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PROSPECTUS

The Living Church

FOR 1909

Two features which the publishers desire to announce are of first importance. About March 1st, 1909, there will be commenced a weekly

Department of Social Welfare

to be edited by that distinguished expert in Social and Civic questions,

Clinton Rogers Woodruff

Secretary of the National Municipal League; Chairman of the Joint Commission on Electoral Reforms in Pennsylvania; Member of the American Economic Association; American Political Science Association; Member of council of National Civil Service Reform League; Trustee of American Institute of Civics; ex-President of American Park and Outdoor Art Association; sometime First Vice-President of American Civic Association; Editor of Proceedings of National Conferences for Good City Government; special Indian Commissioner (with Charles J. Bonaparte), 1903-04, to investigate charges of fraud; Counsel Philadelphia Municipal League, 1897-1903, etc., etc.

The publishers count themselves fortunate, and the public more fortunate, that, having nearly completed his valuable series of "Social and Political Studies" in the pages of THE LIVING CHURCH, Mr. Woodruff has consented to edit this permanent "DEPARTMENT OF SOCIAL WELFARE" in our pages. The recent Lambeth Conference, agreeing with many of the best thinkers of the day, held that "Service" must be the keynote of the Church's endeavor in the Twentieth Century. That the Church has been deficient on the side of endeavor for Social Righteousness and Reform is widely felt. With Mr. Woodruff's expert assistance THE LIVING CHURCH intends to do what it can to enlist Churchmen in this important work. We shall not fall into the error of holding material advancement to be the chief end of religion, but we shall try to show how Churchmen can more efficiently serve their fellow men in Society at large and in the Church.

Every Churchman primarily, and every good Citizen as well, should follow this Department closely, week by week. Churchmen may lead in the warfare for Civic Righteousness and Social Reform if they will fit themselves for it. Mr. Woodruff will show them how.

At about the same time there will be commenced a series of papers by the late

Rev. William Adams, D.D., of Nashotah

which has a curious history. The papers comprise Lectures or Class-Talks of the late distinguished Professor—one of the greatest thinkers the American Church has produced—delivered to the Middle Class of 1854-55 at Nashotah. They were originally written down by one of the then-students, afterward Dr. Adams' colleague as Professor at Nashotah, now the

Rev. John H. Egar, D.D.

who now edits them and contributes Notes. The subject, stated in Dr. Adams' own words, is

"The American Catholic Theory of the Church"

In the papers, Dr. Adams' own inimitable personality stands out conspicuously in every sentence, the editor, Dr. Egar, having carefully refrained from changing the unique conversational style in which the "Talks" were first given. Viewed in connection with later controversies and happenings within the Church, these papers are startling in their forecasts and in their underlying thought, wherein Dr.

Adams showed himself more than half a century ahead of his times. "All I know beyond mere parroting," said Dr. Adams to his students at Nashotah in the final one of these Class-Room Talks, on December 14th, 1854, "comes from the words, 'AMERICAN CATHOLIC CHURCH.'" "My belief is, the AMERICAN CATHOLIC CHURCH."

Churchmen have now the opportunity to learn from one of their greatest thinkers and masters, who foresaw more than half a century ago, issues and their inevitable outcome over which Churchmen still hesitate.

Never before has

The Living Church

had the opportunity of announcing at one time two such unique contributions to the thought of the Church as are outlined above. There will still be maintained during 1909 the high ideals which have always animated THE LIVING CHURCH. The issues before the Church will be discussed editorially, in signed papers by distinguished writers, and in signed Correspondence from writers of varying points of view. The chief purpose of THE LIVING CHURCH is to develop a thinking constituency among the Clergy and Laity of the Church, not by converting these to the Editor's point of view, but by being suggestive and informing concerning matters upon which educated Churchmen should hold definite opinions.

The regular features, such as have long been familiar to the thinking and reading public within the Church, will be maintained as heretofore. Among these are regular

London Letters—European Letters—New York Letters—Chicago Letters

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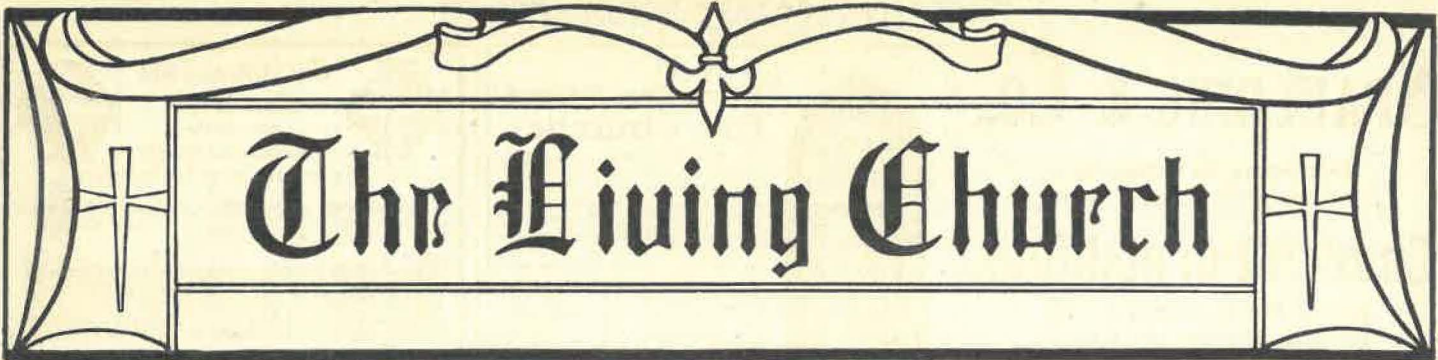
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THE HOLY NAME OF JESUS.

FOR THE SECOND SUNDAY AFTER CHRISTMAS.

THE Prayer Book provides special lessons for to-day, but the
Altar service for the feast of the Circumcision is used
according to the rubric. This feast is peculiarly dear to the
Church because the Infant Christ received the Name which
had been given to Him by the angel, and which means Saviour.
Although the 7th of August is observed in honor of the sacred
Name, before which the powers of evil tremble, yet this time
seems more appropriate for its commemoration. There is no
name in history that has such power to thrill the hearts of
millions of people throughout the world.

The apostle says: "At the Name of Jesus every knee shall
bow" (Phil. 2:10). From the earliest times the custom has
obtained of doing lowly reverence at the mention of the sacred
Name. The Jews hushed their voices and dared not mention
the title of Jehovah, and surely Christians should never speak
lightly or unnecessarily the Name of the Crucified. A Con-
fraternity of the Church has the following for one of its rules:
"On hearing the Holy Name spoken heedlessly, to bow the
head, or say in one's heart, 'Praised, honored, and blest be the
Holy Name, now and forever.'" Even those not belonging to
the society would do well to obey the simple rule. A devout
priest says: "I cannot even write the Name without an almost
involuntary reverence."

The petition in the collect of the Litany of the Holy Name
is: "Mercifully grant that as we do love and honor His Holy
Name, so we may evermore enjoy the vision of Him in heaven."

It is interesting to note how often references are made in
the Psalter to the Name. I have found over eighty, and a more
careful study may reveal others. For example: "For Thy
Name's sake be merciful to my sin." "Let us magnify His
Name together," and "I will hope in Thy Name." The
prophet Isaiah says: "His Name shall be called Wonderful,
Counsellor, The Mighty God, the everlasting Father, the Prince
of Peace." Some other titles of the Christ are Emmanuel, the
Anointed, the Root of Jesse, the Master, the Saviour, and the
Vine; but that one given at His Circumcision is His name as
Man, and is dearer to His children than any other. "For there
is none other Name under heaven given among men, whereby
we must be saved"; and St. John says: "His Name shall be
written in their foreheads."

At this season, when we are about to celebrate the Mani-
festation of Christ to the Gentiles, we can but wonder by what
name He was made known to the Wise Men. Perhaps, to them,
King represented their needs; one who should be the King of
kings. They were themselves earthly kings, for the prophecies
say: "The Gentiles shall come to Thy light, and kings to the
brightness of Thy rising"; and "The kings of Tharsis and of
the isles shall give presents." How their zeal, love, and faith
put to shame the indifference of Christians to-day! Many who
attend only one service on Sunday through the winter, and none
at all during the summer, consider that they have paid sufficient
homage to the King of kings. The decadence of religion in the
Church, and the ruin of our country, will inevitably ensue if
that one day in seven be given up to the pleasures of the world.
Upon the first Sunday of 1909, why may not all who call them-
selves Christians resolve to keep the coming Sundays as they
would wish to have done if this should prove to be their last
year upon the earth? Surely then a blessing would be poured
out upon the Church and the commonwealth, and peace and
prosperity would reign in our land.

C. F. L.

WE SEEK for so much mercy from our Lord as we bring to our
prayers for dutiful trust in Him.—*Keble*.

THE Editor of the *Living Church Annual and Whittaker's Churchman's Almanac* asks the public to observe that in the General Table of Statistics (pages 348-352) the Missionary District of Kearney is entirely omitted. The tables should therefore be corrected by the addition of the figures reported from that district, which will be found on page 204. This correction will change the reported decrease of 13 in the total number of clergy to an increase of 2; and will cause the total number of communicants (including foreign) to cross the next hundred-thousand mark, the corrected total being 900,606.

The statistics for the year, corrected by reference to the figures reported from Kearney—foreign missions included—are, therefore, as follows:

	Total	Increase over 1907
Clergy	5,426	2
Candidates for Orders	421	decr. 17
Postulants	341	31
Lay Readers	2,620	134
Parishes and Missions	8,057	110
Baptisms—Infants	49,538	1,358
Baptisms—Adults	13,939	571
Baptisms—not specified	4,212	1,286
Baptisms—total	67,689	3,215
Confirmed	54,134	1,316
Communicants	900,606	26,110
Marriages	25,968	896
Burials	46,337	6,251
Sunday School Teachers.....	48,850	356
Sunday School Scholars.....	450,608	2,420
Contributions	\$17,990,469.65	\$150,159.88

It is suggested that persons cut out this statement and insert it in the *Annual* at the Summary of Statistics, page 352.

THE YEAR THAT HAS PASSED.

AS, with the assistance of the newly consolidated *Living Church Annual and Whittaker's Churchman's Almanac* for 1909,* we take our view of the year that has passed, it cannot be denied that in the Church it has been a year of more than usual anxiety. It began with a controversy sharper than any that has been waged during many years, and with a definite attempt on the part of respected priests of the Church to promote a schism from our ranks to another communion. An intellectual panic was promoted and was seized as the occasion for the defection of a handful of the clergy—sixteen in number—and a few of their lay followers. At the same time that these dissidents were making their last stand before their reception into the Roman communion, another priest was explaining that he felt impelled to abandon the ministry because the Church could not be induced to become Unitarian, and a Hebrew deacon abandoned Christianity and reverted to his former Judaism with violent denunciations of the faith which he recanted. Other violent expressions from sources from which they would least be expected, coupled with those defections, have almost made it seem as though some strange psychic wave had passed over the Church. To the depositions of those who abandoned their orders are to be added the usual number caused by serious misdoing on the part of once useful priests, and the usual number of other depositions caused apparently by a mistaken sense of vocation or an unwillingness to face the hardships of the ministry. In all, the year's depositions from the ministry number 41, which is 15 greater than the number for the preceding year. The number of deaths among the clergy is greater by 30 than it was last year; the clergy list, after correction as noted at the head of this column, has gained only 2, and the number of candidates for orders is smaller by 17 than it was last year.

It is impossible not to feel a sense of sadness at the facts thus recapitulated. The Church is in the world to lift men to a higher level than that of worldliness, but the Church's work can only be done to the extent that Churchmen do it. The guiding influence of the Holy Spirit is not a substitute for the work of men. The almost stationary condition of the clergy list does not, however, indicate fewer ordinations than usual. Last year we reported a net gain of 45 clergy. This year the deaths are greater by 30 and the depositions by 15, which exactly

offset the measure of gain that seemed reasonably satisfactory last year, leaving our present small increase of 2 as so much advance beyond the gain of last year. We simply are not making provision against abnormal losses, nor yet for abnormal increase of work; but the practical wiping out of the net increase is due to abnormally large losses and not to exceptionally small gains.

The depositions, which are exceptionally large, are a cause for grave heart-searching. It is impossible to say precisely how many of these are due to changes of intellectual conviction and how many to other causes. This year probably a half are intellectual, but that is a greater proportion than usual, due to the small Roman schism. Probably a score of men have abandoned or been dismissed from the ministry during the year because of moral delinquency or because they were plain misfits and could not perform their priestly duties with edification. Could not our theological seminaries, our examining chaplains, our Standing Committees, our Bishops, apply some more certain tests of vocation before men are admitted to the ranks of a ministry for which, apparently, they are unfitted? Seven of the deposed are deacons; a number are priests not yet in middle age. Some were men who had given promise of much usefulness in the priesthood, and had fallen from their own ideals; some had fallen many times and had at last reached a point at which discipline could no longer be averted; but more are deposed for causes "not affecting their moral character," and yet certainly not tending to fulfil their highest destiny. Even though we assume that half the depositions are for causes purely or chiefly intellectual, the necessity for losing the other half of the clergy deposed is a very sad one. The loss of those whose convictions have changed testifies rather to the strange intellectual limitation and changeableness of the human mind than to anything else. So long as Christendom remains divided, we shall always have a greater or less number of losses from intellectual causes. So long as Rome and Anglia work side by side in the same field we shall continue to have occasional losses to Rome. These, indeed, are less serious detriments to the work of the Church than are the instances, which also are far from unknown, of priests whose intellectual position has ceased to correspond with that of the Church, while yet they refuse to abandon their orders, in which, perhaps, they no longer believe. Better honest withdrawal than dishonest remaining in a ministry whose commission one cannot with a whole heart fulfil.

WE HAVE purposely told the more serious side of the year's story first. It is a pleasure to pass to other phases of the year; for the year has been one of advance, in spite of what has just been enumerated.

Intellectually, the immediate condition in the Church is that we are evidently passing from one series of issues to other issues wholly dissimilar. The battle for the recognition of the Catholic position in the Church is practically won. It may be said that only a small and extreme section, if any, now views the Protestant Episcopal Church or the Anglican Communion as independent of the historic Catholic Church. Individuals, indeed, are constantly propounding schemes of one sort or another that are tenable upon no other hypothesis; but for the most part those schemes rest on bad logic rather than on a mistaken groundwork of principles.

In the shifting of issues there is evident a considerable degree of nervousness as to the re-alignment of parties or groups that is evidently taking place. Avowed Catholic Churchmen have become "higher critics" even to an extreme degree; critics of the older school are tending to greater conservatism; most of us have learned that "higher criticism" is no menace to the Church, though "higher critics" may be; old-fashioned Evangelicals are defending Catholicity. Churchmen of all schools are seeking to solve social problems and to better mankind upon the material as well as upon the spiritual side. Many schemes are being propounded looking toward unity with other Christian bodies. Separatism is nowhere defended. In short, conservatism, as such, is being thrown to the winds as truly in Church as in State. Obviously, this involves a danger. Men may go too far; some, undoubtedly, would be glad to. Principles may be surrendered or unduly compromised; some, no doubt, are ready to do this.

But we feel that these possibilities do not justify the nervousness with which many Churchmen look toward the future. We believe the Holy Spirit is leading the Church into new activities. Young men are seeing visions. Old men are dream-

* *Living Church Annual and Whittaker's Churchman's Almanac* for 1909. A Church Cyclopedia and Almanac. Milwaukee: The Young Churchman Co. Paper, 50 cts.; cloth, 75 cts. net postpaid.

ing dreams. Most of us are looking forward rather than backward. Many of us have our minds fixed on new problems.

Never was there a time when it was more necessary to ground our young people firmly in the fundamental principles of the Catholic Faith. There are some things that cannot be changed, and these things should be rigidly insisted upon. Most of the new issues that arise require us to distinguish between that conservatism which is but a clinging to the *status quo*, and adherence to principles that cannot be changed. It is easy to mistake the former for the latter; it is not always easy to discriminate between our convictions and our prejudices. Yet we cannot continue to fight nineteenth century battles over again. We must meet the issues of to-day, and we must solve new problems as they arise. We shall have abundant opportunity both to insist that the underlying principles of the Church shall not be transgressed, and also that under color of maintaining those principles we do not refuse to advance to new positions. The worst of it is that we shall make some mistakes. We shall risk paying too great a price for the unity that we long for, or we shall adhere so tenaciously to a rigid conservatism that we shall fail to advance where we ought to. "Not all Catholic Churchmen support the unfortunate view of THE LIVING CHURCH," writes a valued correspondent, with respect to a recent editorial leader. Very likely he is right. The condition with which we are confronted is that, with new issues to be met, we are not all agreed as to how to meet them. We must study these problems; we must exchange views and learn from each other. No doubt THE LIVING CHURCH will often be wrong, but that would not excuse us in refusing to meet issues as best we may. Perhaps readers are sometimes wrong also. May God overrule our mistakes!

TAKING UP the statistical section of the *Living Church Annual*, we must express regret that the omission, from the general tables, of the figures reported from the missionary district of Kearney, to which attention is directed above, causes the totals to be under-stated throughout. It must be remembered that the compilation of so large a body of statistics as hurriedly as necessity requires is a very difficult task, and that some errors are unavoidable in doing so.

Except in connection with a stationary clergy list and a decrease in the reported number of candidates for orders, already referred to, the year's statistics are exceptionally encouraging. Baptisms have increased by a larger percentage than for many years. The number is greater by more than four per cent. than it was a year ago, although this has, in late years, been the weakest spot in our statistics. Confirmations have increased about two per cent. over an exceptionally large number reported a year ago. Communicants have increased nearly three per cent., and have passed the 900,000 mark. That burials should have increased fifteen per cent. is something of a perplexity which we can hardly account for. This, at least, is due to causes beyond our control. Marriages have increased about three and one-half per cent. and there has been a slight increase in Sunday school teachers and scholars. Contributions are greater than last year by more than \$150,000, in spite of the panic.

Parishes and missions have increased by 110 during the year, a trifle more than one per cent. "It is obvious," says the editorial in the *Annual*, "that there can be no material increase in the number of stations manned unless a larger number of candidates offer for the work of the ministry." Lay readers have increased by 134, and their total is now nearly one-half as large as the number of the clergy. Clergy and lay readers combined are almost exactly equal to the number of parishes and missions. The conclusion of the editorial in the *Annual* is as follows:

"On the whole the figures reported from the dioceses and missionary districts in general indicate a substantial but not an extraordinary growth. The Church is making her way, with a normal net increase of about 2½ per cent. per annum to her communicant list, that varies little from year to year. We add considerably beyond that proportion, but our losses by reason of removals from place to place that do not involve a like definite removal from church to church are very large. The Church is constantly contributing her children by thousands to the numbers of the 'unchurched'; and somehow we do not seem to apply ourselves systematically to the solution of this, her most pressing problem."

One could not close a review of the year without recalling the magnificent manifestations of the vigorous life of the Anglican Communion in the London Pan-Anglican Congress, followed by the Lambeth Conference. In our own country,

too, the Department Missionary Councils, organized under the new canon, evince the real vitality of our Churchly life, and suggest what might be accomplished if the Department Councils were effective Provincial Synods. No doubt they will sometime become such. The other conventions of the year, such as, particularly, that of the Brotherhood of St. Andrew, testify also to vigorous life in the Church. We have reason for optimism in looking toward the future, unless we are distrustful of the guidance of the Holy Spirit in the Church.

The *Annual* presents the portraits of the five Bishops consecrated during the year—Kinsman, Knight, Paddock, Reese, and Robinson—one of whom, sadly enough, died within the first year of his episcopate. The cyclopedia section, covering 33 pages, tells in detail what were the occurrences between October 1, 1907, and September 30, 1908. The topical view of the work of General Convention will show precisely what was accomplished. The chief controversy of the year is well summed up in the article "Canon 19, Licenses Under and Discussions Concerning," while the successive steps in the amendment to the canon are detailed in the course of the article on General Convention. The *Annual* is invaluable in connection with a review of the year's history.

We defer to another time a review of the year from the standpoint of the American body politic and social in general, awaiting the receipt of such statistics and information as are not at this writing available. So far as the Church herself is concerned, though we cannot feel that we have accomplished all that might have been attained had we all been as wise and as active as could be desired, yet we have cause for real thankfulness. Dangers of more than one sort that were threatened have, happily, been averted. The Church was never more thoroughly alive and in earnest than at the present time.

THE exposure of continued fraud on the part of Pittsburgh councilmen illustrates again the condition under which Americans must fight for civic purity. The first thought is almost of despair. Pittsburgh had, after a magnificent contest, elected one of the best mayors that an American city has had. Well does Mr. Woodruff say of Mayor Guthrie in his paper printed in this week's issue that "he has more than justified the confidence reposed in him at the time of his election." But, American-like, we have all, good-naturedly, assumed that because the forces of law and order had won that signal victory, Pittsburgh had been redeemed. To-day it appears—if allegations are substantiated—that eighty-eight out of ninety-four of her city councilmen have been guilty of the most shameless barter of their official votes. American-like, again, we are sadly tempted to despair. Pittsburgh was not redeemed. Civic redemption requires more than the election of an honest and competent mayor. Of course it does! We ought to have remembered that before.

The real fact is simply that in our warfare against the worst form of rebellion against our government—that which works from within and employs civic power to overthrow the rule of the people—we have simply unearthed one more entrenched position of the enemy. That the enemy had strongly entrenched positions we knew perfectly well; we have gained, in that we have discovered another. And, apparently, we have caught moral traitors red-handed, which also strengthens the party which would preserve American ideals from destruction in our cities.

It has gradually been shown that only the united efforts of all the forces for righteousness in our communities can effect their redemption. First of all these forces would, theoretically, be the men who derive spiritual vigor from the sacraments of the Church. Are they, in fact? Second, theoretically, would be all those Christian men who are in touch with organized Christianity, who pray and who listen to sermons from educated preachers, whether of the Church's ministry or otherwise. Are they, in fact?

The answer, if honest, reveals our chief weakness. The men of the Church, the men who, theoretically, are imbued with Christian ideals, are not taking their proper place in this real warfare against moral treason in our cities. An enormous latent force is not utilized, because it is passive. We are the men who, first, must be reformed.

THE LIVING CHURCH accuses itself of its share in this aloofness. There never has been real apathy on our part, but passive desire for betterment is not enough. Perhaps if we had more actively engaged in the battle, we should have helped more

Churchmen to take the part they ought to take in this warfare. We ask our readers to read the prospectus for 1909 printed on pp. 286-7 of this issue, and to learn that with Mr. Woodruff's help—Mr. Woodruff, who has shamed Churchmen and citizens into activity by himself leading them on—we intend to give more active assistance in the future. The department of Social Welfare which, in spite of his manifold activities, Mr. Woodruff has promised to edit in our columns, will have to do with every form of the movement for social and civic and national righteousness. It will be a systematic effort to enlist Churchmen in *active* rather than in merely passive support of this movement.

The Church can and must develop more Woodruffs, more Guthries, more workers and leaders in this warfare.

THE American Civic Association is fortunate in securing for its secretary Mr. Richard B. Watrous of Milwaukee, succeeding Mr. Clinton Rogers Woodruff, who, obviously, cannot do everything single-handed and alone. Mr. Watrous has been for several years secretary of the Citizens' Business League of Milwaukee. Not only has he been instrumental in this capacity in bringing many conventions to Milwaukee, which has long since been recognized as among the first of American cities for convention purposes, but he has also been able to impress upon visitors the fact that Milwaukee citizenship stands for rather higher ideals than the manufacture of huge quantities of that which, though only third among Milwaukee industries, is alleged to have made Milwaukee famous.

The purpose of the American Civic Association is "to make American living conditions clean, healthful, attractive." It seeks to obtain that end through the instrumentality of fifteen departments charged with the education of the public in different phases of its work. We shall be participants in a broader, more beautiful civilization if the ideals of the association shall become dominant among the American people.

ANSWERS TO CORRESPONDENTS.

N. F. K.—The canon of Holy Scripture was finally determined by the council of Carthage in 397.

THY GOLDEN SKIES, JERUSALEM.

"Pray for the peace of Jerusalem; they shall prosper that love thee" (Psalm 122:6).

Jerusalem, in golden light!
Fair city of the hills,
One look at thy beloved walls
My soul with rapture thrills!
But oh! sad, sad Jerusalem,
Once joy of all the earth!
When will again thy ruined streets
Resound with Jewish mirth?

Thy covenants, Jerusalem,
Foretell the happy day
When on thy consecrated streets
Our boys and girls shall play.
But now, O sad Jerusalem!
Tears fall from Jewish eyes,
Because no son of David reigns
Beneath thy golden skies.

Thy golden skies, Jerusalem,
Reflect the promised time
When peace shall reign in every land,
And love rule every clime—
When on Mount Zion's pleasant hills
United nations sing,
"We love thee, dear Jerusalem,
Fair city of our King."

MARK LEVY.

