



The Living Church

The State Historical Society

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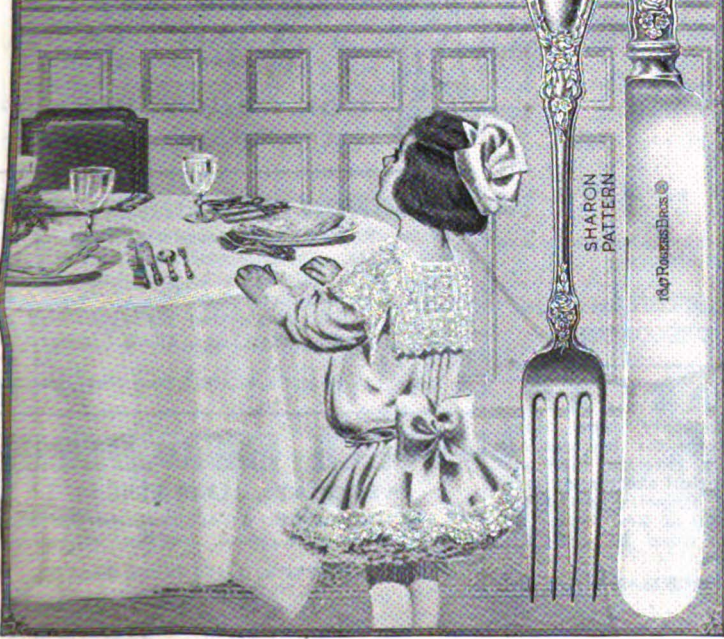
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CHARACTER is a perfectly educated will.—*Novalis.*

FASTING.

FOR THE EMBER DAYS (DECEMBER 20, 22, AND 23.)

FASTING has been associated from pre-historic times with religion. It was the custom among very ancient peoples to fast at times of mourning upon the death of relatives and friends, in the face of threatened calamities, or after national visitations. It was supposed that their self-abasement and denial propitiated the deity who had visited them with trouble; hence it became a sign of repentance, the signal of moral reformation, a special method of pleading with God for favor.

In the Church it has been associated from the earliest times with the observance of Lent, of Fridays in commemoration of the Crucifixion, and with the Rogation and Ember Days. Certain principles, too often disregarded, should characterize the Christian fast.

The principles, of course, are deduced from our Lord's own practice and teaching. With Him fasting was an absolute denial of bodily wants that He might give complete attention to the spiritual life. But how seldom are our little denials made for the sake of direct care for our spiritual needs! Too often we attach a vague importance to the act itself, and neglect "the extraordinary devotion" of which the fast should be the occasion. In the second place, Christ fasted particularly at times of temptation, for the sake of drawing nearer His Father. The fasting days, marked by the Church, to be of value, must be used not as mere occasions for trifling denials but as times when we make a real effort to grapple with our difficulties and face our spiritual problems and dangers. Thirdly, our Lord insisted that when we fast we must do so in secret and not let our denials be known to men. But how exceptionally do our fasts fulfil this condition! Too frequently they are the occasion for comment and criticism in our families; often so conspicuous and ill-chosen that they are a real source of irritation to those around us. Surely according to Christ's teaching the moment we allow our self-denials to become known they lose their spiritual value, and for the reason, that it is no longer self-denial when the act that we call by that name ministers to our satisfaction. We fast to win grace; but grace is not credit; strength rather to live holier, more self-forgetful lives. It is far better, we venture to say, to lose credit with men for seeming to neglect the fasts of the Church, far better to seem not to set a good example, than to obtain superficial admiration for something that we know God does not value.

It would seem to accord with our Lord's ideas that our self-denials should, so far as possible, be made up of those things that we may then turn immediately to the benefit of others. For instance in the matter of food, there is surely very little value in substituting something else for meat on a fast day, if we do not at the same time increase our alms to those who need; much less if we regard fast days as a mere excuse for being economical in household expenditure. The desire to serve, to give freely of one's self, should always grow out of the self-denials that we practise at the command of God or the admonition of the Church.

Christ promised His blessing to those who should fast in His spirit, the open reward of the Father who seeth in secret and knoweth all the thoughts and motives of the heart. But do we not often misconceive the character of this reward? The nature of the reward is as the nature of the act,—spiritual. God's favor does not mean material good fortune, as the world ordinarily reckons it, but new strength to face life where God has placed us, new strength to seize and make good use of the ever recurring opportunities for His service; new power whereby to draw nearer unto Him; keener sympathy with the needs of others; in short, the open reward of righteous, Christ-like characters.

L. G.

"FEDERATION" AND OUR GENERAL SOCIAL SERVICE COMMISSION.

WE have received a copy of "A Plan of Social Work for the Federal Council of the Churches of Christ in America," which is issued by "The Federal Council Commission on the Church and Social Service," "unanimously approved and adopted at a Conference made up of representatives from 17 denominations, at Chicago, November 8, 1911." Some account of that conference was given in our own Social Service columns in THE LIVING CHURCH of November 25th. It appeared from that account that the Social Service Commission appointed by our late General Convention was among the bodies represented at that meeting, in the person of the Rev. F. M. Crouch, who has lately been appointed field secretary of our commission. It appeared further that the nucleus of a "cabinet" to consist of the executive officers of various social service commissions, our own among them, was formed. A "cabinet" commonly implies a superior to whom its function is advisory. We have not been able to gather from this publication who is the superior in this case.

From the "Plan of Social Work" thus issued it appears that various organizations thus coöperating esteem themselves to be representatives of a certain group of federated "Churches." These federated Churches are sometimes spoken of in the plural and sometimes merely as "The Church." There is an extended list of declarations, sometimes referring to "The Churches," sometimes to "The Church," and once to "The Protestant Christianity of America." Apparently each one of these phrases is so used as to denominate the sum total of the "federation of Churches."

We very much fear that in the very proper eagerness to do its work efficiently and in harmony with other workers toward a similar end, our own commission has somewhat exceeded its authority and perhaps involved the Church in a rather delicate position. A federation of *social service commissions* is one thing; a federation of *Churches* is another. If our commission has seemed to commit us to the latter position, we feel it must be reminded that it has acted without authority and has taken the serious risk of alienating the sympathy of at least a large section of the Church. Such alienation of sympathy would itself be deplorable, and would seriously impair the confidence of the Church in its commission. On the other hand we, for our part, would have no objection to a federation of social service commissions, appointed by various bodies, religious, secular, or political, including our own; though as we shall show, we believe that even this sort of federation is beyond the powers granted by General Convention to our commission.

Whether we are right in this view or not, we are obliged to say that the circular already referred to does not tend to assure us that our commission has sufficiently discriminated between these two possible sorts of federation. The circular is issued by "The Federal Council [of the Churches of Christ in America] Commission on the Church and Social Service." How does our commission suppose itself to be a part of that organization? Only the General Convention of the Church could authorize membership of the Protestant Episcopal Church in the Federation of Churches, and that it has distinctly declined to do.

Indeed, though the resolution appointing the commission, when it passed the House of Deputies, contained permission to the commission "to coöperate" [not to "federate"] "with similar bodies in other Communions" (*Journal*, p. 304), that clause was stricken from the resolution in the House of Bishops, and in that form it was finally enacted (*ibid*, p. 345). It is true that the Joint Commission on Christian Unity subsequently recommended the adoption of resolutions "that the whole matter of relations with the Federal Council of Churches be referred to the newly appointed Commission on Social Service," and that "the General Convention grant authority to the Chairman of the Commission on Christian Unity and to the Chairman of the Commission on Social Service, to appoint any of the members of these Commissions to attend meetings of the Federal Council who as individuals would represent their respective Commissions rather than the Church at large" (p. 380); but though these very cautiously expressed resolutions passed the House of Bishops, we cannot find from the *Journal* that they ever came to a vote in the House of Deputies. Even if they were enacted by joint resolution, however—as they appear not to have been—they certainly would not authorize either of the commissions to commit the Church to membership in the

Federation, nor the commission to membership in any body under the authority of the Federation.

In many of its particulars, the language of the circular referred to shows that complete variance with the "Church idea" which is characteristic of the sectarian bodies and which so largely distinguishes them from the Church. The proposition that these federated "Churches" constitute "The Church" is one that no Churchman can accept. The proposition that "The services of the Church become subordinate to the Church's service to men" is one that may easily apply to what sectarians understand as "services" but cannot apply to the worship which Churchmen understand by the term. "This is the first and great commandment" is written of "Thou shalt love the Lord thy God"; "and the second," which is "like unto it," is "Thou shalt love thy neighbor as thyself." This relative order between the love of God and the love of man, which the liturgy of the Church proclaims anew at every Eucharist, must also imply the relative value of service of God and service of men, in so far as these are separable. Our commission certainly is not empowered to reverse this divinely given order.

For these reasons we feel impelled to protest against any action of our Social Service Commission which seems to impute membership of the Protestant Episcopal Church in the Federal Council of the Churches of Christ in America, or membership of our Social Service Commission in any body appointed by that Federal Council. Our Social Service Commission is a body acting under specific and limited delegation of authority. If it exceeds that authority and particularly in those matters which General Convention expressly withheld from it, it dooms its own work to complete failure, by divesting the Commission of any right to claim for itself the authority of the Church.

We earnestly hope the Commission will reconsider its position in these matters. Under its instructions we cannot see that it can "federate" with any other body whatever, however harmless or even useful such federation might seem to be.

THE AMERICAN JEW IN RUSSIA AND THE ARBITRATION TREATIES.

IN our recent criticism of the pending arbitration treaties, we showed how, under their provisions, a demand might easily be made that negro subjects of a foreign power should be permitted to travel within the United States in precisely the same manner that other subjects are permitted, regardless of race; and we cited the current demand in the United States that Russia be compelled to treat American travelers within her territory precisely alike, regardless of race, as the equivalent of such a possible demand that might come upon us, and would seriously embarrass the relations of the federal government with those states that admit of race discrimination on the part of common carriers, amusements, hotels, etc., on the one hand, and with foreign governments on the other.

Our position is decidedly strengthened by the demands that are now being made upon our government to take, with respect to Russia and the Jew, precisely the position that would be so embarrassing to us if Great Britain should take with respect to the United States and the Negro. Bills have been introduced into both houses to abrogate the Russo-American treaty of 1832. The resolutions of the New York mass meeting of last week demand that abrogation, "to the end that our country, at least, shall no longer behold with equanimity a classification of its citizens which, if ripened into a precedent, would eventually undermine that political system which has made it the greatest moral power of the earth." Mr. Andrew D. White, chairman of the mass meeting and former ambassador to Russia, "was one of the few speakers who urged that Russia be invited to arbitrate the question at The Hague before a movement was made to abrogate the treaty." Speaker Champ Clark, Governor Woodrow Wilson, President Schurman of Cornell, and a number of congressmen, demanded the repeal of the treaty in the interest of equal treatment of American citizens in Russia.

Cannot these gentlemen see what a volcano they are creating under our own American government? Reverse the condition. Put the British Negro in America in place of the American Jew in Russia, make the same demands on behalf of Great Britain that these and other Americans of standing are urging President Taft to make—and what comes next? According to Mr. White the question is "justiciable," for he urges that it be referred to The Hague. According to all of these exponents

a nation is bound to treat all travelers from a foreign land equally, regardless of race.

And when, sometime in the future, Great Britain demands that the question whether a West Virginian negro subject of hers may be treated on American railways and in American hotels, theatres, etc., differently from other British subjects, shall be submitted to The Hague under a peremptory and automatic treaty, and, perhaps, The Hague court indorses the view of Mr. White, Governor Wilson, Speaker Clark, and others, but applies it to the British Negro in America rather than to the American Jew in Russia, what will the United States do about it? She cannot repeal the laws of her sovereign states. She cannot disregard them. She will be wholly powerless to obey the decree of the international court. What then?

Cannot American statesmen see the condition they are creating for some future American administration? And cannot these men who are urging upon President Taft this policy with respect to Russia, see what a boomerang it is? It is incredible that the treaties can be ratified when they lead to such almost certain dangers.

Of course we wish that Russia would remove the ban against the Jew, and particularly against the American Jew. But it does not follow that the American people, sharing this feeling, no doubt unanimously, can demand as a *right* that Russia should accede to their view. And we are, as a nation, particularly vulnerable in this respect.

And of course, as it ought not to be necessary to say, we are ardently in favor of universal peace and of the negotiation of treaties of arbitration designed to secure such peace. It does not follow that because we deem these treaties unsatisfactory to obtain that end, therefore we are not friendly with their aim. It is, indeed, because we so earnestly desire to secure that end, by treaties that will stand the test when the test must come, that we cannot acquiesce in a movement to secure ratification of treaties that seem to make international disturbances more probable and more complex, rather than the reverse.

WE agree entirely with Dean Grosvenor, in his letter printed in another column, that the House of Bishops acted unwisely in determining to transfer Bishop Rowe from Alaska to South Dakota without even consulting him; especially since he was within convenient telegraphic communication at the time, and since a number of the Bishops had

The Status of Bishop Rowe

apparently gone into the House of Bishops with the full expectation of taking this step, so that there would seem to have been every opportunity to consult him both before and during the progress of the session.

And yet we do not quite follow Dean Grosvenor in his more general conclusions. That the power of removal of a Missionary Bishop should rest with the House of Bishops, altogether apart from his own consent, seems not an unreasonable protection to accord the Church in connection with an office to which one is appointed normally for life. The episcopate is an order; but jurisdiction in the district of *A.B.* is only an office.

The authority under which the House of Bishops acts in electing a Missionary Bishop, as expressed in Canon 10, is: "The House of Bishops may, from time to time, choose a suitable person or persons to be a Bishop or Bishops of this Church in *Missionary Districts.*" And it is further provided in the same canon that "The House of Bishops shall have power, at their discretion, to transfer a Missionary Bishop from one Missionary District to another, and, in case of the permanent disability of the Bishop in charge, to declare the Missionary District vacant." The language would seem to have been carefully chosen to exclude the idea that any permanent or vested right to jurisdiction in a single field is guaranteed to the Missionary Bishop. The underlying theory, we take it, is that the House of Bishops collectively exercises jurisdiction in the missionary field, delegating the actual exercise of its authority, according to its pleasure, to those who have been elected and consecrated to be "Bishops of this Church in Missionary Districts." And the fact that very much more authority is, in fact, granted to Missionary Bishops than to Diocesans, would seem sufficient justification for this power of "recall" or of transfer to be retained by the House of Bishops.

And so we are jealous of any determination of this particular case of Bishop Rowe in such wise as to seem to acquiesce

in a theory that the power of removal, and therefore of transfer, is not vested absolutely in the House of Bishops. That this was an unhappy instance, and a particularly unhappy method, of exercising that power—in which we entirely concur with Dean Grosvenor—ought not, in our judgment, to blind us to the fact that instances might easily arise under which similar action would be entirely justified. Without the possibility of such action, the almost autocratic authority that is granted to our Missionary Bishops would become really dangerous.

And really the language of the canon would seem to exclude any other interpretation. If a fixed vested right in his missionary district is to be granted to a Missionary Bishop, the canons ought, it would seem, to be amended to say so.

I AM one of those underpaid clergy of our Church, and as far as buying a book, new or old, is concerned, it is out of the question with me. I manage to pay for *THE LIVING CHURCH* and a Church almanac and that is all in a year. All that I get goes to pay the high price of living. Thus any time you can send me free any Church literature, I shall be glad to have it."

Intellectual Starvation

So reads a letter that has found its way to the editorial desk. Its writer is one who spent the best years of his ministry in foreign missionary service, and now is rector of a rural parish in—not the far West, as might hastily be concluded, but—in one of the wealthiest dioceses of the Atlantic seaboard.

But the diocese is not to blame nor the parish, except as all of us together in the Church are to blame in some degree, for a condition as to the sustenance of the clergy that is not creditable to us. The rector of a small parish must preach one or two sermons a week at the very least. How is he to obtain the intellectual stimulus to do this work effectively if he has no opportunity to read new books? The strain on the clergyman and his family from inadequate support is problem enough; but what about the waste of energy in the loss of preaching-power that is incidental to such a condition? The intellectual starvation of the priest can only mean partial intellectual and spiritual starvation of his people.

The case is not an unusual one. Here and there a wealthy diocese, such as New York, tries to grapple with the problem within its own boundaries by establishing a "minimum wage" for the clergy and providing funds for supplementing local salaries that are under that wage. But there are not many dioceses in which this present instance cannot be paralleled.

And what shall we do about it?

ANSWERS TO CORRESPONDENTS.

RECTOR.—A deposed priest wishing to be restored must make application to the Bishop who deposed him or his successor. Before the Bishop may act favorably upon the application he must receive (a) the unanimous consent of the Standing Committee; (b) the approval of four out of five neighboring Bishops; (c) the consent of the Bishop in whose diocese the deposed priest is domiciled; and (d) if the deposition was because the priest had abandoned the communion of this Church he must show that for three years last past he has faithfully lived within its communion.

A. E. S.—(1) Questions of this sort are left to the individual conscience. Generally speaking, we believe that persons who enter church after the General Confession might better not receive on that occasion, though a priest would have no right to withhold administration from them. (2) American Churchmen are divided as to whether perpetual reservation is permissible under our rubrics. We have more than once expressed the opinion that where such reservation is intended for the purpose of being in readiness to communicate the sick, it is lawful.

E. W. C.—We should have stated last week that the late Rev. Dr. A. W. Little was a Presbyterian in his early years—not a Methodist.

A CHRISTIAN GENTLEMAN.

HE IS ABOVE a mean thing. He cannot stoop to fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantages of mistakes. He uses no ignoble weapons in controversy. He never stabs in the back. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honorable he practices toward every man.—*Selected.*

TRAVEL PICTURES.

IX.

It is almost as hard to stop writing about Holland as to leave it. But life is short; and even the devoted lover of the Low Country must lift up his eyes to the hills sometimes. Besides, a well-spent summer of travel ought to divide itself fairly between seeing familiar scenes over again (for the twentieth time, if they are dear and peaceful) and adding new regions of the earth's beauty to one's acquaintance. So, from the Castle of the Beeches I turned, by a rather devious course, toward eastern Europe. But first it was necessary to revisit Ostende, the finest bathing-beach in Europe.

What a cosmopolitan crowd throngs the dyke north and south of the cheerful little palace that Leopold built! Every national costume that survives in Europe, with some from Asia and Africa, is displayed there; and, even though the levelling hand of the London or Paris tailor has done its worst, it is as

the way across Belgium and Luxembourg was not a very long journey, though I regretted that darkness had closed in on us by Heristal, and Aix-la-Chapelle was completely hidden. But the glorious spires of Cologne stood out against the midnight sky superbly, while the city humbled itself before them as if on its knees. And when, next morning early, I took the train for Nuremberg, the brilliant sunshine clothed everything with splendour, and the Rhine seemed worthy of all its traditions.

IT IS THE FASHION to laugh at the Government Railways of the Continent, as if ours, privately owned, were vastly better. But I take leave to doubt if we have much ground for exulting. The German stations are finer than ours, there are fewer accidents, fewer delays, and (once you learn the few necessary regulations) fewer annoyances. I do not like the compartment cars, I own. Aside from that detail, the German and Austrian roads compare very well with ours: and the Swiss are much better, with cheaper rates. The restaurant-cars, too, are admirable



THE MARKET, NUREMBERG.

good as a lecture on comparative ethnology to stroll from one end to the other, eyes and ears attent. Germans predominate, I think: indeed, up at Blankenberghe, a few miles north, they have the whole place to themselves practically. (And though some of them are the disagreeable, bullying, overbearing, military Prussian sort, that requires to be dealt with firmly and positively, there are others who are delightful. It is dangerous to generalize, particularly in a disagreeable sense.) But French, Dutch, Poles, Russians, Hungarians, Turks, Arabs, Italians, Spaniards, all are to be found, with no inconsiderable sprinkling of English and Americans, enjoying the splendid sand and the pounding waves in democratic good-fellowship. It was three years ago that Yvonne, Clairette, and Simonne made friends with me there; and a visit to Europe would not be complete without a glimpse of them all; so this summer, too, we met again; and I heard all the news of the *pensionnât*, rejoiced with eleven-year old Claire on her first Communion, and congratulated Yvonne upon her first attempts at English conversation—vastly better than my French, I must allow. Dear children they are, and a credit to the military households where they have been brought up!

THE BELGIAN PEASANT is not so attractive as his Dutch cousin, Arthur Sherburne Hardy's *Wind of Destiny* to the contrary notwithstanding; and very little costume survives the cheapness of the ready-made clothing shops. But some of the old women wear a dress like that of the *Béguines* of centuries ago; and the clatter of *sabots* sounds pleasant across the flags of the market-place. (Who that has read Ouida's *Two Little Wooden Shoes* can ever forget it?) And everywhere, I believe, from China to Peru, a smiling face will find smiling faces, a pleasant word will break down barriers, a little kindly consideration will make friends.

But Ostende was only an incident on a longer journey. There Sebastian and I parted, he drawn to Normandy by the attractions of a motor-tour, and I impelled eastward, across familiar regions, in search of countries yet unseen by me. All

and inexpensive; and the officials of every sort have a crisp, military courtesy which is refreshing.

The journey up the Rhine and across Bavaria to Nuremberg is unbroken delight. Even the signs of dominant industrialism cannot spoil the wonder of the river's hilly banks, castle-crowned, the charm of the steep-roofed, half-timbered houses set at every angle, the spell of the old churches, the invitation of the valleys that wind away into *terra incognita* the peace of the rolling uplands where rich meadows and fertile corn-land alternate with forests, and the *Bauer* is the chief personage of his community. Perhaps I fancied it: but as we crossed the Bavarian frontier, the landscape took on a gentler beauty, and the people were friendlier than their northern neighbours. There is far more difference between Prussian and Bavarian than between Canadian and American; and the German Empire is not yet so perfectly fused into one as to have obliterated very real distinctions between North and South Germany. The Wittlesbachs, sovereigns of Bavaria, cannot help regarding the Hohenzollerns as comparative *parvenus* among reigning families; and the blue and white Bavarian flag is universally displayed, while one sees the German standard infrequently. They tell a tale in Petersburg, that when at Czar Nicholas' coronation a Bavarian prince was presented as "one of the suite of Prince Henry of Prussia," there was a violent



A BÉGUINE AT OSTENDE.

burst of indignation from the Wittelsbach, who disclaimed any connection with Prussia and Prussians in the most emphatic manner. And the incident is typical of the general attitude.

