THE waste of time and effort that accompanies every human work discourages endeavor. What hours of research have gone into the discovery of a little fact which a moment uncovers! What fruitless toil is expended in connection with most things we do! How many people abandon effort because they see the waste of it more than result? But waste is an inexact word to apply. It separates the contributing forces from the immediate cause. If striving stops, it is the stopping that makes what has been done wasted: if it continues to the end, the result converts the waste into use. Nature's prodigality is her wisest economy, for only by such prodigality does every bit of earth gain a seed. That all things work together for good shows real utility in seeming waste. Much good would fail us were we to give nothing without return. —*The Christian Register.*

NEW YORK NOTES

THE Rev. Dr. Kirsopp Lake, professor of Early Christian Literature and New Testament Exegesis in the University of Leyden, Holland, is giving a course of Advent lectures on "Our Inheritance from the First Christians" at Grace Church on Sunday afternoons. In the first of these lectures, on "Judaism and the Historic Jesus," Dr. Lake explained that the background of our Lord's life was the resistance of the Jewish people to the two great world movements, the Babylonian and the Roman. The Babylonian Empire sought to lift civilization to its own level by the forced migration of unwilling peoples within the fringe of its power. The Roman Empire sought to adopt small nations into the privileges of its citizenship. The same movements are seen to-day in the willing migration of inferior peoples to America, and in the adoption of scattered peoples into the rights of the British Empire. The Jews set themselves to maintain an independent nation, and this they hoped and believed would be attained by a catastrophic change. Our Saviour preached "The Kingdom of Heaven is at hand." Every Jew understood what that meant. But many Jews—the Zealots, for instance, who by the Romans were called "assassins"—wished to meet the issue by murder and battle. Against this Jesus set His face. The Kingdom must come, not by force, but by suffering. The command, "Repent," was new. The change was coming; though it was coming, not by outward force, but by an inward change of character. Dr. Lake also dwelt upon our Lord's attitude towards the world, in contrast to our effort to use the world for good. His attitude was opposition to the world; only in the parable of the talents did He seem to admit our modern point of view.

Dr. Lake's second lecture, Sunday afternoon, November 30th, was on "The Gentile World and the First Christians." On December 7th his subject will be "Gentile Christianity and the Catholic Church," and on December 14th, "Our Legacy from the Past and Our Duty to the Future."

At 8 o'clock on Sunday evening, November 30th, the alumni of the Choristers' School of Grace Church held their eleventh annual service in the church, joining with the regular choir, which brought the number up to seventy-five. The service then and for the following Sundays in Advent was the special Advent Evensong compiled by Dr. Huntington and used in Grace Church for many years. The preacher was the Rev. Dr. Charles L. Slattery, rector of the parish.

Service for Choristers

By the will of Mrs. Mary E. Ferguson, who died on November 18th, a legacy of \$9,000 was left to St. Peter's Church, West Twentieth street, New York City. Provision was made that \$4,000 of this legacy be used for the general purposes of the church, and that the remainder to go to the endowment fund. The Rev. Dr. Olin S. Roche, rector of St. Peter's, also receives \$1,000. By the will of Samuel Goulding, a retired merchant, who died in February 1912, the Church of the Heavenly Rest receives the sum of \$10,000.

Some Large Bequests

The diocesan missionary committee will hold their semi-annual or winter meeting at the Church Club on Monday evening, December 8th, at 8:15 o'clock. Bishop Greer will be present, and the question of "Missionary Work in the Parish" will be discussed by the Rev. Karl Reiland and several leading laymen. It is hoped that there will be a large attendance at this meeting.

Missionary Committee Meets

A tablet in memory of the Rev. Arthur C. Kimber, D.D., late vicar of St. Augustine's chapel, Trinity parish, will be dedicated Sunday afternoon, December 7th, at half-past three o'clock. A sermon will be preached by the Rev. William T. Manning, D.D., rector of Trinity parish. Dr. Kimber was vicar of St. Augustine's chapel from 1872 to 1909.

Memorial to Dr. Kimber

In a number of newspaper notices recently it has been stated that "Rev." Alexander Irvine, formerly of the Church of the Ascension, has gone on the stage and was presenting a drama entitled "The Rector of St. Jude's." These would hardly be worth noting were it not that it now appears that the programme of the theatre itself, a theatre of "advanced vaudeville," so describes him. With the heading, "From Pulpit to Stage (New York's Latest Sensation)," it is stated that "Rev. Alexander Irvine, former rector of the Church of the Ascension, Fifth Ave.," is giving this play with a "strong supporting company," and the following explanation is there given: "Mr. Irvine's resignation from the pulpit of the Church of the Ascension followed a meeting of the vestry, where objection was made to his advanced ideas as expounded in this aristocratic church." The fact, as many will remember, is that Mr. Irvine was for a year a licensed lay reader in the diocese, and continued after the expiration of his license to conduct certain socialistic meetings in connection with services at St. Mark's Church for a year or more, until the arrangement was discontinued. Mr. Irvine never was a clergyman, much less was he ever "rector of the Church of the Ascension." It seems that there ought to be some way to compel a theatre to stop publishing such "errors"—even if the man referred to does not himself demand it.

About Alex. Irvine

PHILADELPHIA NOTES

CHE speaker before the Clerical Brotherhood last Monday was Mr. Percy Urban, a student for holy orders. Mr. Urban has been in China doing educational work. He described the conditions of the Chinese work and its problems with vividness, and in an interesting way.

The November meeting of the Church Club was held at the Boys' Club, Tuesday evening, November 25th. About seventy of the members of the club and their friends attended the meeting. The visitors were taken from one department of the work to another and given demonstrations. At the close the Bishop spoke briefly on "The Usefulness of Our Active Body." The work is being conducted by the Church Club with great success.

Church Club Meeting

The City Mission distributed about four hundred dinners to the poor of the city on Thanksgiving Day. A Thanksgiving service was conducted in the mission church on Wednesday. One of the most interesting and instructive sights is to be present at the distribution of the dinners. A card is sent to all those who can come, and the dinners are sent to all those who are too feeble. The joy on the countenance of all is worth all the effort put forth by the Church in this worthy charity.

City Mission Was Busy

Again Dr. Duhring, the venerable head of the City Missions, has been bereaved. The wife of his son passed away November 28th. This is the third time in a short period that Dr. Duhring has experienced a similar loss.

Dr. Duhring Bereaved

The Rev. Charles Henry Arndt, rector of Christ Church, Germantown, has arranged an interesting and instructive course of Advent lectures to be delivered by the Social Service Commission members on Sunday evenings. The following speakers will present the subject: First Sunday, the Rev. George C. Foley, D.D., of the Divinity School; second, the Rev. William N. Groton, D.D., also of the Divinity School; third, the Rev. Louis C. Washburn, D.D., rector of Christ Church; and fourth, the Rev. G. Woolsey Hodge, D.D., rector of the Church of the Ascension.

Lectures on Social Service

Announcement of the Bohlen lectures, to be delivered in Holy Trinity parish house January 12th, 13th, 19th, and 20th, has been made by the Philadelphia Divinity School. The Rev. Samuel Hart, D.D., Dean of Berkeley Divinity School, the speaker, has chosen for his subject, "State and the State."

Dates of Bohlen Lectures

The mid-winter banquet of the Associate Alumni of the Divinity School will be held January 20th. The committee has secured the Deans of the General Theological Seminary and of Berkeley for the speakers of the evening.

The vicar of Holy Trinity chapel has secured the houses numbered 2216 and 2218 Spruce street and made them over into a suitable place for the rapidly growing social work of the chapel. The guild house was formally opened to the public on Saturday evening, November 29th. An organ recital was given by Mr. Ralph Kinder of Holy Trinity Church.

A New Guild House

The Church of the Messiah, Port Richmond, observed its sixty-seventh anniversary, and the rector, the Rev. Charles L. Fulforth, his twenty-third, last Sunday. There were celebrations of the Holy Communion at both morning services. In the evening the Rev. Samuel P. Kelly preached the sermon.

A Double Anniversary

The annual meeting of the Philadelphia local assembly, Brotherhood of St. Andrew, was held Saturday afternoon and evening in the parish house of the Church of the Resurrection (the Rev. James O. McIlhenny, rector). The Junior department met at 3 o'clock. At 4:30 there was a joint meeting of the Juniors and Seniors. Supper was served at 5:45. The annual meeting of the local assembly was held at 7 o'clock and a preparation for the Holy Communion at 8 was given by the Rev. William T. Capers. Almost all the parishes in the city held a corporate Communion for men on Sunday morning at the early service.

Local Assembly of B. S. A.

Bishop Rhinelander preached the sermon before the first annual meeting of the Church Club, held in St. James' Church, last Sunday morning.

The death of Joseph W. Hunsicker, son of the late Judge Joseph and Elizabeth Moyer Hunsicker, occurred at his late residence at Olney, Philadelphia, on Sunday morning, November 16th, in the eighty-fifth year of his age. The burial service was held on the following Wednesday, at St. Thomas' Church, Whitmarsh, the Rev. Dr. Samuel Upjohn and the Rev. George S. Sinclair officiating. At the time of his death, Mr. Hunsicker was the oldest living member of the Philadelphia bar and had been in the active practice of his profession since 1850. He was also an active and devoted Churchman, for many years a member of the convocation of Germantown. In 1891 he founded a mission in Olney which afterwards became St. Alban's Church. Mr. Hunsicker is survived by three sons and seven daughters.

Death of J. W. Hunsicker

ST. ANDREW'S DAY IN CHICAGO

Brotherhood Men Make Corporate Communion in Houghteling Memorial Chapel

SEX HYGIENE TO BE TAUGHT IN CHICAGO PUBLIC SCHOOLS

Fifth Department Gifts to Jerusalem and the East Mission

OTHER LATE NEWS OF THE CITY

The Living Church News Bureau }
Chicago, December 2, 1913 }

CHE co-incidence of St. Andrew's Day and the First Sunday in Advent, this year, added practical difficulties to the Brotherhood of St. Andrew's efforts to observe the annual corporate Communion of the local assembly. Nevertheless there was this corporate celebration, held at St. Andrew's chapel—the new James L. Houghteling Memorial chapel of St. James' Church—at 8 a. m. on this Sunday. This day marked the thirtieth anniversary of the founding of the Brotherhood, and it was most fitting that the corporate Communion should be made in the chapel erected to the memory of the founder on the site of the very room where the Brotherhood was born. The Rev. Dr. James S. Stone, rector, was the celebrant. Representatives of most of the local chapters of the city and suburbs were present. After the celebration many of them breakfasted together at a neighborhood restaurant, before returning to their own parishes and missions for their regular Sunday duties. At 4 p. m. this Sunday, the Rev. George Craig Stewart preached at St. Luke's Church, Evanston, a special sermon during Evensong about the Brotherhood, the service being attended by the North Shore chapters of the Order.

The committee on School Management in the Board of Education, of which Dean Sumner is the chairman, has succeeded in securing an appropriation of \$10,000 for the teaching of sex hygiene in the public schools, to pupils of the high schools, in segregated classes, by physicians (both men and women) selected not only because of their scientific knowledge and peculiar fitness in this respect, but because of their strong moral character and viewpoint. The lectures have been given for the past few weeks, and have aroused a great deal of interest and commendation. Mrs. Ella Flagg Young, the superintendent of schools, who is a devout Presbyterian, has entered into the matter of teaching this subject with great sincerity of purpose. Her instructions to the physicians who were to teach were very full and explicit, and she has been a constant attendant at the lectures, as they are being given about the city. This new departure by the Board of Education is being watched with great interest not only in Chicago, but throughout the country.

Teaching of Sex Hygiene

Incidentally your correspondent would call attention to the fact that Mrs. Ella Flagg Young is not a Roman Catholic. It has been reported, even in the Church press and during the past few months, that she is a Roman Catholic. She is a Presbyterian.

The Fifth Department (when can we begin to say "Province"?) contributed \$187.94 during the past year to the Jerusalem and the East Mission, most of this money being Good Friday offerings. Nine out of the twelve dioceses in the Province shared in this gift, which was the fifth in size from the eight provinces of the Church, Michigan, Marquette, and Quincy alone failing to send any gift. Eight Chicago parishes contributed to the fund last Good Friday, the total of their gifts being \$82.96. This mission's staff includes two Bishops, the Bishop of Jerusalem and his Suffragan in Khartoum; four Archdeacons, in Cyprus, the Soudan, Syria, and Egypt; twelve other clergy, twenty-one laymen, eight lay readers in addition, and twenty-five ladies, making a total of seventy-two missionaries. The total income for the extensive work of this mission is over \$35,000 a year, and last year more than \$3,000 of it came from the American Church. The treasurer in this country is the Rev. F. A. De Rosset of Charleston, S. C.

Jerusalem and The East Mission

Thanksgiving Day has been observed for some years by the Chicago branch of the Woman's Auxiliary as a time for special donations of provisions for the Chicago Homes for Boys, and also for the Church Home for Aged Persons. This year was no exception, and large donations for the larders of these two diocesan institutions were sent in by numerous local branches of the Auxiliary. Church offerings on this day are canonically devoted to the funds for the relief of the clergy and their families, the proceeds going in part to the diocesan and in part to the general fund. Mrs. W. G. Hibbard has been treasurer of the former fund since its inception. It now has assets of \$47,462, increased during the last year by more than \$6,000.

Church Homes Remembered

The latest addition to the varied enterprises at the Chicago Homes for Boys is an art class. A number of the boys have aptitude

for drawing, and two teachers from the Chicago Art Institute come to the Homes every Monday night, to help these boys learn how to draw.

On the Sunday next before Advent, Grace Church branch of the Girls' Friendly Society celebrated its twenty-fifth anniversary by a special service at 4 P. M., with a sermon by the rector, the Rev. Dr. W. O. Waters. After the service supper was served in the parish house to some four hundred guests who came from all parts of the diocese to keep the anniversary. They not only included many former members of Grace Church branch of the G. F. S., but also represented most of the other branches organized in the diocese.

Twenty-fifth Anniversary

Two friends of the G. F. S., in Chicago, have offered \$400 apiece towards the erection of the proposed addition to Holiday House, at Glenn, Mich., on condition that the G. F. S. in the diocese raise another \$400 by May 1, 1914. The society is hoping to raise that amount for this addition, and also another \$400 in order to build the proposed chapel in connection therewith. The parish branch of the Church of the Ascension, also observed its silver anniversary recently. Epiphany branch kept a similar festival early in the past summer.

At Northwestern University, Evanston, a club is being formed among the Churchmen. Two communicants of St. Luke's parish, Evanston, are students at the University and have been calling on the other Churchmen recently for the purpose of forming this organization.

The Health Department of Chicago, led by Dr. George B. Young, our able Health Commissioner, is doing all in its power to prevent the street cars from being carriers of noxious germs during the winter. Dr. Young has issued a bulletin in which he has requested everybody to notice, on entering any street car, if the extracting fans at the lower rear end of the "near side" of the car are running. If not, such passengers are asked to note the date, hour, number of car, and number of conductor, and communicate the same at once to the Health Department, City Hall, Chicago.

The Rev. Charles H. Young, rector of Christ Church, Woodlawn, announces that the Rev. Henry P. Bull, Superior of the Society of St. John the Evangelist, is to conduct a parochial mission in Christ Church in the early part of the coming Lent. This will be of great interest for many Church people far beyond the large membership of Christ Church. A new club has just been formed at Christ Church for athletics, the members to be boys over 14 years of age. The vestry of the parish have officially announced that the "tango" dance shall not be permitted in Christ Church parish house. Incidentally we note that a similar edict has been published by Mrs. Ella Flagg Young concerning the dances given in Chicago public school buildings.

St. Augustine's Church, Wilmette, has an unusually well-organized "Mission Board" of men, which holds regular meetings, and which attends a corporate Communion each month. At a recent meeting, an excellent paper on "Chicago's Cathedral and the City Mission Work" was read by Mr. A. J. Bell, the treasurer of the board. At another recent meeting a paper on "Missionary Work in Wilmette" was read by Mr. H. V. Donaldson, the chairman of the board.