A CHARGE brought frequently against the Church is that it is too "intensely respectable," says the *Christian Observer*. Nothing that is not "respectable" in the best sense of the word is worthy of the Church. But what is meant usually by "respectable" is that which falls in with current notions of what is "good form." Christ violated all the precedents of the "respectability" of His day, and brought upon Himself the scorn of the Scribes and Pharisees who said, "This Man receiveth sinners and eateth with them." Is the Church too "respectable" to search out the vilest sinners and to seek to bring them to God? If any particular community of Christians calls itself too "respectable" to seek out sinners, and sits down in its intense respectability, you may write over its portal, "Ichabod," for its glory has departed.

PROGRESS TOWARDS CLOSER UNION OF ANGLICANS AND OLD CATHOLICS

English Easter Offerings Subject to Income Tax

MOVEMENT TO ABOLISH THE "ROYAL DECLARATION"

More Trouble in the Diocese of Newcastle

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, December 15, 1908

THE Society of St. Willibrord, which has recently been founded with the object of bringing about a closer union between Anglican Churchmen and Old Catholics (in communion with the ancient Church of Holland), is reported to be already making progress. The Anglican president of the society is the Right Rev. Dr. Collins (Bishop in charge of English chaplaincies in the western and southern parts of the Continent), and the Old Catholic president is the Bishop of Haarlem (Holland). The Anglican vice-presidents are the Bishop of Birmingham, the Archbishop of Melbourne, the Bishop of Lebombo (South Africa), the Bishop-elect of South Tokyo (Japan), the English Bishop of Madagascar, the Bishop Suffragan of Ipswich, the Bishop Suffragan of Kingston, Bishop Awdry (late of South Tokyo), the Right Rev. Dr. Wilkinson (Bishop in charge of English chaplaincies in northern and central Europe), Bishop Ormsby (late of British Honduras), the Archdeacon of Chester, the Archdeacon of Middlesex, the Rev. Canon Mason (Vice-Chancellor of Cambridge University), the Rev. Chancellor Lias, and the Rev. Prebendary Ingram. The Old Catholic vice-presidents are the Bishop of Deventer (Holland), Bishop Demmel (of the Old Catholic body in Germany), Bishop Mathew (of the Old Catholic body in England), the Rev. Pfarrer Lech (Old Catholic Bishop-elect in Austria), and Professor Van Santen (President of the Archiepiscopal Seminary at Amersfoort, Utrecht). The Bishops of Salisbury and Lincoln have become ordinary members of the Society. English Catholics are further informed (according to the notice of the Society in the news columns of the *Guardian*) that a beginning has also been made in the United States, "where the editor of THE LIVING CHURCH has placed the columns of his well-known paper at the service of the Society, while the Rev. Dr. van Allen, rector of the Church of the Advent, Boston, has become the American secretary, with the Rev. Jean Baptiste Gauthier as corresponding secretary, representing the Old Catholic communities in Wisconsin, who are under the jurisdiction of the Bishop of Fond du Lac." *Der Katholik*, the official organ of the Swiss Old Catholics, contains a very sympathetic notice of the formation of the Society. The Society is very appropriately named after St. Willibrord, for he was the Apostle of Holland and first Archbishop of Utrecht and an Englishman.

THE TAXATION OF EASTER OFFERINGS.

The test case of *Blakiston vs. Cooper*, brought by an influential committee in the diocese of Chichester to ascertain the legality of demanding income tax on Easter offerings to benefited clergy, and which has been *sub judice* since 1904, has just now been heard by the final court. The appellant to the House of Lords (in its judicial capacity), the Rev. D. G. Blakiston, is the vicar of East Grinstead (diocese of Chichester), and the respondent, Mr. Cooper, the surveyor of taxes. The local commissioners decided in favor of the incumbent and the Inland Revenue authorities asked for a case, which, after considerable delay, came before one of the justices in the King's Bench. He upheld the decision of the commissioners. This judgment was reversed in the Court of Appeal. And now, in the highest court in the realm, the Lord Chancellor and three law peers have decided that Easter offerings are assessable to income tax under the Income Tax Act of 1842.

THE OBNOXIOUS ROYAL DECLARATION.

The subject of the Royal Declaration, imposed by statute on the Sovereign on meeting his or her first Parliament, has in recent years given rise to not a few questions in the House of Lords with a view to its abolition, or at least to the removal of its present offensive wording—offensive to English Catholics no less than to Roman Catholics. The question was again raised in the Lords one day last week; for the first time, I think, under the present Radical Government. Lord Bray, a Romanist peer, asked the Government whether they would undertake to introduce into Parliament a measure to abolish the Declaration. The Earl of Crewe, in answering, was able to say that the possibility of arriving at a solution of the matter was

one which had engaged the attention of his Majesty's Government for some time past. They hoped it might be possible to them to submit, before very long, some proposition with a view to the satisfactory solution of the question. I suppose, therefore, we will now be in for a regular hullabaloo among a certain section of English people, for a tremendous beating of the Protestant drum. But Mr. Asquith and his colleagues in the Cabinet need have no fear from such a demonstration. The nation at large will surely approve of the abolition of the Declaration, at least as it now stands; it will not likely shed any tears, not even crocodile tears, over the loss of this too long surviving memento of Protestant Whig lawmakers in the religiously passion-stained period of the Revolution.

ANOTHER SERIOUS DEVELOPMENT AT NEWCASTLE-ON-TYNE.

The troubles in the diocese of Newcastle, in consequence of the Bishop's Erastian and Protestantizing attitude, have now assumed perhaps a more startling and serious development than any that have previously taken place. The Bishop of Newcastle has refused to accept a candidate for deacon's orders on the ground that he has declined to declare, in writing, a belief in the supreme authority of the Sovereign in matters ecclesiastical; because, in other words, he has refused to brand himself as a heretic. This rejected candidate is Mr. H. C. S. Morris, an Oxford graduate, who was intending to become an assistant curate at St. Gabriel's, Newcastle-on-Tyne. It appears from the vicar's statement in his parish magazine that Mr. Morris was recommended to him by the head of his college—the Rev. Dr. Lock, Warden of Keble—as one who had taken first class honors in theology, and a suitable candidate in all respects. Dr. Lock even made an attempt to promote a peaceful settlement of the matter by offering to go to Newcastle for a personal interview with the Bishop, but he declined it. Such tyranny as is being exercised by Bishop Straton surely calls for drastic action on the part of Newcastle Catholics: seeking, perhaps, the intervention of the Metropolitan of the Province when Dr. Lang has become translated to the Archbishopric of York.

GENERAL AND PERSONAL MENTION.

"In view of the fiftieth anniversary next year of Darwin's *Origin of Species*, and the various celebrations and publications which will, no doubt, mark the year," the Rev. Father Waggett, S.S.J.E. (whose language I have just quoted), has thought it might be well to give some lectures upon the subject of Darwin: "an outline of his scientific doctrine, and some account of its bearing upon thought in general, and upon religion." The lectures are taking place at the Cowley St. John fathers' London house, St. Edward's, Great College Street, Westminster, during this month, general discussion being invited. Admission is by ticket, obtained by postcard addressed to Father Waggett.

The post of organist and master of the choristers at Southwark Cathedral, in succession to Mr. Madeley Richardson, Mus.D., has been offered to and accepted by Mr. E. T. Cook, Mus.B., F.R.C.O., L.R.C.M. Mr. Cook has been the organist of Newland, Worcestershire, and assistant organist of Worcester Cathedral.

The Rev. R. C. Fillingham, vicar of Hexton, has now been removed by Almighty God from his habitual work of depraving the Catholic Faith and troubling the Catholic Church in this land. It appears from a Reuter telegram from Dijon that Mr. Fillingham was suddenly seized with syncope while in a railway train on his way home from Rome, and at Dijon was removed to a hospital, where he passed away on Tuesday last. May God have mercy on his soul! J. G. HALL.

VILATTE AGAIN.

THE FOLLOWING clipping is taken from an exchange:

"'Archbishop' Vilatte, who disappeared from Paris with his crosier in pawn, has bobbed up in Winnipeg. On his arrival there a month ago he was accompanied by the Baron de Something or Other, who represented himself as the son of a wealthy Frenchman. The Baron made some heavy purchases, could not pay for them, was sent to jail, and at the end of his term departed."

SANTA CLAUS, says the Chicago *Inter-Ocean*, is the fancied embodiment of the joy of giving. Happy soul that lives to give and not to receive! Indefatigable traveller, whose journeys are for others! Generous spirit, that asks no pay for any service done! When this marvel of loving kindness goes down before the assaults of childish knowledge, is that the end? It is not. For years, during the transition period of our lives, the vital principle of Santa Claus may seem far away. But later it enters into us and teaches us the lesson that it is much more blessed to give than to receive.

CHRISTMAS IN NEW YORK

Unique Eve Services in St. Paul's Chapel and Calvary Church

ST. JOHN'S CHAPEL STILL DISCUSSED

New York Day at the Tuberculosis Exhibit

MAGNIFICENT CHALICE FOR COLUMBIA UNIVERSITY CHAPEL

The Living Church News,
New York, December 28, 1908

ON Christmas Eve, at the noon-hour, old St. Paul's Chapel, lower Broadway, near the post office, was crowded to its capacity on the main floor and in the galleries by men and women who had come to participate in the "Carol Service." After brief devotions, Christmas carols were sung, some by the augmented choir and others by the choir and great congregation. Among the best effects was the singing of Dr. John Henry Hopkins' ever popular carol, "We Three Kings of Orient Are."

At three o'clock, in old Trinity, at the head of Wall Street, the annual Christmas service and visit to the manger were held, as has been the custom for many years. Preceded by two crucifers and two trumpeters, the choir and clergy of the parish church and the Rev. Dr. Manning entered the north-west door, followed by the teachers and pupils of the several departments, all singing "Once in Royal David's City." The musical programme contained several compositions by the Rev. Dr. J. Nevett Steele, for many years vicar of old Trinity. After addresses by the Rev. C. R. Stetson, vicar, and the rector of the parish, the procession was re-formed and proceeded down the middle alley to the manger in the vestibule under the great organ gallery. The traditional carol was sung and the familiar march on the organ was played while the long procession wended its way around the church. Collects and benediction by Dr. Manning closed the service. Many adult parishioners and out of town business people come, year after year, to this service, which was so thoroughly enjoyed by the lamented Dr. Dix.

CHRISTMAS EVE AT CALVARY CHURCH.

Under the direction of Mr. Lacey Baker, a mediaeval carol service was held in Calvary Church on Christmas Eve beginning at nine o'clock. A very large congregation was present. Five hundred or more candles affixed to the pews furnished the illumination. No organ accompaniment was permitted, only some stringed instruments. The choristers bore lighted tapers in the procession around the church. Two appropriate New Testament lessons were read and the Creed was recited, in addition to the carol singing.

CHRISTMAS AT GOVERNOR'S ISLAND.

On Christmas Day, at Governor's Island, in the Chapel of St. Cornelius the Centurion (Trinity parish, New York City) at 10:30 in the morning there was special music, including the "Pastoral Symphony" from Handel's "Messiah"; the fugue from the overture to the "Messiah," Gounod's "Messe Solonelle," together with selections from Reading, T. Adams, H. Smart, Tours, and Mendelssohn. The string and brass instruments of the Twelfth Infantry Band augmented the organ for this service. The Rev. Edmund Banks Smith is the vicar in charge, and in addition to the usual services still continues to do a good work among men confined in the military prison known as Castle William.

ST. JOHN'S CHAPEL STILL DISCUSSED.

No subject broached in many years in New York has developed the bitterness that has been engendered in the St. John's chapel matter. Editorials and communications in the daily papers continue to discuss it in every phase, and Trinity Church is roundly abused in most of them. Much is said concerning the destruction many years ago of St. John's park, where a freight station is now located, and Trinity is blamed for that as though the transaction were one more evidence of cupidity on the part of the parish authorities. No doubt the park ought to have been preserved. We have advanced in civilization in the past half century and we realize now, as once we did not, what is the value of these breathing spaces in a crowded city. But here, again, the public is unjust. St. John's park was owned by the abutting property owners, among whom Trinity was a small minority. The park was fenced in, and only the children of the aristocratic owners were allowed within its sacred precincts. It was a private court. The private owners demanded that it be sold. Trinity held out for several years, and, if the present writer is not mistaken in his recollection, was

roundly charged with being an obstructionist to public improvement for doing so. At length the corporation yielded to the demand of the majority of the owners and to public clamor and consented to the sale. Now the critics, from Mr. Gilder to the *Churchman*, have forgotten all this, and only remember that Trinity "sold a park for a freight station."

There is, however, some evidence of reaction, and some are remembering that those who are responsible for the projected change have been rather quick, as a rule, to see strategic points for Church work and to avoid elements that make for waste. Bishop Greer, at least, has won that reputation. The Churchmen's Association, which met last week at Manhattan Hotel, tabled resolutions protesting against the union of the two chapels, after listening to Dr. Manning, who explained the grounds on which the vestry had reached its decision, and gave assurance that no step would be taken hastily or without full consideration of the interests of the parish and the entire Church.

"Dr. Manning," says the report in the *Times*, "declared that St. John's Chapel, unlike St. Paul's Chapel or Trinity itself, had really no historical associations, but that its claims to survival lay chiefly in its architectural beauty. The late Rev. Dr. Morgan Dix, he declared, though at first very reluctant, had finally come to the conclusion that more efficient work could be done by concentrating all energies on the nearby chapel of St. Luke rather than dividing them between the two chapels. The removal of the edifice itself, he said, had not yet been decided upon, and would come up later."

In the meantime St. John's celebrated the Christmas festival as usual, the number making their communions being 96 at six o'clock; 95 at seven; 80 at eight; and 62 at the high celebration. "It was the first Christmas in the history of St. John's," says the *Times*, "that the old bell was not rung for services. The story is told that the bell cracked while the body of the Rev. Dr. Morgan Dix, late rector of Trinity, and St. John's staunch friend in his lifetime, was being laid away six months ago. Since that day the voice of St. John's bell has been hushed."

Of course it is all very pathetic. The removal of old associations made necessary by the inevitable march of progress always is. Unfortunately not all of us are above giving way to the pathos of sentiment.

NEW YORK DAY AT THE TUBERCULOSIS EXHIBITION.

On Tuesday, December 22nd, State Day at the great International Tuberculosis Exhibition in the American Museum of Natural History, the Right Rev. Dr. Nelson, Bishop Coadjutor of Albany, made an address to the many delegates from cities, towns, and villages throughout the Empire State. Among other things he said that the most encouraging feature of the work at the State Capitol is the hearty coöperation of organized labor with manufacturers and others who are interested in the campaign. Joseph H. Choate, president of the State Charities' Aid Association, declared that the work of Dr. Hermann M. Biggs in the city of New York through organized effort had reduced the death rate from tuberculosis by at least 44 per cent. He declared that through the agency of the State Department of Health and the State Charities' Aid Association, a mighty army had been enlisted to combat the White Plague. Dr. Biggs of the New York City Health Department followed in a strong speech, urging a more liberal policy on the part of the State Legislature in providing hospitals for consumptives in the smaller cities and rural districts of the State.

GIFTS TO ST. PAUL'S CHAPEL, COLUMBIA UNIVERSITY.

The chalice made for Columbia University and blessed by the Archbishop of Toronto at St. Clement's Church, Brooklyn, is of 14 karat gold and modelled after one made by Benevenuto Cellini for the contemporary Archbishop of Cologne, and now in Dresden. It is 6 $\frac{3}{8}$ inches high; diameter of foot, 4 $\frac{1}{4}$ inches; diameter of bowl, 3 $\frac{1}{2}$ inches. Of the nine large diamonds, six are set in the knop, which is decorated with the acanthus leaf—the symbol of life. Round the base of the bowl in high relief is the time-honored motto of the University—the Latin version of the latter half of the ninth verse of Psalm 36: "In Thy Light shall we see light." Between the last and first letter of the motto is the jewelled sword of St. Paul. The foot is circular, with the three symbols, crown, cross, and dove, symbolizing the Faith of the Church. The crown, besides suggesting God the Father Almighty, "The moral Governor of the world" (as Bishop Butler hath it), is also the symbol of the University (once King's College). It is adorned with jewels, the colors of which symbolize the five university faculties of medicine, law, philosophy, theology, and science. The inscription is inside the base. The design and various details of decoration were made to conform to the style of the chapel, which is Milanese Renais-

sance, commemorating the age of the revival of Greek in Western Europe, and the rise of the universities.

A plain gold paten is being made to match the chalice. It will be five inches in diameter. Upon it the other half of the verse from the 36th Psalm is to be engrossed. The cruets are in memory of Professor Theodore Randolph Price, for many years head of the Department of English in the University.

The sacred vessels have been given by anonymous donors at the suggestion of the Rev. Dr. Floyd Appleton of Brooklyn.

WORK FOR CHILDREN AT HOPE FARM.

Closely connected with the consideration of the problem of protecting children from contaminating influences is the work of providing such moral and religious teaching as parents and the Sunday school and the Church would give, and in answer to certain inquiries, Bishop Greer writes for one of the daily papers in regard to the work at Hope Farm, at Verbank, Dutchess Co.

"The Children's Court," he says, "is crowded every day with children who are brought there for various reasons and for whom a home must be found somewhere, somehow. More often than not these children are brought before the judges of the court because of immoral home surroundings, drunken parents, vice, filth, and terrible neglect in the so-called homes from which they have been taken. These cases come under the head of 'improper guardianship.' Other children are the victims of dire poverty, mother taken to the hospital, father sent to the Island for drunkenness or abuse of wife and children. 'Mother was taken away on a stick' (meaning a stretcher), one little boy of 4 reported. 'Mother turned on the gas and tried to kill us,' another told me. 'Yes, she had a bottle of whisky,' and so on.

"Hope Farm is situated at Verbank, in Dutchess County, and is a beautiful place of 500 acres, with one large and several small buildings on it. A large new house, the gift of two ladies, is in process of building. We maintain a staff of most devoted teachers and caretakers, and a good school education, including manual training, opportunities for learning farming and carpentry, instruction in housework and sewing, are provided for the children. It is a big work and we need money to carry it on. The more money we have the more children we can care for. At present we have 124 children at the farm, leading a free, happy, and healthful home life. We have already placed several children in good homes and have received excellent reports concerning them. Money is needed for the running expenses of this important charity, and to help us in our efforts to rescue these little ones from poverty, crime, and disease."

TREASURER'S MISSIONARY BULLETIN.

THE contributions under the Apportionment Plan to December 1st from parishes and individuals, I am glad to say, are somewhat larger than those to the same date last year; but the amounts all told are small at this season, so the figures are perhaps not yet especially significant.

To December 1, 1907, we had received \$34,123.37. To December 1, 1908, we have received \$37,747.40, an increase of \$3,624.03. Five hundred and eighty-three parishes have sent in contributions toward the Apportionment this year, against four hundred and fifty-four a year ago; an increase of one hundred and twenty-nine. Twenty-one dioceses and districts have so far made apportionments to the parishes this year against thirteen to this date last year.

The offerings from all sources toward the appropriation of the Board show a net increase of \$9,924.20. The appropriations for the year amount to \$1,085,188.92. A very much greater rate of increase in the contributions must be secured if these appropriations are all to be met by next September.

The regular payments under the appropriations during the last three months have been over \$278,000, while the receipts in the same period from all sources toward the appropriations, including the Woman's Auxiliary, the Sunday schools, and from interest on investments, have been \$72,639.90.

No further statement should be needed to emphasize the urgent necessity for promptness on the part of the parishes in meeting their apportionment at the earliest moment possible.

It is of the utmost importance that the great bulk of the Apportionment should be received within the next four months; that is, before May 1st, not only for the reason just stated, but because the more able in the strong city congregations begin to scatter for the summer soon thereafter, and especially because the Board each year makes its appropriations for the coming fiscal year at the May meeting, and should know at that time, with reasonable certainty, how the Church has provided for the appropriations already made.

GEORGE C. THOMAS,
Treasurer.

CHRISTMAS IN CHICAGO

Some Notes of the Manner of Its Observance

OTHER NEWS OF THE CHURCH IN THE DIOCESE

The Living Church News Bureau
Chicago, December 28, 1908

CHRISTMAS DAY in Chicago was marked by mild winter weather, the thermometer ranging from 28 to 30, the day being cloudy and calm. There was no snow on the ground. The services, music, and decorations in all the churches fully emphasized the message of the great festival. In several parishes Christmas Eve services were held for the children, and the midnight Eucharist was celebrated in several others. Most of the parishes scheduled two or three celebrations on Christmas morning, St. Peter's and the Church of the Ascension providing the largest service list. Among the earliest observances of the season was the Christmas tree of the missionary kindergarten supported by the Chicago branch of the Woman's Auxiliary, on Archer Avenue, in the Stock Yards district. It is called "Providence Kindergarten," and several days before Christmas, as the school was about to close, some fifty of the children were delighted by the fine tree, laden with gifts for each child, and also with gifts for the parents of each child. The gifts for the parents were all made by the children themselves, as part of their kindergarten work, and much gratification was manifested by the mothers at the prowess of their little ones. This new and important work is now in the midst of its second year, and it is thoroughly established as a branch of Auxiliary work. It is possibly the only kindergarten in Chicago among the poor where the Lord's Prayer and the Apostles' Creed are a regular part of the opening exercises each morning. Several of the diocesan officers of the Auxiliary were present at this Christmas festival, and the affair was a very interesting one from every point of view.

The children of the Church in some Chicago parishes are being well trained to regard Christmas as a time when "it is more blessed to give than to receive." The children in the Sunday school of the Church of Our Saviour were asked this year by their rector to remember the less fortunate children in St. Mary's Home for Girls and in the Chicago Homes for Boys, at their own festival. Christmas being the stocking season, each girl was asked to bring a pair of stockings for a little girl, and each boy was asked to bring a pair for a boy, as they came to their own tree. The Sunday school of the Church of the Epiphany once more had two trees at its festival, one of which received gifts from the children for a mission Sunday school in the diocese, which gifts, with the "mission tree," were sent to the other school on the next day.

Among the notable musical services with which the season abounded was that held at St. Peter's Church on the evening of December 23rd, when the choir sang "The Messiah" in the fine manner for which this choir has been so noted in previous years.

PROTEST AGAINST EXTRADITION OF RUSSIAN REVOLUTIONIST.

An important meeting was held at the Colonial theater on the afternoon of St. John's Day, the First Sunday after Christmas, at which the Rev. Dr. Herman Page, rector of St. Paul's Church, was one of the speakers. The meeting was called by a large number of influential citizens of Chicago, to adopt resolutions in the matter of the extradition of Christian Rudowitz, the Russian political refugee, whose case is now arousing international concern as involving the right of asylum on the part of our nation. The deep conviction of leading citizens of Chicago appears to be that this peasant ought not to be given into the hands of the Russian Government as a criminal, when he has fled to our shores as a revolutionist seeking asylum. The case was lately tried here before the U. S. Commissioner, who decided that the man was to be regarded as a criminal and not as a political offender. The case now goes to the Department of State, at Washington, and this meeting was held to focus public sentiment accordingly, and to express it in no uncertain language at this crisis.

BIBLE LESSONS IN SOCIOLOGY.

The Men's Club of one of the leading suburban parishes has written to your correspondent asking for further information regarding the new series of Bible lessons in Sociology, mentioned in a recent letter. The secretary of the Advisory Committee in Chicago, recently organized to promote in every possible way this new branch of Christian study, is the Rev. George M. Babcock, priest-in-charge of St. George's Church,

7342 Evans Avenue, Chicago. The lessons themselves are published at Bible House, Astor Place, New York City, and are called "The Gospel of the Kingdom." For the sum of 50 cents the entire set of lessons for one year will be sent to any address. They are well worth investigation on the part of all persons who are anxious to give a small but definite amount of time each week to the study of Civics and Sociology in the light of our Lord's teachings.

DR. HOPKINS' MOVEMENTS PROJECTED.

The Rev. Dr. John Henry Hopkins is entering upon his last month as the rector of Epiphany parish, inasmuch as he begins his new work as Secretary of the Fifth Department on the 1st of February. He is to go for the month of February to the diocese of Ohio, and an itinerary is now being made for him by the Archdeacon of that diocese. He hopes to be able to organize by correspondence, in as many Chicago parishes and missions as possible, a series of six afternoon or evening classes for Epiphany or for Lent in Mission Study, to take up the very interesting and carefully prepared outlines of study about China, published by the General Board of Missions for just this purpose. There are six evenings on China in this course, and they cover the whole field in an admirable manner. The outlines are so thoroughly prepared that anybody, with but a little preliminary investigation, can lead and conduct a class successfully. Dr. Hopkins would be glad to receive communications from the clergy and the laity as well, asking for further details.

ADDRESSES ON SETTLEMENT WORK.

Dean Sumner is making an unprecedented record among the Chicago clergy in the way of receiving and accepting invitations to address clubs and congregations and Settlement workers. During the past month he has spoken at the Jewish Women's Council, Isaiah Temple; Charles Sumner Social Settlement; West Side League, Social Workers, Hull House; Forty Club; Women's Auxiliary, Church of the Holy Spirit, Lake Forest; Nineteenth Century Woman's Club, Oak Park; Men's Club, St. Paul's, Kankakee; and presented the subject of Missions at the following parishes: Church of the Atonement, Edgewater; Trinity, Aurora; Transfiguration, Chicago; St. Paul's Church, Kankakee; Christ Church, Waukegan; Christ Church, Delavan, Wis.