OF NUREMBERG much has been written: "the Casket of German gems," its people call it. But it can never be praised too much. Girt still with its mediæval walls and towers, the magnificent Castle topping all on its acropolis, and divided by the Pegnitz, it must look to-day much as it did when Peter Vischer and Adam Kraft worked at their masterpieces, four centuries ago. There are electric trams, to be sure, and better sewers than the middle ages knew; but the modern buildings within the walls conform to the general type, and wherever you walk, it is into enchantment. How they love flowers, these good Germans! All the windows break out into a veritable pageant of bloom, and every bit of garden is coaxed to its utmost capacity of flowering. If some unkind person says that the good Nurembergers know it pays to be picturesque, the statement, though true, is no reproach; and only our lazy indifference to the things that are more excellent keeps us from making the same discovery. Such a market-place as that which contains the *Liebfrauenkirche* and the *Schöne Brunnen* is as definitely related to the cost of living as to the joy of beauty. Ah, we Americans boast of being practical; but we have yet to learn that the *utile* is never so useful as when it blends with the *dulce*.

The two most famous churches of Nuremberg, St. Lawrence and St. Sebald, are both in Lutheran hands; and they, more reverent than Calvinists, have left most of the glory and beauty of material things unharmed. When I was a child I loved the exquisite verses of Longfellow—poet too much ignored by a generation unworthy his pure spiritual beauty:

"In the valley of the Pegnitz, where across broad meadow-lands
Rise the blue Franconian mountains, Nuremberg, the ancient, stands.
Quaint old town of toll and traffic, quaint old town of art and song,
Memories haunt thy pointed gables, like the rooks that round them throng:
Memories of the Middle Ages, when the emperors, rough and bold,
Had their dwelling in thy castle, time-defying, centuries old;
And thy brave and thrifty burghers boasted, in their uncouth rhyme,
That their great Imperial city stretched its hand through every clime.
Everywhere I see around me rise the wondrous world of Art:
Fountains wrought with richest sculpture standing in the common mart;
And above cathedral doorways saints and bishops carved in stone,
By a former age commissioned as apostles to our own.
In the church of sainted Sebald sleeps enshrined his holy dust,
And in bronze the Twelve Apostles guard from age to age their trust.
In the church of sainted Lawrence stands a pyx of sculpture rare,
Like the foamy sheaf of fountains, rising through the painted air.
Here, when Art was still religion, with a simple, reverent heart,
Lived and laboured Albrecht Dürer, the Evangelist of Art.
Hence in silence and in sorrow, toiling still with busy hand,
Like an emigrant he wandered, seeking for the Better Land.
Emigravit is the inscription on the tombstone where he lies;
Dead he is not, but departed—for the artist never dies.
Fairer seems the ancient city, and the sunshine seems more fair,
That he once has trod its pavements, that he once has breathed its air.
Here Hans Sachs, the cobbler-poet, laureate of the gentle craft,
Wisest of the Twelve Wise Masters, in huge folios sang and laughed.
Not thy Councils, not thy Kaisers, win for thee the world's regard,
But thy painter, Albrecht Dürer, and Hans Sachs, thy cobbler-bard.

Thus, O Nuremberg, a wanderer from a region far away,
As he paced thy streets and courtyards, sang in thought his careless lay:

Gathering from the pavement's crevice, as a floweret of the soil,
The nobility of labour—the long pedigree of toil."

THEY CAME BACK to me, as I looked from the castle tower over the red-roofed city; and I remembered how, when I used to read them, a little boy in New York, Nuremberg seemed so remote that I scarcely dared hope to see it with my own eyes. Ah, if only I might have had for companion that exquisite and gracious lady who first taught me to love poetry, from whom I learned what was in deepest sense my mother-tongue, and all that I know of other languages as well, whose voice above my cradle, reading *The Golden Legend*, is my first of all memories, how my joy would have been multiplied! But these six years she has known a City fairer than those of earth, walking by the River of the water of life, clear as crystal; and we are lonely with an unassuaged loneliness.

Two memories are clearest when I think of Nuremberg. I went to the parish Mass in the *Liebfrauenkirche* Sunday morning at 9 o'clock. Fourteenth-century Gothic it is, lovely and pure, a true monument of Christian Art in general and in detail. But it is also the centre of a living faith. Not a place was vacant; the aisles were crowded when the Mass began—good-looking, wholesome, honest folk of all social grades. The priest made his Latin articulate and audible; and the congregation shouted the old chorales in such stirring and melodious ecstacy as one only finds in Germany. There was real, loving devotion there, the spirit of prayerful worship. (How I wish the Wellesley professor who prates about "Prayer as a survival of barbarism," in a recent

Harvard Theological Review, might have bent her stiff neck in that congregation!)

LATER in the day I visited the Burg, saw the Iron Maiden and all the other devilish instruments of torture, unwisely preserved for curious gaze, looked down into the profundity of the castle well, gazed with mingled emotion at the imperial suite, and paid my respects to all the lions of the citadel. Then I sat down, under Cunigunda's lime-tree, to meditate. But I was not left alone; a dear, rose-faced child of ten, with a veritable golden fleece, came shyly to sit by me and make friends. We talked of many things (she was clever enough to understand my German!)—of her school, her home, her little brother, her church: "I am Protestant, Herr Pfarrer," she said with conviction. And when we parted, Sophie and I, never to meet again in this life, I went down to the Red Hen for my dinner, thinking how much more interesting and wonderful is the soul of a child than all the castles imperial pride has ever builded.

PRESBYTER IGNOTUS.

RESIGNATION.

RESIGNATION IS THE courage of old age; it will grow in its own season, and it is a good day when it comes to us. Then there are no more disappointments, for we have learned that it is even better, to desire the things that we have, than to have the things that we desire. And is not the best of all our hopes—the hope of immortality—always before us? How can we be dull or heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can.—*Dr. Henry van Dyke.*



YVONNE AND SIMONNE.

HOW CARDINAL LAVERGERIE FORESAW THE MOROCCAN DIFFICULTY

Astute Ecclesiastic Who Looked Out for Diplomatic Interests in Tunis

NEW PARISIAN CARDINAL IS A CHRISTIAN SOCIALIST

How the French Maidens Celebrate St. Catherine

OTHER HAPPENINGS IN PARIS

PARIS, November 21.

WHILE the peaceable settlement of the Morocco question is still in all minds, and is a subject for thanksgiving, French Roman Catholics remember with gratitude that it was a priest and a missionary who in years gone by worked most ardently and successfully for the colonization by France of the African side of the Mediterranean. The late Cardinal Lavergerie, after laboring untiringly for the evangelization of Tunis, became the first Bishop of the modern see of Carthage. But he considered the possession of Morocco a necessary consequence of the possession of Tunis. He likened France with her colony of Tunis to a woman adorned with a single earring. A letter exists, dated so long ago as 1875, wherein he insisted that the well-being of France as a colonizing nation depended on her acquisition of Morocco. "Let her make other sacrifices," he said, "give up Eastern territory, but gain Morocco." Lavergerie went so far as to draw up a plan for its conquest, and in his missionary zeal declared he would soon get two French Bishops established there. He warned the French government that Bismarck had his eye on Morocco, and ceased not to urge France to secure the all-important territory ere it should fall under the power of Germany. "I have undertaken many enterprises in my priestly garb," he remarked to his friends on the day the Cathedral of Carthage was inaugurated; "I should perhaps have done as much in the embroidered coat of an ambassador or the uniform of a general. It is our duty to know how to serve God in whatever garb He lends us here on earth."

While full of missionary ardor, Cardinal Lavergerie was singularly large-minded, large-hearted. His watchword was tolerance. Unceasingly he bade his subordinates show respect to the religion of the people among whom they dwelt and worked. He himself went so far as to conform to the Islam custom of bowing before the door of the mosque.

Mgr. Amette, Archbishop of Paris, who ere this paper reaches America, will be Cardinal Amette, is known for his kindness of heart and for the interest he takes in the cause of the working classes. He has been called "the people's friend," "the working-baker's friend," "the socialist Archbishop." "I am a Socialist because I am a Christian," is his own declaration. He has been very active in the cause of Paris bakers who toil all night in order that Parisians may have their little rolls and their long "yards" of bread all fresh and hot in the morning. He urged that the work of the bakers thus habitually deprived of daylight, fresh air, family life, should be so arranged as to allow them to be up and about at least one day in the week; he spoke hotly of the hardship and injustice of being bound to spend Sunday in bed in order to rest after Saturday night's labor and be fit to be up again for Sunday night's baking. "For one day in the week let us all agree to eat stale bread," he pleaded. And he forbade his clergy to use new bread for the *pain bénét*, the blessed bread which at certain services is handed round among the congregation.

The Archbishop is himself a son of the people, a native of a small Norman town, where his father, like St. Joseph, was a carpenter. His early education was received at the national school of his parish; his chief theological training was undergone in a provincial seminary. But he is a man born to lead, and by his gentleness and tact has made himself greatly beloved here in Paris.

St. Catherine, the patron saint of maidens, is signally honored in France—and some other European countries. St. Catherine's day is the special fête of girls and women. Men-folk have by right no part in the festivities of November 25th. All girls' schools keep holiday, or half-holiday; all women's work-rooms close early, and there is much merry-making. In olden times young maids offered lighted candles to St. Catherine, in the hope that she would send them a husband in the course of the year! But at twenty-five a girl was

said to be "*coiffer Sainte Catherine*," i.e., put on St. Catherine's cap, the cap of perpetual virginity; to become, in fact, an "old maid"!

This archaic notion leads to much characteristic fun and amusement on each recurring 25th of November. In Paris an ancient custom still holds. In the Rue de la Paix and the adjacent streets and squares, the quarter of great dressmakers and milliners, the work-girls and young saleswomen trip out at 12 o'clock, *midi*, on St. Catherine's day, in pretty, distinctive costumes and caps. Every maid of twenty-five is bound to be *coiffée*, to herald thus her arrival at the fatal age. And people gather from all parts of the city to gaze at the troupes of charming, gay-hearted *midinettes*. The sight has a pathetic element: where will they be, those bright, merry girls, how will they look, a few years hence?

We are nearing Advent. Christmas will be close at hand when this article circulates in the lands across the ocean. Good people who have the means are already taking measures to bring a little brightness into the lives of the needy and the suffering at the Christmas-time. The rich give out of their plenty to special funds, those of limited means contribute to the best of their ability; persons of scanty incomes deprive themselves in order to bring some degree of comfort, a gleam of joy into poor homes at this season.

But there is an old saying which always recurs to my mind when I see reports of charitable gifts, however munificent, made by wealthy commercial men of a certain class in Paris, London or other great centers, "Be just before you are generous." For, to use another old metaphor, such men are prone to rob Peter in order to pay Paul; the thousands they bestow on charities, once their own position is secure, an immense fortune made, has, in innumerable instances, been sweated out of their work-people, the work-women in particular. In England it is well known that the ranks of the wretched women who walk the London streets at night are largely recruited from the girls working for starvation wages by day. In France, "gallantry" prospers prodigiously from the same cause; shop-girls are generally ill-paid, while the making of the beautiful linen and other clothing sold so cheaply in the great Paris shops, those monster establishments for which the city is famous, are paid for at a shamefully low rate. Piece-work done by women at home is inadequately remunerated in all our great modern cities. It was to protest against, and to remedy to some extent, this crying injustice, that a society was formed in Paris a few years ago by a group of good Parisians. Headed by the Comtesse de Rochefort, a number of women of influence and means banded together, took a set of rooms, and organized the making of linen by women working at home, who were to receive, if not exactly a living wage, at least a fairly just recompense for their work. The rate of pay even here could not be really good, for while *lingerie* all over the country is to be bought so cheaply, sales and orders would evidently be too limited if the prices charged were too far above the current tariff. The *ouvrois* was opened in the fashionable quarter of *l'Etoile*, brought thus to the very doors of people likely to give good orders. Soon hundreds of women were employed, chiefly the class of women once better off, widows and mothers of young children in particular, who, having fallen upon evil days, turn to their needle to earn daily bread. Beautiful work was turned out; exquisite trousseaux made to order. Soon the scope of the *Oeuvre* was widened; situations were found for the husbands and brothers of the work-women, in cases of need. The undertaking grew and prospered. A year ago larger premises were inaugurated, and an educational department was added. Now, at the bright, roomy house in the Rue Chateaubriand, classes of all sorts go on all day long. Employment is given to teachers and lecturers of every description, provided only that they are respectable and capable. A prominent and interesting feature of this educational work is the Musical Society. Concerts are given at intervals. And those among teachers and performers who, by reason of their straitened circumstances, find the cost of dress a difficulty, are provided with suitable gowns for smart occasions. *L'Etoile*, as the *Oeuvre* is called from its situation, is thus also a star of hope and brightness for the thousands of women and their families to whom it gives work in health, help in sickness, succour in time of need. It is a great work, because carried out on just lines. No work is more truly in accordance with the spirit of Christianity, in accordance also with the truest principles of social and political economy, as that of

(Continued on page 234.)

ENGLISH CHURCH OFFICIALLY CONDEMNS WELSH DISESTABLISHMENT

By Resolution of the Representative Church Council

VARIOUS HAPPENINGS IN ENGLAND

The Living Church News Bureau
London, November, 23 1911

THE Representative Church Council, composed of the members of both Houses of the Convocations of Canterbury and York and of the Houses of Laymen of the two Provinces, assembled on Tuesday, Wednesday, and Thursday of last week in the Great Hall of the Church House, Westminster. The Archbishops of Canterbury and York jointly presided, and there was a large attendance of members. The first subject on the *agenda* was in reference to the attack of the present Radical Government on the Church in Wales, and notice had been given of resolutions of protest by the Bishop of London and Sir Alfred Cripps, K.C., M.P.; by Lord Halifax; by Sir A. Griffith-Boscawen, M.P., and others.

The Archbishop of Canterbury, in opening the proceedings, said that after careful consideration the Standing Committee had come to the conclusion, if it were agreeable to the council as a whole, that it would be best to take the one standing in the names of the Bishop of London and Sir Alfred Cripps, M.P., as the basis of discussion. But before they came to the debate it seemed to the Primate to be right that at such a juncture he should, with whatever weight belonged to his office, say a few words on the subject. Surely the occasion was a suitable one. Everybody agreed that one great function of that council should be to give expression at a time of emergency or crisis to its opinion on any grave, clear issue affecting the Church which was at the time before the public mind. The question definitely put before them by the Government was one capable of a definite yea or nay, and it directly affected the work of the Church. They were virtually challenged to say whether or not they deemed it to be well that the Church in one part of that province should be deprived in large measure of the power to do adequately the work entrusted to it. They wanted to go on quietly doing their work for God and good as they had tried to do it for a thousand years, with many mistakes, many failures, many inadequacies, but with abundant blessings. (Cheers.) Whilst they were so doing it they received public warning of an official proposal that in one part of the field they were to be deprived of the means of doing it with full efficiency. Clearly, were they to fail to respond to that threat, or pronouncement, actively, steadily, and outspokenly, they would show themselves unworthy of the trust which had come down to them from the past, and which was laid upon them for the sake of the people at large, and obviously, certainly, and most markedly of all, for the sake of the poorest section of the people. (Cheers.) The essence of the Church's being and its sacred mission remained, of course, untouched. Strip them of every shilling of property and every facility for service and they would survive it, and, as the Church of Christ, fight on with every power they still possessed against sin, indifference, ignorance, and unbelief. But the discharging of their sacred trust might be rendered immeasurably more difficult. And the bill, which they were told was to retain its baneful, he would even say its ruthless, character, would so cripple them if it became law as to hamper them at every turn in their work for God. In conclusion, the Primate spoke with true and becoming eloquence. "The battle is set in array," he said, "by no wish or act of ours. From its issues we do not flinch. For its effort we gird ourselves like men, for the sake of the sacred trust which comes down to us out of the storied past, and for the sakes of the children who are still unborn." (Cheers.)

The Bishop of London began the debate by a weighty speech on his own resolution, which was as follows:

"That the Representative Church Council hereby records its protest against the proposal to disestablish and disendow the Church in four Welsh dioceses, and deprecates as an unjust and wrongful act such dismemberment of the National Church and such confiscation for secular uses of property given to, and urgently needed for, directly religious purposes."

As to Establishment, as such, he believed it was a good thing for the nation to have a religious voice. If any Christian body should be established in Wales, it should be that which was by centuries the oldest, which was the largest Christian body in Wales even now, which commanded the allegiance of one-third of the Welsh people, and was the only religious body now progressing in Wales. As to Disestablishment, here was a proposal to "dismember the oldest thing in Great Britain." As to Disendowment, it had been shown by the Bishop of St. Davids that the bill proposed to take away 18s. 6d. of every sovereign of the income of the four Welsh dioceses, and give the Church only 1s. 6d. He had put that fact before enormous audiences of workingmen in various parts of England, and they saw how unjust a thing it was. If Churchmen of every political color would stand together, they could defeat this bill. He believed they could,

by a strong and united effort, relegate this bill to "an obscurity from which it never would come forth again." (Cheers.)

Sir Alfred Cripps, M.P., who seconded, and who spoke with the knowledge of an eminent ecclesiastical lawyer, dealt particularly with the fiction of "national property," the phrase so pat to the tongue of the average disestablisher. It was clear, historically and legally, he said, that the origin of the endowments of the Church lay in private sources. "The nation, as such, never gave one penny to the funds of the Church, and the nation, as such, had no title to one farthing of those funds." It was sufficient to state that they had been in possession of those funds for seven centuries or more. But it was said it was wrong to speak of possession for so long a time, and that they should only speak of possession for something more than three hundred years, since the Tudor period. Such an inaccuracy as this they could not allow to pass unchallenged. The inaccuracy was meant to challenge what they knew to be true—the continuity of the life of the Church from primitive times: "Their Graces of Canterbury and York derived their rights and duties from earlier than Plantaganet times. Every occupant of the benches in front of him—the Rt. Rev. Prelates—derived their rights and duties from times long prior to the reign of Henry VIII." The same was true of the most isolated incumbent, and of every official of the Church. He himself held an office old and honored in the Church—that of vicar-general (of both provinces of Canterbury and York). Some time ago a great question arose in the courts as to what his duties were. And the precedents depended on were "all precedents of the thirteenth century." (Loud cheers.) Churchmen could say that beyond question their property came from private benefaction and from time immemorial, and that if any title was to be recognized in civilized society, their own title was "the strongest which could be conceived."

The debate now assumed a lively contentious phase by the Bishop of Oxford moving an amendment to omit the words "Disestablish and" and to substitute for them "so thoroughly to disendow." He said that the object of his amendment was to raise the question whether it was either right in principle or wise in policy for the Church to array herself against the proposal of Disestablishment. He went on to state his argument in favor of Disestablishment. Establishment was only justifiable if it had behind it the clear majority of the people. And Wales had to be dealt with apart from England. His position was generally disapproved, only the Bishop of Hereford supporting it, and there were only four votes for his amendment. The original motion, with the substitution of the word "condemns" for "deprecates," was adopted with only two dissentients. And a rider was added urging all Churchmen to use all legitimate means to prevent the proposed measure from becoming law, and asking the Archbishops and Bishops to take such steps as appear to be best to defeat the bill.

The Bishop of Oxford, later on in the proceedings of the council, carried the assembly with him by a considerable majority on Woman Suffrage in Church elections. His resolution, seconded by Mr. D. C. Lathbury, was to the effect that the committee of the House of Laymen on the representation of the laity should regard the reference to it as including the franchise of women in the election of representatives of the laity in ruridecanal and diocesan conferences and in the Houses of Laymen. The previous question, moved by Chancellor Smith and supported by Lord Halifax, was, after some discussion, withdrawn. Professor Pite moved a resolution with reference to Christian union in this land, and to carrying into effect resolutions 76, 77, and 78 of the last Lambeth Conference. He was seconded by Mr. Athelstan Riley, and supported by the Dean of Ripon, Lord Nelson, and Lord Halifax. The Archbishop of Canterbury also spoke in favor of the resolution, and it was adopted unanimously. Other subjects considered by the council included Church finance; the evangelization of the world, with special reference to the Central Board of Missions; Education; and the insurance of Church fabrics.

The first general meeting of the English Church Union for the session, 1911-12, was held in the Church House last Wednesday night, when Lord Halifax, President,

Meeting of
the E. C. U.

occupied the chair. There was a very large attendance. The subject for consideration was "The Attack on the Church in Wales." The chairman said that letters of regret which had been received were many, from members who were Liberal in politics but who entirely supported their resolution that night. The resolution of protest was moved by Canon Beck, vicar of Roath and rural dean of Cardiff. The two other principal speakers were Prebendary Bubb, principal of St. David's College, Lampeter, and the Rev. Dr. Whitney, professor of Ecclesiastical History in King's College, London.

Canon Beck observed that the Bishop of Oxford's argument might have some force if the Church in Wales were a separate Church. It simply consisted of four dioceses of the Church as a whole, and it was not a question for Wales alone, but for the united populations of England and Wales put together. Why, he asked, should they count heads at a moment when the Church in Wales was progressing, whilst Disestablishment was declining? It was possible that fifty years hence Churchmen in Wales might num-

ber more than all the Dissenters put together. The resolution was agreed to *nem con.*

Some Welsh Protestant Dissenters having expressed a hope that as a co-religionist Mr. Austin Chamberlain would not "betray them" on the question of Welsh Disestablishment and Disendowment, a certain priest of the Church in Radnorshire wrote to him laying this view before him, and he has received the following reply:

"You are quite at liberty to inform any one who is interested in my views that although I am a Nonconformist, I am opposed both to the disestablishment and to the disendowment of the Church. The funds of the Established Church, whether in England or in Wales, were never better used than now, and were never more needed for the work that has to be done, and I cannot understand the action of men sincerely interested in the religious life of the nation who would choose such a moment to cripple any of our great religious organizations."

Dismissal of Mr. Farrar

The *Times* reprints the following from the *London Gazette*:

"LORD CHAMBERLAIN'S OFFICE,
St. James's Palace, S. W.,
November 21, 1911.

"Notice is hereby given that the appointments of the Rev. F. P. Farrar as Domestic Chaplain and Chaplain in Ordinary to the King and as Honorary Domestic Chaplain to Queen Alexandra are cancelled."

The Rev. F. P. Farrar, who is a son of the late Dean Farrar, has been rector of Sandingham (in which parish is the king's private home) since 1907, was chaplain in ordinary to King Edward VII., 1908-10, and to King George, 1910.

J. G. HALL.

HOW CARDINAL LA- VERGERIE FORESAW THE MOROCCAN DIF- CULTY.

(Continued from page 232.)

helping people to help themselves and of enabling honest men and women to work for their living at a fair rate of remuneration. Mutual retribution on a scale of equity and justice, fair play all round, is the principle of the society of *L'Etoile*.

The dedication and censing of the beautiful mosaics with which the panels behind the altar at St. George's have been filled in memory of the late Mr. Joseph Cassatt of Philadelphia, by his widow took place on Sunday, November 29th.