For a parish in the Middle West to celebrate its seventy-fifth anniversary is something so rare that it is in every way a notable event. Christ Church, Ottawa, in this diocese, kept that anniversary on Thursday, November 20th, with services and sermons, and with various social gatherings of its people. Both Bishop Anderson and Bishop Toll were among the preachers, and the Rev. J. H. Edwards, rector at Lake Forest, and president of the Standing Committee of the diocese, formerly rector of the Ottawa parish, preached the historical sermon of the festival. The Rev. G. W. Farrar has been rector since April 1899, and under his leadership the parish has grown in every way, both spiritually and materially. There are now 175 communicants, a considerable increase over last year's enrollment. The total receipts of the parish last year were about \$4,000. The parish has a very handsome property.

The season of bazaars, sales, and "bazaarettas" is upon us once more, and all of our parish houses are busy. This kind of activity still holds sway, in spite of all that is so commonly said against its financial expensiveness, mainly because of its large value in bringing people together socially under the roof-tree of a parish house. Amid the continual changes of residence incident to modern city life, every possible agency of a social nature is indispensable if parishioners are to know each other personally. Thus we have still with us the generic "bazaar." In most cases its moneys will go towards parochial objects. This year St. Paul's parish, Kenwood, is devoting the proceeds of its bazaar, on December 2nd and 3rd, to the building fund of the Church Home for Aged Persons.

Fifty-six thousand dollars were subscribed on Friday evening at a parish meeting held in Trinity parish house for the endowment fund of the parish. One hundred thousand dollars is to be raised, and one of the laymen of the parish has called a meeting at the Hotel La Salle to be held on Tuesday to consider plans for raising the other \$44,000.

TERTIUS.

WE ONLY BEGIN to realize the value of our possessions when we commence to do good to others with them.—Joseph Cook.

"I DID NOT THINK"

BY LILLA B. N. WESTON

TRADITION has it that one day an angel journeyed down from spheres celestial and entered a church during divine service. In one of the pews sat a youth and a maiden, evidently much engrossed in each other. Presently the girl whispered to her companion, passing comical and irreverent remarks upon the priest's manner of saying the service, and sundry other particulars. They both tittered to themselves, and the young man in his turn whispered to her, criticising the church decorations, the walls, the wording of the Lessons, the peculiarities of the congregation. More silent tittering, both forgetful of worship.

The angel leaned gently between these two, and laid a hand lightly upon each one's shoulder. Involuntarily they both glanced upward, as though into an unseen face. And into the ear of each the angel spoke: "My children, you plan to marry in a little while. You are sure your love for each other is very deep. Neither one is wholly happy when the other is absent. You look upon your love as a great and priceless thing, and you are making many beautiful plans for the future. You are thinking to have the rest of your lives as one, each for the other. Did you never think who it is that is letting all this be possible? Do you never stop to realize that you both rest in the hollow of His hand? Do you never remember that your love has come to you, is left to you, and is kept holy for you, by One whose love is so great that He must needs also send love to His wayward children? Your love is a thing pure and ennobling; it is like a spotless pearl, because of His love. This is His House, my children. The priest is worshipping Him, it matters not in what tone of voice. See that you also worship Him, who guards you daily, and keeps you in safety and happiness."

"I did not think!" each one whispered, and wondered to see the look of awe on the other's face.

And there rode in a sumptuous conveyance a rich man and his wife. They were silent, each one thinking of the magnificence of their possessions. The woman's mind was full of the thought of her gorgeous gowns, her costly jewels, her wonderful millinery, her social achievements, her enviably trained servants. The man pondered upon his splendid establishments, his expensive motors, his marvelous conservatories, his yachts, his power and influence, and his unassailable position in the world of finance. The angel moved between them and murmured into each one's ear: "My children, your worldly possessions are indeed great, and your lands are broad and beautiful; the world hangs upon your words, and your jewels dazzle it. Your hearts are not hard, but do you ever meditate upon the fact that there is One who allows you to retain all these things? Your way is spread with roses because He, in His mercy, has not given you thorns upon which to tread. He is kind beyond measure. He loves to see His children glad and happy; but do not forget that there is a stronger Hand than yours guiding the sources of your wealth. In an instant, in the twinkling of an eye, He could wipe it all away."

And simultaneously they breathed, "Ah, it is so indeed! But I did not think!"

Do many of us think?

Do we not, rather, go on our way with the pride of possession and achievement in our hearts, forgetting that His hand is ever at the helm, His heart shielding ours lest the storm be bitter and the night be dark? The greatness and majesty of His love lie not entirely in the fact that He helps us ascend step by step to higher planes; but in that He still guards and guides and shelters us when we ignore Him utterly, even to the extent of thanking another instead of Him.

Let us think. Let us not allow the shortest moment to pass by without its rightful portion of thanks and praise to Him. For although His feet found this earthly life so rough and stern a road, behold, He stands ever at our shoulder to make the way a little smoother and the day a little sweeter.

Ah, how, loving Him, can we fail to think!

THE ringing of the church bell ought not to be regarded as merely an invitational signal for the assembling of the people. It should have a yet more solemn significance, like that of the music of the organ as signaling that "the Lord is in his holy temple," and as sounding the first note of that adoration which impels the true Christian to "worship the Lord in the beauty of holiness"—*The Texas Churchman.*

THE ROMAN HERESY

WE do not love heresy hunting. It is no pleasure to accuse in that sort any man who wishes to live in the communion of the Catholic Church. Still less do we care to accuse whole groups of great and venerable Churches. But this thing sometimes has to be done, and the present time is as good as another. We make one of our rare references to the errors that have attached themselves to the venerated name of Rome. Much that Rome claims can be granted without demur. This is unquestionably *ecclesia principalis unde exorta est unitas sacerdotalis*. This Church has a *potentior principalitas*. There is no difficulty, except one of purely historical character, in tracing this principality back to the presence and martyrdom of St. Peter; though the traditions of the Roman Church itself point rather to an origin derived equally from the conjoint apostolate of St. Peter and St. Paul. All this may pass without question; the Roman heresy begins when from these facts are deduced false theories.

The Roman heresy contains two doctrines. The first is the assertion that the Catholic Church consists exclusively of those who are in communion with the Church of Rome. That corresponds exactly to the assertion of the Donatists that the Catholic Church consisted exclusively of those who were in communion with the Church of Africa. It will be remembered that St. Augustine, upon whom lay the burden of defending the Faith in the later stages of that wearisome controversy, hardly had patience to argue this point. He treated with no little courtesy the dull and labored reasoning with which his adversaries defended the original contentions of their party, and their ingenuous quibblings over texts of Scripture—if the modern reader wishes to see an example of their method, let him study Mr. Allies' *Name and Office of St. Peter*. But when they were reminded that the rest of the Church did not agree with them, and retorted that they were therefore the whole Church, the rest having fallen away, he could hardly do anything but laugh them out of court. Their pretence of superior sanctity was nullified by their schism. *Securus iudicat orbis terrarum*, he said, *bonos non esse qui se dividunt ab orbe terrarum, in quacunque parte terrarum*. The whole world would condemn with serene confidence those who wilfully separated themselves from the rest of the world, whatever their own part of the world might be. So, too, if one local Church claims, as against all the rest of the world, to be the sole depository of the truth, the rest of the world can serenely condemn that presumption. The Donatists were numerous; they had something like four hundred Bishops; they dominated some of the most flourishing Churches of Christendom; but just because they said that in Africa alone was the true doctrine and discipline of the Church conserved, and disregarded the great apostolic sees of the East, Alexandria, Antioch, and Ephesus—St. Augustine seldom or never mentioned Rome in this connection, because the Donatists had set up a 'Bishop of their own there—by this contention alone they might be judged. Moreover, this contention touched the Faith; it denied the fundamental constitution of the Church; putting it forward, the Donatists ceased to be merely obstinate schismatics, and became open heretics. The contention of modern Rome hardly differs from this. It differs in the important circumstance that the Roman claim is allowed and defended by many other Churches in various parts of the world, but the contention itself remains the same. If it was ridiculous to assert that in Africa alone was the truth conserved, and that all Churches must agree with Africa or cease to be Catholic, it is equally ridiculous to make the same assertion about Rome. To increase the resemblance of the two cases, the assertors of the Roman claim have steadily ignored those same Churches of the East which St. Augustine accused the Donatists of ignoring. The Roman assertion denies the true constitution of the Catholic Church exactly as the Donatists denied it. The Roman claim is heretical, as was theirs.

The second doctrine of the Roman heresy is the denial of the supreme authority of the united episcopate. In its positive form it is the assertion that the decisions of the Roman Pontiff in faith and morals are irreformable. The assertion of his infallibility is a consequence which need not here concern us. When his decisions are said to be irreformable, the meaning is that the whole Catholic Church, the whole united episcopate, cannot correct him. It is easy to show what disastrous consequences may flow from this, but we are concerned with the assertion itself, and its denial of the fundamental idea of

the Catholic Church. Its source may be found in history, in the real, practical difficulty of finding, at all events in the West, any organized authority which could ordinarily call the Pope to account. The illustrious Jean Gerson, in his sermon preached before the Council of Constance, *De auferibilitate Papae*, had to face this difficulty. It was overcome in the council, and a scandalous Pope was removed, but by a politic method which left the important question undecided. The maxim of the canonists, "The Pope judges all and is judged of none," remained operative. This was one of the deplorable results of the schism of East and West, for in the West there were no sees of like dignity with the Eastern patriarchates, and the Roman see was so evidently superior in dignity to all other Western bishoprics, that no president could be found for a council which should call the Pope to judgment. The difficulty existed in fact, and was real. But a theological deduction from the facts, which in the divided state of the Church were only partial, might be false. And the false deduction was drawn, that the Pope is essentially superior, not merely to all other Bishops severally, but to the whole united episcopate. That deduction is the second part of the Roman heresy. It is a denial of the power of the Catholic Church to correct and to remove a man of scandalous life, or a teacher of falsehood, who happens to be the occupant of the Roman see.

These two doctrines are heretical. They are not the less heretical because a large part of the Church holds them or acquiesces in them. That has happened with other heresies, and not only at the time when St. Jerome could say, with characteristic exaggeration, that the whole world groaned to find itself Arian. It is not our business to condemn those who acquiesce in these doctrines as formally heretics. We doubt whether it should be done even by those whose business it might be. There should be great patience in dealing with all such matters. But it is necessary from time to time to insist that the doctrines in themselves are heretical.—*Church Times*.

"CHURCH TIMES" ON FEDERATION RESOLUTIONS

IN an editorial discussion of the American General Convention, the London *Church Times* says of the resolution committing the Church to membership in the Federal Council of the Churches of Christ, which passed the House of Deputies but was rejected by the House of Bishops:

"We are not disposed to criticize this momentous proposal as merely precipitate and hasty. Had it not been vetoed by the House of Bishops, it would have been a direct and emphatic recognition of the non-apostolic religious bodies of the United States as true 'Christian Churches,' constituting with the 'Episcopalian' body a great Protestant Federation. It is true that the Federal Council is precluded by its constitution from drawing up a common creed or form of government and worship, or from limiting the autonomy of the various federated bodies. But adhesion to it would have been an open surrender by the Church in the United States which is in communion with the see of Canterbury of all unique claim upon the allegiance and duty of American Christians. It would be merely one competitive Protestant sect among many, an additional division in the already distracted Christianity of the West. But no 'Christian Church' has a right to exist in any place unless it claims to exist there alone."

A WONDROUS BLOSSOM

Bewildering vision, with thy sharp-set spears,
O royal thistle-bloom, enthroned supreme
Above thine emerald leafage, full agleam
Thy sunlit purple glory! Dewy tears
Still sparkle round thee, though thy head uprears
Softly imperial, calm as in a dream
Of empire gracious. Spirit problems seem
To cluster round thee, heart-wrung stings and fears.

Dear friend, who reft for me from out the sod
This complicate rose-amethyst of bloom,
Didst thou foreknow its parable of pain?
How glory, as of kings and priests to God,
Means always—did I need this word again?
The thorny crown and Calvary's purple gloom.

CAROLINE D. SWAN.

IT MAKES a vast difference with your hopes and fears whether you look at present world-movements through the glass of history or through the revelations of the divine purpose.—*Selected*.

NOTHING CAN constitute good breeding that has not good manners for its foundation.—*Bulwer Lytton*.

A CHURCH SCHOOL OF RELIGIOUS INSTRUCTION IN ST. LOUIS

By THE REV. B. T. KEMERER, *Secretary*

THE above name has been given to an attempt in St. Louis to supplement the ordinary work of the parish priests by a systematic course of instruction in various subjects of vital interest to the Church in her campaign of religious education.

Its purpose is to enable Churchmen and women to give a reason for the hope that is in them, to ground them in the history, doctrines, discipline, and worship of the Church, to enable them to read the Holy Scriptures with greater profit and understanding, and to get them in the habit of giving religious literature a place in their homes.

These were the considerations which moved a few clergy to meet informally, last spring, and inaugurate the movement which has eventuated in a Church school, with a defined curriculum, a corps of instructors, and regular meetings in which lessons previously assigned are recited. This enterprise has since received the sanction of the Diocesan Board of Religious Education created at the last Convention, and is therefore a diocesan institution.

The plan followed is briefly outlined as follows:

First, the following courses of study were selected, with their instructors:

Principal, the Rev. H. W. Mizner, head of St. Stephen's House.
Religious Pedagogy, the Rev. James Wise, rector Church of the Holy Communion.
Old Testament, the Rev. Z. B. T. Phillips, rector St. Peter's Church.
Gospels and the Life of Christ, the Rev. E. Duckworth, Church of the Redeemer.
Missions and Social Service, Deaconess Newell, Christ Church Cathedral.
Apostolic Church, the Rev. C. F. Blaisdell, Church of St. Philip the Apostle.
Prayer Book, the Rev. B. T. Kemerer, vicar St. George's chapel.

Second: It was decided for the school to meet in a body for opening prayers on Thursday evening of each week, for twenty weeks, allowing for the various recesses made necessary by the Church festivals. Then the classes repair to their several rooms for recitation and instruction in St. George's parish house.

Third: The courses were selected from the correspondence courses outlined by the General Board of Religious Education. Each instructor agreed to take the course himself, and to follow it in his instructions to his pupils.

Fourth: Copies of the correspondence lessons were furnished to each pupil enrolling, each of whom purchased the necessary text books, which were kept in stock by the secretary of the school and sold at cost. A tuition fee of five cents per lesson is charged.

Fifth: Scholarships were provided for all unable to pay for the books. Upon application to the secretary the books are loaned free of cost. These books were secured principally from The Young Churchman Company in Milwaukee.

Sixth: Examinations were made optional, but those who desire to secure certificates from the General Board are required to pass examinations.

Seventh: Circulars were prepared outlining the course of study and the general scheme, and sent to the clergy of the city for distribution in their various parishes. The venture was made in hope and faith. No one knew what the response would be, but so far it has been gratifying.

The first session of the school was held in St. George's parish house, November 6th, with an attendance of 143. Since that time others enrolled, and at the last meeting the enrollment was as follows:

Pedagogy	51
Old Testament	64
Gospels and Life of Christ	15
Missions and Social Service	7
Apostolic Church	9
Prayer Book	19

Total 165

A reference library has been established for free use in the preparation of the lessons, which are required to be prepared in writing. Advance lessons are given to each pupil each week.

Those enrolled in the school represent every parish and mission in the city. A large number are Sunday school teach-

ers, who are naturally more alert to the advantages of such a course than any one else. But many are parents who are awake to the need of greater religious knowledge in order that they may more effectively supplement the work of the Sunday school in their own homes. Others are taking the course for their own information and spiritual culture.

There are many people who cannot attend night classes, and the pressure to have afternoon courses became so great that an additional faculty has been provided to duplicate the work of the evening classes. Its members are:

Pedagogy, the Rev. J. B. Cox, Trinity Church.
Old Testament, the Rev. J. Courtney Jones, Emmanuel Church.
Gospels and Life of Christ, the Rev. W. L. Essex, assistant at St. Peter's Church.
Missions and Social Service, the Rev. George R. Norton, rector St. Michael and All Angels'.
Apostolic Church, the Rev. L. H. White, rector St. Mary's.
Prayer Book, the Rev. G. F. Taylor, head of Holy Cross House.

These classes will meet Thursday afternoons at St. George's parish house, beginning December 4th.

It is planned that the two faculties have regular meetings to direct the policies of the school. In all their deliberations it has been steadfastly determined to cooperate with the General Board in New York, to whose inspiration and assistance the school is greatly indebted.