The Church's clergy are often sought for by those who are in search of good speakers for all kinds of occasions, but we believe that there are few, if any, who have utilized as many opportunities as these in the space of one busy month.

CHRISTMAS AT THE INSTITUTIONS.

The clergy of the City Mission staff provided Christmas celebrations of the Holy Communion in the various public and charitable institutions of the city and county as follows:

Midnight, Christmas Eve., St. Mary's Home for Children and Chicago Homes for Boys; Sunday, December 20th, St. Mary's Mission, Morton Park; Wednesday, December 23rd, Home for Incurables; Sunday, December 27th, County Hospital; Thursday, December 31st, Poor House and Consumptives' building, Dunning.

TERTIUS.

EVERYTHING should be made new with the new year. We should not go over the old paths any more, but should strike out on new ones. There are plenty of things in every one's old year that would better far be left behind. This is true of whatever in the year was wrong, whatever was unworthy, whatever was not our best. We should leave all such ways and acts among the things that are not only behind, but forgotten. Even the things that were right and good in the old year are not good enough for the new. Not to go forward is to gravitate backward. This year should be in serious truth our best.—*Sunday School Lesson Helps.*

THERE IS a vast difference in being born in heathendom or under Christian skies, says the *Christian Register*. We cannot escape the influence of the tenderness, the pity, the charity, that is the lovely essence of the Christian faith. We may never enter a church door or listen to the sound of a preacher's voice, and yet we are involved in this Christian civilization which, with all its defects and abortions, is the crowning glory and hope of our race. The churches disseminate this influence, though their efforts may seem feeble in accomplishment, may seem to fall cold and unheeded on the ears of large classes of men and women. Still it is what they stand for, what they perpetuate and diffuse like sunlight through our common life, that makes existence of value, and is felt, even unconsciously, by those who worship and those who go prayerless and faithless through the world until the spiritual nature that is in us all stirs to better things.

SOCIAL AND POLITICAL STUDIES.

VIII.—RECENT MUNICIPAL PROGRESS. PART I.

BY CLINTON ROGERS WOODRUFF.

FROM a goodly number of the leading cities of the country come encouraging reports of activity, important work undertaken, and accomplished results. A year ago Boston overthrew Mayor Fitzgerald, who had not only the advantage of being a Democrat in a Democratic stronghold, but the strong support of a vigorous, well entrenched machine based on an effective distribution of the offices and spoils of war. The Republican candidate was elected by a substantial majority, and since his induction into office has been fulfilling, with a fair measure of success, the ante-election pledges; so that Boston must have credit not only for having defeated Fitzgerald, but of having elected in his place a man who recognizes his duty and his obligation to the whole people.

The Boston Merchants' Association has been reorganized on lines which will make it a powerful factor in advancing not only the commercial but the civic interests of the city; so that it is expected to take its place side by side with the Merchants' Associations of New York, Indianapolis, Chicago, and San Francisco, and with the great chambers of commerce in Pittsburgh and Cleveland: all of which are now generally recognized throughout the country as being leaders in the work of civic advancement. The Boston association will have a municipal and metropolitan department, under the direction of a committee which includes in its membership a number of the most influential business men in the city.

"The Associated Civic Societies of New Haven, Connecticut," is the title under which the progressive forces of that city are now working. Through its programme committee it is bringing to that city men of national prominence to speak on important municipal and civic principles, showing how they can be applied to New Haven. It has a publicity committee which furnishes to the newspapers from time to time articles bearing on the work that is being taken up, and which is keeping the people informed not only of what the society is doing but of what needs to be done. Through the educational committee there is being developed a larger use of the public school buildings, which are gradually being opened for lectures and entertainments, mainly along the lines followed with so much success in New York City. The civic committee deals directly with the city government, following up the work of the aldermen, the several departments, and the manner in which the money of the city is being spent. It is represented at all public hearings involving legislation bearing on the city's welfare, approving that which is deemed to be for the best interest of the city, and opposing that which is considered detrimental.

The renomination and triumphant reelection of Governor Hughes are the chief events in New York state. They are important not only to New York but to the country at large. Hated and opposed to the uttermost by the corrupt politicians who saw, in the event of his reelection, the crumbling of their carefully devised plans and machinery, he was nominated by a hostile convention because it realized the fatuity of attempting to defeat the clearly and unequivocally expressed desire of the people of the state. To have defeated Governor Hughes for renomination would have foredoomed the Republican ticket to defeat; and for the people of the state to have refused him a reelection would have been to give all the corrupt and detrimental forces of the state a renewed lease of life. The election means not only the overthrow of the forces of iniquity, but the defeat of the reactionary influences that have been making a great last stand for power and control. It means the ultimate success of his far-reaching programme of reforms; it means encouragement to every person interested in the higher welfare of the community; it means the success—the ultimate success—of decent methods and more efficient government. Not only will every worker in the cause of municipal decency and betterment in New York state be helped by his victory, but likewise every one throughout the United States who has at heart the interests of the people and of the whole people.

There have been numerous incidents of local importance and somewhat general significance in New York, which, however, have been more or less overshadowed by the Hughes campaign. Among these we may mention the passage of the Recount Bill a year ago at the hands of a reluctant legislature, and the demonstration in the courts of New York that the election of Mayor McClellan was not a forced or fraudulent one, but represented a clear plurality of the votes cast, and that

he held title by right and not by control of the counting of the vote. The judge who presided at the recount, declared:

"It must appear to you, as it does to me, that the accuracy of the original canvass was quite as complete and certain as the one reached here by this body. The evidence disclosed here, that there was no fraud so far as the conduct of the election officers was concerned, appeared from direct evidence, and we found in the boxes votes that corresponded to the record they made of the official returns upon that night. I only speak of this for the purpose of exonerating those men from the charge of fraud that was made here."

It is encouraging to have demonstrated that the election machinery of Greater New York was responsive to the people's will and had not been subjected to the strain of fraudulent manipulation. While it was shown that there were some mistakes in the counting of the complicated ballot, and some few frauds, there were not sufficient to affect the result, nor to justify the claim that the election had been a fraudulent one.

From Philadelphia comes word that at the recent election upwards of 72,000 voters took the trouble to vote for a candidate who was on neither the Republican nor the Democratic ticket, and who represented in his candidacy the desires of the independently inclined citizens of that community. The Philadelphia Party's candidate for sheriff in a campaign of a little more than a fortnight secured this remarkable expression of public interest; and although he was not successful in securing the election, his vote demonstrates that the people of Philadelphia are not indifferent to their political duties, and are willing to stand up and be counted, even though to do this requires the careful marking of a very complicated ballot.

The splendid work in Pittsburgh of Mayor Guthrie has been told at length in other connections. It is sufficient in this connection to say that he has more than justified the confidence reposed in him at the time of his election. He has introduced new standards of public administration; he has labored incessantly for the best interests of the community; he has sought in every way within his power to fight corruption, to advance the interests of the city, to place the community and its interests above all other considerations. Every department of municipal activity has felt the influence of his personal character and his devotion to duty, and it will be felt for many years to come because he has made the repetition of old conditions in many instances impossible, and has established new standards, which will soon harden into custom.

Mayor Guthrie is ineligible for reelection, so he cannot in his own person continue the work which he has inaugurated; but, irrespective of whom his successor may be, there can be no doubt that the next administration will be influenced by the present in every particular. There may be some reaction, due to a feeling of security upon the part of the people; but the reaction is destined to be a shortlived one, and then the splendid forward movement will continue and sweep on to larger and completer victories that not even Mayor Guthrie himself anticipated.

South of Mason and Dixon's line municipal development, although slow, continued to grow steadily. The Baltimore Reform League has had a useful year's activity. From Louisville comes word of improvement in municipal administration as a result of the recent overthrow of the machine there. An active member of the National Municipal League is authority for the statement that they have "a most excellent set of men on the Board of Safety and of Control. These boards have charge of the police and fire departments and the public buildings, and construction of streets, sewers, etc. The police and firemen have been taken out of politics, so far as it is possible to do so. We are therefore practically sure of fair elections. We have the most efficient department of police since my recollection of such matters; our aldermen are a fine set of men, our best citizens, and their efforts have been along high lines." When one compares this with what prevailed in the city only two short years ago, and recalls that fraud and corruption held high carnival at the election, he cannot help but feel that progress is being made even if the report above quoted is somewhat enthusiastic; although it comes from one who is not a political partisan of the administration in power.

We must not overlook, however, that there has been no effort made to change the method of the nomination of officials in Louisville or in Kentucky; and that there has been no improvement in municipal accounting or reporting, nor, indeed, along any of the legislative lines which are regarded as helpful to the permanent introduction of improved conditions. Nevertheless, it is a decided gain to have a competent admin-

istration succeed a bad one, even if its control of affairs is but temporary, for it will certainly make the recurrence of the old conditions more difficult and the return of improved conditions easier.

Birmingham, Alabama, is enjoying the benefits of a clean, decent, honest, aggressive administration. Three years and a half ago George B. Ward, the present mayor, was employed in a bank and had never taken any active part in professional politics. He had no reputation as a speech-maker and none as a "mixer"; but he did know how to attend to the bank's business. The independent party, in looking around for a candidate, came across him, and picked him out as the kind of man it wanted. He was nominated and elected, and he was inducted into office. He found, however, that he had a pretty serious task before him. The city council was not changed, nor were the prominent citizens who enjoyed the perpetual street railway franchises and other valuable public utilities; some of the police and some of the lower courts were in pretty bad condition, and law-enforcement seemed to be a forgotten principle in public affairs. Efforts were made to bully the mayor on the one hand, and to persuade him, when that policy was not effective. Various efforts to embarrass him were made, and there was no stickling at the methods adopted. He kept steadily before him, however, his public duty, and appealed to the moral element of the community; and now he is winning out, not only along political lines but along civic lines as well; and he has made the name of Birmingham known throughout the length and breadth of the country, in many places where it was unknown before, by his successful method of enlisting the people in personal activity along lines of definite civic endeavor.

Mayor Malone, of Memphis, Tennessee, another independent mayor, has had similar troubles—and a few more. Indeed he had to defend the very life of the city government against the legislature, a bill repealing the law under which he was elected having been passed and a new system established. The supreme court, however, declared the effort to be illegal and unconstitutional, and Mayor Malone was permitted to carry on his far-reaching reforms. Although nominated by a mass meeting, and defeating the former mayor, who claimed to be the regular nominee of his party, he has now been endorsed by those who formerly most bitterly opposed him.

The Texas cities—especially Galveston, Houston, and Dallas—continue to contribute interesting experiences, especially along the line of the effective working out of the Galveston plan. As a Dallas correspondent puts it:

"It is my deliberate opinion that we can and have accomplished more in one year under a Commission form of government than in five years under the old form of government. Not only that, but I believe the tax-payers are getting full value for their money. A short time since the city officials were called upon to make the tax rate for the coming year. On account of the great increase in assessments from forty-nine millions in 1907 to sixty millions in 1908, the question of reducing the tax rate came before the city officials, and at that time many of the heaviest tax-payers of the city petitioned the city officials not to reduce the tax rate, giving as their reason that they were satisfied the city officials were wisely and honestly using the taxes for the promotion of the city's welfare, and therefore they would prefer under such conditions to continue the present rate of taxes rather than to see the tax rate lowered; this being, in my judgment, a tribute to the efficiency and ability of the officers of our present form of government."

AFTER-THOUGHTS ON THE LAMBETH CONFERENCE.

BY G. MOTT WILLIAMS,
Bishop of Marquette.

I CAME home from this last Lambeth Conference with my view of the conferences considerably altered. But I felt some time was due in order to allow reflection to mature. In 1897 I was not very much impressed by the preparation devoted in advance to the various topics introduced. Nor was Archbishop Temple, in spite of his extremely interesting and original personality, a good presiding officer from our American point of view. In 1908, the subjects had been very well prepared, and were forcibly presented, in most cases with absolutely no waste of time. And the chairman, the present Archbishop, was almost miraculous in tact and skill. I do not see how he could be improved on. This Conference added to the impression gained last time that such a body is too large to consider many special questions profoundly. For effectiveness it ought never to be any larger, and yet, should there be another Conference, with

the same basis of representation, it would inevitably be much larger than the one just now past.

The attendance in 1908 deserves analysis, and will prove, I think, that the Americans have never entered the Conference, or did not this time, in precisely the same spirit as the others. The attendance from England, Ireland, Scotland, Canada, the West Indies, India, South Africa, Australia, and New Zealand represented, I thought, the practicable limit. No one was absent who could reasonably be expected to be there. This was far from true in the case of the Americans. Aside from financial considerations, we may say that the highest possible attendance from the United States and her mission fields would have been 96. The actual attendance, counting Bishop Courtney, was 56. I count him because, while his see was under the British flag, he takes a highly American point of view. Canada did far better. I recollect no absentees from the West Indies.

From England there were 78 Bishops present. Of these, 41 were Suffragans, or Assistant Bishops. A number of these Assistant Bishops were returned Colonials with a consequently wide experience abroad. But in spite of this, an English Suffragan would naturally find it hard to enter into the mind of a diocesan Bishop in a constitutional Church.

Another feature of the American attendance was that many of the Bishops gave the Conference only a second place in disposing of their time. I do not think they realized, as I only began to realize this time, that the Conferences may become very dangerous. I think a number of our Bishops who did serve assiduously on committees experienced more than passing alarm on several topics and occasions. I came to the conclusion that if we go at all, we must go very seriously; much more seriously than the majority of us have gone; and either go in much larger numbers, or have the representation cut down.

I cannot say so much that the English Bishops struck me as of superior ability to our men, as that they were better prepared for the limits such a Conference naturally imposes. But then our men seemed collectively far superior in the sense of responsibility for Catholic faith and order.

We ought never to forget that conservatism, tradition, and the "Establishment" hold many men in the English Church who, in America, would probably not be Churchmen at all. We think we have all the historic parties in the American Church, but we scarcely meet the no-Church individualist. And there seems no easy limit to fix in England as to who may be a Bishop. Hence, we were called upon to hear many strange views from English Bishops, and even the preliminary votes in committee sometimes crossed the danger line.

Now, in America, we have completed legislation on a great many questions; legislation that has taken many years. I found it difficult to impress the Englishman with our feeling that our legislation ought not to be touched. In fact, it seemed to me Bishop Doane's position in favor of greater rigor in divorce matters than he has yet been able to carry through the General Convention, hurt American independence. And to the reiterated statement that the Lambeth Conference does not legislate, I am almost tempted to interpose a denial. As far as moral effect is concerned, its resolutions will have to many minds a force fully as binding as a canon. And if my experience on committees is of any value, a resolution might easily be carried through the Conference by an English majority that would be greatly prejudicial to independent national Churches.

I think the Americans should have acted as a unit. There were questions where it would have been an advantage if those present could have been plenipotentiaries for the absent. Such questions are likely to occur again. I cannot avoid the feeling that, however dear the Establishment may be to many English Churchmen, the future of Catholicity is not helped by it. It is safer in the hands of "a free, valid, and purely ecclesiastical episcopacy."

Of course, there is an entirely different use of such a gathering from the quasi-legislative one. We are all broader men because we went. But would we not be even broader if we had gone unofficially, as travellers and students, knowing particularly what we went to see? My best recollections are connected with perhaps a dozen men. And my private intercourse with these was, or seemed, more fruitful than the public hearing of them.

BEWARE of single sins! beware of depending on one another's praise—on one or two things which you seem to do remarkably well. Depend on nothing of the sort; but repent of all as well as you can; and let it be your great care to go down humbly to the grave.—*Keeble.*

THE TRADE UNION FROM THE POINT OF VIEW OF THE CHURCH.

BY THE VERY REV. GEORGE HODGES, D.D.,

*Dean of the Episcopal Theological School, Cambridge.**

THE trade union will probably occupy a long chapter of our social history. It will enlist a large majority of the skilled workers, and a great multitude, perhaps eventually a majority, of the unskilled. It will be taken into partnership, reluctantly but inevitably, by most employers, and will be the conventional medium of communication between the master and the man.

This is but one in a series of chapters which contain the story of the progress of the hand-worker. He was for many centuries a slave, having no rights except such as he shared with other domestic animals. Then he was for centuries a serf, in some measure free, but bound to his feudal lord, and attached indissolubly to the soil. Then he became a wage-earner, with enlarged independence, and even some power as a member of a guild, but with no voice in the nation; and presently, when steam and the machine produced the mill, worse off than the serfs, or even than the slaves, his ancestors. Out of this depression he emerged as a member of a trade union. It is probable that there will be other higher and better stages. The workman, disciplined by the union, raised from the condition of dependence into which he was thrust by the great industry, and impelled by new ideas, new ambitions, and new opportunities, is likely to advance still further. Indeed, what we are studying here is the ascent of man, the steady march of the plain man, out of ignorance and error, out of sin, out of a social state akin to that of his cousins in the jungle, into the kingdom of heaven.

AN INEVITABLE SOCIAL FACT.

Meanwhile here is the union, the contemporary stage of this long progress, perhaps the most significant of present social facts, demanding consideration. To imagine that it may be disregarded, or that by some process of legislation it may be happily abolished, is as idle as the endeavor to keep back the rising tide with the kitchen mop. This I infer not so much from the great multitudes of workingmen, increasing every year, who are making their way into the union, as from the persistent growth of the union movement in the face of the most powerful opposition. It has met the full force of English law, interpreted and applied by hostile parliaments and hostile judges, and has taken the law captive. It has faced an almost universally adverse public opinion, and has steadily changed enemies into friends. It has encountered the determined resistance of employers, and has gone into battles, coming out in the main victorious. It has had its martyrs and confessors, and its humblest people have manifested in its behalf a spirit of sacrifice such as is aroused by love of country or by love of God. It has even gained considerable victories over itself, learning the lessons of experience, growing in self-restraint and in wisdom. In the presence of so serious a movement, grounded so deep in history and in human nature, enlisting the religious devotion of such multitudes of men, and steadily progressing over every hindrance, we do well to inquire what the trade union means.

ITS PRIMARY PURPOSE.

Certain aspects of the union are such as to meet the unhesitating approval of most persons. I mean particularly the provisions which are made for the care of workingmen in the time of sickness and when out of work, and for the relief of their widows and orphans. There is, however, one element of uncertainty in these beneficent arrangements. The funds which are in the treasury of a union, no matter for what purpose they were originally collected, are all liable to be taken for the maintenance of a strike. They are all contributed with that understanding; that is, all the beneficiary features of a union are distinctly subordinated to another purpose for which essentially the union exists. That purpose is the maintenance of a certain standard of living. The unionist would gain and preserve for himself and his brethren such rates of wages, such regulation of the length of the working day, and such conditions under which his tasks and theirs may be performed, as shall best conduce to the happiness of his life, the growth of his

body, mind, and soul, and the welfare of his family. The man who toils with his hands has been treated as an animal and then as a machine, now he demands to be considered as a man.

THE DOCTRINE OF CLASS DISTINCTION.

The willingness of the union to sacrifice to this purpose such sacred funds, to subordinate to it the interests of the sick, the aged, the widow and the orphan, is largely due to a conviction on the part of the workman that he belongs to a distinct, separate, and immutable social class. This is the initial assertion of trade unionism. All its plans and policies are based upon it. "The wage-earner has made up his mind that he must remain a wage-earner. He has given up the hope of a kingdom to come where he himself will be a capitalist, and he asks that the reward of his work be given him as a workman." Belonging thus to a distinct social class, he is intent on raising and maintaining the standard of living of his class. This he purposes to do by combination. Thus his social theory passes into action.

THE EMPLOYER'S ADVANTAGES.

All the business odds are on the side of the business man. He is the better educated of the two, is commonly more shrewd in bargaining, and has incomparably less at stake. To the employer it matters little whether this man or another stands at the machine; he need be at no pains to attend to his complaint or consider his petition; if he is not satisfied, let him go out and give place to another. But suppose that the man has bought a piece of ground and put a house upon it, suppose that he has a family, suppose that his interests and his friends are in the neighborhood of the mill, and his children are at school around the corner. Under these circumstances the man cannot go, except at a bitter sacrifice. That is, in the bargain between the employer and the individual workman, the employer has little or nothing to lose; the individual, if he loses, loses everything. Moreover, the man, having no money in reserve, cannot hold off for better terms, but must take what he can get. It is at the profound disadvantage of a forced sale that he disposes of his time and his strength, making a bargain which affects his body and his soul.

CAN HE BE TRUSTED?

To the answer that while this is perhaps theoretically true, yet as a matter of fact the employer may be trusted to do the thing that is right, the union may appeal to history and to experience. They have taken every advantage of the situation. They have beaten wages down and hours up without the least regard to the kind of life which is thereby made inevitable. They have done nothing, absolutely nothing, for the needs of their men as men, until compelled by law. They have left dangerous machines unguarded, careless of accidents, until they were obliged by law to guard them. They have made no reparation for loss of limb, of life, till they were forced to do so by the courts. They have paid no attention to the conditions under which men and women and little children labored until they were ordered to do so by the State. These things are written in statistics. The workman has learned to read, and he knows about the factory acts and all the rest of it. Even without a book, he knows what life is in a great many mills. And the result is that he dare not commit himself as an individual to the loving-kindness of the employer. He has tried it, and he knows that it is not safe.

SAFETY SOUGHT IN UNION.

The workman, then, must combine with his brethren. They must form a union. Only thus can the men make their voices loud enough to reach the master's ears. Now the employees in a body will present their petitions and make their complaints. This is hard on the good employer, but he falls under the same suspicion which the bad employer abundantly justifies. Now the men demand that the new union be "recognized." That is, for their own reasonable protection, for the proper safeguarding of the right of collective bargaining, they demand to be represented by attorney. The employer prefers to deal with his own men, but the men feel, with reason, that such dealing keeps them at a disadvantage. Let him hear their complaints from a representative who cannot fall into disfavor in the mill and lose his job. Thus the union comes fully into being. The first step is the theory of the existence of a distinct working class; the second step is the defence of the interests of this class by combination. We are now ready for an authoritative definition of the trade union. Thus they describe it: "A trade union, in its usual form, is an association of workingmen who have agreed among themselves not to bargain individually

* This was originally delivered in Philadelphia as one of the lectures on the Bull foundation, and is printed as such in the volume *Organized Labor and Capital* (George W. Jacobs Co.). It was afterward read at the Sagamore Sociological Conference, and is here reprinted by permission of the author from the *Journal* of that body.

with their employer or employers, but to agree to the terms of a collective or joint contract between the employer and the union. . . . The ideal of trade unionism is to combine in one organization all the men employed, or capable of being employed, at a given trade, and to demand and secure for each and all of them a definite standard of wages, hours, and conditions of work."

HOW THE UNION FIGHTS.

In its contention with the employer the union uses two stout weapons, the strike and the boycott. Neither of these was made by the union at its own forge. They are implements of warfare which are common to human nature, and are as ancient as hands and feet. Our attention is attracted to the employment of these cudgels by the union, not on account of their novelty, but on account of the effective way in which they are wielded.

THE STRIKE.

When the two parties to an industrial agreement, the employer and the employed, are unable to agree, each has open to him a peremptory argument. If the aggrieved party is the employer he dismisses or, as the phrase is, locks out, the men; if the aggrieved party is the employed, he and his companions strike. The lockout and the strike are two sides of the same act, and each rests on the same basis of reason. The difficulty comes to the notice of the public when the men on strike are not content simply to stop work, but try to keep other men from working in their places. And this is desperately aggravated when the arguments whereby the striker would dissuade his non-union brother are the arguments of violence.

It is the young union which rushes merrily into a strike. To the more experienced unionist, and especially to the officers of the union, the strike is a serious matter. It is undertaken with the most sincere reluctance, at the demand of what seems a social necessity, and only after arbitration has been proposed and refused. The refusal of the employer to arbitrate, that is, to submit the matter of difference to just judges, seems to the workingman, and to an increasing number of disinterested citizens, a needless provocation. It is the result in part of a belated sentiment whereby the employer regards his men as his servants. Under the illusion of this sentiment, the action of the protesting men is a piece of impudence. The fact that they presume to protest is an argument against them. The refusal of the employer is also, in part, a survival of an idea of the nature of industrial business which is no longer applicable.

A THIRD PARTNER TO BE RECKONED WITH.

The fact is that all large business under modern conditions is an actual partnership to which there are three parties: one is the employer, another is the employed, and the third is the public. The employer who says, "This is *my* business," misreads the compact under which, in the nature of things, he operates. Then comes the strike. At the beginning of it, two of the partners, the union and the people, are commonly united against the employer. If this union is maintained, the strike succeeds. If it is broken, if the public turns against the union, the strike is lost. This defeat is ordinarily brought about, unless the strike is manifestly unfair, by one or both of two strategic blunders. The first is the extension of the strike so as to call out men in occupations more or less allied who themselves have no grievance. This puts the strikers in the wrong, brings great hardship upon persons who are in no way concerned in the original contention, and alienates the public. It is called a sympathetic strike, but its effect is to deprive the movement of the sympathy of the people. It has been tried a good many times, and has almost always failed. The second blunder is the use of force. When the violence begins the failure of the strike is imminent. The third partner, the public, joins the first partner, the employer, and the second partner loses. The union is learning this lesson of experience. "The employers," says the foremost labor leader in this country, "are perfectly justified in condemning as harshly as they desire the acts of any striker or strikers who are guilty of violence. I welcome," he says, "the most sweeping denunciation of such acts. The trade unionists themselves are endeavoring to stamp out all incentives to acts of violence." The union would do much to convince the general public of the sincerity of these protestations by vigorously disciplining every union man who is guilty of such acts. If this discipline has been anywhere enforced, the instances have not come to the knowledge of people in general. Amidst the many perplexities of the industrial situation, one thing is plain; and that is that no man or association of men

may be permitted to interfere by force with the liberty of any man to hire whom he will, to work for whom he will, or to agree to such pay and such hours as please himself. The union must be free to strike, but for its own good as well as for the general good, it must build its plans on the foundations of law and reason.