It was a beautiful ceremony, touching in its reverent simplicity. Before the High Celebration at mid-day, priests and choir filling the chancel, a large congregation in the nave, including the sister of Mr. Cassatt and many of her friends from the States, the 134th Psalm was sung. Special responses were chanted during the censing, followed by a prayer that God "who in order that we may keep within our hearts the holy conversation of His saints doth not forbid us to trace their bodily forms within His sanctuary, would vouchsafe to accept and bless our offerings." The ceremony ended with the blessing and the words, "may the souls of the faithful through the mercy of God, rest in peace!"

I. S. WOLFF.

IT IS ONLY AS we die to the world around us and to the self-life within us that we realize the glory of this mystery. If we were more tranquil in our behavior, quiet in our movements, self-poised, willing to wait only upon God, pausing before answering, lifting up our hearts before opening our letters, seeking direction before making engagements or forming plans, we should be conscious of the rising up within us of another life, of our reproducing something of the glorious life he lived once among men.—*F. B. Meyer.*

DR. ROPER ACCEPTS HIS ELECTION

And Will Become Bishop of British Columbia

BENEDICTION OF CONVALESCENT HOSPITAL

Spring Appointments of the Bishops Are Published

OTHER NEW YORK NEWS OF LAST WEEK

Branch Office of The Living Church }
416 Lafayette St. }
New York, December 12, 1911 }

ANNOUNCEMENT was made this week that the Rev. Dr. John Charles Roper had accepted the election as Bishop of British Columbia. Professor Roper will meet his classes in the General Theological Seminary as usual; he expects to retire from the chair of Dogmatic Theology about February 1st. Expressions of regret are heard on every side, and especially within the precincts of Chelsea Square, that the seminary is to lose so capable and diligent an instructor.

St. Andrew's Hospital Blessed

Bishop Burch held a service of benediction in St. Andrew's Convalescent Hospital, maintained by the Sisters of St. John Baptist, 230 East Seventeenth street, New York City, on Thursday afternoon, December 7th. A large company was present. The office was begun at the threshold and continued on the way to the chapel, where the collect for St. Andrew's Day was said, and the oratory was specially blessed by the Bishop. Appropriate hymns and prayers were said in the wards, St. Peter's Room, the surgery, and St. Boniface's Ward. Returning to the chapel, St. Andrew's hymn and other hymns were sung. Bishop Burch made a sympathetic and appreciative address on the general work of the Sisterhood and on this work in particular. Prayers were said, including special intercessions for benefactors, and the Bishop concluded the service with his blessing.

Bishops Issue Episcopal Brief

An Episcopal brief has just been issued to the clergy of the diocese of New York. It is signed jointly by the two Bishops. The office hours at 7 Gramercy Park

are: Bishop Greer, Wednesday and Friday; Bishop Burch, Tuesday and Thursday; the hours are from 2 to 4 in the afternoon of these days. Notice is given that the offerings at the visitations announced in the circular notice are asked in behalf of the Church Extension Society, of which Mr. R. M. Pott, 220 East Twenty-third street, New York City, is the Treasurer. The large number of 139 appointments is made for the Episcopal visitations beginning January 7th and ending June 12th. Beside the occasions for administering Confirmation, these extraordinary events are announced: January 18th, Thursday evening, Men's Club Reception; February 22nd, Washington's Birthday, Thursday morning and afternoon, Conference, St. Andrew's Brotherhood at the Cathedral; Evening, annual meeting, Seabury Society, Synod Hall: April 7th, Easter Day morning, the Bishop will officiate in the Cathedral at 11 o'clock; April 27th, Saturday afternoon at 3 o'clock. Sunday school celebration, Cathedral; June 2nd, Trinity Sunday morning, ordinations in the Cathedral at 11; June 9th, First Sunday after Trinity, there will be an official visitation at Hope Farm, Verbank.

About 150 men and boys attended the gathering of the Westchester Local Assembly of the Brotherhood of St. Andrew, on the afternoon and evening of last Sunday, in Westchester B. S. A. Christ Church, Yonkers. The new member of the Council, Mr. William Gaul, was present, as was also the retiring member of the Council, Mr. Percy J. Knapp. Resolutions expressing the thanks of the Assembly for the good work Mr. Knapp had done while a member of the Council were passed by a rising vote. Officers were elected for the new year, with Mr. Victor M. Griswold of Peekskill as president; Mr. E. Strong Burtis, Jr., of New Rochelle, as secretary. Three of the prominent Juniors of the Assembly were made vice-presidents, in



REV. J. C. ROPER, D.D., L.H.D.,
Bishop-elect of British Columbia.

addition to the five vice-presidents from among the ranks of the Seniors. The conference in the afternoon was in charge of Mr. Alfred C. Griffin, one of the vice-presidents of the Assembly, and the speakers were Mr. Franklin H. Spencer, field secretary, and Mr. Harry Gecox, one of the vice-presidents. In the evening, two most helpful addresses were given to the Brotherhood by Bishop Lloyd and Mr. John W. Wood of the Board of Missions.

Bishop Greer has issued a call, dated December 9th, for a meeting of clergy and lay delegates to organize the new Archdeaconry of Orange, to be held in St. George's church, Newburgh, on Friday morning, January 5th, at 11 o'clock. Persons intending to attend this meeting are requested to notify the Rev. John Huske, rector of the parish. The canonical law defining the constituency of this and the two other Archdeaconries of the diocese was printed in these columns last week.

Bishop Greer was elected chaplain at the annual meeting of the Sons of the Revolution in the State of New York, which was held last Monday in historic Faunce's Tavern, Broad and Pearl streets.

At the recent winter meeting of the Executive Committee of the Associate Alumni of the General Theological Seminary, the Rev. C. R. Stetson, vicar of old Trinity, resigned as chairman of this committee owing to his removal to Washington, D. C., where he has accepted a rectorship. The Rev. Dr. Gustav A. Carstensen was unanimously elected to fill the vacancy. The committee also decided to arrange for a mid-winter dinner and reunion of the Alumni, to be held on Tuesday evening, January 16th. A committee of arrangements was appointed: the Rev. G. M. Foxwell, the Rev. John Keller, and the Rev. Dr. Carstensen.

Several noted preachers were heard in New York on Sunday, December 10th. Bishop Rowe of Alaska preached in the morning in St. Paul's Church, Clinton and Carroll streets, Brooklyn, and at Grace Church, Manhattan, in the evening. At the Cathedral of St. John the Divine, the Rev. Dr. W. W. Battershall preached in the morning; Canon George William Douglas in the afternoon. Father Sill, of the Order of the Holy Cross, began a week's course of noon-time sermons at old Trinity, on Monday.

The Rt. Rev. Dr. Boyd Carpenter, the new Dean of Westminster, who was to have preached in New York City on Sundays, December 10th and 17th, was prevented from leaving England by illness. The Bishop hopes to make the trip to this country in the early part of next year.

BISHOP RHINELANDER GIVES ADVENT CONFERENCES

And Purposes Doing Likewise Each Advent and Lent in Different Parts of Philadelphia

OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau, Philadelphia, December 12, 1911

ONE of the plans which Bishop Rhinelanders hopes gradually to carry out in the diocese is the holding of series of conferences or instructions in different parts of it, particularly in Advent and Lent. He feels that thus he can come in closer touch with the people than is possible when they only see him once a year for Confirmation. He has already made a beginning in this by giving, during Advent, three conferences in West Philadelphia. St. Mary's Church, Locust and Thirtieth streets, has been chosen as the place, and the first conference, on Wednesday, December 6th, was attended by a large congregation, including many of the clergy, and representatives of almost all the parishes in the Convocation. The Bishop has taken as his subject, "The Teaching of Christ and the Faith of the Church," and the topic on Wednesday last was "The Teaching." The other two addresses will take up "The Learning" and "The Witnessing."

The ninth annual service of St. James' parish, noticed briefly in the last letter, was notable enough to be worthy of more detailed description. The procession, which was highly representative, was led by the choirs of the parish church and St. Timothy's chapel, and included many nationalities and a number of Jews who are enrolled in the clubs and classes of this great institutional parish. The service was fully choral, intoned by the rector, the Rev. Dr. William C. Richardson. The lessons were taken by the Rev. William Roberts, vicar of St. Timothy's, and the address, by the Rev. L. C. Washburn, D.D., of Christ Church. Dr. Washburn's subject was the duty of the Church toward the various kinds of foreigners crowding into Philadelphia. St. Timothy's Chapel does a large work amongst such elements. A Jewish Boys' Bible Class was in the procession,

and a group of Italians carried an Italian flag. St. Timothy's is now organizing a vested Italian choir.

The Advent offerings of the Sunday schools of the diocese have been asked for the purchase of a lot for the mission which is to be started at Darby, just across the city line, in the Convocation of Chester. Five thousand dollars have been promised toward the erection of a building if a lot can be secured, and the Church people resident there have collected \$900 for the purpose since the mission was started three months ago.

At the annual reception held in the parish house of the Memorial Church of the Holy Comforter, it being the eve of the departure of the curate, the Rev. G. Wharton McMullin, to accept the rectorship of St. John's Church, Gibbstown, N. J., the vicar, the Rev. W. H. Graff, in the name of the congregation, presented him with handsome desk furnishings of brass. The altar guild had earlier presented him with Prayer Book and Hymnal for his clergy stall, and a number of personal gifts were made.

The diocesan Local Assembly meeting of the Daughters of the King was held in the parish house of the Church of St. Jude and the Nativity, on the afternoon of November 21st. After the regular business was transacted, election of officers was held for the ensuing year; then supper followed by a service conducted by the rector, the Rev. Llewellyn Caley. A most helpful and inspiring sermon was preached by the Bishop of the diocese.

The final passing of an old centre of Church life is marked by the announcement that seven hundred bodies are to be removed from the cemetery of old Trinity, Southwark, at Second and Catherine streets, and reinterred in Mt. Moriah Cemetery, where the trustees have purchased a plot. The Hon. James R. Garfield, former Secre-



OLD TRINITY CHURCH,
Southwark, Philadelphia, now to be demolished.

tary of the Interior, has arranged for the disinterment of the remains of his grandparents, Mr. and Mrs. Edward Wallington, who are buried in this churchyard, and their burial in Washington. These were the parents of Mrs. James A. Garfield, wife of the President of the United States.

The old church once full of vigorous life has been sold, and is to be demolished, and a vaudeville theatre build where it stood.

More than a thousand articles made by the children of the diocese, after being exhibited at the Junior Auxiliary annual meeting in the Church of St. Matthias, have been packed and sent to the Rosebud Agency in South Dakota, for the Christmas of the Indians.

The regular monthly meeting of the Foreign branch of the Woman's Auxiliary will be held at 11 o'clock, December 18th, when Miss Elizabeth Newbold, of Sendai, Japan, will speak of Woman's Work in Japan. In the afternoon a reception will be tendered Miss Newbold by the leader of the large senior Missions Study classes, Mrs. Mitchell.

A MAN LEARNS to love books by reading, and songs by singing; but the greatest of all loves, the love of humanity, of lives, is learned by bringing into our own life the spirit of the great Friend of all men. It is learned just by living with people, by taking time to find out what is in them, by stopping long enough in our mad business of making a living to realize that the best things of life lie in love and life of others.—Selected.

LARGE MISSIONARY COMMITTEE IN CHICAGO

Seventy-five Men Will Try to Bring Out the Missionary Offerings

LAST WEEK AMONG CHICAGO CHURCHMEN

The Living Church News Bureau
Chicago, December 12 1911

BISHOP ANDERSON has appointed the diocesan missionary committee for the current year, and the first meeting of this new body was held on Tuesday afternoon and evening, December 5th, at the Ursula Lunch Club on West Randolph street. There are on this committee about seventy-five men, mostly wardens and vestrymen, representing about forty of the leading parishes of the city and suburbs, and their work is to arouse interest and to see that apportionments for diocesan and general missions are met by all the congregations. The diocesan Board of Missions, on the contrary, is more of a deliberative body, charged with the best possible expenditure of the missionary funds of the diocese. The membership of the two groups of men overlaps, to a certain extent. Mr. D. B. Lyman, of Emmanuel Church, La Grange, is the president of this missionary committee, and Mr. John Bunnell is the vice-president, while Mr. George E. Shipman, of Kenilworth, is the secretary, and Mr. Rickett, of St. Luke's, Evanston, is the

ing of the Auxiliary were made by Dr. Elbert C. Fortner, the physician in charge of the Nursery, and by Mrs. E. H. Hoehne, the matron. Several of the Nursery children were present at the meeting, as an animated "exhibit." Most of the poor women thus helped are scrub-women who work in the buildings down-town. Miss Bremond, of St. Mark's parish, Evanston, is a volunteer resident at the Nursery, spending six days each week on the premises. The diocesan board of missions took the oversight of the Nursery this fall, though the financial support, which involves about \$125 a month, is entirely raised by a large committee of some twenty Churchwomen, Mrs. A. H. Kerns of St. Simon's, Sheridan Park, being chairman; Miss Kathleen McMurray, of the Church of the Ascension, treasurer, and Miss Harriet Houghteling, of Winnetka, secretary. About nineteen parishes and missions are represented on this Providence Committee. The whole enterprise owes its origin mainly to Miss Jannette L. Sturges, of Elmhurst, who took up the project with the diocesan branch of the Woman's Auxiliary four years ago. It is certainly one of the most necessary and beautiful works of charity being cared for by the Church in Chicago. The Nursery is easily reached by Chicagoans, by taking the 31st street surface cars connecting with any South Side car going north or south.

The Round Table of the clergy listened with great interest, on Monday morning, December 4th, at the Church Club rooms, to a paper on "Church and State in the First Century," by the Rev. Dr. E. T. Merrill, of the faculty of the University of Chicago. Dr. Merrill gave a scholarly review of the conditions of the Roman Em-

Dr. Merrill Addresses the Round Table



CHILDREN OF PROVIDENCE DAY NURSERY, CHICAGO.

financial secretary. There were fully seventy-five men present at this meeting above mentioned, and, in addition to the report giving contributions up to November 15th throughout the diocese for both diocesan and general missions, the Bishop gave the men a strong address of welcome and of counsel. After dinner the Rev. Dr. John Henry Hopkins addressed the meeting on "China—Her Vastness and Her Awakening."

The work of pushing the "Every-Member Canvass" plan into universal observance in the diocese is steadily progressing, and, with its counterpart, the weekly pledge, it is finding ample endorsement from every congregation which has so far adopted these modern methods of parish finance.

The monthly meeting of the Chicago Branch of the Woman's Auxiliary was held on December 7th at the Church Club rooms, with a large attendance, and considered the work of the "Providence Day Nursery," at 3052 Sullivan Court, about six blocks west of Halsted street, in the heart of the "Stock Yards" district. This Day Nursery was opened in October, 1909, and now is the successor of the "Providence Kindergarten" undertaken by the Woman's Auxiliary of the diocese as part of their city mission work, some four years ago. From fifteen to twenty-five little ones are cared for daily at the Nursery, while their mothers are hard at work, the average during October being about twenty each day. There is a Sunday school also connected with this work, and the Rev. Dr. Waters of Grace Church has taken charge of it as part of the diocesan missionary work carried on by members of Grace Church parish. A devoted Churchwoman comes all the way from St. Simon's parish, Sheridan Park, to lead the teaching every Sunday. The Nursery took no vacation during the hot weeks of the past summer, but was of great service to many poor women who had to stay in town and work during the heated term. The addresses at this December meet-

pire, and of the Hebrew people, in the First Christian Century, and defended the thesis that the Early Christians, during the persecutions of the First Century, were attacked not primarily on account of their religion as such, but because they would not offer the public homage to the Emperor which the Government considered as essentially testing their loyal citizenship more than their religious belief. The Christians considered it the other way, as being avowedly and distinctly a religious act of idolatry, and of corresponding disloyalty to Christ. They also refused generally to divulge the secret mysteries, and persisted in this refusal in such a manner that they came under the ban and suspicion of the government, so that the terrible results inevitably followed. During the discussion, which is always held at these Round Table meetings after each paper, several of the clergy felt that the persecutions were, after all, distinctly religious ones, though Dr. Merrill's paper clearly cited abundant reasons for thinking the Roman government, with the exception of the Neronian persecution (which had causes of its own), punished the Christians more as being in the open test recalcitrant citizens than as being objectionable religionists. Dr. Merrill's paper dealt only with the First Century. Though he has been on the University Faculty for some years, this was his first paper at a Round Table, and everyone hoped that he would soon again favor the other clergy by furnishing another program. The Rev. George R. Hewlett was chairman of this meeting. In the busy life of a city priest, the help of these scholarly addresses, twice a month, is an invaluable aid to keeping up with the times. The diocese has rarely been equipped with as many scholarly and well-read clergy as at present.

The Christian Socialist League is hard at work in Chicago, with its propaganda. The *Christian Socialist Weekly* is published from a Chicago office, and of late an edition written almost wholly by Bishops and other clergy of the Church has been widely circulated among our clergy and congregations as a "Protestant Episcopal edi-

tion. The Chicago *Daily Socialist* has taken notice of this new departure, and an effort to enlist the clergy of the diocese as members of the League has been taken up in earnest. As a result, some fifteen of the clergy have already joined the Christian Socialist League, and some seventy in all have written to the secretary for data and other literature. Financial support from able sources for this propaganda is also a likely development of the near future. All of this is certainly a sign, and a large and important one, of the deep concern now being felt by earnest Churchmen in the social and material conditions now obtaining in our American life.

The "Clerica" is an organization thus named by Mrs. Clinton Locke, its founder, some years ago, and consists of the wives of the clergy of the diocese. It meets once a month, at the homes of its members, and has lately been attended by thirty or more at each meeting. The December meeting, on Tuesday, the 12th, was entertained at St. Chrysostom's parish house, 1344 Dearborn Avenue, by Mrs. U. O. Hutton, the wife of the rector. The meetings are social in character, though during Lent, sewing for some Church institution is done as a rule. Mrs. C. P. Anderson is the president, and Mrs. E. J. Randall is the secretary. The "Clerica" is of great advantage in keeping up a diocesan spirit among the widely-separated families of the clergy, in this city of magnificent distances.

Monthly Meeting of the Clerica

One of the most successful events in any parochial calendar in and around Chicago, of late, was the first re-union of the members

Choir Reunion at Aurora

of the choir of Trinity parish, Aurora, the Rev. F. E. Brandt, rector. The date was Wednesday evening, November 29th, and it was the 25th anniversary of the organization of the choir. The Rev. C. A. Holbrook, a former rector who is still a resident in the parish, and who organized the choir, assisted the rector in the services. The Re-union Committee, of which Mr. Frank W. Virchow was chairman, did an immense amount of corresponding arranging the affair, as the former members of the choir now live in seventeen states of the United States, as well as in England, China, and three Canadian Provinces. In all about 100 acceptances were received, the men coming from as far as Cincinnati, St. Joseph, Mo., and from Alberta, Canada, as well as from cities and towns closer at hand. Mr. John Seeley of Oswego, N. Y., assisted Mr. Herman Barngard, the parish choirmaster, at the organ, and the music included Buck's B-Minor *Te Deum*, Lutkin's Evensong Canticles and Woodward's "The Radiant Morn," besides some solo numbers. The rector preached from 1 Chron. 23:30, and the congregation filled the church to overflowing. The local papers gave large space to the event, giving the names and addresses of all the former members of the choir. The reception which followed the service was held in the parish house which was transformed into a choir-camping scene, the old tent used for many years at choir camp-out, being in the center. Addresses were made by the former rectors, the Rev. C. A. Holbrook and the Rev. F. C. Sherman. It was an unusual gathering, and testified strongly to the spirit of enterprise pervading Trinity parish under the leadership of the Rev. F. E. Brandt. A similar re-union may be expected annually, from now on.

Another "silver anniversary," of a different character in membership, was that of St. James' branch of the Girls' Friendly Society, held on the First Sunday in Advent, December 3rd. All the local branches of the Girl's Friendly Society were invited, and about 250 of the members and associates attended. After the service, and the sermon by the Rev. Dr. Stone, supper was served in the parish house to all the invited guests. Dr. Stone's address during the service sketched the history of St. James' Girls' Friendly Society during these past twenty-five years, and paid personal tributes to the late Miss Whitehead, and to Miss Hutchinson, the latter having been for thirteen years secretary of St. James parish branch.

Observe "Silver" Anniversary

On the First Sunday in Advent, the Rev. E. Croft Gear completed his first year at St. Andrew's Church, Chicago. The work of the parish has responded finely to his leadership. For the first time in several years the parish has been able to finance the year's work without borrowing money, and it has also been able this year to pay off \$600 of floating debt. The entire interior of the church has been re-decorated lately, and the basement guild-rooms likewise, while the exterior of the cottage which serves as the parish house has been painted. The men of the parish have been grouped into two "teams" for an "Every-Member-Canvass," and the outlook all along the line is distinctly encouraging. St. Andrew's is situated in a portion of the West Side which has experienced many removals to the suburbs in recent years, and this progress in the face of such conditions is doubly gratifying.

Activities of St. Andrew's Parish

TERTIUS.

SPRINGFIELD DIOCESAN SYNOD.

MOST beautiful weather favored the two days' session of the thirty-fourth annual Synod of the diocese of Springfield, which assembled in St. Paul's Church, Springfield, Ill., on Wednesday and Thursday, December 6th and 7th. The opening service was a choral celebration of the Holy Eucharist,

the Bishop, the Rt. Rev. Edward William Osborne, D.D., being the celebrant. The sermon was preached by the Rev. John E. Curzon, secretary of the Fifth Missionary Department. Twenty-nine, or all but three, of the clergy were present and a goodly number of the laity representing the parishes and missions. The Rev. H. Leach Hoover of Springfield was elected secretary and the Rev. John Chanler White was appointed assistant secretary. Mr. J. H. Holbrook of Springfield was reelected treasurer.

The report of the treasurer was looked forward to with great interest as showing the success or failure of the plan adopted by the last annual Synod and known in the diocese as the "Per Capita" Assessment for raising the diocesan missionary apportionment and diocesan missions funds. The plan was adopted by the last synod for two years as an experiment, and places an assessment of \$2.00 upon each registered or actual communicant in every parish, mission, and preaching station, and does away with all other taxes, assessments, or collections for these funds. The report shows that there was charged against the entire communicant list \$7,623, and that there was paid \$4,878.60; that out of the ninety-two parishes, missions, and preaching stations, only fifteen had paid in full and seventy-seven were on the delinquent list. The total receipts from all sources for these funds was \$7,355.10, and the total disbursements \$7,335.10, but the diocese had not paid its apportionment in full. The Synod resolved itself into a committee of the whole to discuss the plan and reported back that it recommended that envelopes for the collection of the *per capita* assessment be supplied to the parishes and missions as soon as possible, and the clergy and laity be urged to do their very best during this year to carry out this plan.