APPRECIATION OF BISHOP GRAY

A DESERVED Appreciation of Bishop William Crane Gray, who has lately retired from the see of Southern Florida, is printed in *Parish Notes* of the Church of the Redeemer, Brooklyn, N. Y. For twenty-one years, it says, he has labored on the firing line, ministering with fidelity in season and out of season to all sorts and conditions, white, black, red; giving himself without stint, counting no sacrifice too great, enduring hardship, fatigue, anxiety for the Master's cause.

Bishop Gray comes of a goodly line of Church ancestry, was dedicated to the ministry from birth, as were his brothers, both younger than he, who have gone to their rest. The first Bishop of New Jersey, Dr. Croes, was his great uncle. Born in New Jersey and educated at Kenyon College, Bishop Gray adopted the great Southland as his home and identified himself heart and soul with the interests of its people. He did valiant missionary service in Tennessee and was a close friend of Bishop Quintard. One of the most graphic pictures of conditions in the South is his own story of the diocesan convention at which Quintard was elected Bishop. I give it in his own words:

"Bishop Otey died in 1862. After the war closed in 1865 a meeting of the convention was called in the fall, and I had one of the hardest experiences of my life to attend that convention and vote for my dear friend Dr. Quintard for Bishop of Tennessee. There was no public conveyance and I had no money. On a pony that had been inspected and condemned, a remnant of the struggle, I made the 200 miles in five days, against urgent opposition of friends, as men were shot down every day by bush whackers. I said, Why, I have no weapon—never carry one. I have no money for anyone to rob me of. I do not think I have enemies who will seek my life. So I traveled the five days and nights with only the pony for my companion. There were only two votes in the whole convention against Quintard, and he was consecrated that same year that the war closed. My trip back was unique: rain, rain, rain. I had to swim streams, got out of my way, had to sleep on the ground, saddle for a pillow; had high fever before I reached home, and lay in bed three weeks before the fever was broken."

This incident illustrates the indomitable perseverance of the man and that fidelity to friendships which is one of his most characteristic traits. The jurisdiction of Southern Florida will forever stand as the monument of his labor in the American Church. He created it. Going there in a day of small things he has gathered for the Church property worth thousands of dollars. In his pioneer field he found ample scope to exercise his wonderful gift of organization and to-day we witness as the result of his episcopate an efficient Cathedral organization, a flourishing school for girls, a Church hospital, a Seminole mission, an effective work among the colored people. The impress of his personality is indelible and will be strongly felt on the future development of Florida life.

Though nearly 80 years of age, Bishop Gray is hale and vigorous. Like God's ancient prophet his natural strength is unabated and hosts of loving friends pray that the Lord may yet grant him years of happiness and health.

SOCIAL SERVICE

→ Clinton Rogers Woodruff, Editor ←

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

OPPORTUNITIES IN NEWARK

THE Newark Commission on Social Service has sent to all the priests of the diocese and all the Protestant ministers of the same territory a letter asking:

"Have you any men or women in your church who would volunteer as a helper in the Community centre work of the Board of Education in Jersey City? At present there are:

"1. Public dances each week in three school houses. Total attendance each week approximately 1,000 (capacity of schools).

"2. Monday evenings, clubs for young men and young women at school No. 32.

"3. Tuesday each week, clubs for young men and young women at school No. 27.

"4. Neighborhood concerts, one each month at school No. 32. Average attendance 800.

"Frank Kierman, Supervisor of Community Centres in Jersey City, writes: 'Specially we are in need at this time of three young men and three young women. We need young men of about thirty years of age, preferably those who have had experience in supervising young men's clubs, to take charge of clubs in the community centres.'"

MINING SURVEYS IN SOUTHERN OHIO

The most important social work in the diocese of Southern Ohio are the two surveys which the commission has made of the Hocking Valley Mining district. Last year's report dealt with one, and this summer a second survey was made which is soon to be brought before the commission, for action. It will result, it is believed, in the commission asking the Cathedral Chapter, which is the board of missions of the diocese, for a miners' chaplain who will give his whole time to work among the mining towns of the Hocking Valley district. The Social Service Commission has also cooperated in the Ohio Rural Life Survey. It raises the problem of the rural church in a very definite form. In several instances parishes of the diocese have started good community work through men's organizations in the parishes. The commission hopes in the near future to have a field secretary who will devote his entire time to social service propaganda.

CHARTER MAKING IN AMERICAN CITIES

There has been no cessation of charter making during the year just closing. New Haven, Conn., has secured the right to draft its own charter. New York cities have also been given a considerable measure of municipal home rule. In Pennsylvania all the third-class cities will be brought under a commission form of government on January 1, 1914. In Washington, D. C., there is a vigorous movement to secure a charter from Congress that will permit the participation of the residents in the management of their city affairs. At present the commission is appointed by the President and confirmed by the Senate and the residents have no vote. In Detroit a new charter has been drafted and will be submitted in February. On September 30th the voters of Minneapolis defeated a commission form of government charter. On January 1st, St. Paul, Minn., will begin to operate under its commission charter. St. Louis has a charter commission at work. A year ago it adopted the initiative and referendum. There is a well defined commission government movement on foot in Kansas City, but this will require a constitutional amendment. A new commission form of government charter will be voted upon in Omaha in the spring; also in Lincoln, Neb. New Orleans has been operating for a year under a commission form. So far there has been little or no criticism of its operation. Denver went on a commission basis in May. An effort to repeal the commission form in Spokane was defeated. Seattle is at work on a new charter. Portland, Ore., recently voted a commission charter. Los Angeles on March 24th adopted a number of important amendments relating to the acquisition of public utilities and providing that all functions of the city are to be divided into nine subdivisions and each member of the council to be a committeeman for such division. The functions of the several councilmen under this amendment are not those of administrative

supervision, but simply of investigation. Proportional representation was voted down.

CHICAGO WOMEN are planning to avail themselves extensively of the recently granted franchise. At the April election they are planning to run four candidates for aldermen: Mrs. Joseph T. Bowen, President of the Juvenile Protective Association, whose work in the Church is so widely known; Miss Harriet Vittum, president of the women's city club and head resident of the Northwestern University settlement; Miss Sophonisba P. Breckenridge, of the Chicago School of Civics and Philanthropy, and Miss Mary McDowell, head resident of the University of Chicago settlement. All four will run on a non-partisan ticket.

AN INQUIRY into the industrial situation at Paterson, New Jersey, is being carried on by a special committee of the Federal Council of Churches. The Rev. Frank M. Crouch, the field secretary of the Church's joint commission, is a member of this committee. It is quite likely that this investigation will occupy three or four months. The situation in Paterson involves so many of the factors which are producing our present industrial unrest that the investigation in progress should have a distinct value. Of course it is too early to forecast what will be the result.

IN COMMENTING on *The Inside of the Cup*, the Rev. James E. Freeman of St. Mark's, Minneapolis, after expressing in a letter to Col. Churchill his sympathy with the book, declares: "I believe, however, that the Episcopal Church in America to-day (and this from an extended observation) is in the van of every great social, civic, and industrial movement; this perhaps more largely through her laity than through her clergy. I think that in what is known as social service our Church is easily in the forefront."

THE METROPOLITAN Life Insurance Company in a statement just issued offers each one of the more than 600,000 boys who hold Metropolitan policies special inducements to enroll with the Boy Scouts of America and to secure the benefits of the Scout movement. This unquestionably represents a very interesting development.

STEPS toward the appointment of a commissioner of recreation have been taken in Cleveland under the provisions of its new city charter, and plans for a popular movement for the advancement of recreation in the city have been outlined, in a report by the committee on public recreation of the Chamber of Commerce.

THE National Civic Federation will discuss at its annual meeting in December the question of workmen's compensation, the regulation of industrial corporations, and the regulation of public utilities.

CARDINAL GIBBONS of Baltimore, and Cardinal Farley of New York have heartily endorsed the movement for the observance of the Fourth National Tuberculosis Day on December 7th.

A SIGN BOARD has been placed upon the front of St. Timothy's Church, Philadelphia, with notices printed upon it in English, Italian, Hebrew, Arabic, and Russian.

PEACE, in its various forms, is the subject to which the December number of the *Gospel of the Kingdom* devotes itself.

THE CONVENTION of the diocese of Newark added \$1,400 to its budget for social service work.

OHIO'S Supreme Court, having sustained the Cleveland charter, has refused to reopen the case.

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.

LITERARY PROPAGANDAS

To the Editor of *The Living Church*:

IN the last issue of the *Literary Digest* there is an excerpt from the Roman Catholic paper, the *Catholic Citizen*, commenting upon the remarkable success as a proselytizer of a Roman Catholic priest, the Rev. A. B. C. Dunne, pastor of St. Patrick's Church, Eau Claire, Wis. In an outline of the methods of this "premier convert-maker of the West" we are told that a copy of Cardinal Gibbons' *Faith of Our Fathers* is given to every Protestant clergyman in Eau Claire, and I have no doubt that the rector of Christ Church of that city—he being *legally* and *canonically* a clergyman of the Protestant Episcopal Church—received a copy. I hope he returned the favor with Stearns' *Faith of Our Forefathers*.

Seeing that Fr. Dunne has distributed with so much success 1,800 copies of Gibbons' book, would it not be well for some of our brethren who have been deluging us with literature emphasizing the Protestant character of this Church to assist the rector of Christ Church by sending him at least two hundred copies a year of Stearns' reply to the arguments of the Roman Catholic Archbishop of Baltimore?

Yours sincerely,
Monroe, La., November 24th. ARTHUR R. PRICE.

THE NEED FOR WIDER INSTRUCTION

To the Editor of *The Living Church*:

READING the Pastoral Letter of the Bishops and the Report of the State of the Church, in your issue of the 8th inst., surely suggests more intelligent coöperation of the laity with the clergy in spreading knowledge of the Church, and especially in the Sunday school. We are too prone to indulge in specious generalities as to our Christian belief, which seem sweet and good, but lack stamina and backbone. Instruction in Church doctrine embraces all that is vital and necessary, and that, I take it, is the great aim of the Sunday school.

I recall the late Bishop Atwill referring to a teacher reading to her class each Sunday from *Little Women*. He did not question the sincerity and good intent of the teacher, nor the wholesome character of the book. He did, however, condemn her as not fulfilling her duty to instruct the children in the Faith.

We, as a body, are so ignorant of our heritage, of our past. Perhaps now, that we are so largely dropping party labels—a consummation devoutly to be wished—we may consider the time not ill-spent in reading Church history and doctrine. Be that as it may, an intelligent teaching of our children (and what better text book than the Book of Common Prayer?) must bear fruit, and a future generation will see wiser, broader, better instructed men and women, realizing the divine origin and teaching of that one, holy, Catholic and Apostolic Church, of which by the grace of God, they are members.

While a small matter, and personal, yet the following shows that quiet persistency tells. I have friends who formerly alluded to those of the Western obedience as "Catholics" without any qualifying prefix. Quiet correction after a time bore results; if such an one is described as "Catholic," the correction quickly follows, "I mean Roman Catholic."

So to hark back: if priests and people would but study and instruct on the faith without apology or fear, what blessings must follow, and what an impetus to the work and development of our beloved Church, by God's grace, will result!

Kansas City, Mo., November 27, 1913. CLEMENT J. STOTT.

PERSHORE ABBEY

To the Editor of *The Living Church*:

REFERRING to the third paper in the Series of Travel Pictures by "Presbyter Ignotus," which appeared in *THE LIVING CHURCH* for November 1st, and the paragraph dealing with the attempt now being made to continue the Benedictine Life in the English Church, which, until recently, showed such prospects of realization at Caldey, I wish to point out one or two mistakes which, unless rectified, might lead to some misunderstanding.

(a) Br. Denys is acting as chaplain and spiritual adviser to the Community. Not being a professed monk, he cannot in any way be called the Superior. (b) Pershore Abbey stands in the town of Pershore, Worcestershire, and letters addressed to Evesham cause extra trouble to the postal authorities and unnecessary delay. All letters relating to Community matters should be addressed to me.

Yours sincerely,
DOM ANSELEN MARDON, O.S.B.

The Abbey, Pershore, Worcs., England, November 13th.

GLADSTONE'S PRAYER

To the Editor of *The Living Church*:

IN regard to the authorship of the so-called "Gladstone's Prayer," subject of your correspondent, the Rev. William C. Pope's, recent letters, I have still in my possession a letter written to me by the Rev. Basil Wilberforce, at that time Archdeacon of Westminster, in December 1897, in which, in reply to an enquiry I had made of him, he said that the prayer in question was written by the Rev. W. Griffiths, rector of Shelsley, Worcester. The Archdeacon added that it had been "a great help to many; and has helped to break down the hideous wall that ultra-Protestantism had created between the visible and invisible worlds."

Pittsburgh, November 24th. CHARLES E. E. CHILDERS.

THE SOUTHERN PACIFIC STRIKE

To the Editor of *The Living Church*:

IT was my privilege to have been invited by the representatives and members of the four unions, the B. R. of L. E.; B. R. T.; O. R. C., and B. L. F. & T., who had been out on a "Strike" on the Southern Pacific R. R., to be present and open their meeting this day with prayer and to make them a short address. The clergy of the Roman Catholic and Lutheran and Methodist Churches were also invited, but only the Methodist minister was there, and he gave the benediction after his address. It was a pleasure to hear their officials speak, to listen to the advice they gave their men, and how responsive they were. At this meeting it was declared that the "Strike is off," and the officers encouraged and commanded the men to waste no time in celebrating the successful outcome of the strike, to cherish no ill feeling to the company, not to ask to be excused from going out on the road if called out at once, and above all things not to be guilty of bragging of "what we did," and that whoever did not do his whole duty was unworthy of the order to which he belonged and of the obligation which he had taken before the altar of the order. They advised them to "waste no time, but go at once to your respective homes. Be on hand when the 'Caller' comes and do your best for the company." Not a trace of vindictiveness, nothing but the highest sentiments were given utterance to.

This has been a most remarkable "Strike." Not a single occasion of violence that can be laid to the charge of the more than 2,400 employees who left the service of the S. P. System at the stroke of 7:00 P.M. Thursday, November 13th. One hundred per cent. of the membership of the orders in Louisiana, involved in this peaceful strike, voted to sustain the contention of their officials, and now in less than thirty minutes time after the strike has been declared "off," were ready to return to work. It is a noteworthy happening in the annals of Labor and of our country. And it is also not to be forgotten that these men were not unmindful of their duties to the Father above and invoked His blessing upon their deliberations.

W. S. SLACK,
New Orleans, La. Rector Mt. Olivet Church.
November 17th, 1913.

THE TIME FOR GENERAL CONVENTION

To the Editor of *The Living Church*:

THE date of the holding of the General Conventions of our Church was for "business reasons" changed from the "first Wednesday in October" to the "Wednesday after the first Sunday in October," thereby placing the meeting that much later in the year, and taking away all of our Bishops and six per cent. of our clergy from their respective dioceses and parishes that much longer, at a time when it is vitally important that the latter, in particular, should be at the helm. Is there any other reason besides custom, precedent (that bugaboo of our ecclesiastical existence), why it could not be held at the beginning of summer? Say in June instead of October?

Fifty per cent., if not more, of the clerical delegates and other clergymen not delegates who attend conventions have already had a vacation of from one to three months, and this placing of the holding of the sessions of the General Convention so much later prolongs it by that much. Is this fair and just to the Church at large? Granted that the absentees have "supplies" in their places, what are the points where the "supplies" are supposed to minister unto, doing in that time? The sheep, unshepherded, are wandering into other folds, and many a story can be told of grievous losses to our communion of those who, not being ministered unto in time of trouble by their own priests, have gone over to other religious

bodies, whose ministers did not feel that *otium cum dignitate* which seems to have fixed itself so banefully upon many of our clergy.

We want to know why the Church has not gained the hold upon the men as she should, and this is one of the answers. Can any organization prosper, when the men at the head of it have to be gone from their post of duty so long a time as do many of the clergy of the "important" (God save the mark!) parishes? And are not all parishes important "where two or three are gathered together?" If this statement is not true, ask the laymen about it.

Very truly yours,

New Orleans, November 25th.

W. S. SLACK.

MARRIAGE DISCIPLINE

To the Editor of *The Living Church*:

DO not think that my friend, Mr. Lewis Stockton, will resent my taking exception to two positions of his embodied in a letter which appears in your issue of November 29th.

(a) He says that the law of affinity with reference to matrimonial impediments is derived from the Mosaic law; and infers that since the Mosaic law is not binding on Christians, we are not to be hampered by these impediments.