THE SECOND WEAPON.

The other instrument of the union is the boycott. This comes to reinforce the strike. As the strike corresponds to the employer's lockout, so the boycott corresponds to the employer's black-list. The employer says on his side, Nobody shall hire this objectionable servant whom I dismiss. And the workingman says, Nobody shall do business with this objectionable master whose service I renounce. The impolitic enforcement of the boycott has probably done more even than the strike to discredit the union and to make people distrust and detest it.

HOW THE UNION MAKES ENEMIES.

In these dramatic ways the union invites general disfavor, and gets it. To these it adds other and even more serious offences. Its initial proposition that the workingmen are and ought to be a distinct social class is an offence against our common democracy. For this, it is true, the union is not altogether responsible. The fact exists, whether we like it or not. But it is neither a universal nor an established fact as yet. The union is steadily establishing it, against the true welfare of the republic.

The interference of the union with the transaction of business is an offence. Sometimes it is a minor offence, subjecting the citizen to nothing worse than discourtesy and inconvenience. Sometimes the offence passes the limits of petty annoyance and becomes an obstacle in the way of private prosperity. I refer to the union which keeps men back from doing their honest best, which makes idleness a precept, and restricts the output, and resists the introduction of improved machinery, and limits unduly the number of apprentices, and watches for opportunities to take advantage of an employer's necessities and aggravate all these injuries by insolent dictation. Sometimes even these offences are exceeded by an exercise of power which for a moment paralyzes the traffic of the whole community, stops transportation, empties the market, shuts the mines, and puts the public in peril of cold and hunger.

TYRANNY INTOLERABLE.

Moreover, in these last days, the union of the men is met by a union of the employers, whereupon the old strife seems likely to be followed by a reign of peace. Unfortunately, this is the peace which is the result of a complete monopoly, against which not only the non-union man and the independent operator, but the whole public is for the moment absolutely helpless.

Concerning this situation there are two things to be said. One is that the tyranny of the union cannot be endured. The American citizen will not submit to it. Not even for the sake of a righteous cause may a man yield to tyranny.

THE CAUSE IS SACRED AND THE AIM LOFTY.

The other thing to be said is this: the union cause is righteous. The union stands for the progress of the plain man. Its word is personality. It has done much and will do more to make the multitude happier and better. To criticise it apart from a recognition of this purpose is to embitter the situation. To oppose it without discrimination as a common enemy is to emphasize all that is worst in it, to discredit its wise leaders, and eventually to force it into a hostile and pretentious socialism. What is needed is criticism of the union when it lapses into error, and opposition when it is in the wrong, with fair co-operation, on a basis of sympathetic understanding.

AFTER ALL, it cannot be strange if men and women who have lost their hold upon Christian faith and the Christmas hope—in whose hearts the coming of the day wakens no spiritual joy; to whose souls it is no longer true that "a Child is born" and "a Son is given"—should fail to find in the Christmastide the joy which has been claimed for it, says the *North Dakota Sheaf*. It would be altogether strange if they did. Nay, more, it would be most unfortunate for them if they did; for it would argue that they had lost the power of desiring the spiritual realities, the vision of faith, and the inward light, for which the outward gift and the abundant feast and the twinkling tapers are so utterly unsatisfying a substitute.

LET US leave the low-lying valleys where the guerilla warfare of sectarian controversy is waged. Let us get up into the Mount of Prayer.—*Bishop of Bombay.*

THE TRAINING OF THE YOUNG IN THE SUNDAY SCHOOL.

BY THE REV. WM. CARSON SHAW.

I MAKE bold to say that the most important matter that confronts the American Church and indeed the whole Anglican Communion is the Churchly training of the young; and in many quarters there has been nothing more woefully neglected. We should indeed be thankful that a new spirit has come over the Church, and a great awakening is taking place to retrieve the ground that has been lost and to secure and protect the future.

Many causes may be ascribed for the awakening, but chief among them the fact that many have become aroused by the deplorable irreverence, the wide extended apathy, the lack of intelligence of Church history, the lamentable ignorance of the Prayer Book and of Church discipline and worship. It is no exaggeration to say that there are many men to-day serving on our vestries who do not know how to approach the altar and partake of Holy Communion. There are people to-day in our own parishes who have been members of the Church all their lives who cannot find the gospel for the Nineteenth Sunday after Trinity, and who become hopelessly lost in trying to follow our matchless liturgy; hundreds who do not know how to find the lessons for the day, etc. I do not mention this to condemn the laity; God forbid. It is not their fault—it is unequivocally the fault of those under whom they were trained.

Why, then, does this condition of things exist? If we want to know, ask the laity and they will readily tell. They were never taught. Did you go to Sunday School? Yes; but we were not taught the Prayer Book Service. We had a big card, I remember, with a service that started with the Creed and went both ways. We sang hymns, but rarely those from the hymnal. Said a layman recently, "The only hymn I remember of my youthful days was 'I want to be an angel and with the angels stand.'" Very beautiful sentiment, no doubt, but very bad theology! "We were never taught reverence and devotion," said another layman, "for we were always kept in the basement."

Because these things are true we are beginning to ask why, and the answer is given: our people were not properly trained in their youth. We see the great strength of the Roman Church, and it is because that foundation was laid in the child. We are beginning to realize how important this is, and to learn that the moment the child is baptized it has been born of a spiritual mother, the Church. As the child when born into the home becomes the fond care of its mother, it is entitled to and should receive every privilege of training and cultured influence the home supplies. We who are parents are told and taught that it is necessary for the spiritual welfare of our children that they be made members of the Kingdom of God through the sacrament of Baptism, and that in this Kingdom they will be cared and provided for, trained and taught in her ways. We, then, have the right to demand that this promise be fulfilled to the fullest and best extent and with all the privileges given, in no half-hearted or haphazard way. I entrust my children to their spiritual Mother and I have the right to ask, Will they be taught reverence? I am answered, Yes, of course. But where? In the parish house, or in the basement of the church building?

I have the right to ask, Will they be taught to respect God's house and to pay due reverence to the Holy of Holies? I am told Yes again. But where? In the basement of the church where no altar exists?

I ask, Will my children be taught to worship God through the channel of that matchless liturgy provided by the spiritual Mother, through which I have worshipped and my ancestors before me? I am answered, Yes. How? From a dirty, half-worn, printed card that bears no more resemblance to the Prayer Book than the Bible does to the map of Europe?

I ask, Will my children be taught that Faith once delivered to the saints and still held as the proud heritage of the Anglican Church in all its purity? I am answered, Yes. How? By the more interesting stories, to children, of Joseph and his coat of many colors, or Balaam and his ass?

I have the right to ask, Will my children be taught the full meaning of the divine appointment of the pastoral office and priestly functions of the ministry? Yes, they will, I am told. How? By placing over them a devoted layman, while the priest in charge forsooth is attending to something more important?

I have the right to ask, Will my children be taught a deep love and devotion for the Church, inspired with a ready obedi-

ence to her will and command? The answer is Yes. How? By giving them a nice little Bible, or a picture book, or a gold medal, or a lapel button for regular attendance and reverence?

I have the right to ask, Will my children be taught due obedience to the apostolic example of making sacred the early hours of the Lord's day by an early devotion to Him before all else? I am told, Yes. How? By bringing them to Him in worship and teaching late in the afternoon, when the Lord's day is nearly spent, and there remains little else to do?

It is very easy to see why conditions are as they are. No knowledge of the Prayer Book; they learned it from a printed card. Where reverence does not exist, it was taught in a basement or parish house. Some only attend the evening service, regarding that as of equal importance with the early celebration; they learned that at the afternoon Sunday school. The office of the ministry is not exalted; they had a lay superintendent. But someone will say this is not the function of the Sunday school. If that be true, the sooner we get rid of it, the better, for it is working infinite harm. But it is the function and the duty and the place. It should be made the great training ground and it will be when we become aroused to its great importance.

But others say, these things are left for Confirmation classes. Surely one cannot be sincere in thinking so. Waiting for this period in life, which, unfortunately, with many never comes, to teach them the things they ought to have known years before, as was told their sponsors at their baptism; surely that cannot be right. Would we adopt such a course with our children in worldly things? Do we exclude our children from the refinement and natural training of the home, and then when they reach a sufficient age, hold classes for them to learn to sit at table or how to behave in the presence of company? Do we keep them in the cellar or garret until their youthful days are past? Certainly not. Under right influences and training of the home, constantly exerted, the character of children is formed. It is our constant effort in the home life, by precept and example, so to guide and mould them in order that they may be fully equipped and qualified for the duties and responsibilities of life.

Our worship is one of form, but let us hope not of formality. To be appreciated it must be understood, and when not comprehended, it is rather embarrassing. When this exists, many are loath to come at all. It is hard to estimate the number the Church has lost just through this reason of having been taught in their youth a mangled and impaired service. We all recognize, too, that the Prayer Book is a great missionary power and especially in the hands of children. Many a parent has been brought to a knowledge and appreciation of the Church service through having been taught by little children.

After several years' experience in Church work among the young, and from a fairly close observation of methods and results, I am forced to the conclusion that in the past the Church has made a fatal mistake in trying to induce the children to attend both Sunday school and Church service, so-called. We have been repeatedly warned against substituting the Sunday school for the Church in making the Sunday school the children's church; as if such a thing were possible! The theory has prevailed that the Sunday school scholars should be led into Church service. This is the fatal mistake, and is old-fashioned. It is a fact and not a theory that confronts us. The children in most cases will not attend both, and as for their accompanying their parents, that is out of the question. They ought not to be asked to do both. Now what does attending church mean? Or what is this fear that the Sunday school will be substituted for the Church? It means nothing more or less than going through Morning Prayer and listening to a sermon. In fact in many instances the children are instructed to leave before the sermon. What is the result of such a theory? Simply this: the children do not attend the full service in the Sunday school and miss it at church. Now the correction is very plain. Have the morning service with the children, and they have then attended both Sunday school and church.

But some will say, I always use the Prayer Book in the Sunday school. Then why ask them to repeat it an hour later? They have been "to church." But another will say, I take my Sunday school into the church once a month and say Morning Prayer with them. A splendid beginning; if once a month, why not every Sunday? The once a month proves the necessity for all the others. Another objection is that sufficient time for instruction is not given when Morning Prayer is said. If you

can find anything better than the morning service and the reverence and devotion that goes with it, then there is not sufficient time. If you prefer to devote the hour to various rambling discussions and chats instead of prayer and worship, then the argument is good; there is no time.

To have Morning Prayer both with the children and later, too, is too taxing on one's strength; then I would suggest that you do away with the later service. Give up working on the roof and attend to the foundation.

I am not unmindful that we have in nearly every diocese a Sunday School Commission. Indeed so aroused has the whole Church become over the question of Sunday school work that the General Convention has appointed a general Sunday School Commission to elevate the system of training and education. We should, and do, give them our loyal support, and they have done a good service along the line for which they were created; but there can be no question that so long as they confine themselves to that which is to be taught from text books and the special training of teachers, they are but perpetuating the difficulty we are in. Churchmen are not made by commissions or teachers trained from text books and lectures. Churchmanship must be instilled into them from youth up under proper Churchly training and guiding. There would be no difficulty about trained teachers if in the beginning they had been properly trained.

It seems quite evident then to me, if our work among the young is to be truly effective in preparation for future enlargement and growth of the Church, that there are many existing conditions which need to be most radically remedied. I venture to offer these suggestions by way of remedy:

1. That Morning Prayer be said in all our Sunday schools.
2. That the sessions of all our Sunday schools be held in the morning of the Lord's day and never in the afternoon.
3. That parish houses and basements of churches be no longer used for the Sunday school, but that the church building itself be devoted to this purpose.
4. That laymen be not given the entire charge of the schools, but be made subordinates to the rector, whose duty at all times is the personal supervision of every detail.
5. That all specially prepared children's services be excluded from the parish and only the Prayer Book and Hymnal be used.
6. That all inducements such as cards, books, and medals for regular attendance or proficiency in reciting the Catechism be abolished.
7. That where practicable, children's vested choirs be organized and trained to lead the service.
8. That positive Church teaching be given; no minor detail of explanation be overlooked.
9. That children's Eucharistic services be held at least once a month, forming a corporate communion of scholars and teachers.
10. That the name "Sunday school" be changed to that of The Children's Service.

These suggestive alterations in the foundation need not appear radical, as many have already adopted them with such results as to justify such a course as I have pointed out.

You must not criticize me too severely if I venture to say that if such methods had been adopted a quarter of a century ago, the generation upon whom now rests most of the present burden and practical work of the Church would have been better equipped than they are, by being strengthened with the power of knowledge and with reverence and devotion, without which no splendid work can be accomplished.

EZEKIEL'S HEALING RIVER.

BY GEORGE DOWNING SPARKS.

WATER in the East has an importance and significance which we in the West can only in a measure appreciate. We have it in such abundance that we fail to estimate its almost priceless worth; but in the East it is different. There water is prized as one of the chief blessings. It is more precious than jewels. A spring in the desert is a special gift of God. Water bubbling up from the ground is not dead, but living, a priceless boon to the thirsty sons of men.

Hence it is not surprising that when Ezekiel wishes to express the thought of a great restoration and salvation coming to his country he should have likened it to a mighty river sweeping

over a dry and barren region, causing thereby everything to live where its life-giving current touched.

Ezekiel is a prophet whom the majority of Christians know very little about. Yet he is a great figure in Jewish history. He may be called the prophet of Judah's Renaissance. He was carried far away from his beloved home in Palestine. He was an exile in Babylon, and unto him was it given to enforce the dreadful meaning of the fall of the kingdoms of Judah and Israel. But with his arraignment and denunciation of his people for their sin went also a promise of a good time coming. He had first of all to bring before the minds of his countrymen the idea of Jehovah's majesty; then the black sin of national apostasy; next the divine judgments upon the heathen nations; and finally, the good news of Israel's restoration. To an Oriental, knowing the importance of water, he likens the coming change to a great healing river. "Everything," he writes, "shall live whither the river cometh."

Ezekiel has been called the Dante of the Bible. As a matter of fact the resemblances between the two are many and striking. "Both authors have the same religious aim, the same stupendous themes, and both have the same curious characteristic of producing great effects by precision in *minutiae* of description and by accumulating particulars." As an example of this, look at the prophet's description of the healing river, which makes us believe that the writer is describing a real scene and not a vision which he has dreamed:

"He led me out by the way of the gate northward, and he led me round by the way without, unto the outer gate, by the way of the gate that looketh towards the east; and behold there ran out waters on the right side. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and he caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and he caused me to pass through the waters, waters that were to the loins. Afterwards he measured a thousand, and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. . . . And everything shall live whither the river cometh."

To the prophet, water is the symbol of God's life-giving and healing power. As a great river He sweeps over human life, and everything that He touches is immediately revived. St. John, centuries afterwards, unquestionably must have been influenced by Ezekiel when he wrote of the Angel showing him: "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." A river, by the way, that is free to all—the thirsty, the tired, and the heavy hearted—let them all come and drink of "the water of life freely!"

IN A LITTLE COUNTRY CHURCH.

BY MARIE J. BOIS.

COME with me, dear reader, and we will go to church together. The day is drawing to an end. Let us follow the path which will take us to the little church in the woods. How far it seems, how lonely! Surely no one will come, you cannot help but thinking. But what is that in the distance? A lantern. Already someone is waiting on the steps before the closed door of the church, and a cordial "good evening" greets us as we draw near. We enter in the darkness and in the stillness of God's sanctuary. There is an inexpressible charm in the very simplicity of it. One feels that the great, mysterious woods all around it are the temple of the Creator, and that this hallowed spot is but part of the mighty temple, the one consecrated place, the Holy of Holies as it were, where man gives a voice to the worship of the creation.

Soon the lamps are lighted, and with a dozen worshippers the service begins. There is no one to play the organ, yet the singing is hearty, for well-known hymns have been selected by the experienced "mission priest." A clear, short, yet forceful sermon brings a message to each heart present; how near heaven seems, how far the world! Truly, He is present in this little country church, where they have come from so far, seeking Him.

And already the short and precious hour has fled, the lamps are put out, the little church is closed and left silent in the solemn stillness of the night. On the dark road, under the mighty trees, through the foliage of which the brilliant stars of the southern sky can be seen, we find our way home, thankful to have had the opportunity of worshipping in the quiet little country church.

EARLY AMERICAN CHURCH HISTORY.

BY THE REV. WILSON WATERS.

Rector of All Saints' Church, Chelmsford, Mass.

SOME years ago, while looking over the parish records of St. James', Lancaster, Pa., I found the following "Minutes," which, possibly, you may deem of sufficient historic interest to publish. I made the note that the earlier minutes are evidently in Bishop White's hand, while the later, beginning November 12th, are in Dr. Clarkson's. Joseph Clarkson was secretary of the House of Bishops in 1789, and rector of St. James', Lancaster, 1799-1830. He was the son of Dr. Gerardus Clarkson (a vestryman of Christ Church, Philadelphia, and a lay deputy to the General Convention), and was one of the first two deacons ordered by Bishop White. He was an assistant under Dr. Nicolas Collin, and succeeded the Rev. Laurence Girdius (at Wilmington), the last of the Swedish ministers, whose parish then became regularly connected with the Episcopal Church.

Dr. Nicolas Collin was ordained in Sweden and came in 1770 to take charge of the Swedish churches in New Jersey and Pennsylvania. He was a man of learning, acquainted with twelve or more languages. He always used the English Liturgy and his assistants were of the Episcopal Church. All his parishes became connected with the Episcopal Church. The article by the Bishop of Marquette in THE LIVING CHURCH for November 14th, is interesting in this connection.

Samuel Magaw, D.D., was rector of St. Paul's, Philadelphia, and vice-provost of the University of Pennsylvania.

Robert Blackwell, D.D., was senior assistant minister of Christ Church and St. Peter's, of which Bishop White was rector.

Joseph Pilmore was rector of the united churches of Trinity, St. Thomas', and All Saints'. Bishop Seabury ordained him deacon in 1785.

Joseph G. J. Bend was an assistant minister of Christ Church and St. Peter's, and was one of the first deacons ordained by Bishop Provost in New York.

Joseph Hutchins, A.M., was rector of St. James', Lancaster, 1783-1785. He apparently had no parish in 1788-9, but resided in Philadelphia.

William Smith, D.D., was provost of the college and academy of Philadelphia. He had been ordained deacon and priest at the same time with Bishop Seabury in London, and was president of the Lower House in the General Convention of 1789.

John Andrews, D.D., was vice-provost of the University of Pennsylvania (1792) and had been principal of the academy of the Protestant Episcopal Church, Philadelphia (1785), and still earlier rector of St. Thomas', Baltimore.

Archibald Walker was ordained deacon by Bishop White in June, 1789, and went to Chester parish, Kent County, Md., where Dr. Smith had been before coming to Philadelphia.

All except Walker and Collin took part in the early Conventions of the Church. White, Smith, Magaw, Clarkson, Blackwell, Pilmore, and Bend were prominent in the Convention of 1789, which put forth the American Prayer Book, and completed the national organization of the Church.

MINUTES OF THE TRANSACTIONS AT THE FRIENDLY MEETINGS OF THE CLERGY OF THE PROTESTANT EPISCOPAL CHURCH, LIVING IN AND NEAR THE CITY OF PHILADELPHIA.

OCTOBER 22, 1788.

At a Meeting held at the House of the Revd. Dr. Andrews, in Continuation of similar Meetings held last Winter. Present: The Bishop, Dr. White, Dr. Magaw, Dr. Andrews, Mr. Hutchins, and Mr. Clarkson; Dr. Collin being necessarily absent; and Mr. Pilmore and Mr. Bend being out of Town.

It is agreed to make a summary Entry, in this Book, of the Transactions of our Meetings.

It is further agreed as follows:

That ye Meetings shall be on ye second and fourth Wednesdays of every Month, during ye Season:

That the Bishop, or in his Absence ye senior Brother present, will open ye Meeting with Prayer, as was done last Winter:

That the youngest present will make ye necessary Entries in this Book; and deliver or send to ye Brother at whose House the next Meeting is to be held:

That Note shall be made of ye Name of every Absentee from any Meeting, with ye Causes, if known; and also, of those who come more than one Quarter of an Hour after ye appointed Time:

That for ye furnishing of Subjects of Conversation, we will con-

tinue our Attention to *Mosheim's History*, a Century each Evening; beginning where we left off ye last Season:

That when ye Observations occurring to ye Brethren, on ye Century (ye Subject of ye Evening), shall have been made, it shall be ye Right of any Brother to call ye Attention of ye Company to ye Book of Common Prayer; it being intended to compare our Sentiments thereon, previously to ye Genl. Convention expected to be held next July: And

That ye Time of Meeting shall be six o'clock.

WEDNESDAY, NOV. 12, 1788.

The meeting was held this evening at Dr. Blackwell's.

The first Subject was the history of the 8th Century.

Then the Company went into a Conversation concerning the Book of Common Prayer, beginning with the Morning Service, and proceeded therein to the *Jubilate*.

Late—Dr. Magaw; there having been a meeting of the Vestry of St. Paul's.

WEDNESDAY, NOV. 26.

This evening, met at Mr. Pilmore's.

The 9th Century was first subject, upon which a few observations only were made, it being rather dry and uninteresting.

The Company then went into a further examination of the Common Prayer, beginning at the *Jubilate*, and proceeded to that part of the Litany where alterations become necessary, from a change of our political situation.

DECEMBER 10TH, WEDNESDAY.

The meeting was held this evening at the Bishop's (Dr. White's).

The first Subject was the history of the 10th Century, upon which some observations were made. After which the Company continued to make further progress in their examination of the Book of Common Prayer, and proceeded to the Collects, Epistles, and Gospels.

Late, Dr. Andrews.

WEDNESDAY, DECEMBER 24TH.

The Meeting was to have been held this evening at Dr. Magaw's, but unavoidable circumstances prevented.

WEDNESDAY, JANY. 14.

Met at Dr. Magaw's. The 11th Century was the first Subject. The Book of Common Prayer was then taken up, when the order or manner in which the Psalter should be read was considered, which concluded the immediate business of the Evening.

Late, Mr. Clarkson.

WEDNESDAY, JANY. 28TH.

The Meeting was held this evening at Dr. Andrews', and the Company proceeded in their examination of the Common Prayer as far as the Collect for the Annunciation, etc. Dr. Collin Absent.

WEDNESDAY, FEBY. 11TH.

This evening met at Dr. Blackwell's. A few observations were first made on the 12th Century. The Company then went into a further examination of the Book of Common Prayer, and proceeded as far as the last paragraph of the Rubric preceding the Offertory. Absent, Dr. Collin. Late, Dr. Magaw.

WEDNESDAY, FEBY. 25TH.

Met this evening at Mr. Pilmore's. The 12th and 14th Centuries passed this evening. The Company then proceeded in their examination of the Common Prayer, and reached the end of the Communion Service.

Absent, Dr. Collin. Late, Dr. Andrews, Dr. Blackwell, and Mr. Clarkson. Dr. Magaw very late.

WEDNESDAY, MARCH 11TH.

Met this evening at Dr. Collin's. At the beginning of these Meetings the Company agreed to stop in their examination of *Mosheim's Eccl. History* at the 15th Century. The business then began this evening with the Common Prayer, and the observations on it were carried to about the middle of the Ministration of Public "Baptism of Infants." Dr. Smith attended this evening. Dr. Magaw late.

WEDNESDAY, MARCH 25, 1789.

The Society met this evening at Right Rev. Dr. White's. Dr. Andrews and Mr. Hutchins came a little after the time. Dr. Collin, late; Dr. Smith and Dr. Magaw, very late; Dr. Blackwell and Mr. Clarkson were absent. After the usual solemn commencement of business, the company proceeded in the revision of the Book of Common Prayer, etc., and finished their remarks at the end of the Office of Public Baptism of Infants. Adjourned to meet at Dr. Magaw's on 8th of April.

[No Minutes until]

WEDNESDAY, MAY 6.

Met this evening at Dr. Andrews'. The Company proceeded in their examination of the Book of Common Prayer to the Office for the Communion of the Sick. Late, Dr. Magaw, Mr. Pilmore, and Dr. Smith. Dr. Blackwell and Mr. Bend absent.

WEDNESDAY, NOV. 4TH, 1789.

After a discontinuance of their meetings for some time past, occasioned by the warm weather and the sitting of the late General

Convention, the Society again met this ev'g at the Right Rev. Dr. White's. Present, the Bishop (Dr. White), Dr. Smith, Dr. Andrews, Dr. Magaw, Dr. Blackwell, Mr. Hutchins, Mr. Walker, Mr. Bend, and Mr. Clarkson.