The Rev. Dr. Andrew Gray presented the report of the special committee of the last Synod to provide a bronze memorial tablet to the memory of the first Bishop of Springfield, the late Rt. Rev. George Franklin Seymour, D.D., to be placed on the walls of St. Paul's Church, which was, during the late Bishop's life, the Pro-Cathedral, and with the other members of the committee, Rev. F. M. S. Taylor, D.D., and the Hon. Charles E. Hay, unveiled the tablet, which was hung in the sanctuary of St. Paul's Church. The present church has been sold and the building will soon be torn down, so that the tablet has only a temporary place until the new church is built. The Synod accepted the report and tablet by a rising vote, after which it was blessed by the Bishop of the diocese. A description of it will be given elsewhere. The Rev. Dr. Gray gave a short address eulogistic of the late Bishop.

The inscription on the tablet is as follows:

In loving memory of George Franklin Seymour, D.D., D.C.L., LL.D.
 First Bishop of Springfield,
 Bishop of the diocese for over twenty-eight years.
 Born January 29th, 1829.
 Consecrated June 11th, 1878.
 Departed this life December 8th, 1906.
 I have fought a good fight;
 I have kept the Faith.
 Requiescat in Pace.

He was a Partaker of the sympathies of Christ.
 This Tablet is placed in his Pro-Cathedral by the Synod of the diocese.

The report of the Board of Church Extension showed that the missionary work of the diocese was making considerable progress. The Endowment fund received over \$1,200 increase this year and yields now an income of over \$1,200. The amount of the Endowment fund is \$34,608.47.

The work of the Church at the State University is progressing slowly for the want of a chapel. The Rev. A. W. Poland is chaplain and conducts regular services on Sundays in the chapel of Osborne Hall and looks after the spiritual interest of the Church's students there. Miss Deer, a graduate B.A. of London University, England, has been appointed chaplain's assistant and conducts a Bible study class open to all and a Bible class for the girls of Osborne Hall. The hall is full this year, every room being taken. Some Church boys, mostly Brotherhood men, have rented a house and it is full with twenty men. The chapel building fund now has cash on hand \$844 and has in sight almost \$2,500. They need \$10,000.

The Committee on Social Service suggested that the Bishop should issue a Pastoral Letter in Lent on the attitude of the Church towards divorce, intemperance, and other social evils.

The Synod adopted a resolution endorsing the movement of the President of the United States and others to secure an Arbitration Treaty between our Government and that of Great Britain and France, and believes that the time has come for the creation of a permanent International Arbitral Court.

Elections were as follows:

Standing Committee: Rev. Johannes Rockstroh, Rev. Joseph G. Wright, Rev. John Chanler White, Hon. Charles E. Hay, Hon. Miles F. Gilbert, Hon. Bluford Wilson.

Trustees of the Diocese: Hon. Charles E. Hay, Hon. Bluford Wilson, Mr. Walter M. Allen, Mr. W. S. Troxell, Mr. B. W. Cooper.
 Board of Finance: Rev. Johannes Rockstroh, Ven. Edw. J.

[Continued on Page 239.]

A Canonical Obligation

BY THE REV. J. NEILSON BARRY.

IN a little negro cabin amid the Southern pines there was the sound of wailing. The grim reaper death had laid his icy hand upon the old negro who had escaped the bullets of the battlefield but had now answered the last summons.

He had supported his little crippled child while he lived, but now his labors were ended and the child was destitute. The colored neighbors had assembled to indulge in their noisy grief and to speculate upon the future of the invalid. A pension for her might be obtained if only her relationship to the old soldier could be established; but how was this to be done? There was no birth certificate, no evidence that this was the child of the veteran, yet the hope of that meagre allowance was her only security against destitution. But where was the necessary proof? How was the claim to be established? And the commiseration for the helpless orphan mingled with the unrestrained and emotional lamentations for the dead.

Then memory came like a flash of inspiration to the dull brain of one of the wailing mourners, and there was quiet while he recalled the sunny spring day when he again had attended the little parish church, where formerly he sat so often in the servants' gallery "befo' de wah"; how the cripple had been carried by her parents down the creaking stairs to the font, and the "white folks" had reverently stood while the baptismal waters were poured upon the child. The record in the parish register would show that this cripple was the child of the former soldier; and the loud sound of joy resounded in the cabin where the dead man lay.

The new rector listened patiently to the oft-repeated circumstances given by the old darkey, who made up for the defects in his memory of exact data by his emphatic and reiterated account of what he could remember; but a diligent search of the records only proved that the former rector, now dead, had failed to enter the baptism, and the sole evidence was lacking upon which the pension of the crippled orphan depended.

It is a fact worthy of note that although the general canons of the Church impose but few specific duties upon the clergy, yet the keeping of parochial records is explicitly ordered.

While the old state laws of Maryland provide a fine before a justice of the peace for failure to record baptisms, etc., the general canons merely order it and entrust the enforcement to the Bishop, with the requirement that the parish register shall be shown to him at every visitation.

The cares and duties of a parish priest are many and varied, but no man can be a faithful priest who neglects this plain duty required of him. It is a canonical obligation which he has no right to neglect, whatever his tastes or inclinations or the pressure of other responsibilities. It is a duty the clergy owe to themselves and to the Church which entrusts it to them, as well as to their people, who have a right to expect them accurately to record and carefully to preserve data which may some day be of the greatest value in establishing facts; and it is a duty they owe to their successors, whose knowledge of the parish is to a large extent dependent upon the records of the past.

One clergyman, taking charge of a parish in which his predecessor had reported six hundred communicants, found in the parish list only such names as Mrs. Brown, Mrs. Smith, Mrs. Jones, with nothing to guide him as to who they were or where they lived; and after diligent search he was able to find but three hundred and fifty communicants. How many souls may have suffered from lack of his pastoral care and ministrations on account of the neglect of duty by the former rector?

The very first need is a suitable register, which should not be a cheap blank book from a local store, but one especially printed and properly bound. The Young Churchman Company publishes the most satisfactory kind, the "Canonical Church Register," the regular size \$3.50, the mission size \$1.95, express paid. Although the vestry cannot be required to furnish one under penalty of a fine, as in Maryland, still this is a "pious use" for which the Communion alms may be utilized.

It is best to have a separate register for each mission, and not mix the data of several towns in one. It is also well for each priest to own an additional register in which to record all his ministrations wherever they may be, as this insures a duplicate record in case one should be destroyed; and as the need of the records usually arises long after the entry is made, the

clergyman is always able to supply any desired data relating to his own official acts.

The writer once had occasion to communicate with a clergyman whom he had not seen since childhood, and it was with a thrill that the reply was received which mentioned the date on which he had been baptized a quarter of a century before.

When it is realized how easily once familiar names and faces are forgotten in the new and absorbing duties of another parish, one sees the importance of preserving the names and data connected with official relationship to a former flock.

Another requirement is *accurate* data, upon which the whole value of the records depends, and the best way is to have this written in full beforehand. One will then not be like one clergyman who at the font first asked the name of the little girl; and when the mother, who stammered, replied "Luthy, thir" (Lucy, sir), exclaimed that he would never baptize a Christian child "Lucifer," and immediately christened her George Washington.

Every name should be recorded in full, as initials are not names, and every entry should be made with as much care and accuracy as though to establish identity in a future lawsuit for property. Any incomplete data should be filled in as far as possible with a lead pencil, and later obtained and written in ink. Care should be used to make all entries with an ink that will not fade, and it should be allowed to dry without being blotted. Some prefer the carbon drawing inks for all permanent records. The maiden name of a married woman should be inserted in brackets between her Christian name and her married name, followed by the name of her husband; as Mary [Smith] Jones [Mrs. Henry Jones]. Each entry of a baptism should have the signature of the officiating clergyman, and whenever this has been neglected, his name should be entered with the title "Rev." so as to show that it is not his own signature. It is important always to give certificates, and a full supply for all purposes should always be kept on hand. This is another of the "pious" purposes for which the Communion alms may be appropriated.

The record of the house number, etc., is often as important as the names themselves, especially to the next clergyman. While the name of a communicant should never be stricken from the list except in case of death, removal, etc., when it should be made in red ink, yet a pencil note will enable a clergyman to note "dead wood."

Care should be taken to transfer communicants removing to other parishes, but as some communicants preserve letters of transfer as permanent certificates of their good standing to avoid pecuniary obligations to their new parish, it is well to send the official letter of transfer direct, and to give the communicant a note of introduction to the rector of the parish to which he may go. Care should be taken to obtain letters of transfer from new arrivals in order that their names may be removed from their former parishes, and care should also be taken to acknowledge the receipt of all letters of transfer, as this is often neglected.

The canons require obedience to the State laws in the case of marriages, and it is well to make a point of reading the civil laws on this subject. In the District of Columbia no clergyman can officiate at marriages without first obtaining a license from the supreme court, and a similar law in all states to require evidence that a person is a "minister" would be beneficial.

Both the Prayer Book and the general canons require the clergyman to furnish the Bishop with a written list of those presented for confirmation, and this should be carefully prepared with all necessary data, and not scribbled at the last moment on any old piece of paper.

The obligation to show the parish register to the Bishop at his visitation is specified by the general canons, and a careful posting beforehand may prevent the feeling expressed by the little girl who, when asked the meaning of "episcopal visitation," replied that it was an affliction sent from God.

A venerable clergyman once said that his rule was always to preserve all Church records in such a way that should he be stricken by sudden death everything would be in order. A good rule to follow is to enter the records of the day before going to bed, and not to leave this duty to be overlooked and neg-

lected in the new responsibilities and distractions of the next day.

When leaving a parish, the deeds, insurance papers, register, etc., should be placed in the vault of a bank, or other safe place. A Bishop once visited a vacant rectory, and found the parish register containing the records for a century used as a prop for an attic window, and almost illegible from exposure to the elements. The place of the disposal of the records should not, however, be too secure, like Kidd's buried treasure. In one parish the records disappeared for thirty years, and were found by accident in the attic of a former vestryman. In another parish a vestryman long preserved the missing register, supposing the package to contain private property of the former rector.

We are apt to dwell upon the continuity of the Church, and this means that each clergyman is but a link in the chain. The Church outlasts our brief ministry, and our failures and neglect of duty are passed on as an evil legacy to those who are to follow us. The observance of this canonical obligation is one indication of faithfulness in other duties.

He that is faithful in that which is least, is faithful also in much.

"CONTENTED WITH LITTLE . . . DELIGHTED WITH THINGS SIMPLE."*

BY LILLA B. N. WESTON.

ARE we? Or are we complaining because our tables are not more elaborate in their appointments, are not shining with silver and cut-glass; because our houses are not bigger and more sumptuously furnished; because we have not more and finer clothes and more numerous opportunities for displaying them; because we are unable to blaze a trail of glittering triumphs, and are not on a higher social level; because, in fine, we are what we are and where we are, instead of being created to command magnificence and power?

Are we envious because we have not the wherewithal with which to be lavish? Are we jealous because we are obliged to look up and ever up, while others have perforce to look down to us? Do we rail against an unjust Providence because we were born neither rich nor beautiful nor clever? Do we sulk, or cry out that such things ought not to be—that they are horribly unfair, and the whole scheme of things unequal and badly adjusted?

And yet, wouldn't it be just as edifying to look about us and face the fact that there is a multitude who have far less than we have—less food, less pleasures, less comforts, less natural blessings? There is a virtue beyond price: it is called habitual content. Do we cultivate it, you and I?

Everyone cannot be wealthy, everyone cannot be wise; but everyone who longs to be sweet can be sweet. We can all call to mind some one who is worse off than we happen to be. There is nothing so sad or so unfortunate that it might not have been more so. All of us have a great deal for which to be thankful. Most of us can be thankful that we were born in the present age, straight of body and sound of mind. Do we ever think of this, or do we take it rather as a matter of course that the Almighty ought to have done at least this much—that He could not treat us too shabbily and still preserve His dignity?

Lack of capital does not necessarily mean a dearth of beauty or desirable characteristics. A good disposition is more of an asset than great riches. He who cheerfully makes the most of what he has is happier than he who hath much, knowing not how to extract the good.

It is not wise to pray too earnestly or too often that we may be raised up on to a more lofty level; it were better to employ our time in giving devout thanks for that which we already have, turning it to good account. And too, "God helps him who helps himself." We do not foolishly fold our hands and pray idly for flower and fruit: we plow and plant and expend infinite care, for we know very well that if we pass over these homely but important duties there will in no wise be flower and fruit. So we very often ascend to a higher plane because we have regarded our duties and made earnest preparations for improvement and expansion.

After all, we cannot take with us out of this existence rich fabrics or expensive food or social position: but we shall have

* *The Imitation of Christ.*

to take ourselves. From everlasting to everlasting we shall have to live with ourselves, never being separated for an instant.

If one sets out to be contented and bright-natured, one grows gradually sweet and fine, acquiring a sublime beauty of soul, and that is the soul with which one has to live through endless eons. It is a solemn thought, this one that we are making to-day and to-morrow the sort of a spiritual being we shall always have to embody and endure. Frequently the realization of this is anything but pleasant discipline, but we have the liberty of carrying it into the sunshine and moulding it as we will. Our souls are pliable, and not at all the stiff and stubborn clay we would sometimes make them out to be. We can indeed do pretty much as we choose with our immortal souls: why not make the finished article an object of grace and perfection? And if one has only a very little of this world's goods, that is no reason for repining. Riches do not necessarily make great and splendid souls. Often it is easier to build a mansion than it is to add a little honest worth on to our disordered souls. Odd, isn't it? And yet it is so plainly all in our own hands! If architects made the inexcusable blunders in their drawings that we make in our soul-plans, we would rise in revolt and refuse their services. We would not tolerate such errors, and yet—

If our houses are clean and comfortable, and our clothing neat and adequate, and our food wholesome and plentiful, it is enough. Let us thank God for it, and be content. There are grander and loftier things awaiting our attention. If greater wealth come to us, there is room for greater content; but let us not allow it to warp our souls. Let us rather go forth and find how many others there are whom we can make glad and comfortable with reasonable portions of it. God lays the wisest plans: let us help Him to carry them out, rather than forging new and different ways of our own devising.

Almost all of us can tell when we are carrying out God's plans. It is not a difficult or intricate task, but very simple and clear; and He invariably gives us sufficient strength and ability to do His will. If we die before the end is in sight, as a number of us appear to do—well, that is doubtless what He intended us to do. His patterns are all complete.

Our Blessed Lord rebelled against neither poverty nor privation, yet to Him was given the privilege of solving the great mystery of sin and redemption. He possessed neither property nor high social position, yet to Him was given the power to explore the avenues of Paradise and return therefrom. He had not where to lay His head, yet does He this day sit at the right hand of the Father. He has not got away from Himself any more than we shall get away from ourselves: but His soul was like unto a flawless pearl. God has not the time to recognize caste. He is too busy recognizing the things which are of real importance.

Let us court purity of spirit and tranquility of soul and mind, rather than the fleeting glory of great wealth. They are neither so worrisome nor so cumbersome; thieves cannot steal them, moth and rust cannot destroy them; and we can take them with us.

Blessed is he who can appear dowered before the throne! His gold shall be his good works, his jewels his fair thoughts, and his robe shall be woven of the content within his heart!

SPRINGFIELD DIOCESAN SYNOD.

[Continued from Page 237.]

Haughton, Hon. Charles E. Hay, Mr. W. R. Vredenburg, Mr. H. W. Mason.

Board of Religious Education: Rev. F. W. Poland, Rev. H. M. Chittenden, Rev. H. H. Mitchell, Prof. D. K. Dodge, Prof. F. O. Dufour, Mr. R. O. Rosen.

Board of Church Extension: Rev. G. P. Hoster, Ven. Edw. J. Haughton, Rev. Johannes Rockstroh, Rev. George C. Dunlop, Col. J. S. Lord, Prof. J. G. Ames, Mr. B. W. Cooper, Mr. William Stayn.

WHEN YOU LOVE one another as brothers and treat each other reciprocally as such, and each one, seeking his own good in the good of all, shall identify his own life with the life of all, and shall always be ready to sacrifice himself for all the members of the common family, and they equally ready to sacrifice themselves for him, most of the ills which weigh to-day upon the human race will vanish like the thick mists gathered upon the horizon vanish at the rising of the sun; since it is His will that Love shall unite little by little, and ever more closely, the scattered elements of Humanity and order them in a single body, and Humanity be one, as He is one.—*Joseph Mazzini.*

"Living Church Annual" Review of the Church*

WE have several special features in THE LIVING CHURCH ANNUAL this year to which attention should be drawn. The Lectionary as printed consists of the trial series of tables set forth for tentative use by the General Convention of 1910. In order to assure their general trial we have printed here only the new Lectionary, although, of course, the old tables, as printed in the Prayer Book, are still lawful. The Cyclopedia is more extended than usual by reason of the topical digest of the General Convention of 1910 which is included therein. The "Classified Index to the Organizations and Institutions of the Church within the United States and its Possessions" (pp. 372-377) shows at a glance the myriad form of social and benevolent activities of the American Church and where these may be found. The addition of the clergy lists of the Russian, Syrian, Servian, Greek, and Polish communions in the United States (pp. 477-479) will, we believe, be a factor in promoting greater comity between these Catholic communions and the American Church, serving, as they will, as mutual introduction between our own clergy and these others. The fact that arrangements for promoting closer relations with these bodies are pending in the House of Bishops gives hope that official relations of amity may shortly be concluded with them and the Churches of their fatherlands. Portraits are printed of seven Bishops and Bishops-elect; and the remarkable number of changes in the episcopate is shown in the table of the House of Bishops (pp. 112-114), from which it will be observed that no less than fifteen Bishops have been consecrated or await consecration since the close of the last General Convention; an unprecedented number, we believe, for a period of only one year. There is also one vacancy for which no election has been had—the missionary district of Alaska—and Virginia anticipates the election of a Coadjutor, having made two fruitless attempts to elect one during the past year. The population of states according to the census of 1910 has been added; and, most important of all, there have been careful computations of the ratio existing between total population and communicants in 1910 and in 1900, both in the states (p. 51) and in the 64 largest cities (pp. 52, 53) of the country. The Ratio of Communicants to total population of the United States by decades (p. 55) is carried to the comparison of figures based on the census of 1910 whereby it appears that one person in 99—substantially one per cent—of the population of the United States is a communicant of the Church. In 1900 the ratio was 1 in 107.

TAKING NOW the year's figures as shown in the tables (pp. 381-388) we observe a slight gain nearly everywhere, but not a large gain in communicants. That gain is 16,845, as compared with 19,764 a year previous. The tendency to prune parish rolls is more and more pronounced every year, due, in part, to the common practice of averaging missionary and other contributions among the total communicants, and so seeking to increase the average by cutting down the communicant list as far as possible. Thus the net total gain in communicants is kept down, and many dioceses show a net decrease. But the fact remains that the names that are being dropped from communicant rolls are those of people who at least are no longer active in their religious duties. They are not assets of the Church, at least. Where this loss has continued two years in succession, as it has in New York and Virginia, it cannot fail to give rise to anxiety. In the first of these the problem of the city is the direct cause, and it is a serious one. Arkansas, Delaware, Kansas, Nebraska, and Texas also show relatively large losses, and there are smaller losses in other dioceses. Yet the total gain throughout the country is enough not only to offset these but to show a net total increase in the United States approximately two per cent, and the gain would nearly reach that of last year were it not that there is a loss of 1,165 communicants in the foreign field, where statistics are always fluctuating. There has been a gain in baptisms, and the recorded loss in adult baptisms is only apparent, for the baptisms "not specified," which must be divided between infants and adults, are much more numerous than usual. Strange that after all these years, parish reports should still show baptisms "not specified"! Confirmations are fewer than last year by 114; there is a slight loss in Sunday school children; a gratifying and exceptional gain of 63 in number of clergy, and fair gains in other figures generally. The increase in contributions—more than \$300,000—also is exceptionally large. Missionary statistics improve, but not as largely

as they ought to, all things considered. There was received toward the general apportionment during the year \$668,718.39.

WE WOULD direct especial attention to the tables establishing the ratio between communicants and population in the several states and in the cities of 65,000 population and over (pp. 51-53). In thirteen states the Church has relatively lost ground. These are, for the most part, as would be expected, those states to which immigration is largest—California, Colorado, Florida, Minnesota, Montana, New Mexico, New York, North Dakota, Oregon, Pennsylvania, South Dakota, Utah, and Washington. The seriousness of the problem of domestic missions is apparent from this fact. America is no longer an Anglo-Saxon land, and the Protestant Episcopal Church cannot hope to become the Church of the American people simply as being the historic Church of the Anglo-Saxon race. To some extent, indeed, that is probably a handicap to its growth among the newer Americans and their children. The pressing question for the day among Churchmen is this: Is there statesmanship among us to rise to the opportunity that American conditions present? Or will the fate of the early British Church, after the invasion of Jutes and Danes, be ours as well? Either we must be *more*—much more—than a transplanted English Church, tenacious of its Anglicanism, or we must leave to others the building up of a virile *American* branch of the Catholic Church.

The same story is told by the table comparing city populations with communicants. The American Church has always had its greatest strength in the cities; it has not been largely the religious home of our rural populations anywhere. Out of the 64 cities whose population exceeds 65,000, the Church is relatively stronger than she is in the country at large in all but 11, and these 11, without exception, are the cities of the middle and farther West in which the foreign population is predominant—Chicago, St. Louis, San Francisco, Milwaukee, Los Angeles, Kansas City (Mo.), Indianapolis, Oakland, Des Moines, Kansas City (Kan.), and St. Joseph; and in most of these, the discrepancy, which once was very large, has been nearly made up.

Yet in 25 of the 64 cities, the Church, as compared with the total population, is relatively weaker in 1910 than she was in 1900. These 25 cities are New York, Chicago, Cleveland, Detroit, San Francisco, Newark, Los Angeles, Minneapolis, Jersey City, Kansas City (Mo.), Seattle, Rochester, Denver, Portland (Oreg.), Atlanta, Oakland, Richmond (Va.), Omaha, Nashville, Lowell, Bridgeport, Hartford, Des Moines, Kansas City (Kan.), and Savannah. In most, perhaps all, of these, the cause of the failure to keep apace with the population is the great inrush of foreigners. Especially is this the case in New York and Chicago and in those cities, such as Seattle, that have very largely increased their population within the decade. Seattle is nearly three times larger in 1910 than in 1900, having risen from 48th to 21st of American cities within these years. The number of communicants has more than doubled within the same period, though even thus it has not been able to cope with the remarkable growth in population. Yet, as we have pointed out in previous years, there is also a glaring annual loss to the Church in our cities from the moving part of the population, of which very many more could be traced and saved to the Church if more efficient means were adopted both within the city parishes themselves and the semi-rural parishes that feed the cities. Here, undoubtedly, is a curable evil, that has not sufficiently received attention.