His premise is certainly wrong. It is true that Christian writers cite the Mosaic law as illustrating and confirming the principle that impediments based upon affinity are real. But it is Christ who declares that "from the beginning" God laid down the law, which Mosaic legislation relaxed, that those who are married are "no more twain but one flesh." What therefore God hath joined together, let not man put asunder." It is this primitive law to which Christians appeal when they say that, since man and wife are one flesh, the relatives of one are the relatives of the other, and in corresponding degrees. The sister of a man's wife is his sister, and the brother of a woman's husband is her brother. This being so, it is as subversive of the primal law, to which Mr. Stockton appeals, for a man to marry his wife's sister—his sister by affinity—after his wife's death, as it is for him to marry his sister by blood. And this principle holds with all relatives of a departed wife or husband within the forbidden degrees. Mr. Stockton appeals to the primal law; let him then accept its unmistakable teaching.

(b) It may be granted that the English table of prohibited degrees is not part of the English Prayer Book, but it is certainly part of the English Canon Law. Canon 99 of 1603, the present force of which is undeniable, ordains that "no person shall marry within the degrees prohibited by the law of God, and expressed in a table set forth by authority in the year of our Lord 1563, and all marriages so made and contracted shall be adjudged incestuous and unlawful," etc. It is this table of prohibited degrees that is printed in the English Prayer Book. See Richard Burn, *The Eccles. Law*, 9th ed., by Robert Phillimore, Vol. II., s. v. "Marriage," esp. pp. 442-446.

Mr. Stockton says that "it certainly is disputable whether the position of the English Church with reference thereto [the table in question] is an essential point of discipline." He seems to have in mind the language of the Preface of our Prayer Book, and to imply that because the table in question does not certainly pertain to "any essential point of . . . discipline," it cannot be treated rightly as part of our own discipline. Unhappily he overlooks the end of the sentence in the Preface. I give the whole sentence, the part to which I refer being printed in italics: "In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

If Mr. Stockton will consult White's *Church Law*, chh. i-iii, he will find the reasons given (more fully than space here permits) for the generally accepted position that English Canon Law, except so far as modified by our political independence, by our emancipation from the Statutes of Uniformity, and by our own canonical legislation, is in force in the American Church as part of "the common law." See F. Vinton, *Manual*, Pt. I. No "local circumstances require the nullification of canons which were in force among us when we revolted from the British Crown, except such circumstances as are created either by our political independence itself or by substitutionary legislation.

It follows that, unless substitutionary legislation concerning forbidden degrees has been enacted by this Church, the English table of prohibited degrees is canonically in force among us—as part of what Vinton calls our "common law." No such substitutionary legislation has taken place. *Ergo*.

But our contention is not based wholly upon these considerations, sufficient as they are. In 1808, the House of Bishops resolved concerning the English Table of Prohibited Degrees that "they consider that table as now obligatory on this Church, and as what will remain so; unless there should hereafter appear cause to alter it."

The inevitable conclusion is that the law of affinity, based upon the primal law of marriage imposed by God, that "they twain shall be one flesh," has been carefully retained in this Church. God grant that it may be always so.

FRANCIS J. HALL.

General Theological Seminary,
New York, November 29, 1913.

THE SOCIAL RESOLUTIONS OF GENERAL CONVENTION

To the Editor of *The Living Church*:

THE Rathbone Gardner Social Service Resolutions which you extol in your leading editorial to-day are an attempt to bind the voters of the Episcopal Church to support a certain political policy at the polls. But the law of the land everywhere in our country says to the voter, "Vote your own judgment, and not the bidding of these Gardner resolutions. You must not allow your Church to control your vote." And the Prayer Book says to the voter, "Obey the Civil Authority. Take no dictation from Bishop, pastor, or Church body, but vote as the Civil Authority commands—that is, according to your own individual, conscientious judgment." Therefore the voice of the Church through her Prayer Book invalidates these Gardner resolutions. The voice of the Church speaks not through them, but only the voice of those Convention members who supported them. I challenge you, Mr. Editor (with the utmost respect), or any of your lawyer correspondents, to refute my argument as to the utter invalidity of these Gardner resolutions as having any authority over the voters of the Church. And now a few words as to the merits of the resolutions.

1st. Is it not an absurd statement to make, that "the moral and spiritual welfare of the people demand that the highest possible standard of living should everywhere be maintained"? Has Socialism with all its extravagant promises ever promised to enable everybody to live in the luxurious style of the Vanderbilts, Astors, and other multi-millionaires? For there we have the "highest possible standard of living."

2nd. I oppose "the achievement of a social order in which there shall be a more suitable distribution of wealth." Under our present social order, enormous fortunes are being constantly subdivided and distributed to a sufficient degree. We want great capitalists to continue. They have developed this country. They have blessed the laboring man as a class, giving him so much employment that he is able to command the best wages in the world. But for capitalists this country would not have half its present population and very little wealth; and its laboring population would have the "standard of living" of the mountaineers and negroes of the South, and be rude and uneducated. For from the vast wealth created by our capitalists has come the fine education and culture of our laboring class. Let us not "kill the goose that lays our golden eggs." Let us keep our great capitalists, but by law so regulate their industries that just wages and conditions of labor shall prevail everywhere. Let us not strive for more "suitable distributions of wealth," but for more suitable management of wealth by its present possessors.

3rd. We don't want that "the social cause of poverty and of the gross human waste of the present order shall be eliminated"—for the social cause of poverty, etc., is *personal liberty*. Multitudes of individuals all over the land are unable to manage money. Give each of them a fortune and in a short time it would be all gone, and they in dire poverty. You cannot keep them from such poverty without depriving them of personal liberty, and managing their affairs for them. But to help them in this way you would have to reorder the social system and deprive the millions who can manage money wisely of their personal liberty also. Far better to go on supporting the unfortunate class referred to by charity as hitherto, than take away personal liberty from everybody to relieve this one class. That proceeding would be as senseless as to abolish machinery everywhere in order to get rid of the thousands of deaths and ten of thousands of mangleings caused by machinery all over the land every year. So we don't want to get rid of the "social cause of poverty," which is personal liberty; for that makes the many rich or well-to-do, while it makes the few paupers.

Baltimore, November 28, 1913.

CUSTIS P. JONES.

"PROVINCE OF THE GREAT LAKES"

To the Editor of *The Living Church*:

AS it is probable that a meeting will soon be called, looking towards the organization of the new Province which is now the Fifth Department, and as, no doubt, names will be considered, I beg to suggest as an appropriate and descriptive title, "The Province of the Great Lakes." All of the five states which will compose the Province are adjacent to the Lakes, and they form the most distinctive geographical feature.

Sincerely yours,

JOHN N. MCCORMICK,

Grand Rapids, November 28th.

Bishop of Western Michigan.

WHAT IS THE crown of the whole of life lived faithfully here? It is not a crown of gold or gems in another life; it is simply more life; a broader use of power, a healthier capacity, a larger usefulness. You are faithful unto death, through the misapprehensions and imperfections and absence of appreciation or gratitude in this preparatory world, and then there is offered to you inevitably and legitimately the crown of a larger, more serviceable, more effective life.—Francis G. Peabody.

LITERARY

NEW BOOKS FOR CHILDREN

We have already, in one of the autumn issues, reviewed a considerable number of the new juveniles of the present year. There are, however, a number of late arrivals which should be examined by those who are seeking Christmas presents for children.

Beginning with those for the little ones, we find a volume of amusing sketches and short stories by Katharine Pyle entitled *Tales of Two Bunnies*. The drawings are pen and ink sketches in Miss Pyle's best form, and with an initial worked into each drawing, form in the aggregate a mild form of anagram. [E. P. Dutton & Co., New York, price \$1.00 net.] Joel Chandler Harris and Brer Rabbit are recalled in a volume of negro lore by Martha Young entitled *Behind the Dark Pines*. The rabbit, the frog, the lizard, and other denizens of southern jungles live over again in these dialect stories, which will be of entrancing interest to children of any growth. [D. Appleton & Co., New York, price \$1.50 net; by mail \$1.62.] Fairies of more orthodox character and their many doings by night and by day are made real in *Pinocchio Under the Sea*, translated from the Italian by Carolyn M. Della Chiesa, edited by John W. Davis, with illustrations and decorations by Florence R. Abel Wilde. The illustrations are pen and ink drawings, supplemented by a colored frontispiece. [Macmillan Co., New York, price \$1.50 net.]

Greek boys and girls form the subject of a new volume of the Little Schoolmate Series, edited by Florence Converse, who has done so much and such admirable work in her volumes for children. The present volume is *Under Greek Skies*, by Julia D. Dragoumis. In spite of their un-American names, the Greek children are very human, and the stories such as to give a good idea of Grecian life. There is a colored frontispiece, and many drawings in illustration. [E. P. Dutton & Co., New York, price \$1.00.] Spanish characters, in a tale relating to that land, and in which there are snatches of folk-songs of Spain, are made real in a volume entitled *In Sunny Spain with Pilarica and Rafael*, by Katharine Lee Bates, to which also Miss Converse contributes an introduction. [E. P. Dutton & Co., New York, price \$1.00 net.]

Adding to the list of books for boys, we have a story of college life by Latta Griswold entitled *Deering at Princeton*, with illustrations by E. C. Caswell. Mr. Griswold's former volume, *Deering of Deal*, published a year ago, will be recalled, and the interesting story of school life there told passes easily into the college story now acknowledged. Mr. Griswold has easily proven his place among our best writers for boys, and the splendid tone of these two works cannot fail to bring him also the congratulations of their parents. Mr. Griswold will be recognized as rector of St. George's School, Newport. [Macmillan Co., New York, price \$1.35 net.]

American history is interestingly told in a new volume of the Historic Series for Young People, entitled *Historic Adventures, Tales from American History*, by Rupert S. Holland. From Colonial days to the sinking of the *Merrimac* in Santiago harbor, the thrilling chapters of American adventure are gathered and are well told in this volume. [George W. Jacobs & Co., Philadelphia, price \$1.50 net; by mail \$1.64.] Another volume of like nature is *The Boys' Life of General Sheridan*, by Warren Lee Goss, author of *A Life of Grant for Boys and Girls*. The story of the dashing officer in his war career and also afterward in his relation to reconstruction, and in his campaigning among the Indians, forms a thrilling story of American leadership. The book contains a thorough review in thrilling language of the various campaigns in which Sheridan made his mark. [Thomas Y. Crowell Co., New York, price \$1.50.] True narratives of Indian life, past and present, are related in *The Boy with the U. S. Indians*, by Francis Rolt-Wheeler, being the fifth volume of the U. S. Service Series. The work is authoritative, and the chapters include the history of various Indian outbreaks and massacres. [Lothrop, Lee & Shepard Co., price \$1.50.]

There are additions also to books for girls. Described as a camp-fire girls' story is a volume entitled *Camp Brave Pine*, written by Harriet T. Comstock, author of *Joyce of the North Woods*. The camp is located on an abandoned farm in New Hampshire, and the story is well worked up. [Thomas Y. Crowell Co., New York, price \$1.25 net; by mail \$1.37.] *Christmas Tree House*, for rather younger readers, is a sequel to *Everyday Susan*, written by Mary F. Leonard. The scene is laid in the South, and a visit to New Orleans with an account of Mardi Gras is among the interesting chapters. [Thomas Y. Crowell Co., New York, price \$1.50.] Another attractive volume is *Happy Acres* by Edna H. L. Turpin, illustrated by Mary Lane McMillan, in which some of the characters in *Honey Sweet* by the same author live again, and attract new interest to themselves and their friends. This also is a Southern story, although there is not a great deal to indicate locality or section. [Macmillan Co., New York, price \$1.25 net.]

BOOKS ON THE BIBLE

Two new books by S. B. Macy, author of several volumes of Bible stories, are, respectively, *The Prince of Peace* and *The Hymn Book of the Ages*. The first of these is the story of the earthly life of our Lord, and as the climax of the author's Bible series for children may well be accepted as the best of them. The story is told in fitting Churchly language, and the illustrations are half-tone reproductions of great paintings. The second volume is less directly for children than have been the earlier Bible books of Mrs. Macy. It is the Book of Psalms in the Psalter version with a devotional commentary on each. [Longmans, Green & Co., New York, price, each \$1.25 net.]

A sumptuous volume by John La Farge is entitled *The Gospel Story in Art*. It is the Bible narrative as depicted by the world's artists in all the Christian ages, and the illustrations are half-tone reproductions on tint backgrounds. The prophets and sibyls are, as a matter of course, the Michael Angelo pictures, after which we have chapters on Angels, and then the Annunciation and Nativity pictures, followed in due course by the art representations of scenes throughout the life of our Lord. The volume is a large quarto work, and in all the illustrations gives an excellent idea of the different conceptions of the great masters in their treatment of our Lord's life. It is a pictorial review of the whole story of the life of Christ. [Macmillan Co., New York, price \$5.00 net.]

SOME TRAVEL STORIES

Beginning at our own country, an attractive volume in oblong size will be dear especially to the hearts of Williams students, past and present, entitled *The Mountains About Williamstown*, by George Lansing Raymond, L.H.D., with an introduction by Marion Mills Miller, Litt.D. The text matter is in the form of poetry, and the superb illustrations show the beautiful scenes which adorn the college town and the mountain scenery in the near distance. [G. P. Putnam's Sons, New York, price \$2.00 net.]

Passing on to European scenes, there is an attractive volume by a well-known priest of the diocese of Pennsylvania, the Rev. Archibald Campbell Knowles, entitled *Adventures in the Alps*. Alpine scenes loom picturesquely before one, and he lives again over scenes which are familiar to many a traveler, and interesting to all. Both in the Alpine illustrations and in the chapters which describe them there is everything to evince a splendid appreciation of the mountain land and of mountain climbing. [George W. Jacobs & Co., Philadelphia, price \$1.50 net.]

Another notable and somewhat unique volume of European travel is *Albrecht Dürer: Journeys to Venice and to the Low Countries*, edited by Roger Frye, late of the Metropolitan Museum of Art, New York. It consists of a series of letters written by Dürer from Venice to Willibald Pirckheimer in 1506, and a diary of a journey in the Netherlands covering the years 1520 and 1521. The translation was made by Dr. Rudolph Tombo of Columbia University, New York. Some explanatory notes follow the letters. The work is published in the attractive Horne type which distinguishes a number of the publications of the Merrymount Press, and appears as a volume of the Humanists' Library. The always perfect letter press of the Merrymount Press, here rubricated, coupled with sumptuous paper, is a chief factor in the mechanical appearance of this handsome volume. The artist's studies in the Netherlands are quaint and interesting, and the appended notes adapt their few obscurities to the modern reader. [The Merrymount Press, D. B. Updike, Boston, price \$3.00.]

Modern experiences of a novel nature are gathered in a volume entitled *Jungle Days*, being the experience of an American woman doctor in India, by Arley Munson, M.D. The author is a missionary worker in India, but she touches rather lightly on the missionary problems of the land, giving her experiences in the midst of what she well terms "the tragedy of the Indian woman's existence," in plain and interesting language. The book is well illustrated from scenes that are depicted in the accompanying chapters. [D. Appleton & Co., New York, price \$2.50; by mail \$2.70.]

NEW VOLUMES OF POETRY

A new volume of poetry, much of which has appeared in the columns of THE LIVING CHURCH itself, is *Drake's Bay and Other Poems*, by Mrs. J. D. H. Browne. The title of the volume is that of the first poem, which is dedicated to the discovery of Drake's Bay by Sir Francis Drake more than three centuries ago. The subjects are very varied in character, religious and secular, but there is throughout a high poetic standard. [The Young Churchman Co., Milwaukee, price \$1.00; by mail \$1.10.] A little volume of poetry beginning with a collection of Christmas poems and continuing

through religious and secular subjects, with a number of hymns, is *The Vision of Saint Christopher and Other Verse* by Alfred C. Fryer. Perhaps a hymn for the Holy Eucharist may be named as among the most attractive poems of the volume. There are also a number of verses for children. Particularly from the Christmas poems with which the volume begins, the little book will make an attractive Christmas gift. [A. R. Mowbray, London; The Young Churchman Co., Milwaukee, price 40 cents.]

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 cents.] 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.]

A new edition of *The House of Bishops* contains half-tone portraits of the entire number of living American Bishops up to the present time, concluding with Bishop Babcock. The half-tones are generally very excellent, and are well printed on heavy paper. The original publication was issued in connection with the General Convention of 1910, and this new edition, which was ready for the last General Convention, carries that up to date. The publishers have done their work well. There is an introductory note by the Rev. Samuel Hart, D.D., secretary of the House of Bishops. [Churchman Co., New York, price \$1.50.]