The necessity of any further examination of the Book of Common Prayer, at present, being superseded by the proceedings of the late Genl. Convention, it was agreed that in addition to the reading of *Mosheim's Eccl. History*, every member should have a right from time to time to propose any question on any subject he should think proper for the free discussion of this Society.

And [as] it was presumed the number of the Questions in this way would increase, it was further agreed, That the Order in which such Questions should be proposed, shall be the order in which they should afterwards be discussed, if in all cases a discussion be deemed necessary.

Adjourned to meet again at Dr. Andrews', the 18th Inst.

MAR. 18TH.

[The Minutes end here.]

Some idea of the arguments and reasons for the changes in the Prayer Book brought out in these "Meetings" may be gained by referring to Perry's *History of the American Episcopal Church*, Vol. II., p. 116ff., which gives a letter of Bishop White's on the subject. See also Bishop White's *Memoirs*.

THE DRAMA OF THE ALTAR.

BY ROLAND RINGWALT.

BITTER quarrels have been fought over the ritual used in the celebration of the Holy Communion, one side contending for the beauty of holiness, another side dreading that divine truth might be buried under gold, precious stones, wood, hay, stubble. Vestments and ceremonies have been urged on the ground that they helped to make the service dramatic, and opposed on the ground that they made it theatrical. Is it not possible that even holy men have at times forgotten that services divinely appointed, conducted by priests of apostolic descent, and destined to last until the second coming of our Lord are of necessity a hundredfold more dramatic than lights, vestments, or incense can possibly be? Whether these accessories are or are not used, does not affect the wonderful drama that takes place when the Church's chief act of worship is performed.

The world has seen and still sees countless anniversaries and commemorations that begin and end in local or national pride. Events that are hailed with flowers and fireworks in one city are perhaps unknown or forgotten a thousand miles away. The triumph of one party, race, or creed may arouse the bitterest hatred of another. But a drama that speaks of a divine Victim, of One born a Jew, slain by Gentiles, Redeemer of both, softens instead of hardening the heart. Æschylus can never be to other nations what he was to Greeks; Shakespeare can never be to other nations what he is to English-speaking men; but the Blessed Sacrament of the Body and Blood of Christ is the same yesterday and to-day—and, not forever, but until His coming again. To Christians in the catacombs, to warriors in the Crusades, to men on the Baltic and on the Mediterranean, to fiery Celt and rugged Anglo-Saxon the partaking of one Bread has brought a sense of membership in one Body.

Apostolic succession, as Archer Butler says, makes us feel that we are bound to "the mighty Twelve and their mightier Master." We have "our warrant sure, though doubting of our worth." The humblest priest has his place in a succession preserved through such changes as the downfall of Rome, the rise of the Crescent, the division between Eastern and Latin Christianity, the Reformation, and the French Revolution. Wars that have exalted slaves and exiled kings, discoveries that have revolutionized geography and medicine, social movements that have affected mighty continents and lonely islands, have not broken the line of those who from the apostles' day have been breaking the bread and blessing the cup of the sacred feast. The line! We would better say the network, for the strands are innumerable.

Dramas of human origin can be learned and understood. Yet the drama of the altar is so manifold that no one can understand it. A boy comes to make his first Communion, and prays that he may not fall into temptation. The old man beside him asks pardon for sins of which the boy never heard. Young people ask for strength to do life's work, sufferers ask for the faith that can await the surgeon's knife, martyrs have gone from the altar to the stake and to the lion's mouth. Dying slaves have received the hallowed gifts, nobles and kings have

trembled because they were repelled from them. If a devout and a sacrilegious communicant kneel side by side, Gerizim and Ebal are in contact. Men of genius have poured forth their devotion to this sacrament in poetry and music, skilled hands have ornamented the altar, and feeble men, broken in body and clouded in mind, have begged once more to eat the Passover. All the masters of literature combined could not describe the emotions that may arise among those who kneel in some little country church on a Christmas or an Easter morning.

Those who have entered into the life and spirit of the Church know that the feast at the altar seems to vary with the seasons. On a bleak Advent morning, with a dirge-like wind in the trees, with innumerable tokens of nature's decay around us, it seems as if heaven and earth might pass away. The infinite beneficence that gave us our Redeemer blends with every echo of the Christmas carols. Whatever we are trying to do, whatever we are sincerely trying to offer, if it be our best, appears in a clearer light after one has observed a score or so Epiphanies. The different seasons, the different holy days of the calendar have special thoughts and associations, and the reader who has begun to find them for himself will find more every year.

It is not fanciful to say that weather has its influence. The Eucharist on a bright morning when nature smiles on field and garden, and the service with the darkness of a thunder-storm outside leave distinct memories with us. Our parish work takes us to the altar through fair weather and foul. Now the walk is a delight, now it is an effort to force our way through a snowdrift, and the changing physical conditions remind us that the sacrament we offer through seed time and harvest, cold and heat, summer and winter, day and night shall not cease. We understand that better after we have been called at a late hour to someone who wishes to receive the Blessed Sacrament before he dies.

The drama of the altar is a mystery passing wonder. It began on the eve of a cruel and hideous death, it has lasted for eighteen centuries, it has blended with the coronation of monarchs and the last moments of paupers, it shall last until the despised and rejected of men shall come in the clouds of heaven.

THE SWING OF THE PENDULUM.

We have had a few decades of feverish prosperity, of zeal to "get rich quick," and of boundless faith in cleverness, science, money, and muscle. The fruit of our success is abundantly evident—vast fortunes, national expansion, increase of knowledge and universal education. We asked for riches, and God gave us our desire. We thirsted for knowledge, and He sharpened our wits. But He gave us more than we asked. In the words of the Hebrew seer who understood the matter centuries ago, "He gave them their desire and sent leanness withal into their souls." One likes that word leanness as the Psalmist applies it to character. He knew that the sleek, prosperous, well-clothed, well-housed, well-groomed could be lean withal. Leanness of soul is an apt criticism of the age from which we have just emerged. We have paid the penalty in hollow reputations which crumble at the touch of adversity; beautiful houses which are not beautiful homes; men with much knowledge, but little wisdom; athletic bodies that lack health; people with wealth, leisure, and all the kingdoms of the earth to minister to their needs, but withal so lean, so bored, so skeptical.

The new generation is beginning to think that the thing has not paid. We paid the price and loathed our bargain. Literally the bottom has fallen out of the boasted faith of that vain-glorious nineteenth century, so confident that it liked its new god better than the old. So the pendulum is swinging back. The disillusioned are throwing over their false gods and repenting, some of them in sanatoriums, some in the abandonment of New Thought cults, others in a sentimental clamor for the simple life. A few wise physicians have diagnosed the disease as selfishness, philistinism, egoism.

God told us long ago through the mouth of His prophets and seers that it would be so. Other generations than ours have made the experiment with the God Mammon, but they repented, as we are repenting to-day in sanatoriums, divorce courts, and the leisure moments when one is compelled to think.

Has not our age missed happiness, while willing to pay any price for it? It has missed health while pampering the body. It has failed of wisdom with its surfeit of facts and information. But the hopeful aspect of the present hour is that men in humility are acknowledging that the Psalmist was right; that leanness may accompany wealth as well as poverty; knowledge as well as ignorance; physical strength as well as weakness. The pendulum is swinging back and laws of happiness older than yesterday are finding disillusioned people ready for obedience.—Rev. Wm. Austin Smith.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
 SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*
 BY THE REV. ELMER E. LOFSTROM

HIS REJECTION AT CAPERNAUM.

FOR THE FIRST SUNDAY AFTER EPIPHANY.

Catechism: Second Commandment. Text: St. Luke 2:32.
 Scripture Lesson: St. John 6:24-36, 60-69.

THE rejection at Capernaum took place on the day following the feeding of the five thousand, after which this same crowd desired to come and take Jesus by force and make Him a king. It was the day after the night upon which He came to His disciples, walking upon the sea. The discourse, or at least the latter part of it, was delivered in the synagogue at Capernaum. It was this synagogue which was built for the Jews by a wealthy, God-fearing centurion (St. Luke 7:5), the ruins of which have but recently been uncovered. The multitude to whom He spoke had come that morning from the northern shore of the lake, where they had eaten of the loaves and fishes. They had come in passing ships which had been driven in by the south wind of the night. It was the attitude of this crowd that determined the character of the teaching which Jesus gave, and as a result of which they changed their attitude towards Him.

The crowd had taken an entirely wrong view of Him and of His mission. Instead of seeing in the miraculous feeding a sign of a deeper and truer feeding, they looked blindly and thought that a man with such a power at His command would make a desirable king, able to feed and sustain armies and subjects in war and siege. After His long night vigil on the mountain in communion with His Father, Jesus realized that there was no hope of helping or winning these materialists. They were too literalistic to be led to see His real character. He therefore corrects their mistaken notions and repels them plainly, telling them that His work is spiritual.

When the crowd found Jesus they asked Him how He came across, and told Him that they had been seeking Him. He answers them that their seeking Him is from a wrong motive: "not because ye saw signs, but because ye ate and were filled—as cattle are filled with fodder," the word He used implies. He calls them to labor for the food which endures unto life eternal. This food, He said, would be given them by the Son of Man, "for Him hath God the Father sealed." The master of the house used to give his seal to a trusted steward in order that he might set his seal to the bills and expenditures. Having the seal proved the man's authority. Jesus compares the evidence which had been given them to this seal. The miracle was a seal which should have proved to them that He had the authority of the Father.

The people thereupon asked Him what work they might do to "work the works of God." They seemed to think that by doing some one work, like being baptized, they could do all that God required. Jesus' answer is that there is only one thing which can include in itself all that will please God; that is, to believe in Jesus Christ whom He hath sent. To believe in Him requires a man to do what He says; to obey Him. To obey Him is to do all that God requires. Life becomes an expression of faith. It is not the mere external acts by which God judges a man. The same act, done by different men, or by the same man at different times with different motives, may have different meanings. It is the *meaning* of the act by which God judges it.

The men to whom He spoke understood that Jesus claimed a remarkable authority. They asked Him for a sign. They who had eaten of the bread and fishes asked Him for a sign. It is impossible to give a sign which will convince those who are unwilling to believe. These men asked Jesus to show a greater sign than the giving of the manna. Jesus answered that the Father, who gave the sign of the manna, would give them the very thing itself for which the manna stood, the "true bread from heaven." They asked Him for this bread, which they understood that He had to give them. He answered, "I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I say unto you, that ye also have seen Me, and believe not." They stood

in the very presence of the Truth, and asked for a sign of the truth. They stood in the presence of the Light, and asked for a light. They stood in the presence of the Bread of life, and asked for food from heaven as a sign. They stood before the Real, and asked for the symbol. Their request showed that they had no comprehension of the situation. It was like asking in heaven for the sun and moon. Such men would not know heaven if they saw it.

He then taught them plainly of the Bread of life. He told them, in words which they did not understand, that He is as essential to their eternal life as bread is to their physical life. He declares that it is necessary to eat His flesh and drink His blood to inherit eternal life. Even His disciples did not understand what He meant. They wondered "how" it could be. His words proved a gauge by which all who heard were measured. It was a test by which He found out and separated His true disciples. No one at that time could understand His words. His true disciples, however, were willing to believe in Him and accept Him *without understanding the "how" of everything*. They knew *Him*, and they were willing to leave all else to Him.

We can see more in His words than did His first hearers, and yet we cannot understand the "how." He later ordained the Sacrament of the Lord's Supper, by means of which He conveys to us His own Body and Blood. He commanded His disciples to keep that Sacrament. But it is not the outward and mechanical keeping of that command that leads to eternal life. It is the spirit back of the act which has power. It is not the mere external act of being lifted upon the Cross by which He saved us. He did it willingly. His life was not taken from Him. He laid it down and it was that acceptance of God's judgment of sin, and along with that, the devotedness to man and the perfect harmony with God, which gives Him power to impart life. To feed upon His Body and Blood in truth is to partake of that spirit.

Those who rejected Jesus that day did so because they were disappointed that He would not give them material food instead of spiritual. Those who stood by Him were made much stronger in their faith because all these material reasons were swept aside. They faced the matter clearly, and recognized that, however other roads might lead them to food and clothing and riches, here and here only was the way to eternal life. If man lives by food only, those who forsook Him were right. If life is more than food, they made a sad mistake.

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.

REORGANIZATION OF THE GENERAL SEMINARY.

To the Editor of The Living Church:

WITH your general attitude towards the proposed reorganization of the Board of Trustees of the General Theological Seminary I find myself in substantial agreement; but I hope you will allow me, as chairman of the committee on the General Theological Seminary of the diocese of New York, to suggest the answer to the question you ask in your editorial in last week's issue: "Why this extraordinary haste to meet the Joint Committee rather more than half way?"

The reply is simply this: that any later action would be of no use to the Joint Committee. If, Mr. Editor, you will consider for a moment the various steps necessary to any revision of the present law, and the time that still remains before the next General Convention, it will be apparent to you that a postponement of this action by the diocese of New York would have made it of no possible service to the Joint Committee in formulating their recommendations to the next General Convention. This was the reason urged by the member of the committee who proposed making the report, and it commended itself to the committee and the convention of the diocese of New York.

There has been no "extraordinary haste" in this matter. Although the proposal may be new to THE LIVING CHURCH, it has been pretty generally discussed for some time past by many to whom the welfare of the General Seminary, and all that it represents, is a matter of great concern.

Moreover, I cannot see how this action is calculated to

bring it about "that legislation be rushed such as might be utilized in the interest of party schemes"—unless one party or another should go to sleep. It will take more than a year to obtain from the other dioceses the surrender of their right to elect diocesan representatives on the Board of Trustees of the Seminary, if they do consent to the scheme at all. Then the Joint Committee will make such use as it pleases of the clear field thus offered them. Their report and recommendations will be acted upon at the General Convention in 1910, or, more likely, referred back for revision, and finally acted upon in 1913. And even when the General Convention has decided upon the best constitution of the Board from its point of view, this arrangement must be approved by the Board of Trustees of the Seminary, which may, if amendments are proposed by the Board, delay final action for three years longer. It is practically inconceivable that final action should be taken in less than five years from the present time, and the fact that a concurrent vote of the General Convention and the Board of Trustees is required by the statutes, makes a later date much more probable.

If I may have a little more space, let me suggest:

1. That no definite number of trustees, nor any method of election, has as yet been proposed by either committee.

2. The whole purpose of the proposed revision is to make the board truly *representative* as well as efficient.

3. A large measure of confidence between the various groups intrusted in the Seminary is the best safeguard against hasty or partisan measures, and the action of the committee of the diocese of New York seems to some of us to tend towards harmonious action.

LAWRENCE T. COLE.

THE EPISCOPAL LINEAGE OF BISHOP SEABURY.

To the Editor of The Living Church:

IN your issue of December 26th, on page 270, a writer states that "some minds have been disturbed as to the validity of our orders because Bishop Seabury was consecrated by the Scottish Non-jurors, and these were connected with the Presbyterian ministers consecrated Bishops in 1610 *per saltum*"; he answers the inference drawn from the objection, but apparently accepts the objection as a historic fact.

But really the consecrators of Bishop Seabury did not derive their episcopate from John Spottiswoode, Andrew Lamb, and Gavin Hamilton, who, being titular Bishops of Glasgow, Brechin, and Galloway, received episcopal consecration in London in 1610. As the ancient line of Scottish Bishops came to an end at the death of James Beaton, Archbishop of Glasgow, in 1603, so the line introduced somewhat irregularly in 1610 came to an end at the death of Thomas Sydscross, Bishop of Orkney, in 1663. Two years before this date a third line or succession, in no way dependent for the episcopate upon the second, had been introduced into Scotland, when James Sharpe, Andrew Fairfoul, Robert Leighton, and James Hamilton were consecrated to the sees of St. Andrews, Glasgow, Dunblane, and Galloway by four Bishops in England. All of these had received Episcopal ordination as deacons and priests: Fairfoul and Hamilton from Scottish Bishops of the old succession, and Sharpe and Leighton in England as a preliminary to their consecration. It was through these Bishops of the third Scottish succession that the consecrators of Bishop Seabury derived their episcopate from England, and not through those of the second succession, the history of which began in 1610 and ended in 1663. The objection, which would have little weight if it were historically true, lacks any foundation in history.

Middletown, Conn.,
December 26, 1908.

Truly yours,
SAMUEL HART.

"TACTUAL SUCCESSION" AND THE ORDINAL.

To the Editor of The Living Church:

IN view of the revival of an old argument now going on in your columns, may a layman ask what is to be gained by either side in this denominational episcopate discussion, unless the party holding the affirmative and advocating the plan believes in the unambiguous assertions of the ordinal? That party asserts in your issue of November 14, 1908, page 49: "I do not attach vital importance to tactual succession by ordination."

"Receive the Holy Ghost . . . now committed unto thee by the imposition of our hands"; "Stir up the Grace of

God which is given thee by this imposition of our hands" is the language of the ordinal, used in consecrating Bishops. This is the climax; the *res gestae* of the whole service; the sacerdotal-sacramental pivot around which the whole consecrating function revolves.

There is no ambiguity, latent or patent, in the language used. There certainly *ought to be* "a very large and influential school in the Anglican Church" willing to take the ordinal at its word. It would seem to an impartial observer that *everybody* ought to do so. In addition to its missionary spirit, which comes first, this Church is a holding corporation, adhering to what its critics call medievalism; its friends, the historic, universal faith, order, liturgy, and discipline. It is a principle of Anglo-Saxon and American jurisprudence that where there is no ambiguity, latent or patent, on the face of a written instrument, there is nothing for the court to construe. If this ordinal doesn't mean what it plainly says, expurge it; but as long as it speaks as plainly as it does now, why argue about its meaning? If there is any other organization in the world whose chief officers do not regard its positive requirements as *vital*, such officers are not exploiting their views in the press. There is no danger of our trying to monopolize anything at all, for as soon as any person believes and can say "the creed, the Lord's Prayer and the ten commandments" and is sufficiently instructed in the Church catechism, he is eligible to membership and ready for Confirmation. And we have been harshly criticised for generations by these Protestant 'isms for being too loose in our requirements in this regard. It would seem that the most satisfactory way to cultivate Church unity with these modern denominations would be to use our influence and persuasion, fraternity and charity, in trying to have them *appreciate* the deep stream of true piety and worship historically embedded in our liturgy and our ordinal, and all this will have little or no weight unless "shown forth in our lives." Meantime, let us not belittle the value of what we have, in order to placate prospective recruits.

Very truly yours,

Kansas City, Mo., Dec. 23, 1908. R. B. MIDDLEBROOK.

IS ONE FORGOT?

'Tis Christmas eve, and by the yuletide log
I rest content, and watch the embers' glow
In dreamy satisfaction, half a-doze,
Nor reckon how the minutes come and go.

For ease of mind is good, and surely I
Have earned surcease from a distracted life
Of hurried, harassed thought and nervous dread
Lest one's forgot; from bootblack up to wife.

But none's forgot. All womankind has bent
With tireless will, for full a fortnight's strain,
Its energies unto this noble end.
Mine was a feeble part. Did I complain?

The tradesman bid us to the frightful fray.
With cunning craft for luring serf and earl,
He set his baubles forth in bold array,
From needed cook stove to unneeded pearl.

Yonder the Christmas tree with glittering ball
Majestic stands, a lofty monument
To wearied foot and aching head, to nerves
Unstrung, of all their former forces spent.

And what the gain? I raise the question, why?
What means this jostling, frenzied lot
Of willing slaves to custom's tyranny,
Struggling to do or die lest one's forgot?

Is it to give a stronger clasp of fellowship
To friend and kinsman, and to scatter mirth
And joyous "Merry Christmas" in all lives,
To mark approval strong of peace on earth?

Among ourselves we give and take again
In largest measure, then with kindling glow
Of love to man-the-under-dog, into
The iron pot our dimes and nickels throw.

A gift of gifts on men was once bestowed
Alike in palace great and peasant cot;
And heritage of sons is ours, I trow,
To see that of the least of these, there's none forgot.
—Evening Wisconsin (Milwaukee.)

Look where you will, test it as you will, the Church of England of to-day is the old Church—continuous, catholic, sufficient, incomparable; worthy of our profoundest love and reverence, worthy of our devotion, even unto death.—Bishop of Bristol.

LITERARY

THEOLOGICAL.

Ecclesiastes. The International Critical Commentary. By Prof. George A. Barton, Ph.D. New York: Charles Scribner's Sons. Pp. 212. Price, \$2.25 net.

The author of this excellent commentary warns his readers at the very outset that "those who expect to find here the advocacy of new and startling theories of this fascinatingly perplexing book will be disappointed." It is a work that impresses its reader as being essentially sane and well considered. The author gives a concise review of the history of the interpretation of the book, beginning with that of the early Jewish scholars, instancing Jerome's argument for the ascetic life, based upon the utter vanity of every sublunary enjoyment as proved by Ecclesiastes. When Dr. Barton comes down to the recent students of this book, he frankly disagrees with the many who have found strong evidence of the influence of Greek systems of philosophy pervading the work. Haupt's belief that the genuine portions are Epicurean, while in the Pharisaic interpolations Stoic doctrines are found, receives careful consideration. The author's conclusion is that upon a candid comparison of the thought of Ecclesiastes with the philosophy of the Stoics, the supposed dependence of the one upon the other turns out to be unreal. Surface coincidences are not to be taken for real likenesses. What he supposes to be the truth in this regard, is, that the book under consideration represents a stage in the development of Jewish religious thought, parallel in some respects with Stoicism, though independent of it. Qoheleth's point of view is a natural evolution from Israel's earlier thought, but it is thoroughly Semitic and independent of Greek influence. But Dr. Barton is quite as ready to recognize the worth of scholarly work that has been devoted to this book as he is to differ from its results. He appreciates Genung's recognition of the literary form of Ecclesiastes, that it is essentially a prose book.

When we come to the body of the commentary we cannot fail to notice the excellence of the author's translation. The purely textual work is apparently fully and thoroughly done, and, as is the case in all the members of this series, is so arranged that the less critical student may use the commentary advantageously without being distracted by notes that are designed for the careful student of the Hebrew text.

FRANCIS B. BLODGETT.

The Christian Minister and His Duties. By J. Oswald Dykes, M.A., D.D. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York.

This volume contains the results of many years' labor as professor of Pastoral Theology. The work is valuable, and full of helpful suggestions, not only to the newly ordained, but even to those long in the ministry. The careful study of the several chapters on Preaching would result in a speedy elevation of sermonic standards, and an increase in preaching power.

The author says that his work was prepared to be of use to ministers of "all Churches." This, with the positive statement that the ministry is not a priesthood, limits its usefulness for Churchmen. Dr. Dykes' chapters on the administration of the sacrament, and the conduct of worship by non-liturgical bodies, are admirable for reverence and carefulness. The chapter on clerical manners could be advantageously used by both Churchman and non-Churchman, and would result in a larger measure of Christian forbearance and consideration. The book is well written.

The Message of the Church in Collect, Epistle, and Gospel. By Henry Martyn Sanders. Vol. I.—Advent to Whitsunday. New York: Longmans, Green & Co.

This is a volume of sermon notes trying to bring out the subtle, yet real, connection between the Collect, Epistle, and Gospel in the Eucharistic Scriptures. All who are called upon to preach one or two sermons a week would probably find helpful matter in this volume, which could be developed along the lines of the preacher's own thought.

The Ritual of the Tabernacle. By the Rev. E. H. Archer-Shepherd. London: Rivingtons.

This is a devotional study of the Book of Numbers, written in a beautiful Christian spirit, and bringing out the typical meaning of the Jewish sacrifices. It is an elaboration and explanation of the Epistle to the Hebrews, and it teaches very clearly the meaning of the Hebrew worship in terms of Christianity. It is most interesting and would prove valuable to any student of Holy Scripture in understanding the spirit of the old worship.

"THE CURE OF SOULS," by William H. Milton, D.D. (Whittaker), is a most attractive series of sermons on the subject of sin and its forgiveness. The author states in his first chapter the theory of the book, to-wit: "What men need is not the administration of a formula of priestly absolution but the assurance of pastoral sympathy."

He develops this idea in separate considerations of our Lord's treatment of Gospel characters. In these the writer shows a marvellously sympathetic grasp of the awfulness of conscience aroused to the sense of sin and the blessedness of the certitude of forgiveness. The fallacy of the argument is that human ministrations, no matter how sympathetic, can never be the counterpart of our Lord's contact with people. Our Lord is God, and His touch and conversation gave forth an emanation of virtue which healed all. The heart of a priest touched with love for sinners cannot give forth any such efficacious medium. The sacraments of the Church are the divinely appointed agency by which actual contact with the Incarnate Lord is made possible throughout all time. The priestly formula of absolution, which Dr. Milton says is not needed, seems to be the counterpart, and the only one in these days, of our Lord's words to the paralytic or to the dying malefactor. By ignoring that same, the writer causes his book to become a very sweet and helpful treatise on the human sympathy a pastor should feel toward the sinful souls to whom he ministers. The Lord not only promised forgiveness, but actually conveyed it. On *a priori* grounds we should expect the Church to do the same. In point of fact, her formularies state that she does so.

F. S. PENFOLD.

LECTURES AND ESSAYS.