But it would give a false perspective to think wholly, or even chiefly, of the Church's failure in 25 cities to keep abreast with the population, when in 39 other cities the Church has either held her own relatively or advanced more rapidly than the population; and many of these 39 have the same sort of alien newcomers constantly that the others have. And of these 39 the relative gain of the Church beyond that of the population is a really large one in 23—Pittsburgh, Buffalo, Milwaukee, Cincinnati, Washington, Louisville, Toledo, Worcester, Syracuse, New Haven, Scranton, Paterson, Dayton, Cambridge, Trenton, New Bedford, Reading, Lynn, Wilmington (Del.),

* This article is a reprint of the editorial in the *Living Church Annual* for 1912, which is both a review of the year just completed and also, in its statistics, of the decade since the census of 1900. The day of publication of the *Living Church Annual* is December 18th. Published by The Young Churchman Co., Milwaukee. Paper, 50 cents; cloth 75 cents; postage, either edition, 10 cents.

Lawrence (Mass.), St. Joseph, Somerville (Mass.), and Hoboken. This is the hopeful side of the picture. It shows that, even in cities that are largely foreign, and in great manufacturing centers, the Church *can* make headway against the difficulties that confront her. It holds out the promise that her message may, in time, gradually reach the whole American people, and not merely the Colonial Dames and the Sons and Daughters of the Revolution.

And we should guard against the idea that numerical growth is a reliable test of efficiency, whether in the parish or the diocese. There may be the most earnest and efficient work done in parish and in diocese; but if Church people remove faster than their places can be filled, it is no reflection upon the workers. That is the condition in many parishes, and it reacts upon the statistics for whole dioceses. Yet in the country at large these considerations ought not to apply to the total summaries, for removals *from* ought to be balanced by removals *to* parishes and dioceses. That they do not, and that there is a large leakage in the matter of removals, is one of our sore spots in the Church.

Richmond (Va.), which held the honorable distinction of first place in communicant strength as compared to total population in 1900, drops now to third, Washington taking first and Troy second place. In each of these three cities the relative strength of the Church is more than four times greater than that in the nation at large. Viewed by states, Connecticut retains the first place, as in 1900, having advanced from one communicant in 29 to one in 28 of her population. Maryland (with the District of Columbia) and Rhode Island tie for second place, with one communicant in 32; and the latter of these would easily surpass the former if, for convenience in reckoning communicants by dioceses, Maryland had not been given the advantage of having the District of Columbia counted with her. No other state nearly approaches this ratio, though in New Jersey and New York also, which stand respectively fourth and fifth, the ratio of communicants to population is more than double that in the nation at large. In New York City, Jersey City, and Newark, alone among the leading cities, is the Church relatively weaker than in the states in which they are situated. Generally the preponderance is very largely the other way.

AND SO, as far as figures can tell it, the story of the Church's progress both in the year and in the decade from census to census is told in this issue of the ANNUAL. The most interesting of the recurring issues are those that follow the United States census, and those that tell of the successive General Conventions, thus enabling us to take stock of our relative position among the American people. Both these features come together in this issue. We have advanced from one communicant in 107, in 1900, to one in 99, in 1910. It is not a great advance, and our modest one per cent communicant strength in the nation at large does not give us a place among the largest religious bodies in our country. But the Church acquired the attribute and title of Catholic in Europe when her numerical strength was still more disproportionate to the population, for Catholicity is a vision and an opportunity rather than an enumeration of actual numbers. Moreover, if we should count the number of the baptized who recognize the authority of the Church, rather than the number of actual communicants, our numbers would probably be doubled. That would be a legitimate count, but our statisticians have no way of obtaining the figures. And if, after the precedent of Roman Catholics, Christian Scientists, and a few other bodies, we should count "adherents," our numbers would probably be multiplied by at least 3 or 4.

The real problem of the American Church is its domestic mission field, and this problem seems sometimes to have been overshadowed in popular estimation by others. The problem is one that requires great statesmanship. It is not wholly, not even primarily, one of sending out more missionary clergy. Somehow we must find a more effective way of bringing Churchmanship to the attention of people at large, in the places in which the Church is represented quite as truly as where she is not. To-day the great mass of the American people simply do not know what the Protestant Episcopal Church stands for in American Christendom. Is it not possible to find a way by which they may be told? What qualities in this Church do, in fact, entitle her to the allegiance of the American people? Those qualities should especially be pressed to the fore. How shall we press them? How shall we make the Church's position known and appreciated by the American people generally?

To answer these questions rightly, and then to act upon the answer, is to solve the problem of the advance of the American Church.

DISAPPOINTMENTS.

DISAPPOINTMENTS ARE AN experience of life with which all are familiar, and which at first sight is not quite so easy to explain, either as a merciful feature in the divine government, or as consistent with the truth of the divine sufficiency.

What varieties of disappointments meet us all in turn as we pass on through life! To begin with temporal things, the deepest, the saddest, the most abiding and inconsolable of all is disappointment in the affections, where the heart, surprised, it may be, into the discovery of its own aspirations, is, through the force of events, foiled, and thrown back upon itself, with, for years afterwards, the painful feeling of the plan of its life crossed, and its bright opportunity gone, maybe, for ever. Roughly to scoff at this as mere sentimentalism is to ignore some of the most profound feelings of human nature under the cover of a sarcasm. Where men as well as women are equally liable to, and are equally wounded by the same disappointment, if it is in infirmity at all, it is at least one that human beings are born to. And to suppose that the Christian religion, the great glory and blessedness of which is, that it meets, and recognizes, and covers every part of our nature only to educate, and elevate, and sanctify it, has no cure to offer for troubles of this kind; or that this one sorrow, which is capable of taking a far more complete hold on us than almost any other, is beneath the notice of Him who is the head of humanity, and the brother born for adversity, is to bring a heavier charge against the completeness of our divine faith, than even its worst enemies could bring—is to suppose that when Christ invited the weary and heavy laden to come to Him for rest, He all along meant to refuse to heal the broken heart, and to bind up all their wounds.

Think again of a professional man who has diligently prepared himself for the exercise of his calling, and who is conscious (it need not be unduly) of powers and gifts which, in obedience to a principle within him, he reasonably wishes to put out to use. But the opening does not turn up, and he lingers on in obscurity and poverty, with a keen sense of disappointment gnawing at his heart, and all spirit and energy dying out within him.

Or a child is anxiously longed for, under circumstances, it may be, that would make it a great joy and blessing: as when an heir is needed to carry on a name, and inherit a property; or, where the father is dead, and the widowed survivor looks for the promised treasure as the one thing life will be worth living for, a holy trust to be cherished and fulfilled for God. It comes, and oh how the grateful heart blesses a kind God for His goodness! But after stay-just long enough to let its mother discover its exceeding preciousness, or make its father's heart proud with joy, it returns to the God who gave it, and the solitude that was filled for a moment is more solitary, more desolate than before. . . . It was the joy of faith, that most elevating and ennobling of all human virtues and divine graces, whereby Job was enabled to say at the crisis of his overwhelming troubles, "Though He slay me, yet will I trust in Him," whereby Habakkuk could say, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." . . . There may be a purpose of mercy deep in God's heart towards us, in thus teaching us not to look for our help and consolation from any earthly instrument, however true in friendship, wise in counsel, strong in influence, or loving in nature. "The Lord is my Shepherd."—*The Church Helper*.

IT IS IMPOSSIBLE to state too strongly the need of a great awakening to the social mission and the social duty of the Church. It is time for all of us who call ourselves Christians to come right out into the open as to the need for reform in our social and industrial institutions. But in order that we may be strong for and equal to this work we must not forget that the very power of the Church to-day to do her social work in this world lies in the fact that she stands for much more than that. It is the mission of the Church first of all to speak to men of God, to bring them into relation with Him. And then the Church must stand for human service, for everything that brings God down from heaven into the lives and affairs of men. That is the very meaning of the religion of the Incarnation, God coming down into the lives of men to identify Himself with them wholly. Inevitably the Church must always give its strength for better government, for honest business methods, for better living conditions for the poor, for the fight to stamp out tuberculosis, for more playgrounds and parks for the children in our cities; for all that helps toward the doing of our task here on earth, even as it is done in heaven. But in order that she may use her true power on men's lives, it must be her first business to bring men to their knees again before God, to help them to realize His personal relation with them, that they shall understand fully the privilege and the duty and the joy of worship.—*Rev. Dr. W. T. Manning*.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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North American Building, Philadelphia

CHURCH SOCIAL SERVICE INQUIRIES.

THE Commission on Social Progress in the diocese of Massachusetts has sent to all rectors in the diocese the following list of questions, in the hope that the answers will be helpful to the commission in planning future work:

1. Are you a member of any society interested in social betterment?
2. Are you or is any member of your parish a member of any department of your local city or town government, playground commission, board of education, etc.?
3. What work in your parish is undertaken under the general aim of social service?
4. Have you classes in your Sunday school or other organizations devoted to the study of social matters?
5. How often are subjects of civic and like interest brought before your people, and in what way?
6. State in what way you feel the Social Service Commission may prove of service to the Church and the diocese.
7. Is there any particular movement in which you believe the Church should take an active practical interest?
8. Have you a men's club in your parish?
9. Is your club doing anything for the social betterment of the community?

The New York Diocesan Commission issued a similar questionnaire, with the following results.

The number of clergy replying was sixty. The questions were as follows:

1. Are you a member of any society or movement interested in social betterment?
60 answers. 11 No. 49 Yes.
2. Are you a member of any department of your local city or village government, playground commission, Board of Education, etc.?
53 answers. 35 No affiliation. 14 Yes. 4 Indefinite.
3. What work in your parish is undertaken under the general aim and purpose of the Commission?
42 answers. 14 None. 25 Definite Work. 3 Indefinite.
4. Is your parish house, if you have one, a "socializing" agency in the community?
56 answers. 40 Yes. 16 No or not having a parish house.
5. Have you a district nurse?
59 answers. 42 No. 5 Yes. 12 Partly interested.
6. Have you a neighborhood clinic?
52 answers. 41 No. 4 Yes. 7 Other agencies.
7. Have you any work among foreign-speaking people?
54 answers. 39 No. 15 Some kind of work.
8. Have you classes in your Sunday school or other organization devoted to the study of social matters?
46 answers. 37 No. 9 Use various plans in clubs and Sunday schools.
9. How often are subjects of civics and like interest brought before your people?
49 answers. 2 Never. 47 Frequently.
10. Might we ask the names of such subjects in the last year?
32 do not answer. 28 give list of seventy titles.
11. Has your parish a committee on legislation ready for prompt action on legislative measures?
48 answers. 32 No. 16 Various agencies.
12. Are the men and women of your parish affiliated with national organizations for the improvement of working conditions of men, women, and children?
44 answers. 24 Yes. 16 No. 4 Doubtful.
13. Are you affiliated with any labor organization?
32 answers. 3 affirmative.
14. How does your church try actively to supervise neighborhood recreation in winter or summer?
47 answers. 17 No. 30 Various agencies.
15. State in what ways you feel the Social Service Commission may prove effective to the Church in this diocese.
29 answers with definite suggestions.
16. Is there any particular movement in which you believe the Church should take an active, practical interest?
26 answers with suggestions.

THE CHURCH'S SOCIAL SERVICE AMONG THE CHINESE.

From the first establishment of the Mission for the Chinese in San Francisco and Oakland, Deaconess Drant has realized

that mission work, to be really effective, must be not only religious, but social and educational. Consequently, at True Sunshine Mission in those cities, social and educational features have gone hand in hand with more directly evangelistic activities. In the face of discouragement, indifference, even hostility from prejudiced people, undaunted by lack of adequate support either personal or financial, the Deaconess has carried forward the work till at present the activities are as follows: Besides Sunday schools, Bible classes, and Church services on both sides of the Bay, there is in San Francisco a night-school for men, a morning school for women, a sewing school, and the only playground in Chinatown. These activities centre around the mission house which contains, besides the chapel and school rooms, a flat for the resident worker and a completely equipped dispensary, which, however, has been closed for nearly two years for lack of funds to provide a nurse and supplies. In Oakland there is, in rented quarters, a night-school for men already too large for the few volunteer teachers; a flourishing morning school for women and girls, a successful sewing school, and a Chinese afternoon school for children.

In both Oakland and San Francisco there is fruitful opportunity for successful boys' clubs. Across the street from the San Francisco mission there is the Oriental public school, attended by five hundred Chinese boys between the ages of six and sixteen. When it is taken into consideration that a Chinese boy has no place at "home" to play (home meaning one or two rooms eight by ten feet, that serve for sleeping, eating, cooking and living room), and is consequently forced into the streets of the toughest slums of both cities, it is hard to understand why no one has taken interest enough in the work to give it either financial or personal support. The night-school serves the purpose to a large extent for the young men; the attendants of the mission night-school have a key and are made to understand that whether night school is in session or not, the room is theirs for social use. Consequently it serves them as a reading room and a social gathering place. But the need for them is far less pressing; for the average young Chinese of the respectable working class keeps a far higher standard of sexual morality than do Americans of the same class. This, however, is true only of those born and reared in China. Owing to the vicious example of the white people with whom their place of residence brings them into daily contact, the "native-son" or American-born Chinese boy is fully as bad as his white neighbors.

The problem and the opportunity are not for San Franciscans or Californians alone; they extend further than the diocese of California; they are problem and opportunity for the American nation and the American Church. Owing to the upheaval of the old order of things in China, the Chinese are ready as never before for Western ideas and Western influence, and, naturally, it is to American ideas and American influence that the Chinese of the Pacific Coast look first.

Those in charge of the work are asking the question: Will the Church and the nation seize their opportunity?

BISHOP ROBINSON'S ADDRESS AT Y. M. C. A. IN RENO.

Bishop Robinson was the chief speaker on the occasion of the opening of the new Y. M. C. A. building at Reno, Nevada, November 13th. His address was a powerful plea for Christian service.

"Man receives from society," he said, "far more than he gives to it at best, and scholarship, ability, knowledge, moral consciousness are, to a certain extent, unearned increments. Just so with other endowments and powers. If we could place on one side of the scales all that society does for any one man, and on the other all that any one man does for society, the difference between the two would be impressive.

"And yet—paradoxical as it may seem—the death of a nation is sometimes of less consequence to the world than the death of an individual oftentimes cut down in the flower of his strength. When a nation is within a century of its death, it is already a burden to the world; but many a man falls from the summit of his usefulness. The death of a nation is nearly always an advantage. The death of an individual is often a calamity. Mankind does not seek inspiration in nations, but in men.

"We owe then, as individuals, a service to society."

A PHILADELPHIA CABINET.

Mayor Blankenburg's cabinet is the best evidence that can be afforded of his earnest and sincere effort to give to the people of Philadelphia a high grade, efficient administration of

public affairs. Not only are his four appointees men of the highest personal character and of long devotion to the cause of high municipal standards, but they represent the new idea in municipal politics. Three out of the four, Messrs. Porter, Cooke, and Loeb, were active members of the old Municipal League, which was a forerunner of the City Party that has appeared on the ballot under various captions, the latest being the Keystone Party. They have been diligent in season and out in witnessing for their faith in Philadelphia and their belief in its ability to work out its great problems of administration. Mr. Porter was secretary of the Twenty-second Ward Municipal League, and later of the Twenty-second Ward City Party. He served five years in councils, where he was a diligent member. Lately he has been vice-president of one of the newer trust companies, where he has made a reputation for efficiency. Herman Loeb is a successful box manufacturer and has had that business training which ought to qualify him for efficient service in the Department of Supplies, which is charged with the duty of purchasing all the material and supplies for the entire city. Morris L. Cooke, who has been appointed Director of Public Works, is a disciple of F. W. Taylor, "the efficiency shark," as he is known among some business men, and will bring to the administration of this department the latest ideas in the way of the execution of great public works. George W. Norris was until very recently a member of a well-known firm of bankers in Philadelphia. He retired because he felt he had made enough money for his needs and that he ought to devote the remainder of his active life to public affairs. He has an opportunity in the department over which he has been called to preside, that of Harbors and Wharves, to display that capacity for administration which made him a successful banker.

Mayor Blankenburg's first appointment, that of Cyrus D. Foss (son of the late Methodist bishop) established the standard which has been followed in the appointment of the directors. Mr. Foss, like the others to whom I have referred, was a member of the old Municipal League, succeeding the writer in the office of counsel in 1903. Since then Mr. Foss has been secretary of the City Party, secretary of the City Club, and at the time of his appointment was secretary of the Pennsylvania Civil Service Reform Association.

WORKMEN'S COMPENSATION LAWS.

The laws on this subject passed by the legislatures of 1911 are receiving the attention of the courts. In six of the ten states the laws are now in effect. In five states the question of constitutionality is or has been before the courts. In Massachusetts, Washington, and Wisconsin the law has been declared constitutional. As the first two states belong to the group which adopted the principle of accumulating an insurance fund in the hands of the state or under its control, to which employers contribute and from which injured workmen are paid, this plan may be said to have triumphed so far over the alternative plan adopted by a second group of states, under which employers are made directly liable to their workmen for injuries sustained. To this latter group belongs New York, whose law was declared unconstitutional in March 1911.

THE DECEMBER NUMBER of the *Gospel of the Kingdom* deals with dangerous and insanitary occupations and conditions. It contains two articles entitled "What the Church can do for the Prevention of Tuberculosis." It is rather interesting to note, however, that there is no reference in the whole number to the fact that the first tuberculosis hospital in the country was established in the diocese of Pennsylvania by the Bishop of the diocese as part of the Church's work, mention of which has several times been made in these columns.

THE LAST NUMBER of *Philadelphia* deals with the work which the city is doing for the health and happiness of the children. Being abundantly illustrated, it shows graphically what a city can do for the health, comfort, wholesome amusement, and happiness of its children. It will repay all who are interested in this line of work to get a copy of this number by writing to Mr. E. J. Cattell, the editor, City Hall, Philadelphia.

A "NON-SMOKERS' PROTECTIVE LEAGUE," to insist upon the regulation of smoking in public places, has been organized.

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.

THE STATUS OF BISHOP ROWE.

To the Editor of *The Living Church*:

NO doubt the reasons which led the House of Bishops to transfer Bishop Rowe were most kindly and were deemed sufficient, but in spite of all that, we owe Bishop Rowe a debt of gratitude for his declination. I deem that action of the House of Bishops undemocratic and un-American. I consider it a most dangerous precedent, and I am sure it is in form discourteous whatever the motive. The difference between an autocracy and a democracy lies in the one point of the consent of the governed. The House of Bishops might have advised, but to order a Missionary Bishop without his consent from post to post is intolerable. I know about the army and navy and all that, but I would not send a curate from a parish church to a mission chapel without his free consent. The army or navy has an autocratic power. They can say, "Obey or leave." That is the way the Vatican acts. The American Church has never done that and never will. What led her House of Bishops in this first step toward that autocratic power I do not know. But are we ready to say to any Missionary Bishop, Go to South Dakota or leave the ministry? Obey or resign?

Bishop Rowe's declination, I trust, will kill the precedent at its birth, and the Presiding Bishop's wise letter will be its burial; for really, Mr. Editor, I cannot at all agree with your editorial, for if it be true, then I cannot conceive how any self-respecting man can become a Missionary Bishop. To work for twenty years or more and then, without any consultation, any consent, any free and untrammelled judgment on his part, for a Bishop to come back perhaps from the wilds and find his jurisdiction taken away from him and he willy nilly transported by arbitrary, autocratic power to another part of the country, is intolerable.

And hence it is discourteous. I am not talking about motives, but about acts. It is a discourteous act and I am amazed that it could have occurred.

If the canons give the House of Bishops the right to transfer men *without their consent*, then the canons must be changed at once in the interests of our inalienable freedom.

I might have written a long letter about the question of the wisdom of the transfer of Bishop Rowe, but that is another point and I will not enter into it. Whatever may be said about these transfers, one thing is certain, that Bishop Hare lost nothing in the praise of the Church by staying with his Indians to the end, and in the history of the Church in America, the present Bishop of Alaska will always be Rowe of Alaska and nothing else.

The Dean's Office,
Cathedral of St. John the Divine,
New York, December 9, 1911.

Yours sincerely,
WILLIAM M. GROSVENOR.

THE PROBLEM OF EVENING SERVICES.

To the Editor of *The Living Church*:

MIGHT I in a few words give the benefit of our experience to any who might be interested, in regard to Sunday evening services? For a long time the attendance at our evening service was very meager. After speaking to many people of the parish about the advisability of changing the hour from 7:45 P. M. to 4:30 P. M., and after thorough notice had been given to all in the parish, we began October 1st to have our evening service at 4:30. From an attendance of from eight to fifteen we jumped at once to an attendance varying from forty-five to over eighty.

The afternoon hour makes it possible for housewives to come, and it is not bed-time for the children. Both parents and children are attending this service, frequently whole families being present together. We use the *Evening Prayer Leaflets* published by The Young Churchman Co., and the cost is more than defrayed by the larger offerings. Inasmuch as Sunday evening services are in many places a problem, and since there are many reasons in favor of the afternoon hour, we see no reason why a parish should be tied to the evening hour if the people do not attend. With us the change has been one of the encouraging things in our experience. We know also that the plan has worked satisfactorily in other parishes.

St. Barnabas' Church, Chicago, Dec. 8, 1911. E. J. RANDALL.

REVISION OF THE HYMNAL.

To the Editor of *The Living Church*:

MOST of the letters which you have published on the subject of Revision of the Hymnal, have dealt with the destructive side of the proposed revision. It seems to me that there is even more to be done on the constructive side, and it is with the hope of

eliciting further discussion that I send you a few suggestions.

It seems to me that there are two classes of hymns which have been slighted in all our books, and which deserve a place in our new Hymnal. I refer to the German "Chorales" and the ancient hymns of the Church. Just to give one instance of the former, how is it that neither the words nor the music of *Ein feste Burg* are in our authorized collection? The revisers of our book would find an excellent model in the new *English Hymnal with Tunes* (Oxford, 1909), among whose editors is the Rev. Percy Dearmer. This book includes many beautiful German tunes, some old and some new, as, for example, Wagner's chorals from the first act of *Die Meistersinger*, set to Eucharistic words.