In a booklet crammed with serious, pithy writings in small compass, Humphrey J. Desmond treats of *The Larger Values that Make for the Well Rounded Life*. It is such a booklet as one desires to give as an aid to the art of thinking, not too abstruse. [A. C. McClurg & Co., Chicago.]

MISCELLANEOUS

The second volume of *An Outline History of China*, Part II, from the Manchu Conquest to the Recognition of the Republic A. D. 1913, by Herbert H. Gowen, D.D., F.R.G.S., lecturer on Oriental History at the University of Washington, brings the work up to date, and as a matter of course carries it through chapters that are much more interesting to the reader of to-day than were the chapters of the first volume. Mr. Gowen treats hopefully, though not optimistically, of present conditions in China, telling of the revolution and the establishment of the republic, without attempting a character delineation of those who are now before the public eye in the orient. It has been difficult for an ordinary reader to gather connectedly the steps that have led up to the present condition that prevails in the flowery kingdom that is no longer a kingdom, and this volume helps one to do so. [Sherman, French & Co., Boston, price \$1.20 net.]

LIFE OF BISHOP INGLE

IT IS A PLEASURE to receive, as an addition to the biography of the American Church, a sketch of *James Addison Ingle* (*Yin Tch-sen*), *First Bishop of the Missionary District of Hankow, China*, by W. H. Jefferys, M.A. Born in 1867, consecrated Bishop in February 1902, Bishop Ingle's short life was one in which missionary zeal was the constant motive power. After a normal boyhood, in which he distressed his father, a revered priest of the diocese of Maryland, by his "undoubted preference for attendance at baseball games as compared with confirmation classes," he volunteered at the age of nineteen for foreign missionary work, and set enthusiastically upon the task of preparing for it, in the Episcopal High School of Virginia and the Virginia Theological Seminary. Ordained deacon and priest both in 1891, he was at once appointed to the China mission, and set out in the autumn of that year. The twelve years of his missionary experience, as priest and as Bishop, were years of hard and prosaic work, destitute of most of the "romance of missions." The New China was in preparation; it was then not even in bud. The remarkable opportunity in China was then only in promise. Ingle was an indefatigable worker, as this sketch of him shows, and the strain of humor that runs through his letters was characteristic of the man.

The book is well written and a timely volume for reading in connection with studies of missions in China. [D. and F. Missionary Society, New York.]

WE NEED so many things, but we need nothing as we need Christ.—*C. Silvester Horne*.

HE THAT falls in love with himself, will have no rivals.—*Benjamin Franklin*.

Woman's Work in the Church

Sarah S. Pratt, Editor

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

IN the letters written from New York, mention was made of the gift to Miss Emery of sixteen thousand dollars, from eighty-nine dioceses and the American Churches in Europe, beside some juniors and friends. This money, in accordance with the wishes of the donors, "is to be held in trust by the Board of Missions, the income for her (Miss Julia C. Emery's) own use during her life, and for the use of her sister, Margaret T. Emery, should she survive her. In linking Miss Margaret T. Emery's name with our Miss Emery's, we would recognize how much the quiet, almost unknown services of the former have assisted the latter in accomplishing the wonderful work she is doing." "When God has taken these two devoted workers to Himself, the original fund is to be used as Miss Julia C. Emery may designate; in the mission field, for endowment, or in fact in any manner that may seem well to her and will further the cause of missions and link it with her name."

This gift was inspired by the fact that Miss Emery, at this Triennial, completed forty years of service in the Auxiliary. Surely the thought was beautiful, the gift was worthy of the thought, and it will be put to a beautiful use. A vital question among coteries of Churchwomen in New York was, "Do you think she knows?" This question was answered variously. Some cynics said openly that of course she knew; that only a miracle could have kept the secret for two years or so. Another tale that went about was that Miss Emery, in reading some reports, said to Bishop Lloyd, "What is this Emery fund mentioned here? I know nothing of such a fund." And that the wise and diplomatic Bishop is said to have said (we are not responsible for this story, but it is a good one): "Doubtless they mean the Apportionment fund—I have heard you say that it is difficult to teach them the names of the various funds." And then the matter dropped from Miss Emery's mind, and the gift was a surprise! Meeting Miss Emery in the elevator on the day after this gift was made, the newspaper instinct tempted us to whisper to her; "Did you know?" But there was a sphinx-like look in her eye that bade us keep off; and so this will have to be classed with the Mona Lisa smile, as something that nobody knows.

But everybody was glad.

A NOTE from a "new Auxiliary president" who was at the Triennial says that she wants to follow the suggestion made in this Department about telling her Auxiliary everything possible about the whole thing, but that she doesn't know where to begin. This is not surprising, but we think it is all right to begin anywhere. However, at a meeting at Christ Church, Indianapolis, recently, in which all of the Auxiliaries of the city were invited to hear the story of the Triennial, Mrs. Pratt and Mrs. Stanley alternated, the first speaker describing in detail the appearance and arrangement of St. Michael's parish house and the many phases of work going on there during these days, while the latter related, very effectively, the messages brought by the different missionaries, the Carnegie Hall meetings, and various hospitalities. Three of the clergy who had served as deputies had each to tell something of interest. The Rev. J. D. Stanley told of the main points of legislation and of the genial spirit of the Convention, the Rev. Dr. Lewis Brown told of the Russian service with its remarkably beautiful singing, and the Rev. George Burbanck entertained his listeners with a breezy talk describing an interview with the financial manager of the *Spirit of Missions*, in which the appalling fact came out plainly that some people fail to pay their subscription to this great magazine! After all the glowing panegyrics of the other speakers, perhaps this had a very salutary effect.

But we advise our correspondent to select a few things for each meeting, and to talk in detail, that what she says may be instructive and may leave something better than a vague

picture. The current number of the *Spirit of Missions* will be of great assistance, and the Convention numbers of the Church papers also.

PARTICULARLY USEFUL will be found the articles on "Everywhere" (the missionary exposition which was open daily during Convention) in the *Spirit of Missions* and in THE LIVING CHURCH. For while "Everywhere" was advertised before the Convention, much more than any other feature, the truth remains that, at the first, many people were disappointed in it. The building was too small, and if one went only once, as some persons did, she would have a very meager conception of this very remarkable display. The Mystery Plays, about which every one was most eager, were very difficult to see on account of the crowds; but by going often, one did come to feel how invaluable a feature of the Convention it was. Those whose visits were few and who perhaps felt that the display fell below their expectations, will find in the articles mentioned above, descriptions and facts which place "Everywhere" in its true light, as a wonderfully planned, comprehensive index to the missionary work of the Church. Already many of its exhibits have been bespoken, by parishes, and its maps, charts, posters, and booths will be seen very generally throughout the country during the coming year, indeed so long as the Educational department sees fit to lend them.

FOR A NUMBER of years, it has been customary to take from the United Offering a sum for the building of some needed school or hospital, thus marking each Triennial with a permanent monument, one may say. At one of the sessions it was interesting to hear this subject discussed; on both sides the argument was so convincing, it really required great strength of mind to know which side one was on. Because the income from the United Offering was found insufficient to care for missionaries when ill, which is one of its principal objects, it was deemed wise to use none of the money in the future for building. The active use of the money in filling the missionary field as rapidly as possible, was thought wiser than to put large sums into buildings. One delegate said that if there were enough workers, the buildings would take care of themselves. One said that buildings had sometimes been started, and because of some oversight, they had remained unroofed and unusable for months. A delegate from North Carolina, on the other hand, spoke of the great value certain buildings built from the United Offering had been to missionary districts and felt regretful to have this permanent evidence of the Auxiliary's thrift abandoned. Whereupon another said that we must not seek monuments of brick and stone to show how much we are doing, but would better take every penny of this great Offering and use it on and for women. And thus it was voted. From this late offering, over \$300,000, the George C. Thomas memorial dormitory at St. Augustine's school, Raleigh, N. C., will receive \$5,000, which sum will complete it. The Josephine Hooker Memorial School in Mexico will receive \$15,000. These will be the last of the United Offering buildings, the first of which was the modest little church in Anvik, Alaska. The new card sent out from the Church Missions House with the United Offering Prayer, has this:

"Resolved, That the United Offering of 1916 be given to the Board of Missions to be devoted entirely to the training, testing, sending, and support of women at home and abroad, and to the care of such as are sick or disabled. Also that to our united gifts shall be added our earnest and united prayers that God will put it into the hearts of many faithful women to give themselves to the work of the Master in the mission field, or, if they cannot go themselves, to give of their substance gladly as the Lord has prospered them."

THERE HAS NOT come to us any programme similar to that of the Michigan Branch of the Woman's Auxiliary, Detroit. A diocesan branch holding monthly meetings is very unusual and argues much strength for the Auxiliary in Detroit. These meetings, beginning with September and concluding with the annual meeting in May, are held at the different churches and the programmes are varied. A Corporate Communion marks St. Matthew's Day; the next month has the opening meeting, while Miss Bull of Osaka, Japan, features the third month. Two meetings are given to "Echoes of the General Convention." An all-day meeting in January has a conference led by Miss Jane Weber, while two others are in charge of Mrs. R. E. Frazer and Mrs. R. E. Page. Bishop Reese conducts a Quiet Morning in March, and there is a business meeting in prepara-

tion for the annual to which two days are devoted. The Michigan branch is strong and alert. It numbers 59 working societies with 27 junior branches. Its total of work for the year was nearly \$4,000, beside a large United Offering.

It is to the president of the Michigan branch that the General Auxiliary owes the beautiful and historic gavel formally presented at the Triennial, by Mrs. Frederic B. Stevens. A description of this gavel was sent in a previous letter and an effort was made to have it photographed, as well as several other interesting things at St. Michael's parish house, but the official photographer, discouraged no doubt by Miss Emery's attitude on the subject of photographing the Woman's Auxiliary, was not available when the gavel was out of commission.

"NO CHURCH": "ON HOLIDAYS"

WE HEARD recently of a man who on being asked by a fellow sojourner at a summer hotel if he were going to church replied, "Oh no, I am on my holiday!" Church people who regard holidays as an opportunity to neglect the duties of their religion cannot exercise much influence in their church at home. They may be good givers—which, alas! is the one test of good churchmanship with many people—but even to a casual observer, and the avowed non-church goer is anything but casual in his observation of the conduct of what he terms "religious people," it is evident there can be no depth of sincerity in the religion of him who regulates his religious conduct according to the seasons. We have long known of the being who puts on his religion with his "Sunday clothes" and carefully lays it away on Monday morning for the rest of the week. He has kinship with the regular church-going churchman—when at home—who abstains from going to church when and because he is "on his holidays." An employee has a duty to his employer; when he takes a holiday with the employer's consent he is not neglecting duty. If an employer take a holiday he is responsible only to himself for his business; he is not neglecting duty; but neither employee nor employer, when on his holidays is relieved of duty to God. He neither gives nor takes holidays, i.e., rest from protecting on His part, and rest from need of His protection on our part.—*The Springfield Churchman.*

THE COMING UNITY

THERE is one . . . aspect of the present age of the world that has a profound and novel meaning for the historian. The world is becoming one in an altogether new sense. More than four centuries ago the discovery of America marked the first step in the process by which the European races have now gained dominion over nearly the whole of the earth. The last great step in that process was the partition of Africa between three European Powers a little more than twenty years ago.

Now, almost every part of the earth's surface, except the territories of China and Japan, is either owned or controlled by five or six European races. Eight Great Powers sway the political destinies of the globe, and there are only two other countries that can be thought of as likely to enter after a while into the rank of Great Powers. Similarly, a few European tongues have overspread all the continents, except Asia, and even there it seems probable that those few European tongues will before long be learned and used by the educated classes in such wise as to bring those classes into touch with European ideas. It is likely that by A.D. 2000 more than nine tenths of the human race will be speaking less than twenty languages.

Already there are practically only four great religions in the world. Within a century the minor religions may be gone; and possibly only three great faiths will remain, with such accelerated swiftness does change now move. Those things which are already strong are growing stronger; those already weak grow weaker and are ready to vanish away.—*James Bryce.*

HE GIVETH HIS BELOVED SLEEP

What must it be to fall asleep at night,
And wake at dawn in Paradise fair light?
What must it be to look with wondering eyes
Upon the glory of the heavenly skies?
What must it be in morning's radiant dawn
To greet with rapturous joy our loved ones gone?
And oh! what bliss to feel God's perfect peace,
When earthly care, and pain, and sorrows cease,

With heavy hearts, and souls by grief made dull,
We mourn for those whose cup of joy is full,
We miss each dear, dear presence every hour,
Their love was to our hearts like some sweet flower.
Thank God, in Paradise love grows no less,
But fuller in its holier blessedness.
Thank God that in the everlasting years,
There are no partings and no bitter tears.

Oh! saints at rest, your joyful peace is deep,
For so He giveth His beloved sleep.

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THE BOARD OF MISSIONS

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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.

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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.

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THE CHURCH AND THE MINISTRY

The personality and teaching of Jesus of Nazareth, the Christ, the Incarnate Son of God, made it impossible that He should be merely a sage whose words of wisdom were treasured in all succeeding times. He who could say, "I am the way, I am the truth," fills with his presence all the ages. Himself, not only his words, was a world evangel; all men everywhere were to hear, to believe, to lay hold of eternal life. His way was other than that of the Old Testament; not by walls of separation and defence, but through dwelling in the world of men, and making disciples. Therefore it was essential that there should always be on earth a society of faithful men, witnessing for him. First the twelve, then the seventy, soon the one hundred and twenty, waiting for the Comforter. The New Testament is a record of the beginnings of that divine-human company known as the Church.

It has been said by a thoughtful writer that "social coördination is the life of the Church." The Church is to be a group of individuals, carrying on a common life process. It is a human society, with an immortal hope and a conscious presence of the Christ. Being under earthly conditions, the need of a body of chosen men to be teachers, pastors and leaders, is evident. Christianity is more than a sentiment, it is a common life. The coming together on the first day of the week for the breaking of the bread and the prayers, the assembling of the saints as it came to be called, may be considered the unit in social Christianity. Such assemblies, when the Church began to multiply in the Gentile world, soon showed the need of competent teaching and leadership. Perhaps it may have been a manifestation of the racial temperament of the Greek, but the rather disorderly and sometimes irreverent gathering together in Corinth, and which evidently made St. Paul anxious, showed the need of trained leaders. The long residence of the Apostle in Corinth and Ephesus, and passages in the Pastoral Epistles, reveal how much of his time and energy were expended upon training men for the Ministry. In all the development and experience of the Church since that day, the need, and, in fact, the unbroken continuity of such a body of men cannot be questioned.

For this twentieth century the clergyman, in character and mental attitude, is not to be a recluse. Like his Master he is to dwell among men. Also he is to study men, to know them not only in the mass, but individually. St. John speaks of our Lord as knowing "what was in man." Without irreverence may it not be said that the Divine Man was of such exquisite sensibility that his insight penetrated "the hidden man of the heart," just as the X-ray does the body? So, in humble and patient endeavor, may man the priest strive to read the nature of his brother. The men needed in the Ministry are the men from whom effectiveness may be expected in other callings; men of healthy body, of energy, of courage, of initiative, of well balanced character. But something more is to be desired in the case of the Christian prophet and priest.

The late British Ambassador, James Bryce, in an address some years ago at Johns Hopkins University upon "Specialism in University Education," and commenting upon the present predominant attention given to so-called natural sciences, adds a word of caution.

"Now he whose whole time and thought are given to the study of these unchanging laws does not learn thereby how to do with that which is mutable and transient. But the mutable and the transient include not only most of what concerns our daily life, but the whole immense field of knowledge which covers the human subjects. Here we

deal not with the certain, but with the probable. The realm of ideas, beliefs, theories, emotions, institutions, habits,—in fact, the entire realm of human thought, human society, human conduct, belongs to the sphere of the transitory and changeable. . . . In investigating the phenomena of this realm, we have to walk by methods which are not only not the same as that which belong to the sciences of nature, but differ from the latter by being far more intricate."