The Seeming Unreality of the Spiritual Life. The Nathaniel William Taylor Lectures for 1907, given before the Divinity School of Yale University, by Henry Churchill King, President of Oberlin College. New York: The Macmillan Co., 1908. Price, \$1.50 net.

No task is more difficult than that of making men realize and appreciate the reality and importance of the spiritual life and its concerns. Multitudes to-day are so wholly absorbed in the affairs of this present life that they have almost lost the ability to consider the facts of any other life. To a large degree they have lost the power of clear thinking and right reasoning about religion.

We can scarcely hope that such will read this book or be directly influenced by it, but to those of us who are oppressed by the gravity of the situation and who are looking for a clear and logical presentation of the facts and an effective setting forth of such arguments as must weigh with thinking men, Dr. King's book is of enormous value.

It is a book which compels thought and almost forces conviction. The great fundamental Christian truths are set forth with rare lucidity, and the prevailing arguments against the reality and importance of religion are stated in masterly fashion.

The book is characterized throughout by clear thinking, forcible reasoning, and simple statement. Not least among its merits is its literary charm, which makes it easy to read and remember. Altogether we cannot too strongly commend the book to every thoughtful reader.

Leadership. The William Belden Noble Lectures. Delivered at Sanders Theatre, Harvard University, December, 1907, by the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. New York: Longmans, Green & Co. Price, \$1.25 net.

We rejoice in these splendid lectures, so full of power and persuasiveness. The titles of the six lectures suggest their subjects: The Metaphysic of Leadership; The Power of the Single Motive; The Power of the Human Will; The Power of the Blameless Life; The Power of Fellowship with the Divine; The Representative Leader of Men. It is a book which every young man ought to read and one which has within it suggestions for many useful sermons.

At Large. By Arthur Christopher Benson, Fellow of Magdalene College, Cambridge. New York: G. P. Putnam's Sons, 1908. Price, \$1.50 net.

Readers of the *Upton Letters* and Mr. Benson's other volumes of essays will rejoice in this his latest book, in which is to be found all the charm which have made his other writings so deservedly popular. *At Large* is written in a quieter mood than are some of the others, and its philosophy, if none the less shrewd, is perhaps more genial. Nothing in the volume is more charming than the description of the sequestered grange in the Isle of Ely in the midst of the fens, where the book was written. It is a picture which lingers long in memory and which makes one long for some such peaceful retreat.

He Can Who Thinks He Can, and Other Papers on Success in Life. By Orson Sweet Marden. New York: Thomas Y. Crowell & Co.

This volume is made up of editorials from *The Success* magazine. It possesses all the characteristics of Mr. Marden's wellknown optimism; and, unquestionably, it would be stimulating to many persons. Its illustrations from the success of men well known in the business world, etc., add to its interest and attractiveness. It would make an excellent gift to young men entering upon life, and encourage them to seek true success.

COUNSELS BY THE WAY, by Henry Van Dyke, is a collection into permanent form of some of the shorter papers and addresses of this popular essayist. One of them, *The Poetry of the Psalms*, has already been put forth as a separate booklet, and has met with much favor; the others are quite in keeping with the general tone of this one, and add to its value as a library book. [Thomas Y. Crowell & Co.]

A YULE-TIDE SONG.

The sweetest song
Of the whole year long
Is that of the Holy Birth,
When yule bells ring
And the angels sing
Of joy to the list'ning earth.

Where watch was kept,
O'er flocks that slept,
There came a star so fair;
A flash of light
In the clear midnight,
A song on the frosty air.

"Fear not!" The cry
From the midnight sky
Came floating on the ear;
No cause for fright
On this peaceful night
With the hosts of heaven near.

"To you is born
This Christmas morn
A Saviour from on high.
Go seek the Child
With His Mother mild
Where the horned cattle lie.

"In Bethlehem shed
Is a manger bed,
Where the newborn Child doth rest.
To David's town
Is a King come down.
Greet ye the royal Guest."

Then a glorious song
From the angel throng
Comes floating from the sky:

"Good will and peace,
That shall never cease,
Glory to God on high."

'Mid the toll and strife
Of this earthly life
The music may grow dim;
But to hearts that wait,
From heaven's gate
Still sounds the blessed hymn:

"Peace and good will."
As we hear it still
From the herald in the sky;
Let us join the song
Of the angel throng:
"Glory to God on high."

Wilton, Conn., ADELE CLERC OGDEN.

CHRISTMAS TREE CUSTOM UPHELD.

WASHINGTON, Dec. 26.

THE country's forests again have been called upon to supply about four million Christmas trees, and again many persons have asked themselves and have queried the United States Forest Service, "Is the custom a menace to the movement for forest preservation?"

In the millions of happy homes over the country where the younger generation has made the Christmas tree the center of play since early Friday morning, there are many mothers and fathers who have given the question more or less thought. From Sunday schools and other organizations also, which hold an annual celebration around a gayly trimmed evergreen for the benefit of the little ones, has come the question whether it is consistent to urge conservation of forest resources and then to cut millions of young trees every year to afford a little joy in the passing holiday season.

"Yes, it is consistent and proper that the custom should be maintained," has been the answer of United States Forester Gifford Pinchot in every case. "Trees are for use, and there is no other use to which they could be put which would contribute so much to the joy of man as their use by the children on this one great holiday of the year.

"The number of trees cut for this use each year is utterly insignificant when compared to the consumption for other purposes for which timber is demanded. Not more than four million Christmas trees are used each year, one in every fourth family. If planted four feet apart they could be grown on less than 1,500 acres. This clearing of an area equal to a good-sized farm each Christmas should not be a subject of much worry, when it is remembered that for lumber alone it is necessary to take timber from an area of more than 100,000 acres every day of the year.

"It is true that there has been serious damage to forest growth in the cutting of Christmas trees in various sections of the country, particularly in the Adirondacks and parts of New England, but in these very sections the damage through the cutting of young evergreens for use at Christmas is infinitesimal when compared with the loss of forest resources through fires and careless methods of lumbering. The proper remedy is not to stop using trees but to adopt wiser methods of use.

"It is generally realized that a certain proportion of land must always be used for forest growth, just as for other crops. Christmas trees are one form of this crop. There is no more reason for an outcry against using land to grow Christmas trees than to grow flowers."

The Forest Service upholds the Christmas tree custom, but recognizes at the same time that the indiscriminate cutting of evergreens to supply the holiday trade has produced a bad effect upon many stands of merchantable kinds of trees in different sections of the country. Waste and destruction usually result when woodlands are not under a proper system of forest management. Foresters say that it is not by denying ourselves the wholesome pleasure of having a bit of nature in the home at Christmas that the problem of conserving the forests will be solved, but by learning how to use the forests wisely and properly. The ravages through forest fires must be checked, the many avenues of waste of timber in its travel from the woods to the mill and thence to the market must be closed, and almost numberless important problems demand attention before the Christmas tree.

Germany is conceded to have the highest developed system of forest management of any country, yet its per capita use of Christmas trees is greatest. The cutting of small trees for Christmas is not there considered in the least as a menace to the forest, but, on the contrary, as a means of improving the forest by thinning and as a source of revenue. It is therefore constantly encouraged.

There is little doubt but that the time will come when the Christmas tree business will become a recognized industry in this country, and that as much attention will be given to it as will be given to the growing of crops of timber for other uses. This time may not be far off, for it is already understood that only through the practice of forestry, which means both the conservation of the timber which remains and carefully planned systems of reforestation, will it be possible to supply the country with its forty billion feet of lumber needed each year, as well as the few million little trees used at Christmas time.

THE COWBOY'S CHRIST.

By FRANCES DENSMORE.

INTO a dim cathedral came a cowboy, on Christmas Eve. Above him rose arches and dome with pictured saint and sculptured seraphim. "This is the home of the city's Christ," the cowboy said.

Like stars the candles shone, faint came the perfume of incense, and far away the tones of the organ rose and fell. The cowboy listened to the story of the first Christmas Eve, told by the priest in brodered vestments. "To those who watched their flocks were the angels sent. They were the first to know that the Christ was born, and they hastened to a lowly stable, where they found the Christ laid in a manger."

Briefly the priest told of the life of the Galilean Shepherd, His love of solitude on the mountain and His mission to the lost sheep of the House of Israel. In the wilderness He was tempted, who but He has ever known to the full what temptations wait in the wilderness? He knew the heart-break of loneliness; He, homeless, knew the pain of seeing the light in others' windows. Yet how He loved His friends! Greater love hath no man than that he lay down his life for his friends.

Patiently the cowboy listened to priest and chorister.

"They do the best they can," he said, "But they do not understand. They never spent a night sleepless beneath the stars; they do not know the life of one who guards a flock. Far away are the plains with only the dome of the sky above them; there dwells the Good Shepherd—the cowboy's Christ."

THE FUNDAMENTAL need of man is God. His ideas of God and his relations to God determine his life. It is of immeasurable significance that Jesus gives us not merely in what He teaches, but in what He is, our highest conception of God. When we attempt any higher conception, we always fall below it.—*Parish Visitor.*

THE CHRISTMAS ROSE.

I.

Afar in Palestine, where Christ was born,
A legend tells, there blooms a wondrous rose
On Christmas Eve. No other flower grows
So fair as that which greets the Christmas morn.

II.

It blossomed first when Christ was born. So sweet
Its fragrance, all in wonder paused to see
The radiant flower fraught with mystery;
The rose that came its Saviour-King to greet.

III.

At last the first great Christmas Day was done.
The passer-by the flower sought in vain,
Until another Christmas dawned again;
The rose had faded with the setting sun.

IV.

Each year the mystery again doth bring,
The legend saith, the wondrous flower fair,
As centuries ago when, sweet and rare,
It blossomed first to greet the Infant King.

Asbury Park, N. J.

MARTHA A. KIDDER.

A CHRISTMAS CONTRAST.

By EDITH A. KERNEY.

IT was the day before Christmas. The air was not crisp and cold and filled with the jingle of sleighbells, as the people of the great metropolis would have had it if they could.

On the contrary, it was raw and chilly, with a fine, mist-like east rain which made one feel like seeking home and a cheerful fire. The stores, however, were a perfect blaze of glory, by far eclipsing anything they had before displayed. Merchants complained of the weather and dullness in trade, and although business may have been slow to one not accustomed to it, the jam and crowd seemed terrific. The "L" was thundering along, crowded to its utmost, street cars were jammed; autos were tooting and threading their way in a manner truly marvellous, the whistle of the police and the horse and foot passenger traffic being altogether bewildering.

However, "to-morrow is Christmas," and a feverish excitement seems to possess the shoppers, for many were buying regardless of price and suitability; others there were who looked longingly at the costly toys, thought of the little ones at home eagerly looking for Santa Claus' visit, but had to pass on until they came to the dime and nickel counters, and even there made their purchases with a good deal of hesitation.

Shoes and warm clothing were needed so badly; but then "Christmas comes but once a year," and the wee tots should have their toys, whether or no. Others there were with well-filled pocketbooks, but no child at home for whom to open them; others, tight-fisted, who grudged every cent they spent, but were simply giving for appearance sake or from custom; others, poor, old, and friendless, nothing to give and no one to give to, just looking at the gayety and heaving a sigh by reason of the many disappointments with which their lives had been filled. One poor woman was asking a well-known railroad magnate for a trifle with which to provide some little delicacy for her sick child. He gave so largely to public institutions, he could hardly refuse "the cup of cold water"; and yet he did: "No, I have nothing for beggars. I'm not a gold mine and only have a little laid by for a rainy day," he said harshly. Three days later a hearse and a large procession of carriages representing the wealth of the city were at his door. Flags floated at half-mast on many public buildings. The rain fell in torrents; the rainy day for which he had saved had come.

Here was a crowd of noisy, laughing youngsters watching a wonderful dancing doll imported from France. It was a good advertisement and thousands watched it daily. Christmas certainly filled the air. A few seemed considerate of the tired looking shop girls who had stood behind the counters since early morning, eager to sell so that their books would come up to the manager's expectation, and yet almost too tired to think. Other customers—and these were the majority—were sharp in their demands and wanted parcels and change "quick," or after spending an hour looking and pricing, decided not to buy.

It was now after 5 o'clock in the evening, and Mr. Robert Gordon, having left the "L," was hurrying home. He was a striking looking man of about forty years, above the average height, and with the unmistakable look of one deep in the affairs of business and a success. His large legal practice was comprised of what is known as an *élite clientele*, his clients being well able to pay for his advice, and of course were charged

accordingly. He had thrown business aside now, however, and was as full of Christmas as any eager-faced boy in the city, although his great anxiety was on account of his little ten-year-old daughter, Ruby. Would she like the presents his big heart had provided for her? She was getting so hard to please—this beautiful darling of his. Her tastes were so fine! And if things did not suit these over-fine tastes, she would give herself up to a wild unhappiness; an "ugly tantrum" it would have been called in a household where things were more practical, less sentimental, and more sensible. Ruby Gordon, however, was an exquisite child both in face and form. From her earliest recollection she had heard the remark, "What a beautiful child!" until she knew it too well.

Full of loving thoughts of his wife and child, he would not have noticed an old friend had not a cheery "hail-fellow-well-met" voice called out:

"Hello, there, Bob; how's law, the wife, and the girlie?"

"Well, by Jove, Doc, it's you, eh? Haven't seen you for ages. Getting good sale for your pills these days? You have enough patients to feed you well anyway, for you certainly are putting on the proportions. They tell me you are not of the kind always on the lookout for good-paying appendicitis cases, either."

"Well, I guess the 'Merry Christmas dinner' will produce the usual crop of indigestion; but I must say I prefer calomel to the operating table for that kind of appendicitis."

"Ha, ha," laughed the genial Dr. Porter. "Well, this is the place I love to go to," he continued; "my 'sweet kindergarten,' I call them."

Mr. Gordon then recognized that they were at the famous hospital for sick children, an institution which he had thought little about, for he was a busy man, and his child was always well. Just beside the door of the main entrance was a brass plate with an opening in it, much like the letter boxes in post offices, but larger. Over this was printed: "This is our stock-ing. Don't forget us December 24th." This was suggestive as well as impressive.

Dr. Porter insisted that his friend should go with him. "It will only take me a little while," he urged, "so do come; it will do you good."

Yielding to the doctor's persuasion, they were soon at the door of the surgical ward. The room was large and airy, well lighted, and spotlessly clean. The children had just finished their simple evening meal and were in good spirits, at least those were whose physical condition at all permitted this, and they seemed to be many. A little girl with her arm in a sling was the first to see the doctor, and ran to him with shouts of delight.

"Oh, dear, dear Dr. Porter!" she exclaimed as she clung to him. Others followed suit, until the poor doctor was almost overwhelmed.

"How is Mary?" asked he, pinching one little cheek. "Better? That's good. And Tommy, don't tell me you're sick, you rascal, or back you go to bed, sure. Jack, you don't want turkey to-morrow, do you? Ice cream, too? Well, well, you kids beat everything!"

By this time he had reached the bedside of one not able to be up, and who was evidently worse off than the rest.

"And how is our little Tim, who tried to knock over the automobile," he asked gently. "Better? That's fine. Nurse tells me you want a real Christmas dinner to-morrow, so we are going to do our best to see you get it."

Poor little Tim had strayed downtown to see the sights two days previous to this, and in crossing the street had been run over by an auto. At first they thought he had been killed outright. He had scarcely breathed when they lifted him up. The crowd—supposed to be so hard hearted—looked at the pale, pinched face, and more than one sob was heard, and that from men strong and powerful. It was soon seen, however, that the little fellow still lived, and he was at once conveyed to the children's hospital and placed under Dr. Porter's care. The next day he could speak a little. A strange wonder stole into his wistful eyes as he gazed around the white room and found himself in a soft, warm bed. Poor little Tim had been born in the great city, but knew little of it beyond its privation and squalor. His very existence was an annoyance to his parents, and when he wandered away, was injured and did not return home, they did not worry and made no inquiries. "Tim," he said, when asked his name, and beyond saying he lived upstairs, that they had but one room and no bed, poor little Tim could give no information. All his life he had been ill-fed and poorly clothed,

and buffetings were ever his lot, but he never complained. He had never heard of Christmas until he was taken to the hospital, and wondered what it was. Then he was told the sweet story of the Babe of Bethlehem, who was born in a stable because there was no room for Him in the inn, but whose birth was heralded by choirs of angels singing "Glory to God in the Highest and on earth peace, good will towards men." How wonderful this seemed to Tim's little mind! As he lay on his bed he thought and thought about it. He heard of the wise men bringing their gifts of gold, frankincense, and myrrh, and he wished he had something to give, for he thought of the Infant Christ as still in the manger. How gladly he would give his most prized possessions, a broken jackknife and two marbles; for, though he knew it not, real love was in his heart, and he wanted to show it, as all must who truly love, by giving and sacrificing.

Dr. Porter, having finished his rounds, was ready to leave. Mr. Gordon had been spending the time in talking to the children and asking questions of the nurses concerning them. He enjoyed his visit. It was a revelation to know that suffering and happiness can go together. He already knew that luxury and unhappiness were almost inseparable, at least so far as his own little daughter was concerned. When he and the doctor parted, Mr. Gordon thanked him with a heartiness which could not be misunderstood for a happy hour, "and I shall not forget their stocking, either," he said.

Reaching home, the first thing he did was to call up the largest toy store and order to be sent without delay to the children's hospital, dolls and toys of all descriptions; "good dolls and toys, too," he said, "the best is none too good for these children; and send the account to Robert Gordon."

Having done this, the joy of giving took possession of him, and those who received of his bounty were not able to return the favor in like manner.

At the Gordon home, Christmas eve was intended to be so bright and joyous that little Ruby must be delighted beyond bounds; but the little girl was again to prove herself a hard task-mistress. First of all, she was disappointed in her little cousin Estelle, who had just arrived from New Jersey. Envy must have been the main cause of this, however, for the sweet face and gentle manner of Estelle won hearts everywhere.

"But mamma," Ruby said, "Estelle must be poor, she is so plainly dressed, and hasn't what I call a grand manner at all. Is she a lady?"

Mrs. Gordon was hurt and grieved. Little Ruby was yet to learn that the best people are often plainly dressed and that none are as unassuming as the educated and refined.

"Yes, darling," Mrs. Gordon said, "Estelle is a lady. Her mother is my first cousin, one of the sweetest and cleverest girls I ever knew. She was the brightest girl at our college school, in addition to being the best loved. She married an artist, poor, but so in love with his work that it was more to him than money making in any other line. She is an accomplished musician and linguist, but she does her own housework. I often envy her, and I want you to be very kind to Estelle."

For this evening's entertainment at home they had planned to give "A Midsummer Night's Dream" in a simplified form. The dresses of the fairies and their dancing were exquisite. All the little folks present were delighted but Ruby. She was in the pouts again, for she had heard Estelle's dancing praised, and in her mind she was the only one worthy of praise or comment. She would not bid her little cousin good-night, and passed to her room with her head high and tossing. "Everybody's hateful," she cried; "no one appreciates me. I hate everybody. I hate Christmas and all the presents I shall get—Boo-ooo-ooo"; and she flung herself on her bed in a cyclone of rage. A vigorous spanking would have been the cure, but her easy, always indulgent mamma did not think of that. She tried to comfort her with assurances of love and promises of whatever she liked for presents; only, "I cannot ask Estelle to go home right away, dear; that would be awful. She is to stay until after New Year's. We will give her a good time and she will help you to enjoy the Christmas season. And, oh, dear, Ruby," Mrs. Gordon said, "remember what Christmas means. It was then that our Lord came to us in such humility and to bring us peace and not strife. Try to be a good girl." But Ruby, kicking and howling, at last exhausted herself and fell into an unhappy sleep.

Christmas morning found the children at the hospital in ecstasies over the presents Santa Claus had brought. Some of them had never had a visit from Santa before. How good of him to remember them! Their little hearts overflowed. Little

Louise, who had what she called "hip disease," could not raise herself in bed, but her voice was raised in very glee. Little Tim was surprised and delighted with it all, and with the promise of turkey and ice cream for dinner. They had Church service in the ward too, and sang:

"Once in royal David's city
Stood a lowly cattle shed,
Where a Mother laid her Baby
In a manger for His bed.
Mary was that Mother mild,
Jesus Christ her little Child."

Some of the children knew it already. It was new to others, but all children love it. Then came the dinner. Their keen enjoyment of it would have made many a millionaire turn green with envy.

Ruby was not happy on Christmas morning. The pony and carriage which cost so much failed to raise any enthusiasm. The blue silk dress was not the color she wanted, and she was sick of bonbons, she told Estelle, who had brought her a box of the best French candy. Estelle, however, was so pleased with the kid gloves and gold necklace, and thanked her uncle and aunt for them with tears in her eyes—genuine tears of gratitude.

"Now let's have some music," said Mr. Gordon as he put an arm around each and led them to the piano. "Ruby is getting to be quite a little player."

But Ruby wouldn't play—she didn't know what to play and wouldn't play any way, she said. Then Estelle, at her uncle's invitation, sat down at the piano, and played and sang:

"Though poor be the chamber, come, come and adore;
Lo the Lord of heaven has to mortals given
Life forevermore."

She had a sweet soprano voice and the servants throughout the house were listening.

"Gee whiz," said the cook, "but ain't that nice? She can beat our head-up-in-the-air Ruby all hollow—that dear girl what come yesterday's a lady. If the hull house was like that one they could cook the dinners theirselves, for I wouldn't do it, no, not on your tintype. Miss Ruby acts as if she belonged to the new-rich class. I've worked for 'em and know 'em, all airs but no lady. I know what I'd do if she wuz my young'un," and she shrugged her shoulders and winked in a most suggestive way.

In the afternoon Mr. Gordon again thought of the hospital and asked the girls to go there with him. Ruby evidently agreed to go on account of the novelty it would be. They took with them fruit, flowers, and toys.

Poor little Ruby had given little in her life; she had always received. However at the hospital to-day she gave—gave all she brought and wished she had more. Going from one extreme to the other, as so many do, she would on the moment have given all she had or changed places with any child there. She told little Tim of her pony and carriage and smiled when he opened his eyes, and said: "I've seen them things; they are grand. You must be a great lady."

"No, Tim, I'm not," she said, "only a nasty little girl; but I'll take you for a ride when you can go, and my pa says if your pa don't claim you when you get better he will take you to our house."

"Do you know about the Christ-Child?" Tim asked. "Oh, wasn't He lovely! I never knew nuthin' about Him till the other day, but I know now, and am going to be good and gentle like Him, much as I can. I think about Him at night when I can't sleep. Do you?"

Ruby moved uneasily; she could not say that she did.

The girls looked lovingly back at the little beds as they passed out. That night Ruby had a tender look in her eyes not seen there before. She was gentle and courteous to Estelle, loving to her parents. She ransacked her play room for further toys to give away, evidently realizing that Christmas Day is not the only one in which to try to shed happiness around, and she had learned by actual experience that "It is more blessed to give than to receive."

One more Christmas day was numbered with the past, but there was a new happiness in Mr. Robert Gordon's home. Not only his little daughter, but he and his wife had realized that to be happy we must give not the little, but our best, our gold, frankincense, and myrrh.

THE PERIODS in the history of the Church when the greatest advance has been made, says the Bishop of Birmingham, were when the Church set herself seriously to the task of winning the hearts of children.

Church Calendar.



- Jan. 1—Friday. Circumcision.
 “ 3—Second Sunday after Christmas.
 “ 6—Wednesday. The Epiphany.
 “ 10—First Sunday after Epiphany.
 “ 17—Second Sunday after Epiphany.
 “ 24—Third Sunday after Epiphany.
 “ 25—Monday, Conversion of St. Paul.
 “ 31—Fourth Sunday after Epiphany.

CALENDAR OF COMING EVENTS.

- 1909
 Jan. 5—Seventh Dept. Miss. Council at Topeka, Kan.
 “ 5—First Bohlen Lecture at Holy Trinity Parish House, Philadelphia, by the Rev. Arthur Rogers of West Chester, Pa., on “The Common Ground of Poetry and Religion.”
 “ 6—Consecration of Dean Farthing as Bishop of Montreal.
 “ 13—Conv. of the Miss. Dist. of Southern Florida at St. Andrew's Church, Tampa.
 “ 21—Conv. of the Miss. Dist. of the Philippine Islands.
 Feb. 10—Special Meeting of the House of Bishops at New York; Conv. of the Diocese of Georgia at Christ Church, Savannah.

Personal Mention.

THE address of the Rev. ROBERT B. H. BELL has been changed from 1918 Binney Street, Omaha, Neb., to St. Paul's Rectory, 815 High Street, Des Moines, Iowa.

THE address of the Rev. FRANCIS C. BERRY, General Missionary of the diocese of Dallas, is Box 75, Dallas, Texas.

THE Rev. PERCY J. BROWN, curate at the Home of the Merciful Saviour for Crippled Children in West Philadelphia, has accepted a curacy at St. Peter's Church, Third and Pine Streets, Philadelphia.

THE address of the Rev. JOSEPH J. CORNISH is New Decatur, Ala. In the issue of December 19th it was erroneously given as New Dorchester.

THE address of the Rev. NEAL DODD is No. 2180 Green Street, San Francisco, Cal.