Besides these hymns, and all the favorites, both of England and America, this *English Hymnal* has a rich selection of the old traditional hymns, set to their proper plainsong tunes. This is especially true of Eucharistic hymns, in which group are included all the good modern hymns, and in addition those so dear to the hearts of Catholic Churchmen, "Laud, O Sion, thy salvation," *Pange Lingua* (with the *Tantum ergo*), and others.

Thus this book sets a splendid example of broad-mindedness. It recognizes the two schools of thought in the Church, and includes the hymns for all, not *excluding* any hymn because its words are more likely to be used in a "High" than in a "Low" parish. Should not the revisers of our Hymnal recognize the justice of this position, and make the new book really comprehensive and representative? There are parishes in New York, and probably in other cities, which now use *Hymns Ancient and Modern* and will probably adopt the new English book when they learn its value. Must we go outside our own country for our hymns?

Very truly yours,

Berkeley Divinity School, FRANK DAMROSCH, JR.
Middletown, Conn., December 7, 1911.

To the Editor of *The Living Church*:

WITHOUT denying that popularity of her hymns may in itself be of assistance in the missionary work of the Church, there are, the writer believes, definite reasons why, in a revision of the Hymnal, popularity should be subordinated both to truthfulness of doctrine and to literary merit.

It is perfectly evident that hymns are not theological formulas and are to be used primarily for devotional rather than for theological purposes. On the other hand, the effect of false doctrine in hymns is clearly shown by the way in which certain early heretics implanted erroneous belief by means of introducing it into hymns. The writer does not maintain that false doctrine is actually taught by any hymn in the present Hymnal. Certainly, however, Hymn 391 might readily mislead a person not thoroughly grounded in the Catholic doctrine of the intermediate state. Care may well be taken by the Church to avoid hymns that are likely to prove even confusing in the matter of doctrine.

An appeal for literary merit in hymns doubtless seems to many less cogent than a demand for true doctrine. High literary quality, one of your correspondents appears to imply, is an essential of "a text-book for the study of English" rather than of a hymnal. But just what is high literary quality? What distinguishes the verse of William Shakespeare from that of Will Carleton, for example? Certainly not mere technical excellence—conformity to certain standards of rhythm. The reason lies much deeper: it is that Shakespeare appeals to more noble emotions in a more noble way than does Carleton. The Church of Almighty God should appeal, "in the most affecting and majestic manner," to the very noblest emotions possible to man. Can she rightly neglect the possibility of this appeal by means of her hymns?

Again, children, growing up in the secular schools, are studying and appreciating such literature as that of Shakespeare and Browning and Tennyson. What can be their feeling toward a religious service in which such popular hymns as "Shall We Gather at the River?" and "When the Roll is Called Up Yonder," supplant "*Dies Irae*" and "*Adeste Fideles*"? The hymns of the Church should certainly not appeal to less high emotions than do the literary studies of the secular schools.

There are plenty of hymns that possess both popularity and literary merit. The Church may well retain these and at the same time endeavor to make popular those hymns which have literary quality but are not favorites in the average congregation.

Manhattan, Kan. NELSON ANTRIM CRAWFORD.

"TEACHING OF THE CHURCH OF ENGLAND."

To the Editor of *The Living Church*:

A FRIEND of mine, returning from the last Pan-Anglican Congress, brought back a book which was widely distributed among the delegates there. The title, I believe, was *The Teaching of the Church of England*. It was a collection of writings of men of the "Evangelical" school, such as Bishop Carpenter, Dr. Moule, Bishop of Durham, etc.

Can any of your readers give me the title and the publisher? I want very much to get a copy of this work.

Yours truly,

D. MILLAR.

Greenwich, Conn.

Literary

DR. SLATTERY'S LIFE OF PROFESSOR ALLEN.

DR. SLATTERY'S *Alexander Viets Griswold Allen* would be an easy book to review were one content to say merely how well the biographer has done his part. Few ecclesiastical biographies are so interesting. But when, to some extent, one must also review the subject, it becomes very difficult. Probably no one who knows the subject only as author and controversialist is in position to do him full justice. "He had asked one day at home for the definition of a paradox, and was told that he himself was the best known example." (p. 270.) Instinctively one feels that this *bon mot* is the best review of the subject that could be written.

Dr. Allen belonged so completely to his particular day and environment that one cannot think of him as apart from these. Just because the latter half of the nineteenth century, with its characteristics, has passed away, so the precise characteristics of Dr. Allen are not likely to be found again. He was a product of the reaction from the narrowest form of Evangelicalism. With the disappearance of the type which created the product, the product itself must disappear. Dr. Allen was one of those whose minds reacted from partisan narrowness; hence he became the "Broad Churchman" of his day. Nineteenth century Broad Churchmanship was a protest against narrowness, but it was frequently as narrow and intolerant as the earlier Evangelicalism. Thus Dr. Allen, in 1895, could write on the Oxford Movement as "that strange, perverse movement in English Christianity," and add, "What dense ignorance and prejudice was Pusey's, and how untrue he was—and his confreres—to the real Church of England . . . Pusey might plead ignorance in the day of judgment, but [Dean] Church should have known better. They have, between them, confounded Catholicity and Romanism—so ministering to intellectual dishonesty" (p. 154). When a professor of Ecclesiastical History in a Church Theological Seminary holds that perspective of history, one realizes, of course, the limitation of a school that truly believed itself "Broad" and, no doubt, honestly tried to be so. One blames rather the school of thought than the individual.

Dr. Allen's great literary work was his *Continuity of Christian Thought*, which gave him his reputation as a master of thought. His later books were something of a disappointment, his *Life of Phillips Brooks* being the worship of an idol rather than sober biography; and of *Freedom in the Church* it would be better to say nothing at all. And yet one feels throughout this biography, as, indeed, one who did not know Dr. Allen personally felt through the latter years of his lifetime, that the real Allen was greater than the controversialist Allen; that his constructive work in the classroom upon the minds of young men was better than many of his published utterances would seem to indicate.

The Dr. Allen of this biography is, then, a man of a particular environment and a particular day. The day has passed and the environment is passing. Few realize how completely the American Church, and even the party called Broad Churchmen, have moved beyond the ecclesiastical position set forth in these pages. No doubt that position was a necessary phase in the evolution of the Church from the narrower Evangelicalism to the larger Catholicity. The study of the stopping points between is interesting. [*Alexander Viets Griswold Allen, 1841-1908*. By Charles Lewis Slattery. Longmans, \$2.00.]

OTHER NEW BIOGRAPHIES.

This life of Tolstōi, by one who has made a study of his life and was himself the translator of *Anna Karenina*, is one of the notable biographies of the year. Certainly no country other than Russia could produce precisely such a character, and probably no one, not even his biographer, interprets the subject with entire accuracy. Tolstōi, indeed, appears to have been a man of contradictions. What was his religious life probably nobody ever will know, other than that it was sincere and self-denying. So far back as the time of his service in the Crimean war, when he was in his twenties, Tolstōi writes in his diary of an idea "to establish a new religion suited to the present state of mankind—the religion of Jesus, but purified from dogma and mysticism, a practical religion, not promising future bliss, but giving bliss on earth." This appeared at the time to be a passing fancy, for many years went by before he seems to have attempted to carry it out; yet gradually the diversity between his own religion and that of the established Church took on its final form. In our common practice of idealizing Count Tolstōi, especially for his love of peace and his works for his fellow-men, it should not be forgotten that in his different books he denies most of the articles of the Christian faith, and his Christianity bears little resemblance to the ideal life which our Lord would seem to have set forth. Undoubtedly, however, Count Tolstōi, with his contradictions, is an enigma to everybody. For the good

that he did, God be praised. For the variations from those standards of religion and morals that seem to us based on righteousness, the peculiarities of his environments are largely responsible. [*Life of Tolstōi*. By Nathan Haskell Dole, Author of *Famous Composers*, etc. Illustrated. Price, cloth \$2.00 net. Thomas Y. Crowell Co.]

IN AN ATTRACTIVE little book of only 76 pages, Laura E. Richards writes lovingly of the lives of her parents, Samuel Gridley Howe and Julia Ward Howe. To her little book she gives the well deserved title, *Two Noble Lives*. Living beyond the days of most of her contemporaries, Julia Ward Howe was a notable figure among venerated *literati* of New England. This sketch both of her life and her husband's, written, as it is, from the intimacy of a daughter's knowledge, is a touching tribute to "two noble lives." [Dana Estes & Co, price 60 cents net.]

MR. MCBEE'S "EIRENIC ITINERARY."

MR. SILAS MCBEE has placed American Churchmen in his debt by his recent book, *An Eirenic Itinerary*. The book is a narration of Mr. McBee's travels in Europe, with Dr. John R. Mott, in the interest of the World's Student Convention at Constantinople last spring and in the still larger interest of the Continuation Committee of the Edinburgh Conference and of the reunion of organized Christendom. In these related interests Mr. McBee had the unique opportunity of interviewing many European dignitaries, especially those of the Greek and Roman communions, and the accounts of his interviews with these and of their expressions on the subject are very interesting. To those "travel" chapters, which have already been printed in the *Churchman*, Mr. McBee appends some "conclusions" and a number of reprinted editorials from the *Churchman* on the general subject.

In the main we find ourselves in agreement with Mr. McBee in his conclusions, and we realize that the opportunity he has had to interpret Anglican Christianity to European dignitaries is an unique one. Yet we seem to detect a certain vagueness in his presentation of what unity implies. This may be due simply to taking for granted that readers appreciate what is in his mind rather more than might be warranted, and his review of the several elements which Protestant, Greek, Roman, and Anglican might contribute to the united Church is a thoughtful one. But in view of the movement for a world conference on Faith and Order one could wish that the perspective of these possessions of the Church, as factors in any unity, were somewhat more fully set forth, especially since the negative consideration of the subject on pages 132-136 seems incomplete without a positive treatment of the same subject. But we find the book extremely interesting and very informing, especially in portraying the attitude of many foreign thinkers of distinction toward the general subject, and we thank Mr. McBee for it. [Longmans, \$1.00.]

MISCELLANEOUS

IN *Indian Topics, or Experiences in Indian Missions*, the Rev. D. A. Sanford tells somewhat disjointedly the story of the Indians, as he has known them, admitting also a number of brief papers by other writers. Mr. Sanford believes that the government school system has largely increased tuberculosis among the Indians, and he adds several more incidents to the already long roll of government mistakes in its Indian policy, up almost to the present time. [Broadway Publishing Co., 835 Broadway, New York.]

MOTOR-CAR TRAVEL over the perfect roads of Europe has ceased to be a novelty, and those tourists who are able to adopt that method of travel see more and see to better advantage than those poor mortals who can only follow the locomotive. In *Abroad in a Runabout*, A. J. and F. H. Hand tell simply and entertainingly what they saw in a tour of France and Germany. The book is well illustrated from photographs taken *en route*. [A. C. McClurg & Co., \$1.50 net.]

A STORY of a boys' camp which reads as though it were at least founded on real occurrences is *The Young Crusaders*, by George P. Atwater, whom we recognize as rector of the Church of Our Saviour, Akron, Ohio. It is a pleasant and virile story for boys, and is sure to be appreciated. [Parish Publishers, Akron, Ohio, \$1.25.]

THE ART of entertaining, formally and informally, summer and winter, with many suggestions as to menus and the preparation of delicate dishes, is *Easy Entertaining*, by Caroline French Benton. [Dana Estes & Co., \$1.50.]

AN ATTRACTIVE booklet for Christmas is *Stella Duce, or The Leading, the Seeking, the Finding*, a meditation by the Rev. Herbert H. Gowen, rector of Trinity Church, Seattle. [London: Skeffington.]

Department of Woman's Work in the Church

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

IN speaking of the Trinity season, a clergyman once said that it came "as a time of long opportunity for priest and people to put into practice the great things which they had been learning during the first half of the Christian year." From the restfulness and meditation of Trinity, we have passed into a new year and so rapidly do the great events pass, that even before Christmas has come, we must be giving thought to the great Feast of Lights, Epiphany.

There was a time when that name was a strange one, even to some children of the Church; some of them could not even pronounce it. One of the valuable results of forty years of Auxiliary influence in this country, has been the increased reverence for holy days, and chief among them, as a day to be especially observed by the missionary society of the Church, ranks the feast of Epiphany.

Already Auxiliary officers, both senior and junior, are in conference as to an observance of the day which shall be a deviation from the routine Auxiliary meeting. There are so many local things to be considered, always, that no programme for general use is feasible. In towns where there is but one parish and but one branch of the W. A., there is corporate Communion at the morning service and the afternoon is given to the meeting. One of the things to be striven for at this meeting is the presence of women of other churches. Perhaps more than ever before, denominational women are admiring and absorbing methods used in Church societies. They show a very general appreciation of the Church's year. Therefore at Epiphany it is not only courteous but wise, to offer them a share in the day and to arrange a programme based chiefly on the work of our U. O. missionaries. In fact auxiliaries which have no especial day in the year for a U. O. day could not find a more suitable one than Epiphany.

Several short talks or papers are preferable to one long one, unless it be made by a celebrity. The meeting should be animated and joyful, and yet the tone should not become that of a secular recreation. It is suggested that each branch of the W. A. appoint, at once, committees on programme and invitation and also that the Junior societies be included in the Epiphany meeting.

IN PROMPTNESS, in method, and in carefully-prepared programmes, many branches of the W. A. may learn much from secular clubs and club-women. Were such women to find at their clubs—literary clubs—such unpreparedness on the part of those expected to be prepared, as is often found at Auxiliary meetings, they certainly would not show the patience which marks the average W. A. woman.

Again and again do we all hear, and from some excellent women, that "I have been to *your* (it is always "your") auxiliary and it is so uninteresting." Now to those of us who hope we have caught the spirit, there can be no uninteresting meeting of the W. A.; but we must look at this matter from the view-point of other women. An afternoon out of a woman's life, once a month, or oftener, demands something in return for the expenditure of time. If she is an ardent W. A., she is repaid by the thought that she has given her systematic offering, she has learned just what is going on in the society, and she has done her duty. She knows all about the society, and the scant reports, readings, *et cetera*, are all understood and digested by her. Another woman may have gone to this same meeting because she had promised the president or her rector, or because she really wanted to know. She hears reports which mean little to her, perhaps some hastily selected reading, handed at the last minute to some indifferent reader, some cursory talk on a variety of subjects often not bearing pertinently on the subject of missions; then come the informal hour and refreshments, and, fully an hour before they would think of going home from any other place, the women go home and the afternoon is gone.

Very often this visiting woman has not received one particle of what may be called Auxiliary knowledge; she knows

we are a missionary society and that is all: nothing of our vast and interesting work has been forced upon her attention.

This is all wrong. In truth, we owe it to the Woman's Auxiliary to give to its meetings the care bestowed upon an ordinary club. With the world-wide subject of missions, with the best Church press in the world at our disposal, a dull meeting is simply inexcusable.

That valuable person, sometimes called a "society woman," a woman so generous and so appreciative when really interested in a cause, will more often be found a member of the Woman's Auxiliary when a full, specific, and interesting programme compensates her for her afternoon.

We would not be construed as making this stricture upon the Woman's Auxiliary in general; but would it not be the part of wisdom, at the beginning of another season, for officers carefully to consider whether their programmes fully set forth the aim of the society?

LITTLE ROCK, Ark., was the scene of a large jubilee meeting, early in November, to which hundreds of women of all faiths came from different parts of the state. However, many more of them, perforce, stayed at home. It was of these home-staying women that some one in Camden, Ark., had a very happy thought. Who this thoughtful person was is not definitely reported, but it is pleasant to guess that some one of our own Churchwomen had a large share in the idea and its execution.

The Camden meeting was called an "Echo" meeting and was an echo of such fidelity that—so writes a friend—"the spirit of love and fellowship which prevailed at the original jubilee, was also reproduced."

About a fortnight after the Little Rock meeting, a large number of women assembled in the parlors of the Methodist church in Camden. Mrs. H. M. Ingham, wife of the rector of St. John's church, told the story of the jubilee, its origin, its ideals, its success. A careful synopsis of the various talks given at the original jubilee was made by Mrs. J. T. Sifford, of the Methodist missionary society.

The presiding officer was a Churchwoman who felt it a privilege to use on the occasion the Prayer Book petitions for Missions and for Unity. The closing blessing was given by the Rev. H. M. Ingham. The meeting was highly appreciated by the large number attending, and so much interest was expressed that it was decided to have similar meetings of women twice each year. This good idea might be amplified in a way nearly to double the value of jubilee meetings, by sending competent women from small towns to attend meetings, with a view to reproducing them as faithfully as possible in their home towns.

The late annual meeting of the Girls' Friendly Society in New York City is completely reported in the December number of the *Associate Record*. Even a "skim" through its pages shows the many-branched usefulness of this society. It is noted that, of the many committees covering all departments of G. F. S. work, the committee on Missions is the largest. And this fact is not surprising to those who follow the work of the society and note how much time is given to mission study and how much practical mission work is done. This, apart from the constant mission of kindness which is the *raison d'être* of the society.

At this important gathering, which lasted for several days, interesting reports were made from all of our eight departments, and Canada and New Zealand were also represented on the programme. One finds the word "commendation" conspicuous on these pages and discovers it to be the technical word describing the watching-up and being kind to members and safely transferring them from one place to another. Space does not serve to treat as they deserve many of the excellent articles in this magazine, some of which are deeply spiritual.

The next annual meeting will be held, by invitation, in Detroit, in the autumn of 1912.

A LITTLE PAPER, called *Twelfth-Night Traditions*, treating of this festival historically, may be borrowed from this department. The paper was prepared by Mrs. F. E. Hale of Christ Church, Indianapolis, and was first read at the Epiphany meeting of 1910.

THE HIGHEST LUXURY of which the human mind is sensible is to call smiles upon the face of misery.—*Anonymous*.

ASPIRATION.

Love poised, a butterfly of fire,
With gently quivering wings,
To bask in warmth of heart's desire,
To sip at beauty's springs.

"Whither," he breathed in echo faint,
Full airy was the sweet complaint,
"Oh, whither shall I fly?
Up to heaven
Or down to earth?
Spirit heaven,
Or heavy dearth
Of all soul-engendered sweetness,
Of all high and rare completeness?
Shall I sink again to be
The worm I was, or shall I see
Beauties of the ethereal world
Where God's banners are unfurled?"

Zephyr sighed within the flower
Love was poised on, "Thy past hour
Of content is dead. Aspire!
Flutter upwards, ever higher."

MARGARET JEANNETTE GATES.

BABYLON IS FALLEN.

ISAIAH xxi. 9.

Babylon is fallen, is fallen!
Hushed are the harp and flute,
Tabor and viol are mute,
Only the bitter's cry
Under an empty sky
Breaks silence absolute.

Babylon is fallen, is fallen!
Her pride and splendor fled,
Her glory vanished,
Her stately towers o'erthrown,
By brambles overgrown,
Her broken gods lie dead.

Babylon is fallen, is fallen!
Beside her hearthstones cold
The owl shall harbor bold,
But never man frequent,
No Arab pitch his tent,
Nor shepherd build his fold.

FRANCES HALLEY NEWTON.

YOUR SANCTUARY IN ORDER.

By LILLA B. N. WESTON.

FRRIENDS, you are garlanding your homes for the blessed Christmas. Your rooms are swept and dusted, your hangings are freshened. The spirit of Christmas is abroad in the land.

There are scarlet bells in your archways, and masses of mistletoe and balsam and cedar and fir weight the air with their pungent odors. There are flowers in jars and vases; and tiny fir-trees sparkling with all the glittering ornaments of Yuletide decoration.

And with all this indoor air of festivity, do not forget the people who pass. Hang some of your wreaths on your outer door!

Hang them there because the world needs the sight of them, and the merry spirit of them, and the gracious fragrance of them! Because it needs to know that someone has a thought for it, although unknown. The Christmas greens are beautiful festooning archway and fireplace and chandelier and wall; the wreaths are gorgeous in the window; but there is more than beauty and display to them when they adorn the outer door and the outside pillars. They are scented symbols of the best Christmas greetings, and they swing and wave a "Merry Christmas" to all passers-by from you and yours.

And how about the wreaths that your heart is preparing?

Your industrious hands have twined and woven garlands of laurel and holly; you have hung them with care and fastened them amid bursts of merriment and delight. But has your heart been sweet toward *all* in the world? Is there no bitter grudge against someone who has done you an ill turn, someone who has betrayed your trust, or scorned your sympathy? Are you going to your Christmas Communion with a sour corner in your heart, where the Christ Child cannot enter in? Are you going to presume to kneel before your heavenly Father

upon His blessed Son's great and holy Birthday, knowing that there is a bitter wall in your heart because you cannot forgive a world that has served you shabbily?

Dear friends, if you feel like that you have not been weaving garlands in your soul for the blessed Christmas-tide! You have wreaths in your home, but in the Temple of the Holy Ghost maybe there is nothing but twisted ropes of brilliant twigs! Your hands have been busy, but your heart has been stubborn!

Can't you spare a little time in which to garnish your Temple for Christmas? Can't you conquer the hard little thought and the hateful little memories, and weave instead a warm carpet of bright things for the feet of the angels to press on Christmas Day? And then, in the sanctuary of the soul, can't your cheerful words and kindly acts of love and sweetness change the dried ropes into fragrant garlands and glossy leaves with which to dress the altar that your prayers have builded?

That sanctuary of your soul is a wonderful place, full of heavenly riches. In it kneel all the ones whom you love; and for those whom you cannot love, cannot even endure, is a transept made holy and luminous by your good will and your unreserved forgiveness and well-wishing. In it grow all the flowers of your being—humility and sacrifice and faith and patience and justice and generosity and love and never-dying hope. Weeds cannot grow in the sanctuary, although the flowers may be few.

And on the outer door of the sanctuary have you hung a wreath?

A wreath that those about you may be cheered and brightened and warmed by that eloquent sign of human fellowship and human kindness? Are you generous with your words of sympathy and your little acts of love? Are you obedient to your good impulses?

Life is so short, friends! It isn't long enough to allow us time in which to quibble and argue as to when we ought to begin to forget ourselves and live for other people. It isn't long enough to put off year after year what we ought to be about to-day! It may be that all heaven is waiting for you to begin; that your guardian angel is pleading for clemency in the event of your deciding to attend to the dressing of your sanctuary and the hanging of wreaths on its outer door.

It is a blessed thing to keep one's sanctuary in order; for we might be sent for suddenly and not have time to arrange this inner chamber before we pass out to an unfamiliar sphere.

Christmas-time is a wonderful time to begin.