This quotation from Mr. Bryce suggests in part the attitude of the Christian teacher. His sources of knowledge are not derived from the microscope or the chemical agent, not through a demonstration in pure mathematics. He has to do with life, human life, spirit life, where the forces of righteousness and love and their opposite are ever acting. He must work in the materials of man's thought, passion, will. "The Faith once delivered to the Saints," is by no means like a great diamond with unchanging facets and angles, in its rigidity resisting the tract of time. It is rather,—and in this would appear to be realized the ideal taught by the Master in his parables of the Kingdom of God,—a thing of life, growing, vitalizing.

Much is said to-day about going back to Christ; and the assumption is that the Church in its teaching and living has lost its way. It is perhaps true that many, in place of keeping in the ranks of the army of God, are stragglers, and sometimes deserters. The duty of the man who ventures to speak in the name of Christ, while mindful of the old, of what has been believed and lived in the past, is to go forward, and make the Master and the life He demands of the individual and of society, real to his hearers. Christian Doctrine is not the utterance of a "creed outworn." Bishop Westcott states admirably, "It is an interpretation of the facts of life in the light of the Incarnation, and of the Incarnation in the facts of life. It is at the same time a human interpretation of the facts; and therefore it can never be final and absolute as the Revelation itself is. Whole regions of Christian thought, as we cannot but believe, are as yet unexplored. . . . For we must never forget that Christian Doctrine cannot remain a mere formula. It must, from our very constitutions, pass over into conduct. It deals with truth not simply in itself, but with truth for life—for life as directed to the seen and the unseen—for action and for worship. 'I act, and therefore I am,' and not, 'I think, and therefore I am,' is the fundamental fact for man."

It is evident that the man in Holy Orders, under his priestly vows, is to be much more than a conductor of public worship and a preacher. There is the word to be spoken in season to individuals when opportunity offers, and there is a field of supreme importance in the Sunday School. But the minister of to-day and in this land soon discovers that only by industry and careful ordering of his time can hours for study and brooding thought be won from the many directions in which it is his duty and desire to labor. Social service for the betterment of the community, the state, the nation, in widening circles the whole world, and in many forms, is calling upon him. He must not rest content with parish obligations. He will find much to disappoint and chill his zeal. Reform is long and life is short. He will discover that the world is not to be regenerated by sermons, or worship, or by providing amusements and external attractions. Even the congregation of devoted men and women seem but a few feeble folk in comparison with the multitudes outside.

In a contribution to the *Constructive Quarterly*, Dr. Brander Matthews utters a note of warning. "Social Service is not to take the place of God. The Church cannot be an ethical orphan asylum; it must be a

home in which souls are born into newness of life. However alive to the problems of the hour, there must be no loss of a contagious faith in the supremacy of God's spiritual order, and an alarm at the misery that waits on sin."

There is a call to prayer unceasing that the Giver of every good gift would send forth laborers, to plant, to cultivate and to harvest in this great field of souls. But while we pray we are also to bestir ourselves to meet the need.

The report on the State of the Church, read lately in the House of Deputies, confirms the opinion that there is an inadequate supply of men for the Ministry. There are 42 fewer postulants than in 1910. A most impressive sentence in the report is, "We have been remiss in leaving the matter to volunteers only, neglecting to seek recruits and to suggest the Ministry as a career to the boys in our homes and parishes, apparently afraid lest we should meddle with divine vocation."

By common consent there is believed to be an alarming deficiency in the number of men offering themselves for the Ministry. All the Protestant bodies confess it, especially those denominations that demand a careful training. Even the Church of Rome, with the power of its organization, seems to feel influences that keep from its priesthood. In a French Review an appeal is made to the mothers of the Nation: "How ill-advised, how culpable are those mothers who, instead of cultivating their child's aspirations towards God and heavenly things, stifle such aspirations in their souls, cripple their higher nature. . . . The child is told happiness is impossible without money; he is bidden to work, to apply himself with the one end of gaining money, of getting on in the world. . . . Generosity and enthusiasm, without which nothing great can be accomplished in life, are stifled—crushed."

Upon parents, pastors, teachers in school and college, upon those who may come in contact with young men, there is a duty and an opportunity. When influences, of whatever kind, move a young man to consider the ministry, it is well for him to count the cost. It will be seen that the calling is far more than a devout and attractive leadership in public worship, a thoughtful and persuasive utterance in the pulpit; even more than an occasional voice of comfort in time of sorrow, or a hand of help. All these are parts of the work. But the just demand of to-day is higher, more searching, more exacting.

It is well for the man, counselled to enter the Ministry, to ask himself, after much prayer and stern self-examination, "Am I able? Am I willing to consecrate myself to a life of peculiar and difficult service? Is my will strong enough, is my love great enough to follow the Master, who went about doing good?" The answer is voiced in the Ordinal; "I will, the Lord being my helper."

But whether there be many or few that offer themselves, the efficiency of the men who are to be admitted to the Ministry is of prime importance. Ours is an age of unrest; false Christs and false prophets abound; there is endless conceit of opinion in matters of religious faith and in ethical standards.

A conviction of the importance of the best attainable preparation for the Ministry, led the Society for the Increase of the Ministry, over twenty-five years ago, to confine the aid given to those taking a full course at College and Seminary. The result is a proof of the wisdom of this regulation. The benefit to the equipment of the men preparing for the Ministry by the four years spent in College or University, with the mental discipline, with the competitions and the associations of the community life, can scarcely be over-estimated. The divinity student of to-day ought not to be a recluse. He is to live and

work among men. This secular preparation will make more resultful the technical studies of the Seminary; in fact, without such previous training, much of the curriculum of the Seminary fails in its best results.

The fears sometimes expressed that such aid weakens the character of the student seem to be unfounded. The experience of fifty-six years in this Society of a large number of men aided who have rendered good service to the Church, among them twenty-three bishops, also deans and professors in seminaries, is a sufficient answer.

Another supposition, not justified, is, that the student can work his way through College and Seminary by his own exertions. There may be exceptional cases, in which under favorable opportunities, men of unusual vigor have succeeded without any aid. Let it however be known that the time and energy spent upon these outside engagements is at the cost of many hours of needed study.

Until this Church, by action of the General Convention, adopts some system of aid to needy students, this Society claims the confidence and asks for the support of all parts of the Church. We are fully aware of the many demands made upon the laity; but meanwhile there are young men of devout spirit, counselled by those who know them to make the Ministry a life-calling, but who, when confronted by a knowledge of the cost of the years of preparation, turn reluctantly away. It is to prevent such losses that the Society for the Increase of the Ministry exists.

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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."

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Any book by Archdeacon Holmes will be eagerly welcomed; and the dainty style of binding and illustrating makes it one of the prettiest

THE CHURCH AT WORK

BISHOP BURGESS BLESSES HOLY NAME SCHOOL

THE Rt. Rev. **FREDERICK BURGESS**, Bishop of Long Island, blessed the Holy Name school, Brooklyn, N. Y., on Friday afternoon, November 21st. A great deal of interest has been manifested in the school, as it is the only Church school in the Borough of Brooklyn which is managed by Sisters. The building was first opened this fall by the Sisters of the Holy Name, who have their headquarters next door. Those participating in the service included the clergy from St. Paul's Church, the Rev. Lawrence R. S. Rose, junior curate, the Rev. Samuel Chapman, senior curate, the Rev. E. A. W. Hannington Wilson, associate rector, the Rev. Andrew Chalmers Wilson, rector. Bishop Burgess expressed himself as being strongly in favor of Church schools, and thought that the Holy Name school had made a wonderful beginning, and hoped it would continue to exert the same influence for good on the morals and manners of the young people within its walls. He went through the building, and inspected all the class rooms and dormitories, and was much pleased with the way the building was planned, and predicted that by another year the Sisters would have as many, and perhaps more, students, as they would be able to accommodate. Before opening the school in the fall the Sisters made a careful study of school problems, both in England and in this country, and have given much time and attention to the needs of students of all ages. The Sisters have provided for their pupils a simple, healthful life, with regular hours for study, exercise, recreation, food and sleep, as well as careful training in manners and morals, and close attention to religious duties. The Sisters of the Holy Name of Jesus only came to Brooklyn two years ago, and started work in connection with St. Paul's Church. It is a teaching order, and the Sisters immediately set to work to build up the kindergarten, and, encouraged by their splendid results in that direction, they decided to open a school for girls, under the management of the Mother Superior, who is herself a college graduate.

NEW MEMORIAL CHAPEL AT WASHINGTON, D. C.

ON SUNDAY, November 23rd, ground was broken at Washington, D. C., for the memorial chapel to be erected by the Rev. J. Macbride Sterrett, D.D., rector of All Souls' Church, in memory of his eldest son, the building to cost \$12,000. Mrs. Sterrett has given \$2,000 for an organ, in memory of their daughter. It is hoped to have the chapel ready for use by Easter.

Work on the building began on Monday, November 24th, the plans having been drawn by Messrs. F. A. Kendall and Delos Smith, architects. The plans have been prepared with reference to future development. Should a more extensive church be built, the structure which now is to be erected will be utilized as a chapel.

The building will have a frontage of about 40 feet and a depth of 70 feet. It is to be constructed of rock quarried in the vicinity. The roof will be covered with green slate. At one corner there will be a bell turret. The main entrance will front on Cathedral avenue, and will be protected by a small porch. There will also be a side entrance. The interior woodwork will be of

pine, finished in its natural color. The roof will be supported by heavy beam work. The organ will be located to the right of the chancel. To the left there will be a small robing room, and stairs leading down to the basement floor, where the Sunday school assembly room and two smaller classrooms will be located.

The small frame structure which has been used by the congregation as a church is to be left standing. After the completion of the new edifice it will be used as a parish hall.

MEMORIAL CHAPEL DEDICATED AT CAIRO, ILL.

DIRECTLY AFTER Morning Prayer on the Twenty-sixth Sunday after Trinity, the Bishop of Springfield dedicated the Henry Hinsdale Candee memorial chapel in the parish house of the Church of the Redeemer, Cairo, Ill. Mr. Candee was rector's warden for twenty years, and a generous benefactor to the parish. He left \$2,000 to the parish, and this sum has been the nucleus of the fund raised to put up the parish house, which will cost about \$20,000 when fully completed. His surviving relatives have provided for the interior finish and all the furniture of the chapel, which is separated from the Sunday school room by a handsome open screen of oak.

CONSECRATION OF BISHOP OF PORTO RICO AND HAITI

THE Very Rev. C. B. COLMORE, Dean of Holy Trinity Cathedral, Havana, and Bishop-elect of Porto Rico and Haiti, having accepted his election, the Presiding Bishop has taken order for his consecration, which will occur at Sewanee, Tenn., on December 17th. The co-consecrators will be the Bishops of Tennessee and South Carolina, and the preacher the Rt. Rev. A. W. Knight, D.D., retiring Bishop of Cuba.

CENTRAL AMERICAN BISHOPRIC

THE ARCHBISHOP of the West Indies, with the concurrence of the Bishops of the Province, and the various bodies concerned, has appointed the Rt. Rev. Walter Farrar, formerly Bishop of Antigua, Bishop of British Honduras. Bishop Farrar has latterly been in temporary charge of the see as assistant and commissary to the Archbishop, and in becoming diocesan has agreed to consent to any changes that may later on become necessary if the American Church should undertake responsibility for the whole or part of the jurisdiction which is within the territory of the Central American republics, as it has been requested to do, and is only waiting for missionary finances to improve sufficiently to make it possible for the work to be assumed.

NEW JERSEY RECTOR GIVEN A WATCH

THE PARISHIONERS and friends of the Rev. Edward E. Matthews, who has just completed his twelfth year as rector of All Saints' Memorial Church, Lakewood, N. J., and who has tendered his resignation, presented him with a beautiful watch and chain on Sunday, November 23rd. The watch is the latest thing in workmanship and design, with Mr. Matthews' monogram engraved on the back. Accompanying the gift was a book with a

cover of solid silver. In the book were engraved the names of those who contributed to the gift. On the inside of the watch case are these words, "Presented to Rev. E. E. Matthews by members and friends of the All Saints' Memorial Church of Lakewood, N. J., in recognition of his faithful services as pastor. November 22, 1913."

ADVENT NOON-DAY SERVICES IN PITTSBURGH SHOPS

FOURTEEN of the clergy of Pittsburgh are to do specific work during Advent, other than what they are doing in their respective parishes. They are to conduct fifteen-minute noon-day services in the Pittsburgh shops. The chairman of the movement is the Rev. William Porkess, rector of Grace Church. The meetings are to extend throughout the weekdays of Advent, except Saturdays, and the time appointed is 12:10 to 12:25. A great deal of preparation has been made, and it is estimated that hundreds of men are going to be reached. The type of service that is to be held will be of the simplest character. A thousand programmes have been printed, giving the list of speakers, and a selection of hymns that everybody knows. These are to be distributed among the workmen of the shops. Each meeting is to be in charge of two clergymen, one to give the address and the other to preside. A small harmonium will be used to lead the singing. This work in the shops forms a supplement to what was done in the open air on Sunday afternoons last summer.

FIFTEENTH ANNIVERSARY OF ST. ANDREW'S CHURCH, MILWAUKEE

THE FIFTEENTH ANNIVERSARY of the dedication of St. Andrew's Church, Milwaukee (the Rev. G. F. Burroughs, rector), was held November 25th to 30th. Tuesday and Wednesday evenings were given over to social gatherings. The anniversary meeting proper was held on Friday evening, the speakers including the Ven. W. G. Blossom, Archdeacon of Madison; the Ven. C. L. Mallory, Archdeacon of Milwaukee; and the Very Rev. S. P. Delany, Dean of All Saints' Cathedral, and the rector. On Saturday evening there was a children's party and entertainment, under the auspices of the Junior Auxiliary and the Sunday school.

Bishop Webb was the preacher at the Sunday morning service, and he also confirmed a class. In the afternoon occurred the dedication of the new parish building, the preacher being the Rev. Holmes Whitmore, rector of St. Paul's Church. The various gatherings of the anniversary were all largely attended.

WORK AMONG DEAF-MUTES

THE REV. OLIVER J. WHILDIN, general missionary to the deaf-mute people of the South, traveled over six thousand miles in the interest of his work during November. He visited several dioceses in his large field, and held a large number of services for his people. On the Sunday next before Advent he baptized four deaf-mutes and presented seven for Confirmation in the diocese of West Virginia. Several classes scattered throughout his field are awaiting confirmation. On the evening of November 26th, at the conclusion of a largely attended service in St. Matthew's Church, Wheeling, W. Va., he consulted with leading deaf-mute communicants

in regard to plans for the re-building of St. Elizabeth's Church for deaf-mutes, which was destroyed by fire a few years ago. Since St. Elizabeth's was destroyed the deaf-mutes of Wheeling have been worshipping in St. Matthew's Church. Their desire for a specially constructed building, suited to their needs, is very strong. Promises of assistance from several hearing friends have made them hopeful of re-building in the near future.

THE MID-WESTERN deaf-mute mission, which consists of the dioceses of Pittsburgh, Southern Ohio, Lexington, Indianapolis, Ohio, and Michigan, makes its second annual appeal for support on the third Sunday in Advent, December 14th. All contributions, whether offerings or appropriations, should be sent to the Ven. Asa A. Abbott, the treasurer, Trinity Cathedral, Euclid avenue and Twenty-second street, Cleveland, Ohio. More money is urgently solicited to meet the growing needs of this worthy work. Nothing is of more importance than the Church is doing. The Rev. B. R. Allabough is the general missionary in charge.

NEW CHURCH OPENED AT HUNTINGTON PARK, CAL.

ON SUNDAY, November 23rd, the new St. Clement's Church, Huntington Park, Cal., was opened by the Rt. Rev. J. H. Johnson, D.D., Bishop of Los Angeles. The building was built under the supervision of the Rev. Robert Renison, the general missionary, who started the work there a little more than a year ago. The Bishop preached and celebrated the Holy Communion.

BISHOP-ELECT ACCEPTS

THE REV. WILLIAM THEODOTUS CAPERS, rector of the Church of the Holy Apostles, Philadelphia, has accepted his election as Bishop Coadjutor of West Texas, having been elected at the diocesan council held on November 18th.

BISHOP GRAFTON'S WORKS

A UNIFORM EDITION of Bishop Grafton's works is being edited by Canon Rogers of Grafton Hall, Fond du Lac. Five volumes are now in the press of Longmans, Green & Company. It is planned to add two additional volumes of miscellanies, sermons, and letters. Individuals who have letters from the late Bishop Grafton, and are willing to have them so used, are invited to send them to the editor, who will return them as soon as copies have been made.