THE Rev. WILLIAM F. LUTZ, who has been in charge of St. Stephen's Church, Norwood, Pa., for some months past, has accepted a call to the rectorship of Christ Church, Eddington, Pa.

THE Rev. L. P. McDONALD, D.D., rector of St. Mark's Church, Toledo, Ohio, has been unanimously elected rector of the Church of the Epiphany, Chicago, Ill., to succeed the Rev. John Henry Hopkins, D.D.

THE Rev. F. ST. GEORGE McLEAN, the past twelve years rector of Trinity Church, Albany, N. Y., has resigned that charge and accepted a call to the rectorship of St. Andrew's Church, Jacksonville, Fla., entering upon the work there January 1st.

THE statement that the Rev. O. S. MICHAEL had accepted a call to St. Paul's Church, San Francisco, was an error.

THE Rev. H. H. MITCHELL of Springfield, Ill., has accepted the rectorship of Trinity Church, Jacksonville, Ill., succeeding the late Rev. W. Mitchell, and has entered upon his new duties.

ALL communications for the Rev. JAMES NOBLE should be addressed to Mexico, Mo.

THE Rev. CALVIN C. PARKER, lately curate at St. Peter's Church, Third and Pine Streets, Philadelphia, has succeeded the Rev. Percy Brown at the Home of the Merciful Saviour, West Philadelphia.

THE Rev. CLARENCE C. SILVESTER has resigned his post of first assistant at St. James' Church, Twenty-second and Walnut Streets, Philadelphia, to accept the rectorship of St. John's Church, Somerville, N. J.

THE address of the Rev. F. N. SKINNER, secretary of the East Carolina Diocesan Council, is Beaufort, N. C.

THE Rev. R. K. TUCKER, who for the past year has been assistant rector of the Church of the Ascension, Bradford, Pa., has been appointed to take charge of St. Paul's Church, Troy, Pa.

AFTER January 1st the address of the Rev. GEORGE WALKER, formerly of Trinity Church, Canton, Mass., will be No. 50 Deering Street, Reading, Mass.

THE Rev. S. C. WALTON, formerly of Mendon, Ill., is now residing at Boonville, Mo. His address is No. 413 East Vine Street.

ORDINATIONS.

PRIESTS.

CENTRAL NEW YORK.—On Tuesday, December 21st, the Feast of St. Thomas, in Grace Church, Utica, the Bishop of the diocese advanced the Rev. OLIVER KINGMAN to the priesthood. The Rev. Francis Curtis Smith, head of the Associate Mission at Boonville, preached the sermon, and the Rev. E. H. Coley, secretary of the Standing Committee, presented the candidate. The Rev. Messrs. John R. Harding, D.D., E. H. Coley, J. J. Burd, Jesse Higgins, C. M. Smith, William Cook, H. W. Foreman, and A. L. Byron-Curtiss joined in the imposition of hands. After the delivery of the Holy Scriptures, the newly ordained priest was invested with stole, maniple, and chasuble by his presenter. Mr. Kingman will continue to serve in the Boonville Associate Mission, which at present supplies services at five rural and widely scattered mission posts in the northern part of the diocese.

DULUTH.—On the Fourth Sunday in Advent, in St. Columba's Church, White Earth, by the Bishop of the diocese, the Rev. CHARLES T. WRIGHT and the Rev. GEORGE SMITH. The candidates were presented by Archdeacon Parshall, who, with the Rev. J. Johnston, missionary at White Earth, joined with the Bishop in the laying on of hands. The Rev. Wilkin D. Smith, Indian deacon, was also present and assisted in the service. Messrs. Wright and Smith are Ojibway Indians and have served in the diocese for more than thirty years. Mr. Smith has charge of the Pine Point mission, and Mr. Wright serves at Cass Lake and Bena.

FOND DU LAC.—On Thursday, December 24, 1908, at All Saints' Church, Kaukauna, by the Bishop of the diocese, the Rev. ELLSWORTH B. COLLIER. The sermon was preached and the candidate was presented by the Rev. Orrok Colloque, rector of All Saints' Church, Appleton. The Rev. B. Talbot Rogers, D.D., and the Rev. F. W. Merrill were deacon and sub-deacon. Mr. Collier is vicar of Kaukauna.

KENTUCKY.—On the morning of St. Thomas' day, in St. Andrew's Church, Louisville, by the Bishop of the diocese, the Rev. MIDDLETON BARNWELL and the Rev. CLINTON QUINN. The candidates were presented by the rector, the Rev. John K. Mason, D.D., and sermon was preached by the Rev. R. L. McCready, rector of St. Mark's Church, Crescent Hill, Louisville. A number of the other city clergy were present and all united in the laying on of hands.

LEXINGTON.—On the feast of St. Thomas, by the Bishop of the diocese, the Rev. ERASMUS LAFAYETTE BASKERVILL (colored), deacon in charge of St. Andrew's Church, Lexington, Ky. Archdeacon Caswall presented the candidate, Dean Capers preached the sermon, the Rev. George H. Harris read the litany, and Archdeacon Caswall the ante-Communion office. Among the congregation were the Rev. A. C. Hensley of Versailles and the Rev. W. M. Jackson, resident at the Normal Colored Institute, Frankfort, S. C., besides several colored ministers of the various denominations in Lexington. The choir of the Chandler Colored Institute, Lexington, assisted St. Andrew's choir. Previous to his admission as a postulant Mr. Baskervill was a sergeant in the United States Army, and stationed in the Philippines for three years.

NEBRASKA.—On the Fourth Sunday in Advent, December 20th, at St. Martin's Church, South Omaha, the Bishop of the diocese advanced to the priesthood the Rev. SOREN JOYCE HEDELUND. The candidate was presented by the Rev. Canon Marsh and the sermon was preached by the Rev. James Wise, both of whom joined in the imposition of hands. The Rev. Mr. Hedelund is a graduate of the Seabury Divinity School, and will continue in charge of St. Clement's and St. Edward's missions, South Omaha.

OREGON.—On the Fourth Sunday in Advent, in the pro-Cathedral of St. Stephen the Martyr, Portland, the Bishop of the diocese advanced to the priesthood the Rev. SAMUEL M. DORRANCE, the Rev. FREDERICK B. BARTLETT, and the Rev. ROY EDGAR REMINGTON. The sermon was delivered by the Rev. Horace M. Ramsey, the vicar, and the candidates were presented by the Rev. George B. Van Waters. Mr. Remington is in charge of All Saints' mission, Portland, Mr. Bartlett of St. Luke's, Grants Pass, and Mr. Dorrance of Trinity mission, Ashland.

PRIESTS AND DEACONS.

CENTRAL NEW YORK.—On Friday of Ember week, at Trinity Church, Fayetteville, by the Bishop of the diocese, the Rev. LUTHER L. WELLER to the priesthood and LUCIAN A. DAVISON to the diaconate. The Rev. William DeL. Wilson, D.D., was the preacher, the Rev. I. M. Merlino Jones presented Mr. Weller, and the Rev. Karl Schwartz presented Mr. Davison. The Rev. George C. Perrine read the Epistle and the newly ordained deacon the Holy Gospel. The Rev. Messrs. William M. Beauchamp, D.D., W. W. Raymond, George C. Perrine, W. DeL. Wilson, D.D., H. G. Coddington, D.D., H. N. Hyde, Karl Schwartz, E. B. Doolittle, I. M. Merlino Jones, J. C. Munson, Karl C. Heyne, and the Rev. John T. Rose joined in the laying on of hands at the ordination of Mr. Weller, and the Rev. H. N. Hyde was master of ceremonies. The regular parish choir of twenty voices rendered all the music. The Rev. L. L. Weller will continue at Trinity Church, Fayetteville, and the Rev. L. A. Davison will take work as assigned by the Bishop.

DIED.

CURRY.—At Syracuse, N. Y., at the home of one of his sons, Arthur H. Curry, on Sunday, December 13th, entered into rest BENJAMIN S. CURRY, in his 79th year.

“His children shall rise up and call him blessed.”

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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CHURCH PUBLICATIONS.

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THE DIVINE SERVICE, an Illustrated Altar Manual; 23 half-tones; 35,000 sold. Three editions: 14 cts., 25 cts., and \$1.40 each. Rev. H. PAGE DYER, Broad and South Streets, Philadelphia.

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ANNOUNCEMENTS.

THE BOHLEN LECTURES FOR 1909 (Under the auspices of the Philadelphia Divinity School and Holy Trinity parish, Philadelphia), will be delivered by the Rev. ARTHUR ROGERS, rector of West Chester, Pa., in Holy Trinity parish house, Philadelphia, on the Tuesdays in January and the first Tuesday in February, at 4 P. M. Admission is free and all are cordially invited; subject "The Relation Between Prophecy and Poetry: Studies in Isaiah and Browning." January 5: "The Common Ground of Poetry and Religion. Isaiah Among the Prophets." January 12: "Browning Among the Poets." January 19: "Isaiah and Browning. The Use of Assyria." January 26: "The Remnant Shall Return. The Meaning of the Future." February 2: "The Force of Personality. The Besetting God."

NOTICES.

The appropriations of
THE BOARD OF MISSIONS
are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.
In no other way can the Church's aggressive work be maintained with economy.
This year the Appropriations total \$850,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.
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THE CHRISTMAS CALL OF BROTHERHOOD.

The CHRISTIAN call of brotherhood comes at Christmas-tide with most insistent appeal to the Church for the old and disabled clergy and their widows and orphans. If they are to be effectively cared for by pension and relief it can best be done by those who know the whole field, and of all the societies formed for this purpose, diocesan and otherwise, none has had a larger and more liberal record than the General Clergy Relief Fund.

For over fifty-five years it has been the agency of the Church in the United States in caring, to the extent the Church has made it possible, for literally thousands of disabled clergy and their widows and orphans. Even the inadequate sum the Church has given the Society to dispense in pension and relief has brought forth thousands of grateful letters, and innumerable prayers for blessings upon the givers.

During the past year the Society has cared for about five hundred and fifty beneficiaries, and is the whole support, in this matter, of the old and disabled clergy and their widows and orphans in sixty-two dioceses and missionary jurisdictions now merged with the General Fund.

There are few societies in the Church of any kind that have done more with the money given

them to do with nor whose work has borne so great fruit during two generations.

The hardships of our beneficiaries during the past year have been increased both by the cost of living and the financial depression. The appeal at this Christmas-time, therefore, is a compelling one. We must do as much and more than we have done or there will be increased suffering.

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The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
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It is suggested that Churchmen, when traveling, purchase **THE LIVING CHURCH** at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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

Our Information Bureau would be pleased to be of service to you.

BOOKS RECEIVED.

DAVID NUTT. London.

Francesca Di Rimini In Legend and in History. Adapted from the French of Charles Yriarte. By Arnold Harris Mathew (Earl of Llandaff), author of *Woman Suffrage*, *The Life of Sir Tobie Matthew*, etc., etc.

A. R. MOWBRAY & CO. London.

No. 2. *English Church History. Another Sunday Book.* Written and Arranged by Agatha G. Twining, author of *The Childhood of Our Blessed Lord Jesus Christ*, *The Children's Creed*, etc.

Your Confirmation. By the Rev. T. H. Passmore, M.A., author of *Crua Heptachorda*, *The Things Beyond the Tomb*, etc.

MUSIC.

The Most Popular Hymns. Selected and Arranged by Gilbert Clifford Noble, A.B. (Harvard). Compiler of *The Most Popular Home Songs*, *The Most Popular College Songs*, etc. Published by Hinds, Noble & Eldredge, 31-35 West Fifteenth St., New York, N. Y. Price 50 cents.

PAMPHLETS.

An Enquiry Into the Emmanuel Movement. A Sermon Preached in Christ Church, Detroit, the Third Sunday in Advent, December 13, 1908, by the Rev. W. D. Maxon, D.D.

Eldermote Booklets. No. 5. *The Reasonableness of Miracles.* By Hakluyt Egerton. Leighton Buzzard. Published at the Faith Press.

THE CHURCH AT WORK

RESCUE WORK AT HARTFORD, CONN.

ST. PAUL'S HALL, the new building for the "Open Hearth," the rescue work of the Church in Hartford, Conn., was recently dedicated by the Bishop of the diocese. It is of brick, and a three-story structure. The dormitory on the upper floor provides lodgings for 100 men, and is designed especially for transients. The second floor is given up to a hall, where two services daily are conducted by the superintendent, the Rev. John H. Jackson. In the basement are baths and a sitting-room, with an "open hearth," which the men may use for reading and smoking. For lodging and breakfast, three hours' work in the wood-yard is required. No man is expected to spend more than three nights in the building in any one month. When found necessary, men will be provided for in the adjacent "home." This class of men were formerly taken care of at the police station. During the past year, lodgings were furnished to 41,693 men, and meals to 49,070.

Mr. and Mrs. Jackson also carry on missionary work among the women and children of the tenements.

THE BOHLEN LECTURES.

THE SECOND of the Bohlen lectures, which are given under the auspices of the Philadelphia Divinity School and Holy Trinity parish, Philadelphia, will be delivered by the Rev. Arthur Rogers, rector of West Chester, Pa., on January 12th. The subject chosen is "Browning Among the Poets." The lectureship was founded in 1874 by John Bohlen of Philadelphia, who bequeathed \$10,000 for the purpose. The lines followed are those of the celebrated "Bampton" lectures. The foundation is the largest in the Church, and has many distinguished names on its list.

EXCELLENT PROGRESS OF CHRIST CHURCH, MACON, GA.

CHRIST CHURCH, Macon, Ga. (the Rev. John S. Bunting, rector), is showing an excellent record of improvement and growth in Church strength. A vested choir of thirty voices, men and women, was recently installed; the Church building has been lighted with electricity, the stained glass windows repaired and restored, and the parish revenue has been increased \$800 by supplementary pledges from the congregation.

A fund of \$5,000 is being raised to construct a new pipe organ in the chancel, replacing the old organ in the gallery, and the work is expected to be begun in the spring. The Church, which now has 416 members, is one of the oldest in Georgia, dating from 1825, when it began among a group of Masons who met on Sunday morning for serious conversation, some of whom volunteered to organize it.

DEDICATION OF ST. THOMAS' CHURCH, LOUISVILLE, KY.

ST. THOMAS' MISSION, a parochial mission of the Church of the Advent, Louisville, was opened for the first time and dedicated by Bishop Woodcock on the evening of the name day. The new chapel is a simple and Churchly building of frame and stucco with stone foundation, seating about 150, situated in a new and rapidly growing part of the city about two miles from the parish church.

More than two years ago, the rector (the Rev. H. S. Musson) and vestry of the Advent, realizing the opportunity for the



ST. THOMAS' CHAPEL, LOUISVILLE, KY.

Church to be first on the ground in this new locality, organized a Sunday school and held regular services in a private house until such time as a suitable building could be erected. This venture of faith resulted in a valuable corner lot being purchased and the erection of the chapel. Regular services and a Sunday school are being held without any expense to the Diocesan Board of Missions, the Church of the Advent bearing all the cost of the building and its maintenance. St. Thomas' is now one of the most completely furnished missions in the diocese; altar, Communion service, lectern and Bible, alms basins, font, processional cross, chancel windows, organ, and hymn boards having all been given, most of them being memorials. The building itself is a memorial to Bishop Dudley, to whom Bishop Woodcock in his address paid a most eloquent tribute, and warmly congratulated the Church of the Advent on this practical evidence of missionary spirit.

"QUIET DAYS" FOR NEW JERSEY WOMAN'S AUXILIARY.

By a new arrangement, the two divisions of the New Jersey branch of the Woman's Auxiliary had each a quiet day of devotion, instead of the assembling of the branch in one body, as heretofore. The Lower division met in St. Paul's Church, Camden, twenty-five being present. The Rev. Henry Riley Gum-

meys, D.D., rector of Grace Church, Haddonfield, conducted the devotion, and gave a series of meditations on "The Characteristics of the Blessed Virgin."

A similar devotion was given for the Upper division on Thursday, December 10th, in Christ Church, New Brunswick, conducted by the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, and its surrounding missions. Thirty-five women were in attendance. The theme was "Lessons of Help from the Lives of Others." The offering was devoted to St. Bernard's School, Gladstone.

GENEROUS BEQUEST TO ST. LUKE'S HOSPITAL, DAVENPORT, IOWA.

THE LATE Mrs. Maria Gordon Griffin, a communicant of Trinity parish, Muscatine, Iowa, left in her will a bequest to St. Luke's hospital, Davenport, of about \$40,000. The property is being sold and the money, as realized, being paid to the trustees of the hospital. St. Luke's will not be immediately benefited as, in fulfillment of the conditions of the will, the trustees must pay out of the income annuities during the life of certain relatives, but in time the income from the bequest will be of great assistance. The hospital is doing well and steadily growing in the confidence of the community and in the scope of its work. Two years ago the floating debt was paid by a general subscription, since which time current expenses have been met.

MEMORIALS.

ON THE fourth Sunday in Advent the following memorials were blessed at Holy Trinity mission of St. John's Chapel, Norristown, Pa., by the rector, the Rev. Charles Fiske: A window, in memory of the late Rev. Harvey Sheafe Fisher, former rector, given by Mr. and Mrs. W. H. Booth; a lectern, also a memorial of Mr. Fisher, given by the two Sunday schools of the parish; a chancel Prayer Book, in memory of Mary Diamond; a credence table, in memory of Mr. Fisher; altar lace and brass vases for the altar, in memory of Mary Virginia Solly; two large Eucharistic candlesticks, given by Miss Fisher in memory of her brother, and two branch candlesticks, given in memory of James Garnett; an altar service book and a brass missal stand, given in memory of Miss Ella Rittenhouse and Miss Edith Irene Hallman; and an altar, given as a memorial of Mr. Fisher, being the work of the donor, A. W. Faust. The altar is of oak, very tastefully carved.

Two memorial windows were unveiled in Christ Church, Harrison, diocese of Newark, on Sunday, December 20th. The Rev. William J. Tilley preached in the morning, refer-

ing especially to Miss Beatrice A. Williams, a departed member of the congregation, in whose memory one of the windows was given. At the evening service especial mention was made of Mrs. Ann James, who died recently, and who provided in her will for the other window.

A MEMORIAL window of handsome design and artistic appearance has been placed in St. Paul's Church, Clinton, Mo. It is given by the women's guild in memory of Mary B. Crawford and Sarah M. Brassert, daughters of Mary F. and W. W. Childs, through whose efforts the present edifice was built.

A VERY FINE sterling silver censer has been presented to All Saints' Cathedral, Milwaukee, by Miss May Coupland in memory of her aunt, Eliza Ann Leadbeater of Philadelphia. It was used for the first time on the Sunday after Christmas.

A MEMORIAL window was dedicated at Trinity Church, Kansas City, Mo., on December 20th in honor of Miss Dalley. It is the gift of the Daughters of the King, of which Miss Dalley was formerly president.

LOSSES TO THE CHURCH BY DEATH IN PHILADELPHIA.

ELLICOTT FISHER, a prominent and influential citizen and Churchman of Philadelphia, senior member of the Ellicott Fisher Iron & Steel Co., died suddenly of heart disease on Sunday evening, December 20th. The funeral services were held at his late residence, "Wakefield," Germantown, on Tuesday morning, December 22nd, the Rev. Samuel Upjohn, D.D., rector of St. Luke's, of which Mr. Fisher was a member, and his assistant, the Rev. H. B. Gorgas, officiating.

THE SAD DEATH of Miss Gertrude Robinson, sister of the Rev. Charles W. Robinson and of the Bishop of Nevada, occurred on Saturday, December 19th, in the Pennsylvania Hospital, Philadelphia, caused by overwork and devotion to her duty as one of the faculty at St. Martin's College for Destitute Boys, connected with the Church of the Evangelists, at Seventh and Catherine Streets. The body was taken west and the Burial Office was rendered on the afternoon of St. Thomas' day, in the chapel of Racine College, Racine, Wis., as stated in the Milwaukee diocesan news last week. Another sister, Miss Clara Robinson, has volunteered to take up the work and fill the vacancy at the college.

CONSECRATION OF ST. WILFRID'S CHAPEL, MARION, ALA.

ON SUNDAY, December 20, 1908, the Bishop of Alabama consecrated the new Chapel of St. Wilfrid, at Marion, Ala. The church was burned in December, 1906, but by hard work and devoted work, under the leadership of the minister in charge, the Rev. R. H. Cobbs, D.D., the congregation has at last succeeded in completing the new church. The request for consecration was read by the Rev. Dr. Cobbs, and the sermon was preached by the Rev. B. E. Brown of Eufaula, Ala., from the text: I. Kings 6:7.

The furnishings of the new church are all memorials, or gifts from friends. The lectern is a memorial to Judge W. M. Brooks and his wife; the prayer desk, to Mr. L. S. Jones; the altar rail, to Mr. James Gregory; the altar, to Mrs. J. M. Jones and daughter; the altar desk, to Mr. M. A. Hogan; the altar cross and lights, to the family of Miss Thompson and Mrs. Evins; the Bishop's chair, to Mrs. Charles H. Seawell. The Bible, Prayer Books, and Hymnals were gifts from Mr. Thomas Whittaker of New York; and the Church Building Fund Commission contributed \$300 toward the erection of the edifice.

A NEW DIOCESE IN CHINA.

A COMMUNICATION which Bishop Montgomery has made to the Society for the Propagation of the Gospel is significant of the vitality of Church work in Canada, says the London *Church Times*. The Canadian Church has unanimously determined to create a new diocese in some part of China, where the Anglican Church is at present doing no work. The province of Honan has been selected—an area which has been considered to be, in some shadowy sense, under the jurisdiction of Bishop Scott. Needless to say, Bishop Scott is delighted to hear of the new missionary diocese. The Standing Committee has now issued a special appeal for the new brotherhood in North China. In January three members of the Scott family proceed to North China, and their final destination will be arranged as soon as Bishop Scott reaches China. A sum of at least £1,000 will be needed for the first year, and it is believed that £5,000 must be obtained to be spread over five years.

PAROCHIAL IMPROVEMENTS.

WITHIN the past few weeks several improvements have been made in St. Cornelius' Chapel, National Soldiers' Home, Milwaukee. A new altar, a complete replica of the one in All Saints' Cathedral, Milwaukee, has been placed in the sanctuary. It forms a most

appropriate, convenient, and handsome addition to the chapel. A new stop has been placed in the organ at a cost of \$400, and the chapel walls have been frescoed and the pews varnished.

THE NEW altar of Grace Church, San Luis Potosi, Mexico, has been put in place and is of most excellent workmanship and ecclesiastical design. It is surmounted with double gradines and tabernacle and has the customary ornaments. A new pulpit has also been set up, the design corresponding with the altar. Red cedar has been used throughout. The sanctuary now presents a very pleasing effect.

THE REV. A. E. CASH and family have moved into the new rectory which has been built at Geneva, Neb., in memory of the late Samuel Fitzsimons. The rectory is a very neat frame building having a reception hall, living room, study, dining-room and kitchen down stairs, and three bedrooms and bathroom upstairs.

ST. GEORGE'S MISSION CHURCH, Roseburg, Ore., after having stood for fifty years, has been rebuilt. The completed building is designed in Old Mission style outside and inside. The funds for the improvement was secured by Archdeacon Chambers in the town itself.

THE INTERIOR of St. John's Church, Cleveland, Ohio, has recently been redecorated, new

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furnaces installed, and other improvements made to the property.

A FINE two-manual organ is being placed in the Church of the Ascension, Norfolk, Va.

THE CHURCH PRESS.

THE *Portland Churchman* published by St. David's parish, Portland, has been taken over by the Bishop and made the *Oregon Churchman*. The first number appeared on December 15th. The Rev. Barr G. Lee of Salem, Ore., is the editor. The paper is not confined to the diocese of Oregon, but includes the whole state, and contains news from the missionary district of Eastern Oregon.

THE PUBLICATION of *The Diocese of Kansas City*, an official paper for the Church in Western Missouri, was commenced in November. It is unique in that each parish will have paid space of its own, for which it will be solely responsible. The sixteen pages are full of news of interest to Churchmen, both inside and outside the diocese.

THE PUBLICATION of *Church Life*, a "week-

ly journal for the parish and home," has been commenced at Kingston, Ontario, Canada. The initial number consists of ten large pages of bright, crisp, and up-to-date news of the Church, not only of Canada, but also the United States and England.

HOW CHRISTMAS WAS OBSERVED.