And Christmas is so near! Only a few hours, and carols will be filling the air; joyous anthems will be flooding the world with melody—a world of all sorts and conditions of men; bells will be pealing triumphant chime upon chime; incense will be rising in a mystic cloud, and prayers will be ascending to the Creator and Giver of all good things; there will be hymns and chants and invocations and praise; and there on the snowy altar will lie in majesty the Blessed One "who made . . ." (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Can you meet Him without shame and remorse unless your own sanctuary is set in order and ready for His Presence?

Dear friends, this Christmas and every Christmas, know that your sanctuary is in order. Spare no pains with the preparations. And hang the wreaths of your heart on the outer door of your soul, that all the world with which you come in contact may be cheered by the freshness and beauty and fragrance of them. Sweeten the world all you can; impart to it all the comfort and all the light that you can; and when you leave it you will leave an hundred garnished sanctuaries where perhaps there was none before.

And to you all, a holy and right happy Christmas!

THERE IS A STORY of some sailors who had been drinking, and late on a dark night wished to return to their ship. They came down to their boat, and drew out the oars. But they seemed to make no progress. They rowed and rowed; and still the ship did not appear. At last the soberest among them discovered that they had never unloosed the boat's painter from the wharf. What Christ asks of His disciples is that they shall not only row, but cut loose. They are not to be afraid of new endeavors. They need to venture, both for their own profit and for the good of the work He calls them to do. There are many troubled souls in the churches who complain of Christ, that He has brought them little joy and advanced them but a little distance. May it not be that they are still bound fast to the city of their old experience?—*Selected.*

SNOW FLAKES.

BY MARY RICHARDS BERRY.

A SNOW-STORM is raging; "a young blizzard," we call it. The snow-flakes come swirling down, crying out to the pedestrians in a blustering voice, "Out of our way! Out of our way! We are going to be a great snow-storm!" Coat-collars are turned up and shelter is eagerly sought, when lo! the sun suddenly breaks forth and there is nothing left of this young blizzard but a wet pavement!

Have you not seen people exactly like such snow-flakes: people blustering about the great projects they intend to launch; people who cry to the meek onlookers, "Out of our way! We are the important people; we are going to astonish the world!" Then as the onlookers patiently watch for the result of all these noble plans, lo, they suddenly melt away like the snow-flakes, and only the memory of the boasts remains.

Take those fairy snow-flakes which we all delight so much to watch as they dance through the air and sunlight, like winter butterflies. Have you ever tried to follow one such snow-flake in its progress? It is most teasing, for it dances here and there; just when you think it is about to alight on a shrub, whisk! the wind takes it floating up again to sparkle in the kisses of the sunbeams.

Are not that kind of people just as fascinating; those who come dancing and skipping through our lives? It may be just as impossible for us to follow them in their progress through life as it was to follow the dancing snow-flakes, for they are here, there, and everywhere, dipping into one fad, then off to touch ever so lightly another interest or pleasure elsewhere. These worldly butterflies, what becomes of them? We do not know, except that they are probably carried up to sparkle in the social sunshine once more while we turn our eyes to watch the more practical snow-flakes.

The large, feathery snow-flakes which fall leisurely down and pile up in such nice, soft heaps, are they not like the comfortable people, those who are never in too great a hurry but what they can stop and listen to another's troubles, or soothe another's perplexities by their kind advice and encouragement, those who heap up soft words to allay the angry ones, or who snow down rare sympathy to make the world warmer and purer with such a covering?

"It is not snowing very hard, but it looks as if it meant to keep it up all night!" we exclaim as we gaze out of the window at the falling snow. There is no wind, the snow-flakes are not large, nor do they fall with great rapidity. But quietly, gently, steadily, they come down, until by morning the ground is not only covered, but we wake up to find the snow many inches deep, the walks are impassable, traffic is tied up, and communication with the outside world is cut off because the overlaid wires have snapped under their burden of snow.

"What a surprise!" every one exclaims. "Who thought that such a gentle snow-storm would work such havoc!"

Yes, and who ever thinks that these gentle, quiet, unostentatious people will amount to anything?

We feel sorry for this one or that one, because they are so shy and retiring and will never push themselves forward upon the world's notice. Nevertheless, they do not annoy us with their blustering boasts, which come to naught, nor do they allow themselves to be turned aside and blown into drifts by the winds of public opinion, nor to be melted by the scorching fires of tribulation. These are not tossed about by the frivolities or latest fads and fancies until they go floating off into space. But, instead, do we not always find them gently and steadily pursuing the "even tenor of their way," fitting into their assigned duties, as the snow-flakes fall to their assigned places on the ground? They create no furor, it is true, but, on the other hand, they cause no uncomfortable disturbance by the performance of their work.

And when the storm of their life is over, do we not always find the same unexpected results—not havoc as in the case of the quiet, steady snow-flakes, but countless good deeds heaped evenly throughout their lives; others' paths filled in with the little kindnesses "which most leave undone or despise"; our daily business checked because we miss the helpful encouragement we so eagerly sought, and our interest in the outside world cut off because of the grief which has snapped the wires of our energy.

Ah, but is not the world more beautiful when we gaze out upon it in the morning with its pure covering of fresh snow? And is not a life made much sweeter that has been covered with such gentle snow-flakes?

Church Kalendar



- Dec. 3—First Sunday in Advent.
 " 10—Second Sunday in Advent.
 " 17—Third Sunday in Advent.
 " 20, 22, 23—Ember Days. Fast.
 " 21—Thursday. St. Thomas, Apostle.
 " 24—Fourth Sunday in Advent.
 " 25—Monday. Christmas Day.
 " 26—Tuesday. St. Stephen, Martyr.
 " 27—Wednesday. St. John, Evangelist.
 " 28—Thursday. The Innocents.
 " 31—Sunday after Christmas.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

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

ALASKA.

Rev. E. P. Newton, of Valdez.
 CHINA.

HANKOW:

Miss E. P. Barber, of Anking.
 Mr. John A. Wilson, Jr., of Wuchang.
 Deaconess Edith Hart, of Hankow.
 JAPAN.

TOKYO:

Rev. H. St. George Tucker, D.D., of Tokyo.
 Rev. J. Armistead Welbourn, of Tokyo.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
 Miss Anna Hargreaves, of Bagulo.

Personal Mention

THE Rev. W. R. AGATE, M.D., has resigned the charge of St. Andrew's Church, Wheeling, W. Va., and accepted a call to Valdosta, Ga.

THE Rev. C. R. BAILEY, Ph.D., who has been in charge of St. Andrew's Church, Manchester, N. H., for the past three years, has resigned to accept the rectorship of St. John's Church, Taunton, Mass. He entered upon his new duties on the First Sunday in Advent.

THE address of the Rev. RICHARD BOLTON, formerly in charge of St. James' Church, Lewiston, Ill., is changed to Mendon, Ill., where he is in charge of Zion Church.

THE Rev. W. A. BRUCE has resigned as priest-in-charge of St. Mary's (colored) Church, Keokuk, Iowa. The Rev. John C. Sage, rector of St. John's parish in that city will assume charge of the work vacated by Mr. Bruce.

THE Rev. ALEXANDER A. CAIRNS, chaplain of St. Katharine's School, Davenport, Ia., has been appointed priest-in-charge of Trinity Church, Washington, and Christ Church, Davenport, Ia.

THE Rev. HENRY CHAMBERLAINE, who for the past six years has been pastor and superintendent of St. Johnland, Long Island, has resigned, and after a much needed rest will take up parish work again. His address for the present is Dyke P. O., Greene Co., Va.

THE Rev. GEORGE R. CHAMBERS, rector of St. Andrew's Church, Charlton, has been appointed by the Bishop as priest-in-charge of Grace Church, Albia, Iowa.

THE Rev. J. WINSLOW CLARKE of St. Andrew's Church, Utica, N. Y., who has suffered from poor health for a long time, and has undergone several operations, has been obliged to resign his parish. He will continue to act as chaplain of the House of the Good Shepherd, Utica (a Church Orphan Asylum).

THE Rev. C. A. CORBITT has been transferred from the charge of Trinity Church, Carroll, Iowa, to the charge of Trinity Church, Mapleton, Iowa.

THE Rev. CLARENCE M. DUNHAM, curate at the Church of St. Mary the Virgin, New York City, has accepted the rectorship of All Saints' Church, Orange Valley (diocese of Newark), N. J., and will go into residence about Feb. 1st.

THE Rev. FREDERICK T. HENSTRIDGE has resigned the rectorship of St. James' Church, South Pasadena, Calif. Mr. Henstridge was formerly rector of Calvary Church, Syracuse, N. Y., and he now returns to his old diocese (Central New York), to become rector of the Church of the Evangelist, Oswego, N. Y.

THE Rev. THOMAS HORTON, deacon in charge of Boone, Iowa, has also been appointed deacon-in-charge of the work at Ames, recently resigned by the Rev. Charles J. Shutt, rector of St. Luke's Church, Des Moines.

THE Rev. ROBERTS P. JOHNSON, formerly rector of St. John's Church, Winnsboro, S. C., has accepted the curacy of Trinity Church, New Orleans, La.

THE address of the Rev. H. G. LIMRIC is changed from Guadalajara, Mexico, to Apartado 430, Mexico City, Mexico.

THE Rev. HOBART H. MARVIN has resigned the rectorship of Trinity Memorial Church, Mapleton, Iowa.

THE Rev. EDMUND A. NEVILLE, rector of Grace Church, Muncie, Ind., has declined an appointment to become Archdeacon of the diocese of Michigan City.

THE Rev. ELLISTON J. PEROT, rector of St. John's Church, Salem, N. J., has been elected also rector of St. George's Church, Penn's Neck. This venerable parish, one of the oldest in the country, has for a long time been a mission of Salem, but by the above election its status is now changed.

THE address of the Rev. THOMAS DOWELL PHILLIPS is now 2303 Twenty-fifth avenue, Fruitvale, Calif.

THE Rev. ALBERT W. H. THOMPSON, for three years curate of Trinity Church, Military Park, Newark, N. J., has resigned to accept the Bishop's appointment to the charge of St. Mark's Mission in the Forest Hill section of Newark. He will enter upon his new duties the first of January.

THE Rev. LOUIS TUCKER, formerly rector of Trinity Church, Everett, Washington, is now in charge of Christ Church, Bastrop, La., with the adjacent missions.

THE Rev. S. L. VAIL, recently ordained to the diaconate by the Bishop of Louisiana, has been placed in charge of the Church's work in Natchitoches and Ruston, La.

DEGREES CONFERRED.

SEABURY DIVINITY SCHOOL.—D.D. upon the Rev. F. A. McELWAIN [voted, to be conferred at commencement].

DIED.

DENISON.—In Chicago, Ill., on November 20, 1911, in his 70th year, FRANKLIN DENISON, son of the late Joseph A. Denison of Royalton, Vt., a captain in the Civil War, and a prominent lawyer of Chicago.

GODDARD.—On Advent Sunday, December 3, 1911, at Montpelier, Vermont, in his 78th year, the Rev. EDWARD NICHOLS GODDARD. Funeral service at St. Paul's Church, Windsor, Vermont, Wednesday afternoon, December 6, 1911, at 1 o'clock.

"Lord all pitying, Jesu blest,
 Grant him thine eternal rest."

OLIVER.—At her home in Big Spring, Texas, on Monday, November 27, 1911, Mrs. HANNAH E. OLIVER, in the 42nd year of her age. Cause of death, tuberculosis. Burial at Fort Smith, Arkansas.

QUIRK.—DANIEL LACE QUIRK. Born in Balachrink, Isle of Man, June 15, 1818. Died at Ypsilanti, Michigan, Tuesday, December 5, 1911, at 8 A. M., aged 93 years, 5 months, 20 days.

SWEENEY.—On St. Andrew's Day, 1911, at her home in Washington, N. J., ANNA MARIA SWEENEY, wife of the late William Sweeney. Requiem at 7:30 A. M., funeral at 2 P. M., Monday, December 4th, at St. Peter's Church, Washington, N. J. R. I. P.

WILSON.—Entered into rest, November 21, 1911, THOMAS A. WILSON, in his 91st year. Burial service read at the house of his daughter, Mrs. Stephen T. Taylor, Woodlynne, N. J., by the Rev. Dr. Buxton of St. John's Church, Camden, N. J., November 25, 1911.

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.

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—MISCELLANEOUS.

WANTED.—Organist-choirmaster; mixed choir; excellent organ. Great opportunity for a young man, possessed of real ability as vocal teacher. Address, MARC G. PERKINS, Fremont, Neb.

ORGANIST CHOIRMASTER wanted for Calvary Episcopal Church, Rochester, Minnesota. Address, F. F. G., First National Bank, Rochester, Minn.

POSITIONS WANTED—CLERICAL.

PRIEST, GOOD PREACHER, having charge of summer resort church, desires like position at winter resort. RESORT, care of LIVING CHURCH, 416 Lafayette St., New York City.

POSITIONS WANTED—MISCELLANEOUS.

A COMPETENT ORGANIST who has had several years' experience in boy-choir and chorus work, and has filled responsible positions, desires a place as assistant organist in or near a large city in the East. Very favorable terms if right location can be secured. Address, ASSISTANT ORGANIST, care of LIVING CHURCH, Milwaukee, Wis.

WELLESLEY GRADUATE, Churchwoman, four years' experience in teaching, best references, desires teaching or secretarial work after Christmas. Address, WELLESLEY, care of LIVING CHURCH, Milwaukee, Wis.

WANTED.—POSITION as COMPANION, Mother's helper, or Managing Housekeeper. Has had experience as Kindergartner and Managing Housekeeper. Address, M. B. L., care of LIVING CHURCH, Milwaukee, Wis.

CATECHIST wishes position as Superintendent or Assistant in Boy's Home or School. Nine years' experience. "FAITHFUL," care of THE LIVING CHURCH, Milwaukee, Wis.

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THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

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

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

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

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

NEW PUBLICATIONS.

ELIZABETH'S STORY, by Grace Howard Peirce, author of "The King's Message," Cloth 50 cents. This is a collection of stories, the scene of three of them being laid in New England, that of the others in France and Germany. The Churchman says: "The stories have all a simple, childlike appeal that is very unlike the modern juvenile type and very winning." To be had from the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

BOOKS FOR CHRISTMAS OR CONFIRMATION GIFTS. *Outlines of Church History*, by Mrs. C. H. Smith, 150 pages, white cloth, blue and silver. 40 cents postpaid. *An Officer of the Line*, by the Rev. Hugh L. Burleson, beautifully bound in blue cloth and gold. 55 cents postpaid.

CHURCH MISSIONS PUBLISHING COMPANY, 211 State Street, Hartford, Conn.

CHANGE OF ADDRESS.

THE CHOIR EXCHANGE AND CLERICAL REGISTRY offices are removed from 136 Fifth Avenue, New York, to Drake College Building, 116 Newark Ave., Jersey City, N. J.
 CHURCHES are cordially invited to send on their orders for CLERICAL HELP, or for ORGANISTS and CHOIR-MASTERS before Christmas to THE JOHN E. WEBSTER COMPANY.

TRAVEL.

CHRISTMAS GIFT.—Why not a trip to Europe? SEND TO-DAY for Itinerary of BEVERLY TOUR, Summer 1912. Seventy days. Italy to Scotland. REV. HERBERT J. COOK, D.D., Beverly, N. J.
EUROPEAN TOUR.—Select limited party will take one or two added members for splendid and unique tour, June 22nd. Address, APARTMENT 206, THE FARRAGUT, Washington, D. C.

HEALTH RESORTS.

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WINTER RESORTS.

SUMMERSVILLE, S. C., AMIDST THE PINES. Completely furnished cottages, hot and cold baths, electric lights, bed linen, table linen, china, glass, small silver. Stables. E. P. GUERARD, Charleston, S. C.
ROSE BEACH. Mrs. ELIZABETH HEWLETT, 359 West Fifth Avenue, Pomona Calif.

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FOR SALE.

TO SETTLE worldly accounts the advertiser will sell 160 acres of land in Lyman County, South Dakota. Good investment. \$12.50 per acre. Purchaser to assume \$300 mortgage due September 1913. Cash \$1,000. Balance 2nd mortgage (or trade). Address, E. B. MOUNSEY, St. John Baptist Mission, Grosse, South Dakota.

NOTICES.

A PLAIN STATEMENT AND AN APPEAL.

"I DON'T SEE WHY THERE SHOULD BE DANGER OF A DEFICIT."—A NEW YORK CLERGYMAN.

This is WHY! Under the insistent pressure and appeal of numerous Bishops, Clergy, Widows and Orphans and beneficiaries needing help or more help because of the increased cost of living; the Trustees of the Church's own agency; the General Clergy Relief Fund, have largely increased the list of pensioners and the amount of pension. Number of persons now upon the list between 500 and 600 requiring about \$150,000 annually. 67 Dioceses and Missionary Districts depend alone upon the General Clergy Relief Fund for Pension and Relief. Not half the churches contribute.

In 56 Dioceses the General Clergy Relief Fund appropriates more money annually than the churches in the dioceses give. How then have the Trustees been able to do the large work they are doing? They have depended largely upon legacies and the increase of the annual offerings from churches and individuals. While we have been notified this year of more legacies and in larger amounts than ever before there have been paid but three legacies aggregating \$4,300, the average amount should have been about \$35,000. * This and the diversion of offerings to other lines of clergy relief not so immediately pressing is causing the danger of a deficit. \$15,000 more than we now have (December 7th), will be required for the January quarterly payment. This will, we hope, be made up from the Christmas offering, but upon the Christmas offerings we also depend to make up the amount required for the April, July and October quarterly payments.

It would be a blot on the Church, if with all our splendid building and large giving, we should be compelled to cut down the small pensions (\$25,000 to \$30,000 quarterly in the aggregate) we are now giving to godly men and women who depend largely upon these for a living.

Clergy pension and relief is not simply an eleemosynary affair which can be left to the spontaneous impulses of Christian charity. It is the fundamental practice in the Church of Christianity, of justice and mercy. Increasing demands for other enterprises ought not therefore

to crowd out this duty of the Church lest we become lean of soul in the midst of all our activity.

If space permitted we could add interesting and pathetic appeals from scores of individuals which would grip the hearts of Churchmen and claim their interest and their offerings. We ask for large offerings at this time.

THE GENERAL CLERGY RELIEF FUND,
 Rev. ALFRED J. P. McCLURE, *Treasurer.*
 Church House, Philadelphia, Penna.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

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RIGHT REV. ARTHUR S. LLOYD, D.D., President.
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 \$1,500,000 is needed this year to meet the appropriations.

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ACKNOWLEDGMENTS.

JERUSALEM AND THE EAST MISSION,
 Anon., for Bishop Blyth's Work, \$5.00.
 (Signed) F. A. DeRosset.

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

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

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FABER'S CONFERENCES.

It will be remembered that four years ago we published the "Paragraph Edition" of Dr. Faber's wonderful Conferences on *Kindness*. For more than a year we had so few copies left of the first edition that we ceased to advertise it, but the edition becoming exhausted we have now

printed another. It is bound in the same very attractive blue cloth binding, gold stamped, and also in leather full gilt edges. The first edition of 1,500 copies having been sold out shows how well the book was received in its new style of paragraphing. It is more than a good book to have in the house, for it is a very valuable spiritual study. And while the Conferences were named as "Spiritual," yet it is a book that will be read with great interest by men who might not be inclined to dwell much on spiritual things. It isn't for the minister only, but the lawyer, the doctor, and the "man of the world" will read it and commit parts of it to memory. In making up a Christmas list, it is a book that will fit every person who can understand plain English from children of 15 up to the most aged whom you wish to remember.

Kindness (the four Conferences in the one volume), by the Rev. F. W. Faber, D.D., cloth bound, 90 cents (by mail 96 cents); leather, full gilt, \$1.50 (by mail \$1.56). Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

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

BROADWAY PUBLISHING CO. New York.

Indian Topics or Experiences in Indian Missions. With Selections from various Sources. By Rev. D. A. Sanford, Missionary of the Episcopal Church among Cheyenne and other Indians in Oklahoma, from 1894 to 1907.

LONGMANS, GREEN & CO. New York.

Papers on Doctrine of the English Church concerning the Eucharistic Presence. By the Rev. N. Dimock, M.A. Memorial Edition. With an introductory note by the Rt. Rev. H. C. G. Moule, D.D., Bishop of Durham. In two volumes. Vol. I., and Vol. II.

LOTHROP, LEE & SHEPARD CO. Boston.

The Boy with the U. S. Census. By Francis Rolt-Wheeler. With thirty-eight illustrations, principally from Bureaus of the United States Government. Price \$1.50.

YEAR BOOKS.

Year Book of St. George's Church, Stuyvesant Square, New York. Easter, 1911.

PAMPHLETS.

A Handbook for the use of the Members and Friends of the Protestant Episcopal Church. By Bishop Peterkin.

The Round Robin Series II. Followers of the Trail. II.—The River Trail. By Sarah Lowrie.

The Church at Work

BISHOP WALKER WRITES PASTORAL LETTER ON CLERICAL SALARIES.

BISHOP WALKER of Western New York recently addressed a pastoral letter to his diocese in which he made his subject the discussion of clerical salaries. Among other things he wrote:

"Once again would I address you on a subject which appeals solemnly to my conscience and to my heart. I refer to the salaries of the clergy—their insufficiency. May I not challenge attention on the part of all our laymen to this serious defect in our system? Are they aware that the ordinary carpenter or house mason receives wages which eclipse the salaries of a large portion of the clergy? Are they aware that conditions which are insuperable preclude the minister of a parish adopting the simpler style of living which, however, is in complete harmony with the mechanic's domestic order? Are they aware that practically there is a legislated standard which is demanded by society, regarding the conditions that shall govern in a minister's home and household? He cannot live in a tenement house. He may not dress in duck overalls. He must deck his family in other than common materials of the cheap and nasty sort. He must pay his bills promptly. His rectory must be adorned with comfortable paraphernalia, as well as show neatness. All this needs money, as well as labor. This cannot be obtained through secular pursuits as addenda for income. Their time is yours—all of it. It cannot honestly be otherwise employed; but their labors in your behalf should be requited justly. In too many parishes to-day, the compensation of the pastor is inadequate. It is impossible to 'make both ends meet.' What is the need? A larger liberality on the part of the people toward the Church's support—especially in the direction of the salary of the shepherd of the flock."

MEMORIAL ALTAR AND REREDOS, ST. JOHN'S CHURCH, ROANOKE, VA.

IN ST. JOHN'S CHURCH, Roanoke, Va., there has been completed a new altar and reredos, which have been given in memory of

Mrs. Mary Susan Terry by her four daughters, now members of the parish. The work has been executed with the greatest care by the Gorham Company, who were also the designers. The material is a white marble from the Carrara quarries of Italy with a delicately traced gold mosaic, all the work having been completed abroad. The altar is massive, and yet thoroughly chaste, and divided into three panels each bearing one of the symbols, Alpha, I. H. S., and Omega.