DEATH OF REV. J. A. GILFILLAN

THE DEATH of the Rev. Joseph A. Gilfillan, formerly, and for many years, missionary among the Indians in northern Minnesota, occurred at his home in New York City, November 18, 1913, at the age of 75 years. Mr. Gilfillan was a co-worker with Bishop Whipple in the work that was so near to the Bishop's heart, the evangelization of the Indians of Minnesota. Graduating at the General Theological Seminary in 1869, he was at once ordained deacon, and a year later priest, by Bishop Whipple, and for three years of his ministry was engaged in parochial work in Duluth, and then at Brainerd, Minn. In 1873 he was placed in charge of a large section of the Indian work of northern Minnesota, becoming later Arch-deacon in charge, and there for some twenty-five years he preached the Gospel to the Ojibways, and became one of the most conspicuous figures in the work among American Indians. He continued in that capacity until compelled by advancing age to retire, since which time he has resided in Washington and then in New York City.

PROVINCE OF THE SOUTHWEST TO BE ORGANIZED

THE CALL for the Missionary Council of the Department of the Southwest, at which the provincial organization for the Seventh Department will no doubt be effected, has been issued for January 20th, 21st and 22nd, at Muskogee, Eastern Oklahoma. This will probably be the first of the Provinces to effect organization under the new canon, which takes effect January 1st preceding.

CALLED TO ANDOVER, MASS.

CHRIST CHURCH, Andover, Mass., has called to its vacant rectorship the Rev. John McGaw Foster, rector of the Church of the Messiah, Boston. Mr. Foster is a native of Bangor, Maine, born February 4 1860, and a graduate of Harvard and of Andover Theological Seminary. After spending his diaconate as curate at St. Anne's Church, Lowell, Mass., he was rector of St. John's, Bangor, Maine, 1886-98, and has been rector of the Church of the Messiah, Boston, since the latter year. He is secretary of the Standing Committee, and an examining chaplain of the diocese of Massachusetts.

PAROCHIAL PROGRESS

GRACE CHURCH, Pomeroy, Ohio (the Rev. Dr. C. E. Mackenzie, rector), was reopened on Sunday, November 23rd, after being thoroughly repaired and redecorated since the disastrous flood of March 30th. A new furnace has been put in, the seats stained and varnished, the ceiling cleaned and oiled, the organ rebuilt and removed into the gallery, the whole interior and walls painted in neutral tints of terra-cotta and ochre, and the entire effect is very beautiful, attractive, and worshipful. The cost of the repairs has been over \$1,400, towards which \$500 was given from the Bishop's flood fund. The chapel has also been completely repaired and re-furnished, and is now in good shape for use.

ST. JOHN'S CHURCH, Charleston, S. C. (the Rev. H. H. Lumpkin, rector), has opened up the fall work in connection with the parish house with great promise. An excellent branch of the Girl's Friendly Society has been in operation for a number of years, and is accomplishing great good. The work among young men is encouraging, and the parish house is equipped with club rooms, reading rooms, bath rooms, and outdoor gymnasium to carry on this type of work, in connection with the work at the church itself, which has about four hundred communicants. This is the only institutional church of any name in Charleston.

THE PARISH house of Grace and St. Peter's Church, Baltimore, is undergoing extensive alterations. The lower floor is being divided into a number of rooms, to permit of three or four simultaneous meetings, and the upper floor, heretofore used as a chapel, is being fitted up as a lecture, banquet and general assembly room. New electric light and steam heating systems are being installed. In the church itself a beautiful chapel is to be built at the right of the large and handsome chancel, for the use of the deaf-mute mission services, which are held regularly every Sunday afternoon.

ST. MARK'S MISSION, Mangum, Okla., has secured a chapel through their own efforts, under the leadership of the missionary, the Rev. T. W. Bucklee. Although only an old photographic studio, it is highly esteemed for what it represents of effort and achievement. The altar was made of a packing box, the lectern of an old dressmaker's stand, but with suitable draperies the furniture betrays no hint of its origin, and the congregation

worship with thankful heart in "the church," for which a permanent site has been given.

THROUGH the generosity of the parish aid society of St. Mark's Church, Le Roy, N. Y. (the Rev. Pierre Cushing, rector), the rooms in the basement of the church, which are used as a parish house, have just been thoroughly renovated, and newly furnished with mission furniture and pictures for the walls. The largest class of candidates in the history of the parish, numbering thirty, was presented for Confirmation on Advent Sunday.

MEMORIALS AND GIFTS

THERE WAS unveiled and dedicated on Sunday, November 30th, in Christ Church, Pelham Manor, N. Y. (the Rev. A. H. Tenney, rector), a memorial tablet to a former rector, the Rev. Charles Higbee, and his wife. The design was prepared under the supervision of Charles R. Lamb, and the work executed in the Lamb studios, New York. The tablet commemorates the long and faithful services of one who was greatly revered by his flock, and was presented to the parish by a committee, of which Mrs. J. A. Miller, Jr., was the chairman. The tablet was erected on the wall of the east transept, the material being white marble on a background of gray. The form is that of a parallelogram, having in its centre a depressed Gothic arch with deep carved mouldings, and cusped trefoils in the upper corners. This is surrounded by a sunken panel with floral rosettes in relief. In the centre is placed a raised Maltese cross, and below appears the inscription in incised letters: "In memory of the Reverend Charles Higbee, rector of this parish 1871-1893, rector emeritus 1893-1900, his first and only charge, and of his wife, Augusta Mitchell, 1838-1912." Below in a scroll is placed in high relief the text, In Perfect Charity with all Men.

A HANDSOME new altar cross and Eucharistic candlesticks have been presented to Trinity Church, Emmetsburg, Iowa, by Mrs. J. Reade Clarke, to the Glory of God, and in loving memory of her husband J. Reade Clarke, who for years served as vestryman and treasurer of Trinity Church and who entered into life eternal May 24th, 1908. They were blessed at the early Eucharist on October 21st, and placed on the altar on All Saints' Day. At the same time the altar was elevated on a marble base, the gift of the senior warden, J. H. Godden.

A NEW PULPIT was recently dedicated in St. Peter's Church, Gallipolis, Ohio, as a memorial to Mrs. Frances M. Dunbar, a loyal and zealous member and worker in the parish. The pulpit is of quartered oak, with handsomely carved panels done by Miss Frances M. Dunbar, a daughter. It corresponds with and happily completes the furnishings of the chancel.

A BEAUTIFUL memorial window has just been put in place in the parish house of the Church of the Advent, Spartanburg, S. C. It is in memory of the young son of the present rector, and the subject depicts Sir Galahad on his quest, as he catches sight of the Holy Grail.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
New Rector Instituted at Jonesboro

ON SUNDAY morning, November 23rd, the Rev. Charles F. Collins was instituted as rector of St. Mark's Church, Jonesboro, Bishop Winchester officiating. The rector was attended by the senior warden, Dr. F. G. Stover, and the Hon. J. F. Gautney, a member of the vestry. The keys of the church were presented by the senior warden. The Holy Eucharist was celebrated by the newly

instituted rector. At Evensong two persons were confirmed. Bishop Winchester was the preacher at both services.

CONNECTICUT

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

Priest Catches Auto Driver—Marriage of a Clergyman—Death of a Prominent Layman—Other News

SOCIAL SERVICE in the Church took an acute form in Waterbury last Monday, when the Rev. J. N. Lewis, rector of St. John's Church, jumped out of a rectory window, and captured a reckless driver who was attempting to escape detention after running over a child in the street. Mr. Lewis is a member of the social service commission of the diocese.

THE REV. A. C. COBURN, rector of St. James' Church, Danbury, was married to Miss Eugenie Woolfolk of New York on December 1st. The ceremony took place at St. John's Church, Larchmont, N. Y., and was performed by the Rev. S. B. Seyms of Philadelphia, and the Rev. Richard Cobden of Larchmont.

ST. JOHN'S CHURCH, Hartford (the Rev. J. W. Bradin, rector), has lost a valued vestryman in the death of Mr. Alfred H. Pease, which occurred suddenly on Thanksgiving Day. Mr. Pease was one of a family which has been prominent in the parish for three generations, giving largely of their time and wealth to its maintenance, and the deceased lived up to the family traditions. He was also interested in all matters of civic welfare, and was among the esteemed of Hartford's business men. He was but 49 years of age at his death, which occurred after an illness of twenty minutes. He is survived by his brothers, Mr. C. A. Pease, junior warden of St. John's, and delegate to the recent General Convention, and Mr. William C. Pease, treasurer of St. John's, another brother and a sister, and his wife and four children.

ON THE evening of Sunday, November 23rd, all the parishes in the city of Bridgeport united at Christ Church for a mass meeting in the interest of missionary work. The church was crowded to the doors to hear the address of the Rt. Rev. L. R. Brewer, Bishop of Montana, in which he recounted his conception of the apportionment plan, and of his efforts towards its final adoption as the working programme of Church propaganda. The Bishop made a strong and convincing appeal to the Churchmen of Bridgeport to support missions.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Meeting of Archdeaconry of Altoona

THE ARCHDEACONRY of Altoona met in St. Paul's Church, Philipsburg, on November 19th and 20th. Archdeacon Eastment, who is rector of the parish, presided. Rev. Malcolm D. P. Maynard was elected secretary for the year. At the service on Tuesday evening addresses were made by the Rev. Leroy F. Baker, general missionary of the diocese, on missions, general and diocesan, Rev. W. Northy Jones of Christ Church, Williamsport, spoke on religious education. Rev. Mr. Jeremy, local priest of the Russian Orthodox Church was present, vested. On the following morning, after the celebration of the Holy Communion, a conference was held in the parish house, at which the Archdeacon spoke on the archdeaconry, the general missionary spoke, by request, on our work at White Pine sanatorium, and of other matters of interest in the diocese. Mr. Jones spoke on the Woman's Auxiliary, and Rev. M. DeP. Maynard spoke on his work in Holidaysburg. In the evening a meeting of the

Church Club of the parish took place, which was attended by a large number of men. A special feature was an illustrated lecture by Mr. Jones on Westminster Abbey. Afterwards congratulatory addresses were made by the Rev. William Heaker of Lewistown and others.

IOWA

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

Meeting of the Cedar Rapids Deanery and Woman's Auxiliary—Other News

A MEETING of the Cedar Rapids deanery was held in St. Mark's Church, Maquoketa (Rev. Arthur M. Lewis, rector), November 18th and 19th. As is usual in Iowa, the first session opened on the evening of the first day, with Evening Prayer, the preacher being the Rev. F. H. Burrell, D.D., rector of St. John's Church, Clinton. After a celebration of the Holy Communion on the morning of the second day, an address to the clergy was made by Bishop Longley. A book review was given by Rev. Wilbur S. Leete, rector of Grace Church, Lyons. In the evening the speakers were, the Rev. John Dysart, rector of St. John's, Dubuque, who took as his topic "The Church as a Social Factor in the Community," and the Rt. Rev. Harry S. Longley, D.D., who spoke on "Diocesan Missions." The conference of the Woman's Auxiliary was held under the presidency of Mrs. W. H. Watsek, president of the Iowa branch. Addresses of more than general interest were made on "The General Convention," by Miss Alice French (Octave Thanet) of Davenport; the Very Rev. Marmaduke Hare, M.D., Dean of Trinity Cathedral, Davenport; Mrs. Jane Crawford, who spoke on "The United Offering," and Bishop Longley, who summed up the results of the General Convention. There was a large attendance of the clergy and much interest was manifested in the addresses.

ST. KATHARINE'S DAY was observed, as is customary, with special services at St. Katharine's school, the diocesan school for girls.

THE IDEAL BREAKFAST FOOD

Two shredded wheat biscuits, heated in the oven to restore crispness and served with hot milk and a little cream, makes a deliciously nourishing meal that should not cost over three or four cents. For the adult the total cost, including coffee and a little fruit, should not be over five cents for the entire meal. This kind of a meal will supply more real, strengthening, body-building material than meat or eggs and costs much less. Shredded wheat biscuit is also ready-cooked and ready-to-serve, thus simplifying the work of the mother and housewife who is quite often called upon to get a breakfast in a hurry in order to get the children off to school and the husband off to business.

This year the service sung was in Plainsong, and was exquisitely rendered by the splendid choir of girls, specially trained by the Rev. Charles William Douglas, Canon of Fond du Lac Cathedral. The choir of this school is a noted one, and is directed by Miss Louise St. John Westervelt. A number of the clergy were in attendance, besides the Bishop, who made an exceedingly fine address on "St. Katharine."

DURING the meeting of the Iowa state board of charity and correction, which met in Sioux City, a public meeting in the interests of morality was held in the large coliseum in the presence of twenty-five hundred people. The Very Rev. Walter T. Sumner, Dean of the Cathedral of Chicago, made a striking address. The meeting was presided over by the Roman Catholic Bishop of Sioux City, and the benediction was pronounced by Bishop Morrison.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

New Church Dedicated at Plaquemine—United Daughters of the Confederacy—Meeting of Church Club

THE NEW building of the Church of the Holy Communion, Plaquemine (the Rev.

ROYAL Baking Powder Absolutely Pure

There is a remarkable interest in Home Baking and Cooking throughout the land.

Home cooking has the backing of science and the approval of fashion. It adds to housekeeping a pride; to our food, healthfulness; and the best cooking in the world today is with the aid of Royal Baking Powder.

J. deQ. Donehoo, rector), was dedicated on Sunday, November 23rd. At this service the Bishop of Louisiana officiated, assisted by the rector, and Mr. Rex P. Meade, a lay reader from Grace Church, New Orleans, who had been holding lay services there when no minister could be had. Twenty candidates were confirmed. The church is a little gem of architectural construction, is built of brick, and will seat about one hundred and fifty people. The altar is a gift of friends in England.

PROMINENT among those taking part in the gathering of the United Daughters of the Confederacy, November 12th to 16th, were the Bishop of Louisiana, and the venerable chaplain general of the United Confederate Veterans, Rev. G. A. Gordon Bakewell. Both took part, along with the Roman Catholic Archbishop of New Orleans, in the laying of the cornerstone of the equestrian monument to Gen. P. G. T. Bauregard, one of Louisiana's most distinguished warrior sons.

ON WEDNESDAY, November 19th, the Church Club of Louisiana and their friends met in the parish house of Trinity Church, New Orleans, to hear the reports of the delegates to the General Convention. Short addresses, limited to fifteen minutes, were made by Bishop Sessums, Rev. W. S. Slack, Rev. R. S. Coupland, D.D., Rev. Gardiner L. Tucker, and Hon. James McConnell, the latter acting as master of ceremonies.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Autumn Session of Cumberland Archdeaconry— Other News

THE AUTUMN session of the archdeaconry of Cumberland was held at St. James' Church, Westernport, Allegany County (the Rev. W. B. McKinley, rector), on November 17th, 18th, and 19th. On Monday evening Evening Prayer was read, and helpful addresses were made on "The Church's Responsibility to the Community," (a) "As a Whole," by the Rev. Douglas Hooff, and (b) "Individually," by the Rev. Charles L. Atwater. Following the addresses, the Archdeacon had a short service of preparation for the Holy Communion on the following morning. On Tuesday morning the Holy Communion was celebrated, Archdeacon Tyler being the celebrant. The Archdeaconry sermon was preached by the Rev. Joseph E. Williams of Adamstown. The Rev. F. M. C. Bedell of Frostburg read an essay on "The Origin of the Anglican Episcopate," which was followed by a general discussion. In the afternoon there was a meeting of the Sunday school institute, the Rev. George C. Shaw, presiding. Miss Jane Millikin, superintendent of the teachers' training department of the diocese, gave a series of most instructive addresses on (a) Elementary work—From 4-12 years—(b) The Teen Age—From 13-18 years—(c) The Plan of the Lesson. After Evening Prayer interesting addresses were delivered on "The recent General Convention and its work," by the Rev. William C. Hicks, one of the deputies of the diocese, and Archdeacon J. Poyntz Tyler. The Holy Communion was celebrated on Wednesday morning, by the Rev. W. C. Hicks. Afterwards there was a business meeting, Bishop Murray presiding. Addresses were delivered on "The Achievements of Women for the Church," (a) "Through their Homes," by the Rev. Charles E. Shaw, and (b) "Through their Church Organizations," by the Rev. F. M. C. Bedell.