LARGE CONGREGATIONS were the rule at the Christmas services in most of the Philadelphia churches, especially at the midnight celebrations held on Christmas Eve in quite a number of parishes. On Christmas Day Bishop Whitaker preached and celebrated the Holy Communion at Epiphany mission, Sherwood, and Bishop Mackay-Smith preached at St. Stephen's, Tenth Street above Chestnut.—IN Boston rather more of the real spirit was emphasized than in many years. The Church of the Advent, as usual, led in the festive character of the occasion, with its choral service on the eve of the Nativity, which attracted a congregation that filled every corner of the large edifice. At the close of the service the choir started out, according to English

custom, and sang carols before the homes of the Governor, the Bishop of the diocese, the senior and junior wardens, and those of some of the older parishioners. Another choir heard in the streets of Boston was the mixed choir from St. Stephen's Church, Fall River. Something of an innovation at the Church of the Advent was the celebration of the Sacrament at 4 o'clock in the morning, intended especially for night workers. Trinity and Emmanuel Churches also made much of the day. The baldachino erected over the Communion table at Trinity was an attractive feature of the decorations. Special reference should be made to the pretty custom begun last year of lighting up the windows of the homes with candles. The result was most surprising and gratifying.—A FEATURE at St. Luke's, Racine, Wis., was the gathering of some forty-five men and boys with the rector and choirmaster, Dr. Read, on the steps of the church, at 5 o'clock Christmas morning, where, accompanied by several brass pieces, they sang the Christmas hymns and carols. They then formed in procession and marched through several of the residence streets of the

THE VALUE OF PERSONAL KNOWLEDGE

Personal knowledge is the winning factor in the culminating contests of this competitive age and when of ample character it places its fortunate possessor in the front ranks of

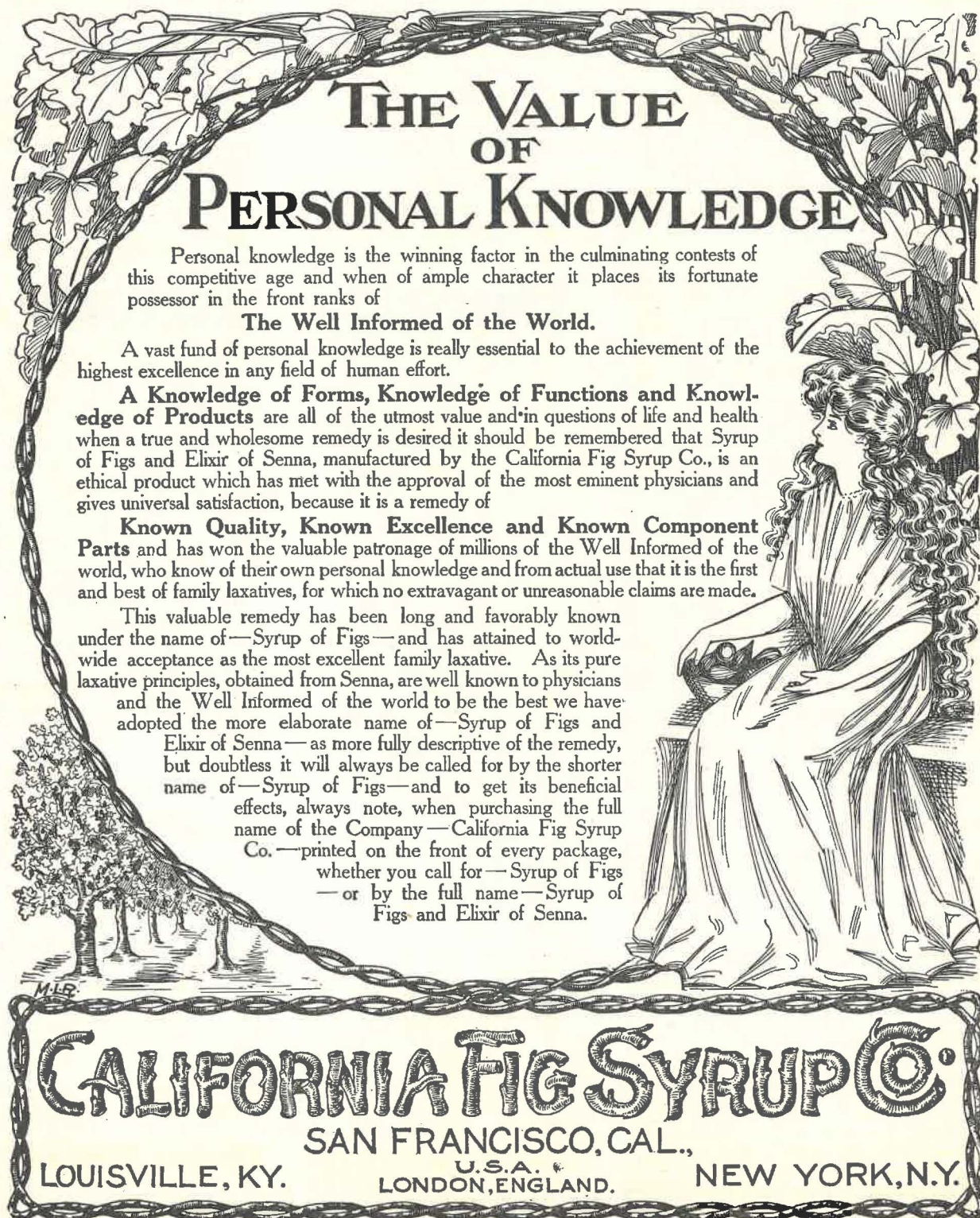
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city, singing as they marched. Following their return to the church, the first Eucharist of the day began. The services during the day were better attended than upon any Christmas during the present rector's incumbency.—THE DAY was well observed in all the Cleveland (O.) parishes, with frequent celebrations of the Holy Communion. The attendance was excellent in nearly all the churches.—AT CEDAR RAPIDS, IOWA, the two new paintings by the Rev. Dr. Oertel, recently presented to Grace Church, were unveiled at the second Celebration.—AT ST. PAUL'S CATHEDRAL, Fond du Lac, there were seven celebrations of the Holy Eucharist and almost double the number of Communion made than on the previous Christmas.

CONNECTICUT.

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

Personal Mention.

THE REV. CHARLES M. SELLECK, rector of Christ Church, East Norwalk, has been for some time past confined to his home as the result of a fall. Mr. Selleck also serves St. John's, Lewistown, over the line, in the diocese of New York.

THE REV. ALLEN E. BEEMAN, rector of St. Paul's Church, Fairfield, and Archdeacon of Fairfield, has been confined to his room for several weeks, by a severe attack of rheumatism. He is now recovering.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Coadj.

Ancient Custom Revived at St. Paul's Cathedral—Notes.

DURING ADVENT, the ancient custom of singing the Litany in procession has been revived in the Cathedral and it has proved very devotional and solemn.

ON ST. JOHN'S DAY the two lodges of Masons in Fond du Lac attended divine service, by invitation, at the Cathedral.

ON DECEMBER 16th the Rev. Ellsworth B. Collier, vicar of All Saints' Church, Kaukauna, was married to Miss Mary Edith Cleveland, daughter of Mr. and Mrs. Charles E. Cleveland. Rev. Canon Sanborn of St. Paul's Cathedral officiated.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Deanery Organized in Northern Part of the Diocese.

A MEETING of the clergy of the northern part of the diocese was held in the parish house of St. Andrew's Church, Tioga, on December 12th. They organized what they resolved to call "The Northern Deanery of the Diocese of Harrisburg." The Rev. D. E. S. Perry, D.D., was made president, and the Rev. W. T. Twamley secretary and treasurer. Meetings are to be held quarterly, the next in Lawrenceville on February 15th. At this meeting the Rev. James C. Quinn, D.D., is to read a short paper on "Key to the Titles of the Psalms." There are about twelve clergymen in the territory covered by this organization. Those present at the meeting for organization were the Rev. Drs. Perry and Quinn, Rev. Messrs. Twamley and Bell, and Archdeacon Heakes.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Excellent Outlook for the Missionary Council.

THE COUNCIL of the Seventh Missionary Department, which commences its sessions in Topeka on January 6th, gives promise of being very successful. All the prospective speakers have signified their purpose to be present, and a very large proportion of the

delegates. The Diocesan Church Club has reason to expect the largest number of men at its banquet in its history.

THE FIRST services in the new St. Stephen's Church, Wichita, were held on December 20th. The edifice is handsome and well located, seating comfortably 125 persons. The mission was started less than two years ago by St. John's Church, Wichita.

KENTUCKY.

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

Vested Choir Introduced at St. Paul's Church, Louisville.

ON THE morning of the Fourth Sunday in Advent, at the time of the Bishop's visitation to St. Paul's Church, Louisville, the new boy choir of fifty voices, which has been in training for some months, sang for the first time. St. Paul's was one of the last of the city churches to give up the old quartette for a vested choir of men and women.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personal Mention.

THE REV. REMSEN B. OGILBY, rector of St. Stephen's Church, Boston, is planning to go to the Philippines next summer to start a school at Baguio for the sons of Americans, especially American army officers in the far East.

OHIO.

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

Memorial Gifts and Thank-offerings to Trinity Church, Toledo.

THE REV. DR. CYRUS TOWNSEND BRADY had the privilege of announcing to his congregation in Trinity Church, Toledo, on Christmas morning a number of memorial gifts and thank-offerings to the parish which he is just leaving. These included two massive and beautiful altar desks from Geissler, a new brass processional cross for the St. Cecilia Society from Lamb, and a proposed gift of a fully jeweled, elaborately carved chalice and paten, to cost \$1,250, which is to be made from original designs by Mr. Herbert Wheaton Congdon, and which is to be presented by Mrs. C. F. Curtis as a memorial of her mother, Mrs. Adaline Stocking Titus, who, at the time of her death, had been a faithful communicant of the parish for over sixty-seven years, a record not often paralleled in the Church. The detailed description of the chalice will be published when it is completed. Trinity parish was never in so vigorous and efficient a condition.

THEN AND NOW

Complete Recovery from Coffee Ills.

"About nine years ago my daughter, from coffee drinking, was on the verge of nervous prostration," writes a Louisville lady. "She was confined for the most part to her home.

"When she attempted a trip down town she was often brought home in a cab and would be prostrated for days afterward.

"On the advice of her physician she gave up coffee and tea, drank Postum, and ate Grape-Nuts for breakfast.

"She liked Postum from the very beginning and we soon saw improvement. To-day she is in perfect health, the mother of five children, all of whom are fond of Postum.

"She has recovered, is a member of three charity organizations and a club, holding an office in each. We give Postum and Grape-Nuts the credit for her recovery."

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The congregation is steadily increasing, and the various organizations are doing good work. A new organ, to cost \$15,000, which will include a choir organ, is practically assured, negotiations for same being well under way.

MEXICO.

HENRY D. AVES, LL.D., Miss. Bp.

Ordination Anniversary of Rev. H. C. Goodman.

THE PRIEST IN CHARGE of Grace Church, San Luis Potosi, the Rev. H. C. Goodman, celebrated the fifteenth anniversary of his ordination to the priesthood on November 12th. The offering of the Holy Sacrifice was made, and eleven persons were present, ten of whom partook of the Blessed Sacrament. The following Sunday the "Nature of the Christian Priesthood" was the theme for instruction.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Brotherhood Work Receives an Impetus—New Parish House Opened at Sellwood, Portland.

THE BROTHERHOOD work in the diocese received quite an impetus from the visit of the travelling secretary, Mr. R. Verne Mitchell. Besides reviving and enthusing the work, he organized probationary chapters at the Church of the Good Shepherd, Portland; St. John's Church, Sellwood, Portland; St. Paul's Church, Salem; St. Mary's Church, Eugene, and at the State Agricultural College, Corvallis.

ST. JOHN'S CHURCH, Sellwood, Portland, opened its new parish house on Saturday, December 5th. In connection with the event, Dr. Sellwood, the senior warden, in the name of the parish presented to Archdeacon Chambers a handsome gold cross, suitably engraved. The church has in one year advanced from being a small, struggling mission to the dignity of an incorporated parish.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Commemoration Day Exercises at the Episcopal Academy—Sermon to Socialists at the Ascension, Philadelphia—Parochial and Personal Notes.

THE ANNUAL Commendation Day exercises were held as usual during Christmas week at the Episcopal Academy, Philadelphia. The number of pupils this year is so large that the exercises were divided, the lower classes having the morning and the upper classes the evening, addresses being made at each by the Bishop of the diocese and members of the Board of Trustees.

THE REV. J. J. D. HALL, superintendent of the Galilee mission, Philadelphia, delivered an address in the Church of the Ascension on Sunday afternoon, December 27th, upon the subject "How Christ Dealt with Social Problems." Members of trades unions and Socialists were especially invited to attend.

THE Cambro-American League, a Welsh society of Philadelphia, is taking steps towards having erected a suitable monument over the grave of Robert Morris, the great financier and Revolutionary patriot, in Christ Church yard, Fifth and Arch Streets.

THE REV. CLARENCE C. SILVESTER of Philadelphia, who succeeds the Rev. Charles Fiske in the rectorship of St. John's Church, Somerville, N. J., is a Philadelphian and son of the late Rev. W. W. Silvester, D.D., who built and was the first rector of the Church of the Advocate, Eighteenth and Diamond Streets.

WESTERN NEW YORK.
WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Third Anniversary of Rev. C. R. Allison as Rector of Trinity Church, Rochester.

THE REV. CHARLES R. ALLISON, rector of Trinity Church, Rochester, celebrated last Sunday his third anniversary as rector of the parish. It is proposed by the vestry to mark the completion of these years of temporal and spiritual growth by the erection of a new organ to cost \$4,000 and to remove the debt remaining on the new parish house because of unpaid pledges.

CANADA.

Notes of Progress in the Dominion.

Diocese of Quebec.

THE ANNUAL meeting of the St. Francis District Association was opened in St. Peter's Church, Sherbrooke, December 9th. The Association service was held on the previous evening in St. Peter's. There was a great missionary meeting on the evening of the 9th in St. Peter's Hall.

Diocese of Niagara.

THE MISSION held in the parish of St. John's, Thorold, was a very successful one. The missionary was the Rev. R. M. Little of Penetanguishene.—THE NEW building for Ridley College, St. Catherine's, will be ready for use after the Christmas holidays. There will be room for about thirty boys and the residences of the married masters.—AT THE monthly meeting of the diocesan board in St. George's parish, it was resolved that the Woman's Auxiliary of the diocese would do its part toward building up the Roberta E. Tilton fund, which has been designated for the support of aged or infirm women missionaries who have worked under the Woman's Auxiliary.

Diocese of New Westminster.

MISS FORBES, assistant in the local Japanese work in New Westminster, reports that the work is growing. Seven women had been recently baptized. The department for Japanese women was only begun last spring, before that the mission, which has been in existence for some years, was only for men.

Diocese of Rupert's Land.

THE CHURCH of St. Matthew, Boyne Creek, was consecrated December 5th by Archbishop Matheson.—SPECIAL services were held in Christ Church, Winnipeg, December 13th, to excite interest in mission work, and many addresses were given on the "Laymen's Missionary Movement."

THE MAGAZINES

THE JANUARY Scribner's contains an unsigned article on "England and the English from an American Point of View" which is calculated to reduce the conceit that the average Englishman is supposed to have such a large stock of. "John Marvel, Assistant," a promising story by Thomas Nelson Page, is commenced in this number.

THE PERSONAL note is dominant in the January Century, with articles on Grover

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The Twentieth Year began September, 1908. Preparatory, Academic, College Preparatory and Special Course. The Rt. Rev. CHARLES F. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLEETWOOD, D.D., Rector.

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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

Cleveland, Augustus Saint Gaudens, Poe, and Queen Victoria. Ernest Thompson Seton's "Domino Reynard of Goldur Town," a fascinating nature story, is continued.

CONSIDERABLE space is given in the December *Spirit of Missions* to the Rt. Rev. Edward J. Knight, late Bishop of Western Colorado. "On the Trail in Colorado" is the title of the last article written by him for the magazine, describing his journeys, and as such it possesses unusual interest. Bishop Spalding contributes an appreciative sketch of the one year of Bishop Knight's episcopal service, with the journal of one of his trips. The whole number is crowded with interesting matter pertaining to missions at home and abroad, and, naturally, the Christmas spirit permeates many of the articles. The handsome frontispiece depicts Christmas on the Alaskan trail.

THE JANUARY *Everybody's* contains an article on "The Highway of the Air," giving a description of the progress and results attained in aerial navigation which is stripped of the technicalities and useless predictions so common in the magazines of late. "Burnt Money" is, as the editor states, "a sensational indictment of American extravagance" in regard to fires, many instances in the San Francisco conflagration being cited. "The Pill," a crude, ridiculous storyette with little literary merit, is out of place in a magazine of high class. The number, as a whole, is well up to the usual standard.

THE *Nineteenth Century and After* for December has an article by Bishop Welldon on "The Bible and the Church," which is of interest to Churchmen. Mrs. Bellew has an interesting paper, called "Charlotte-Jeanne, a Forgotten Episode of the French Revolution." The other articles are not of special interest on this side of the ocean.

BLACKWOOD'S *Edinburgh Magazine* for December has a very strong article on Education. The title is "The Dead Bones," and its main point is to show that, after seven or eight years' study of Latin and Greek, few men can read either at sight as they would a modern language.

MUSIC

Editor, G. EDWARD STUBBS, Mus.Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

The Christmas service lists that have come under our notice this season have been on the whole excellent. Although our choirs do not make quite as much display now as they do at Eastertide, nevertheless they seem to be gaining steadily in the quality and quantity of the music chosen for the great feast of the Nativity. The American composer has been drawn upon rather liberally this year, and this must be considered a matter for congratulation. We also notice a growing inclination to use Anglican settings for the Communion office, instead of adaptations from Roman masses. Such services as Jordan in C, Stainer in A, Moir in D, West in A, West in E flat, and Parker in E, are represented on many lists. While all this is in the line of progress, we are surprised and disappointed at the persistent use of the "Old Chant" for the *Gloria in Excelsis*! Many otherwise excellent lists are marred by the substitution of this totally inadequate composition for the regular setting of the *Gloria in Excelsis* belonging to the "service" selected for the festival. In some churches there is a tendency to overrate the importance of Morning Prayer at Christmas. Where a very elaborate morning service is followed by a musically depleted choral Communion, the "Old Chant" seems to increase, and even to emphasize the disparity between the two.* The

excuse is often made that congregations are so used to this setting that they would miss it if anything else were to be sung in its place! The only way to correct a bad habit is to stop it. And the sooner this "Old Chant" is relegated to the realms of oblivion the better.

The Rev. James Baden Powell, precentor of St. Paul's Church, Knightsbridge (Eng.), gives some valuable advice on this subject. He says:

"The *Gloria in Excelsis* forms a magnificent climax in the Thanksgiving of the Eucharistic service. It is therefore all important, in choosing a 'service' for the office of the Holy Communion, that the *Gloria* should be a very special feature. It is, in our service, the Great Doxology, and it must sum up our praise fittingly. It would be sung, as the Creed is sung, with the choir facing the East. There is one point in the history of the *Gloria in Excelsis* not to be forgotten. Like the *Te Deum*, it was in old days put aside altogether in solemn penitential seasons, and not allowed to be said at all from Septuagesima to Easter Even, and during Advent. Whether or not in its changed position we have the right to do the same, we certainly can, at those seasons, say it, on a note, instead of sing it, and kneel instead of stand. Then on Easter Day and Christmas Day it comes out as a glad burst of song, with a fresh Eucharistic force all its own."

We have tried in these columns to trace the origin of the "Old Chant," but have never succeeded in getting our correspondents to throw any light upon the matter. As far as we know, it is entirely unknown in the English Church. It is supposed to be of Scotch origin, but we think its use in the Communion service is distinctively American. If any of our readers can enlighten us on this point we would be very glad if they would do so. One theory is that it is a corruption of the English national hymn, and judging from the similarity it bears to the first four measures of Carey's tune, there is some ground for the supposition.

It is a very striking fact that it never appears upon the service lists of churches that stand for a reverent and well-ordered ritual. It is an infallible earmark of an "Evangelical" form of service, and as musical ritual

INTERESTING FACTS

Food Knowledge on the Farm.

With the Rural Free Delivery of mails, the farmer is as closely in touch with what is going on in the world as his city brother.

What to eat, in order to get the best out of one's brain and body, is as important for the modern farmer as the manufacturer, business man, or professional worker. An Ills. farmer writes:

"I am a farmer and was troubled with chronic indigestion for two years—suffered great agony and could find no permanent relief from medicines.

"A friend suggested that I quit using so much starchy foods, which are the principal cause of intestinal indigestion. I began to use Grape-Nuts and have continued with most gratifying results.

"Grape-Nuts food has built me up wonderfully. I gained 6 lbs., the first four weeks that I used it. My general health is better than before, my brain is clear, my nerves strong.

"For breakfast and dinner I have Grape-Nuts with cream, a slice of crisp toast, a soft boiled egg, and a cup of Postum. My evening meal is made of Grape-Nuts and cream, alone.

"This diet gives me good rest every night and I am now well again."

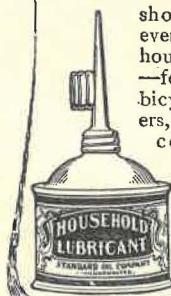
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is constantly advancing in this country, in keeping with the inherited traditions of the Prayer Book, we have every right to expect that from year to year this undesirable setting to the *Gloria* will gradually disappear, certainly on such great festivals as Christmas Day and Easter Day.

We have been told that the "Old Chant" is sometimes used in Roman churches in the Province of Quebec, after the Benediction of the Blessed Sacrament. Is it possible that it is of Roman origin? And if it is, how came it to be used in churches of our own where musical ritual is more or less neglected, and especially where there is neglect of choral Eucharists?

If it is of ecclesiastical origin, the case is not quite as bad as we would make out—although the fact remains that the *Gloria in Excelsis* demands a different kind of setting—one of a distinctly festal character. If, on the other hand, it really is an "adaptation" from Carey's "God, Save the King," we think we would do well to get rid of it on the ground that such an adaptation is unfit for use in the climax of the Communion office.

Will some of our correspondents give us their views on this matter?

A correspondent calls our attention to the energetic work of the choir of Christ Church, Poughkeepsie, N. Y. The choirmaster, Mr. E. W. Valentine, in addition to the parish choir has organized another choir of 125 voices, for the purpose of giving oratorios and cantatas in church. Among the works that have been given in the past, and that are to be given in the future, we mention Gounod's "Gallia," Stainer's "Daughter of Jairus," Spohr's "Calvary," and Beethoven's "Engedi."

THE ADOPTION of Sunday as a day of rest is becoming widespread throughout Europe, says the *Detroit News*. The latest country to banish the "continental Sunday" is Italy. Ten years ago the workmen of the Continent were as likely to be found at their labors on Sunday as on a week day. The shops then did their largest business. But that feature of the English Sunday, which demanded for all labor its day of rest, has gradually been adopted, not as a religious ceremonial, but as an economic measure in Paris and other European centers of trade and commerce. Still it is somewhat surprising to find that the movement has been made a national policy in Italy. Throughout all the Italian provinces the "weekly day of rest" law has gone into effect. The measure is comprehensive, and is almost as well elaborated in detail as the Canadian Lord's Day act, though with an entirely different motive.

IN REFERENCE to the statement which has been lately made that Archbishop MacLagan is the first Archbishop of York who has resigned his See, the Rev. R. G. Pyne, curate of Beverley Minster, has made out a list of the following Archbishops who have resigned the See of York: Paulinus, 633; Wilfrid I., 678; Bosa, 686; St. John of Beverley, 718; Wilfrid II., 732; Ethelwold, 972; Geoffrey Plantaganet, 1207.—*Canadian Churchman*.

NO DOUBT the kind souls were prompted by the best of motives when they volunteered to go to a hospital one Sunday afternoon and sing some hymns, says *Temperance*. Unfortunately they did not have the best of judgment in selecting things to sing, for they rendered "Over the river they are beckoning to me." Not cheerful, certainly, for the sick people who were eager to get well and be about again. But the amateur vocalists showed still less good taste when they trolled forth "Almost persuaded—but lost." The sick people certainly felt better after the singing was over, but it was because the singers had gone.

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A Book of Services and Devotions for Clerical and Lay Workers. Edited and partially written by the Rev. John Wright, D.D., LL.D. Third edition, revised and enlarged. Cloth, \$2.00 net; by mail \$2.10. Leather, \$3.00 net; by mail \$3.10.

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THE BISHOP OF LONDON ON AMERICAN COLONIAL HISTORY
THE EARLY ENGLISH COLONIES

A Summary of the Lecture by the Rt. Hon. and Rt. Rev. Arthur Foley Winnington-Ingram, Lord Bishop of London, with Additional Notes and Illustrations, delivered at the Richmond Auditorium, Va., October 4, 1907. Transcribed by Sadler Phillips, author of "Fulham Palace." With a preface by the Bishop of London. Cloth, viii. + 228 pages. Price, \$2.00 net; by mail \$2.15.

This volume, expanded from the historical address by the Bishop of London in Richmond, includes reprints of many hitherto unpublished papers relating to American Colonial history drawn from the archives of Fulham Palace, and contains also eight illustrations. A request to the Bishop of London for the manuscript and the appended notes was presented by vote of the American House of Bishops "in council," and was tendered the Bishop of London by a special committee of Bishops appointed for the purpose. That committee says, in its address to the Bishop of London: "This collection, so carefully made from the Muniment Room at Fulham, we and our brethren consider is too valuable not to be placed within reach of Churchmen on this side of the Atlantic, that they may learn the principles which inspired our National Church, and of the fostering care extended to the infant foundation by successive Bishops of London." The volume is, therefore, one of first importance not only to Churchmen but to all Americans.

The several chapters include: Summary of the Historical Lecture; The King's Governor in the Colonies; The Bishop of London and his Ecclesiastical Jurisdiction in America; The Missionary; Letters Patent to the Bishop of London; West India Islands; Carolina, Georgia, and Maryland; Papers Quoted at Richmond. The original papers reprinted are of great historical value.



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