AT THE first fall meeting of the Men's Club of the Memorial Church, Baltimore, the following officers were elected for the coming

year: Armstead M. Webber, president; W. Thomas Kemp, first vice-president; James F. Johnson, second vice-president; Morton Schaeffer, treasurer; John S. Reese, recording secretary; Edward F. Hills, corresponding secretary; Executive Council, Messrs. William Ingle, William Tappan, and Dr. J. D. Iglehart. After the business session the president introduced Mr. Frank A. White, who delivered a most interesting and instructive address on the work of the child labor bureau, of which he is chief.

AT THE morning service Sunday, November 23rd, at Christ Church, Baltimore (the Rev. E. B. Niver, D.D., rector), Dr. Wilfred S. Grenfel, the famous Labrador missionary and surgeon, delivered a most interesting and stirring address on the conditions and needs of his work. At 5 o'clock there was a special service for the Bishop's guild of the diocese, with a sermon by the Rev. C. Ernest Smith, D.D., rector of St. Thomas' Church, Washington, D. C.

THE BI-MONTHLY meeting of the Maryland Junior Assembly of the Brotherhood of St. Andrew was held at the Church of Our Saviour, Baltimore (the Rev. B. B. Lorett, rector), on the evening of November 21st, Bishop Murray being the principal speaker.

THE MEN'S GUILD of St. Andrew's Church, Baltimore (the Rev. E. Ashley Gerhard, vicar), held a meeting in the parish house on November 18th. The principal speakers of the evening were the Bishop of Alaska and the Bishop of the diocese.

WIFE WON

Husband Finally Convinced

Some people are wise enough to try new foods and beverages and then generous enough to give others the benefit of their experience. A wife writes:

"No slave in chains, it seemed to me, was more helpless than I, a coffee captive. Yet there were innumerable warnings—waking from a troubled sleep with a feeling of suffocation, at times dizzy and out of breath, attacks of palpitation of the heart that frightened me.

(Tea is just as injurious as coffee because it contains caffeine, the same drug found in coffee.)

"At last my nervous system was so disarranged that my physician ordered 'no more coffee.' I capitulated.

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MASSACHUSETTS

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

Work Among Harvard Students—New Building for East Boston Mission

THE REV. ARTLEY B. PARSON, formerly a denominational minister in Providence, R. I., and who was ordained to the diaconate in St. Paul's Cathedral by Bishop Lawrence recently, will study for Holy Orders, and has been placed on the Cathedral staff. He will devote a good deal of his time to work among Harvard students.

THE CORNERSTONE of the new parish building for St. Andrew's mission at Orient Heights, East Boston, was laid with Masonic ceremonies on Sunday afternoon, November 23rd. Colonel Everett C. Benton, grand master of the Grand Lodge of Massachusetts, conducted the ceremony, and the two priests taking part were the Rev. W. D. Roberts, rector of St. John's Church, and the Rev. George S. Fiske, who is in charge of the mission. The Rev. Frederick B. Allen, superintendent of the city mission, read letters from Bishop Lawrence and Bishop Babcock.

OHIO

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

Dedication of New Cleveland Church—Work of City Missionary—Illness of Sister Eva

IN THE presence of a congregation that overtaxed the seating capacity of the building, the new St. Mary's Church on Woodland Heights, Cleveland, was opened with a service of benediction by the Bishop of the diocese on Sunday afternoon, November 23rd. The Bishop, in his address, felicitated the rector and his people on their choice of location, one of the most commanding church sites in the city, on their well earned achievement in the present new and becoming house of worship, and visualized for the parish an excellent and useful future. The Rev. Walter R. Breed, D.D., preached the dedicatory sermon, and addresses were made by the rector of the parish, the Rev. J. L. P. Clarke, and the Rev. Leslie E. Sunderland, immediate predecessor of the present incumbent.

THE REV. H. E. S. SOMERVILLE, chaplain of the Church's city mission in Toledo, reports for the current quarter, seven baptisms, twenty-three celebrations of the Holy Communion, one hundred public services, more than sixty visits to public institutions, and more than four hundred calls upon individuals. This is almost an entirely new field of missionary operation, practically unoccupied by any Christian effort or ministrations, until the parishes of the Church in Toledo, and the board of missions of the diocese, over two years ago, placed Mr. Somerville in charge.

SISTER EVA, Mother Superior of the Community of the Transfiguration, Glendale, diocese of Southern Ohio, came to Cleveland, November 10th, on a visitation of St. John's Orphanage and Holy Cross House for crippled children, and was almost immediately stricken with pneumonia, and for about two weeks was very ill at Holy Cross House. Happily however, she is now reported entirely out of danger, and in a condition of slow but sure convalescence.

OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

Autumn Meeting of the Southern Deanery

THE AUTUMN MEETING of the southern deanery of Oklahoma was held in St. Philip's Church, Ardmore, November 16th to 18th. While the illness of the rector, the Rev. F. P. Keicher, deprived the organization of its president, and cast a shadow of regret upon the meeting, yet the programme was fully

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carried out, to the great benefit of all. Especially helpful were the daily conferences of the Bishop and clergy, in which many parochial and missionary problems were discussed, and advice was given for dealing with them. At the various public services the preachers were, the Bishop, the Dean of the Cathedral, the Very Rev. W. N. Colton, the Rev. V. C. Griffith, and the Rev. T. W. Bucklee.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Suff.

Appointments of two Clergymen

THE REV. H. W. GERNAND, for sometime curate for the Rev. Charles Henry Arndt, has accepted a call to become rector of St. Paul's Church, Montrose.

THE REV. H. L. RUTH has been appointed curate to succeed the Rev. H. W. Garnand at Christ Church, Germantown.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Diocesan Sunday School Convention—Work at Charleston Navy Yard

THE DIOCESAN Sunday school convention was held in Spartanburg, at the Church of the Advent, for three days, November 18th to 20th. It is seldom that such a body of leaders has been assembled in the South, and never before in South Carolina, for the Church. The Bishop of the diocese, the Rt. Rev. William A. Guerry, D.D., opened the convention, celebrating the Holy Eucharist, and making an address. The rector of the parish made an address of welcome. The convention marks a milestone in progress in Sunday school matters in the diocese. The Rev. Lester Bradner, Ph.D., of New York, Mrs. John Loman, and the Rev. J. J. D. Hall of Philadelphia, the Rev. G. O. Mead of Virginia, Deaconess Sands, and Professor L. T. Baker of South Carolina, were among the speakers. On the last night the mystery play, "The Little Pilgrims and the Book Beloved," was given by the children of the Church Home Orphanage of Yorkville, under the direction of Deaconess Gadsden, the superintendent of the home.

A WORK which gives promise of great interest and usefulness is that at the Navy Yard situated near Charleston. While of necessity a shifting population, in many ways, yet there is a real necessity for such work, and the clergyman in charge, the Rev. R. E. Gribben, finds plenty to do, and many ways of coming in helpful and hopeful contact with the marines and sailors stationed there.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Progress of Settlement Work—New Superintendent of Traveling Libraries

THE WEST NASHVILLE settlement, promoted by the Daughters of the King, assisted by Archdeacon Windiate, is doing most effective work, having had a graduate nurse in the field since July, who visits among the sick, and endeavors to make provision for their necessities. Clinics are held three times a week in the settlement house by Dr. J. Howard King, the skin specialist; Dr. John Moore, oculist, Dr. W. L. Sharber, surgeon, and Dr. Williamson, and the attendance is large. Classes in sewing, and other branches, are held, and Daughters of the King from the different chapters are assigned for daily attendance. Much interest is shown by the people. Means are desired to extend the work and to procure a permanent site, instead of the rented building. Mrs. Sanford Duncan is president, Mrs. Hotchkiss is vice-



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A NEW settlement mission has been opened at Monterey, Tenn., among the mountain people, with Miss Elizabeth D. Whitmore of Bristol, R. I., and Chattanooga, Tenn., in charge. A house has been secured for classes in cooking, sewing, and carpentering, and a plot of ground has been given by General and Mrs. Wilder, who spend the summers in the mountains, which will be used for gardening, and upon which it is planned to erect buildings, as soon as the means can be secured.

MRS. JOSEPH ROGERS of Goodlettsville has been appointed to superintend the traveling libraries, which are at various points in the diocese; collections of about sixty standard and late books of varied reading being supplied for a certain period, and then sent on to other fields. In this work she has been much assisted by the Church periodical club, and by the influence of these books the attitudes of whole communities have been changed. Additional books are asked for.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Endowment and Restoration of Colonial Churches

AN EFFORT is being made to secure an endowment for the maintenance of Pohick Church, Fairfax county, which was built under the supervision of Washington, and is the parish church of Mount Vernon. The old church has been a sufferer from three wars—the Revolutionary war, the War of 1812, and the Civil war. In the Civil war it was occupied at different times by both the Union and the Confederate troops, and at the end of the war was in a very dilapidated condition. It has been thoroughly repaired and renovated, and the Sunday services are well attended. An appeal has been sent forth to the general Church asking for aid towards an endowment of Washington's old church, and suggesting that a special service be held on Sunday, February 22, 1914, and that the offerings at these services be devoted to this patriotic object.

ANOTHER old Colonial church is soon to be restored and rendered fit for service. Old St. John's Church, King William county, is the only one of four Colonial churches in the county which has not been lost to the Church, the other three being in the possession of other religious bodies. The building is in the last stages of dilapidation and decay. The roof is falling in, the doors and windows have given way to the storms of many winters, and the interior has lost every semblance to a place where once was heard the voice of prayer and praise. The massive brick walls, the flagstone aisles, and the arched ceiling

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are all that stand to remind one of earlier days. An organization has been formed, called "The St. John's Church Restoration Association."

WASHINGTON

ALFRED HARDING, D.D., Bishop

New Tower at Historic Colonial Church

BISHOP HARDING recently dedicated the new tower of Christ Church, Chaptico, Md., marking a distinct addition to this Colonial edifice. Christ Church is the parish church of King and Queen parish, St. Mary's county, Md., founded in 1692, and named in honor of William and Mary, king and queen of England. The church was built by an act of assembly in 1736, and finished in 1737. It is the oldest church now standing in St. Mary's county, the oldest county in the state. Philip Key, high sheriff of the county, who came over in 1720, was in charge of its building. He built the family vault in the south side of the chancel. The church is a fine sample of Georgian style. It has an apsidal or semi-circular chancel, and a high-arched ceiling over the nave, supported on composite pillars, carved in wood; a somewhat rare feature in Colonial architecture, owing to the intricacy of the carving. The church is of brick, forty by sixty feet, with round-headed windows and doors. The high boxed pews were removed in 1839. The Communion silver, a chalice and paten, was purchased in 1770. The old Bible and Prayer Book, with alterations made after the Revolution, still remain. They were bought at the same time as the silver, also a marble font. In 1773 a pipe organ was purchased, and five pounds of tobacco per head assessed to pay the organist. It was destroyed in 1813 by the British, who stabled their horses in the church. The church was consecrated by Bishop Kemp in 1817.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

Death of a Lay Reader—Other News

MR. GEORGE METZGER, a young lay reader who served the mission at Rifle for several months, died at his home in New York City, November 13th, of tuberculosis. He was always cheerful, and unselfish. This, with his fine Christian character, made him a power for good among the young people at Rifle. Bishop Brewster and his rector, the Rev. Dr. Sedgwick, attended him in his last illness. He was buried from Calvary Church, New York, on November 16th.—THE REV. CHARLES P. BURGOON has begun work as rector of St. Mark's Church, Durango.—ST. PAUL'S MISSION, MANCES, in the rural deanery of the southwest, was opened for service for the first time November 9th. It is expected that the new building will be consecrated at the visitation of the Bishop, December 14th.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Semi-annual Meeting of the G. F. S.


THE SEMI-ANNUAL meeting of the Girls' Friendly Society was held at St. Mark's Church, Leominster (the Rev. Thomas L. Fisher, rector), on Saturday, November 8th. The two objects presented as an incentive for the missionary penny offering for 1915 were the Bishop's purse, and Mrs. Wetmore's school at Arden, N. C.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Improvements Made at St. Mary's Church, Savannah

ON MONDAY evening, November 17th, Bishop Partridge reopened St. Mary's



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With many thanks,
Sincerely,
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Aug. 17th 1913.

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Church, Savannah. This church has been entirely renovated. The building has been painted throughout in harmonious colors, the nave and chancel have been carpeted, and new pews and other church furniture have been installed. The revival of this work is owing to the interest and consecrated labors of the Rev. E. H. Eckel, rector of Christ Church, St. Joseph. The organist, choir, crucifer, and members of the vestry and congregation of Christ Church, St. Joseph, attended this service, and the church was filled with an overflowing congregation. The rector made an address, in which he described the improvements that had been made. The Bishop preached. A reception at the home of Mrs. Virginia Clasby was afterwards given to the Bishop, the rector of Christ Church, and others. Among those present was a vestryman from Christ Church, St. Joseph, who was confirmed in this little church over forty years ago.

CANADA

News of the Dioceses

Diocese of Rupertsland

AT THE meeting of clergy and laity held at Brandon on November 18th, resolutions were passed with a view to the division of the diocese, and supporting the legislation passed by the last Provincial Synod, erecting the new diocese of Brandon. Archbishop Matheson presided at the meeting. Steps are to be taken towards raising a see endowment fund, and making an equitable arrangement regarding funds for the carrying on of mission work in the new dioceses.—A GREAT effort is being made to save St. Peter's Church, Winnipeg, from being sold for the mortgage on it. St. Peter's has done a good work for the last twenty years in the centre of the foreign population in the northern part of Winnipeg.

Diocese of Toronto

ST. PAUL'S CHURCH, Toronto, was open for the last time November 23rd. The first church, which was of wood, was built in 1842. The stone church was built in 1860, which, with several additions is the present St. Paul's. The rector, the Ven. Archdeacon Cody, preached the last sermon on Sunday evening. The new St. Paul's was opened November 30th.

"BORED" STONES

ALONG the Puget Sound beaches are stones perforated with peculiar circular holes, as smoothly as though an auger had done the work.

These holes are drilled in the rock by the Pholadidae, or boring clam, in many localities erroneously known as the "rock oyster."

Just how the Pholadidea does its boring has been a disputed question, as it works only in places covered by the sea except at extreme low tide, where its actions cannot be readily observed. Some old writers thought it secreted an acid that ate away the rock; others declared that it way by the long-continued action of its foot that the hole was gradually worn into the stone; but it is now generally conceded that the Pholadidea cuts its sharp shell revolving about the burrow, clamped to the rock by a sucker-like action of the foot.

By examining the burrows carefully, one can find evidence of the rasp-like action of the shell. The writer has found minute Pholadidea fastened to the rocks just beginning work, and also buried fully six inches beneath the surface of the ledge.

They enlarge their burrows to accommodate their growth, and obtain their subsistence from the sea water. They resemble peg tops reposing in the rock habitations, which they could not leave even if they so desired.—St. Nicholas.

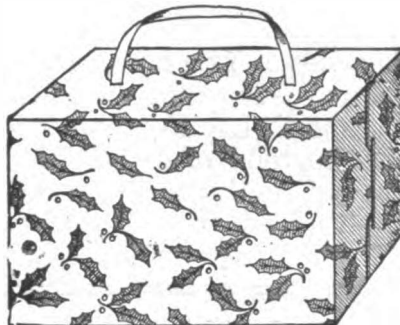
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No. 1. Brick Shape. Red and green.



No. 2. Poinsettia. Red and Green.



No. 3. Holly box in green, red and gold.



No. 4. Cornucopia Holly Poinsettia and gold.

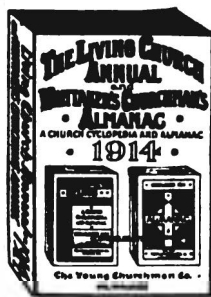
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ANNUAL CYCLOPEDIA

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

PORTRAITS

of seven newly consecrated Bishops and Bishops-elect. There is a Diocesan and Provincial Map of the United States.

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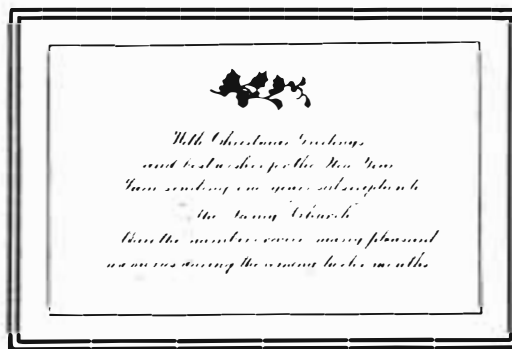
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