MEMORIAL ALTAR AND REREDOS, ST. JOHN'S CHURCH, ROANOKE, VA.

The retable has in bold lettering the "Holy, Holy, Holy." All of this lettering is done in gold mosaic. In the reredos there is found a series of five arches, each being a well recessed niche, the central niche larger, and the whole is surmounted with a cross that stands out boldly against the notable window of the Resurrection placed by Lamb some years ago. A new wainscot, including sedilia for the clergy, has made use of the modern hard cements with great success. The niche for the credence is not yet complete, a memorial marble and

mosaic credence having been promised in memory of the late Channing Newton, son of the late Bishop Newton, and his wife Margaret Newton. This will be placed at an early date.

BISHOP OF IOWA ON VESTRYMEN WHO OPPOSE MISSIONS.

BISHOP MORRISON of Iowa, in a recent pastoral to his clergy and laity touches upon a weak point in parish management. As his words deserve a larger reading than in the diocese of Iowa, we give herewith part of his message:

"There are parishes in every diocese which suffer from the fact that vestrymen who ought to be leaders in all aggressive work are sometimes in church matters belated Christians and officially behind the times. They are often wide-awake business men, they keep business affairs up to date, they are discussing the questions of a better municipal organization intelligently, they read about government regulation of big business with far-sighted judgment, they are open-minded to every new movement for the betterment of industrial methods, but when it comes to the Church they are just where their fathers were. They have brought all of the affairs in which they are interested up to date except their church affairs. No wonder some parishes do not grow, for there is opposition to every effort to improve conditions. The clergy may be lacking in initiative and wise activity, but they sometimes are what they are, because they early became discouraged from lack of sympathy, and sometimes because they have met positive opposition when trying to keep the parish in touch with movements which were quickening the Church.

"When a vestryman of influence makes himself so disagreeable every time missions are mentioned that he intimidates a priest, and the priest at last is compelled to say little or nothing publicly, and to go on a "still-hunt" for his apportionment, that vestryman ought to be held up to the scorn of the Church at large. Suppose such a man does succeed in driving a rector out of the parish. The next rector will hear from the Board

appointed by the General Convention and from the Bishop and officers of the diocese. They will tell him what is expected, remind him of the Church's law, and hold him responsible for presenting missions to the people and taking up the collections. There is only one way to escape the setting forth of the Church's opportunity and duty and that is to leave the Church. Getting rid of the present pastor will not help any parish to escape the apportionment. The Church as a whole is growing, making advance, becoming more confident of her mission, and no priest or parish can prevent the inflow of the new spirit. Besides, who wants to belong to a dead church, and the church that is not making demands, not advancing, not doing things, is dying; it will soon be dead."

MEMORIALS AND OTHER GIFTS.

AT ST. JOHN'S CHURCH, Jamaica Plain, Mass., there was unveiled and dedicated, on Sunday morning, December 10th, a beautiful window in memory of Miss Georgianna A. Ballard, long a faithful communicant of the parish. Miss Ballard left the money for the window in her will, and considerable time was taken in making a proper selection of a subject. The design is by Louis Tiffany. The chief figure is one representing Faith, with subdued surroundings which harmonize with the church decorations. The window is in the east side of the edifice near the chancel and close to the pew occupied by Miss Ballard for many years. On the previous Sunday, there were several memorial gifts consecrated. One was a superfrontal and antependium for the altar, the gift of Mrs. Nelson Curtis in memory of her mother. Another was a beautiful chalice, contributed by the men of the parish as a memorial to Henry B. Chapin, a devoted member and warden of the parish for a number of years; and a processional cross to the memory of Mrs. Agnes Brinkerhoff Ogilby, the gift of her husband and sons, the Rev. Remsen B. Ogilby, who now is in Manila under Bishop Brent, and Henry McFarland B. Ogilby, who is studying at the Episcopal Theological School at Cambridge. A handsome set of book markers has been made by Miss Agnes Sampson to be used on special occasions in memory of her mother, Amelia Montilus Sampson, a communicant of the parish for more than half a century.

ON THE FIRST SUNDAY IN ADVENT, the Bishop of Indianapolis visited Grace Church, Muncie, Ind. (the Rev. Edmund A. Neville, rector), and dedicated a simple, but Churchly rood-screen and pulpit, recently erected in the church. The design was made by Robert M. Morgan, a vestryman of the parish. The Bishop also blessed to their sacred use a handsome set of alms basins and receiver, a memorial to the late John T. Hartley, a former vestryman of the parish.

In this parish the number of subscribers to THE LIVING CHURCH has lately been increased from 4 to 25—which means an increasingly intelligent congregation in matters pertaining to the Church.

A VERY IMPRESSIVE SERVICE was recently held in St. Luke's Church, Hawkinsville, Ga., when a very handsome altar cross was presented and blessed. The cross is of highly polished and lacquered brass with "I. H. S." in the center of the cross arms, with the following inscription: "In memoriam of Ven. Harry Cassil, Archdeacon of Macon. Born January 10th, 1838, Died May 9th, 1908." The cross is the gift of Mrs. Burbridge, Mrs. Woodcock and A. R. Cassil, children of the late rector of this Church. The gift is most highly appreciated by the congregation.

A HANDSOME memorial tablet, to the memory of Mrs. E. W. Harrison, was unveiled in St. John's church, Jersey City Heights, N. J., on Sunday morning, December 10th. The work was executed at the Tiffany Studios and is

six feet high and nine feet long. The picture is a beautiful view of the Jungfrau mountain. It is set in a beautifully carved oak frame, and is affixed to the south wall of the church, near the transept.

AT THE VISITATION of the Bishop of the diocese on Sunday, December 4th, in Trinity parish, Findlay, Ohio (the Rev. W. J. Hawthorne, rector), were solemnly dedicated a number of beautiful memorial gifts, viz., a new altar and reredos, altar cross, vases, and Eucharistic lights, altar linen, missal, pulpit, lectern, chancel screen, and processional cross. The altar and reredos is a memorial of Mrs. W. J. Hawthorne, wife of the rector, who entered into rest last July, and is the gift of some three hundred persons. The other gifts are also memorials of departed members of the parish.

CONSECRATION OF NEW CHURCH OF THE ADVENT, NASHVILLE, TENN.

THE NEW CHURCH erected in West End, Nashville, Tenn., by the parish of the Advent (the Rev. E. A. Bazett-Jones, rector), in place of the old church downtown, which



CHURCH OF THE ADVENT,
Nashville, Tenn.

was sold last year, was consecrated by the Bishop of the diocese on Advent Sunday. The request to consecrate was read by the senior warden, Mr. Chas. R. Cockle, and the sentence of consecration by the rector, who also acted as server to the Bishop at the Eucharist. Archdeacon Thomas D. Windiate, of the Convocation of Nashville, and the Rev. Dr. Arthur Howard Noll, of Sewanee, Registrar of the diocese, were also present, and assisted as Epistoler and Gospeller respectively. The Bishop prefaced his sermon with a brief resumé of the parish history from its organization in 1857. The rector presented a class of ten for confirmation at the same service.

The new building, with the rectory adjoining, is of gray brick with stone trimmings, and was designed by Mr. Robert Sharp, F.A.I.A., who has been a communicant of the parish for over thirty-five years, and whose five sons have all served as acolytes at some time, two of them acting in this capacity at the laying of the cornerstone last Advent-tide, and another two at the consecration. The interior furnishings throughout are of oak in harmonizing designs, with the exception of the font, lectern, credence, and litany desk, which are memorials from the old church, given at its opening in 1870. Four memorial windows were also brought from the old building and placed in the nave of the new.

The new altar and reredos are a memorial

to Mr. William Simmons, one of the earliest communicants, and for many years, until his death in 1906, senior warden of the parish; and the pulpit is in memory of Mr. N. C. Williams, another former vestryman. The six large candlesticks are a thankoffering given at the opening service in the new church last August, the other altar ornaments being those in use in the former building.

LEGACIES AND BEQUESTS.

THE BISHOP of Georgia has received from the executors of the estate of the late Mrs. Frances B. Leigh, of England, a legacy of \$500, "for the use of St. Cyprian's Church, Darien, Ga." Mrs. Leigh was the daughter of the late Pierce Butler, Esq., of Butler's Island, of McIntosh County, Ga., and Mrs. Frances Kemble, and was the wife of the very Reverend the Honorable James W. Leigh, the Dean of Hereford, England. Mrs. Leigh, though living for many years across the water in England never lost her interest in the welfare of the community in which she spent her early life.

UNDER A BEQUEST of F. William Curtis of Wilmington, Del., who died last March, St. Thomas' Church, Newark, N. J., his former parish, is left \$2,000, which has been turned over by his widow to the trustees of the diocese of Newark, the income to go toward the current expenses of the church. It is intended as the nucleus of an endowment fund.

DEATHS AMONG THE CLERGY.

THE REV. DR. A. ST. JOHN CHAMBRÉ, rector of St. Anne's Church, Lowell, Mass., died suddenly on the morning of December 7th. He had been ill only a short time with angina pectoris, but his condition was not such as to excite any great alarm, so when he was found dead in bed in the morning there was universal surprise. Dr. Chambré was one of the most prominent figures among the clergy of the Massachusetts diocese. He was a native of England, and seventy-one years of age, a direct descendant of John de la Chambré, a noble knight of the court of William of Normandy. He came to this country when a young man. His father was a Church of England priest, and his mother a Presbyterian. On the death of his father the boy was brought up as a Presbyterian, and as a protest against the Calvinistic doctrine the son became a Universalist, allying himself with the conservative wing. At the time of the Civil War he was pastor of the Universalist Church in Newark, N. J. However, it was not long before he recognized the validity of Episcopal orders, and saw that the Church was the one to best enlist his sympathies and his services. He was ordained to the priesthood by Bishop Paddock in 1881 and thereafter he was a notable figure in all deliberations of the communion. His first parish was St. Matthew's in South Boston, then he was stationed at a parish in Fall River, going to Lowell in 1883 as the successor to the late Dr. Theodore Edson. Twenty-five years ago he established St. Anne's mission at North Billerica, and regularly twice a month he took charge of the services there. During the Civil War Dr. Chambré was chaplain of the Eighth Regiment, New Jersey Volunteers. He was prominent in Free Masonry, and had been chaplain of the Grand Lodge and prelate of Grand Commandery, K. T. He had held many posts within the gift of the diocese, serving from time to time on many diocesan committees and commissions.

The funeral took place on Saturday, December 9th, from St. Anne's Church, Lowell, and was conducted by Bishop Lawrence.

THE REV. EDWARD NICHOLS GODDARD, formerly rector of St. Paul's Church, Windsor, Vt., and for many years a scholarly and

able priest of the diocese of Vermont, died in Montpelier on Sunday, December 3, 1911. He was in his 77th year. Mr. Goddard was educated at Dartmouth College and the Andover Theological Seminary, being graduated from the former in 1856, and from the latter in 1860. He was ordered deacon by Bishop Chase in 1863, and later in the same year was advanced to the priesthood by Bishop Potter. His first charge was at Ashland, N. Y., following which he had charge of the work in Otsego County of the same state. From 1867 to 1871 he was missionary at Virginia City, Mont., whence he returned to the State of New York and was located for four years each at Portlandville, and Fairfield.

He was elected rector of St. Paul's Church, Windsor, Vt., in 1879, and held this position until December 1905, when he resigned and retired from the active ministry.

THE DIOCESE OF ALBANY loses a useful and devoted priest in the Rev. John Henry Quick, rector of St. Mary's, Springfield Center, Otsego County, who died at St. Luke's Hospital, New York, on December 8th, after undergoing an operation, to which he was compelled to submit after four months of ill health.

He was born in Chicago thirty-five years ago, and was a graduate of Trinity College, Hartford, and of the Western Theological Seminary. He served first as assistant at All Saints' Cathedral, Albany, and then took charge of Calvary, Burnt Hills. In 1909 he became rector of Springfield Center. In 1905 he married Miss Ruby Newcomb of the Cathedral parish. He is survived by Mrs. Quick and two children, Ruby and Carter.

The burial took place on Monday, December 11th, from All Saints' Cathedral, Albany, Bishop Doane officiating, assisted by Dean Brookman and the Rev. O. S. Newell of Glens Falls. The clergy of the city were in the procession. The committal at the Albany Rural Cemetery was said by the Bishop Coadjutor, who had solemnized the marriage six years before.

BISHOP WELLER HAS TYPHOID FEVER.

THE RT. REV. R. H. WELLER, D.D., Bishop Coadjutor of Fond du Lac, who was not well in St. Louis on his recent mission, was taken worse on his return home and the illness has developed into typhoid fever.

A NOTABLE DAY IN CHRIST CHURCH, TRENTON, N. J.

WEDNESDAY, December 6th, was a notable day in Christ Church, Trenton, N. J., (Rev. Robert W. Trenbath, rector). The Rev. R. Bowden Shepherd, formerly of Riverton, was then installed as Archdeacon of the diocese, Bishop Scarborough officiating. A large number of clergy and laity attended, representing both Convocations. At 11 A.M. the Bishop celebrated the Holy Communion, assisted by the rector of the parish and the retiring Deans, the Rev. Alfred B. Baker of Princeton and the Rev. Charles M. Perkins of Vineland. The preacher was the Rev. Dr. Baker. A special office of installation was used by the Bishop, the central feature of which was the words of mission as follows:

"Receive thou mission and authority, in the name of the Lord, to exercise the office and ministry of an Archdeacon in the diocese of New Jersey, and to do the work of an Evangelist. The Lord Himself be a lantern unto thy feet and a light unto thy paths, Himself go before thee, and be thy reward, stablish and comfort thine heart in all trouble and perplexity, and, guarding thee from all peril of body and soul, preserve thy going out and thy coming in."

After the service many bade God-speed to the new Archdeacon.

In the afternoon occurred in Christ Church

a meeting of the Woman's Auxiliary and of Sunday school workers. Addresses were made by the Rev. Herbert Burk of the Washington Memorial Church at Valley Forge, and by Miss Emery.

In the evening a very largely attended missionary service was held, in which the Bishop was assisted by the rector and the Rev. Messrs. Ralph E. Urban and Hamilton Schuyler of Trenton. The principal addresses were made by Bishop Lloyd, president of the Board of Missions, and the Bishop of Bethlehem, Bishop Talbot. Bishop Scarborough introduced the speakers, and a final address was made by the Archdeacon.

The music at this service, which was of a high order, was rendered by the combined choirs of Christ Church and Trinity parishes, Trenton, with accompaniment by the organist of Christ Church.

Archdeacon Shepherd has taken up his residence in Trenton, and has his office in the Diocesan House. Among other plans for renewed activity for missions of the diocese, arrangements are being made for missionary mass meetings in different places. The first will occur in St. Paul's Church, Camden, in Epiphany-tide.

FACTIONAL DISTURBANCE AT ST. ANDREW'S, BROOKLYN.

ANOTHER deplorable "scene" occurred at St. Andrew's Church, Brooklyn, last week, in connection with the election of vestrymen. It is neither necessary nor edifying to chronicle all that transpired, as has been graphically related in the New York daily papers. It is enough to say that the vestry chosen was of the faction that is friendly to the rector, the Rev. C. M. Legge, and was also friendly to his predecessor, the Rev. William N. Ackley, who died on the day that a judgment affirming his right to the rectorship was handed down by a civil court. Robert Harrold, secretary of the Diocesan House, and the Rev. Walter E. Bentley, acted as tellers. The former is quoted in the *Eagle* as saying that the rector "bore all the insults and the violence against him as a Christian gentleman."

THE COUNCIL OF THE SOUTHWEST DEPARTMENT.

THE MISSIONARY COUNCIL of the Southwest Department will meet in Austin, Tex., on January 16, 17, and 18, 1912, and not on the 17th, 18th, and 19th, as previously announced. Instead of a long programme of addresses, or a programme of long addresses, it is purposed to hold a series of conferences from which it is hoped great practical good will result.

DEATH OF A COWLEY FATHER.

NEWS HAS BEEN RECEIVED by cable of the death of the Rev. Fr. Langmore, S.S.J.E., in Bombay, India. This is the sixth father of the Society who has laid down his life in missions to the heathen. It has been a great loss to the society, but as the Superior in Boston writes, considering the cause, and the heroic example given, "It is worth it."

CLERGYMAN'S DEATH RESULTS FROM BLUNDER OF PHYSICIAN.

THE DEATH of the Rev. Ivan Marshall Green, which was reported in THE LIVING CHURCH recently, was due to a blundering mistake. Mr. Green underwent an operation for appendicitis at the Fredericksburg hospital last July, and was gaining renewed health until about ten days before his death, when he was stricken suddenly, and died on November 22nd. In the operation sponges of

gauze were used, and they were not all taken out, one being sewed up in the wound. The wound never healed, and became suddenly inflamed at the time mentioned. Dr. Paine of Fredericksburg, Va., was hurriedly called to remove the sponge. Mr. Green's condition was such that he could not be saved.

BISHOP ROWE REPLIES TO MESSAGE OF SOUTH DAKOTA CLERGY.

REPLYING to the message from the Conference of South Dakota clergy, Bishop Rowe has sent the following letter:

"I cannot pass in silence the kind and appreciated 'resolution' of the Conference of South Dakota clergy . . . As the 'Conference' has by this time become a matter of past history, I hope you will give to each member of the same, should you have the opportunity, my warmest thanks and wishes and love for their appreciated message. I am sure that could I have felt it my duty to leave the work unto which God, I believe, called me, for the work in South Dakota, I would have rejoiced in it—would have had the loyal and loving support of the clergy, and I doubt not, the laity. But this is not to be. Now I am more interested in you and will pray that God may give you a chosen leader, young, enthusiastic, and abler than I would have been, to be your Bishop."

URGE SERMONS ON THE WORK OF THE MINISTRY.

THE ALUMNI ASSOCIATION of the Church Divinity School of the Pacific has sent out a letter to all the clergy of the Eighth Missionary Department, requesting them to preach a sermon on the Third Sunday in Advent urging the opportunities and privileges of the Ministry, and reminding the people of the Ember Seasons. The letter contains the following pertinent paragraph:

"If you would make use of these seasons to present this subject to your boys and men, and also the similar opportunities for Deaconess work to your girls and women, we believe you would do much to help our Bishops in their quest for workers."

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Bishop Doane Arranges for Visitations for Confirmation.

BISHOP DOANE, calling the attention of the clergy of Albany, Troy, and vicinity to the proposed absence of the Bishop Coadjutor, and the expression of the convention of the willingness to forego the usual visitations in view of the present need, announces a plan by which it will be possible for him to care for confirmations in this district. He appoints March 24th as a date when he will be glad to have the clergy of Albany present to him for confirmation in his Cathedral, candidates from their several parishes, and he has received permission from the Rev. Dr. Enos to gather at St. Paul's, Troy, the candidates from all the parishes of that city.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

"Quiet Day" for Clergy Conducted by the Bishop—Gifts for Laramie Orphanage.

THE QUIET DAY for clergy which commenced on Wednesday evening, December 6th, and was continued through the afternoon of Friday, was conducted by the Bishop of Colorado, in the unavoidable absence through sickness of Bishop Weller of Fond du Lac. The addresses, which were of a high spiritual character, were found very helpful, being meditations on our Lord's Presence and Work in the Church, on earth, and in heaven, as

Prophet, Priest, and King. On Friday a conference was held, given over to two papers and discussion therefrom: the one by the Rev. H. R. A. O'Malley, on "Atonement and Reconciliation," and the other by the Rev. James McLaughlin on "Sponsors."

THE SUNDAY SCHOOL of Fort Collins (the Rev. C. H. Shutt, rector) has decided to direct its Christian spirit into the helpful channel of making individual gifts of groceries for the orphanage at Laramie recently founded by Bishop Thomas and Archdeacon Dray, at present caring for eleven boys and seven girls.

ERIE.

ROGERS ISRAEL, D.D., Bishop.

Meeting of Woman's Auxiliary at Oil City, Pa.

THE WOMAN'S AUXILIARY in the new diocese of Erie, recently held an important meeting in Oil City, Pa. There was a celebration of the Holy Communion with Bishop Israel as celebrant and preacher, and the Rev. Dr. Reilly, in an informal address, extended the hospitality of Christ Church to the visiting delegates. Following the service in the church, the women adjourned to the parish house, and the meeting opened with a roll-call; all the diocesan officers, and sixty delegates responded while fully one hundred were in attendance at all sessions. The business of organization was dispatched promptly, and enthusiasm for the work in the new diocese prevailed. In the evening a reception was tendered to Bishop and Mrs. Israel, and Miss Emery, who came from New York to be present at the meeting, and address the convention. Miss Emery returned by way of Warren, where she met with the women of Trinity Church. The diocesan secretary of the junior branch accompanied Miss Emery to Warren, as the work of the juniors will be given special attention in the new diocese.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Trustees Elected for Benedictine Community.

THE PERMANENCE of the Benedictine Order in Fond du Lac has been further assured by the formation of a corporation under the title, "Trustees of the Benedictine Abbey of St. Dunstan in the Diocese of Fond du Lac." The corporation consists of the Bishop, *ex-officio*, the Archdeacon, and the musical canon of the Cathedral, together with the prior, and some monks elected by the Order. The trustees hold the property, but as such, have no control over the internal government of the community. The winter time table is as follows: Rise at 4:45; Mattins, Lauds 5; Meditation and Mass at 7; Pittance at 8; Terce at 9; Study and work till 11:30; Sext 11:30; Dinner 12; Nones 2; Work; Supper 5; Vespers 6; Recreation—Compline 8 o'clock.

GEORGIA.

F. F. REESE, D.D., Bishop.

Meetings of Brunswick and Augusta Archdeacons.

THE FIRST MEETING of the newly reconstituted Archdeaconry of Brunswick, was held at Joseph, one of a group of missions under the charge of the Rev. Gerald A. Cornell, on the 6th and 7th of December. Mr. Cornell has just entered upon his duties after a year's sojourn and work abroad, mainly in London. The center of this group of missions is Douglas where one of the State Agricultural Colleges is located. The experiment of holding these meetings in the weaker missions seems justified thus far. Many sectarians with their ministers attended the services, seemed interested and were contributors to the "Question Box," asking intelligent

questions as to the history, teaching and customs of the Church.

THE REV. DR. STRONG, rector of St. John's Church, Savannah, continues in poor health and has been unable to officiate for some weeks. The associate rector, the Rev. Wm. Taylor Dakin is in charge.

THE ARCHDEACONRY of Augusta recently held a two days' session in the Church of the Atonement, Augusta. The Bishop was present and made several addresses. The opening sermon was preached by the Rev. G. S. Whitney, rector of St. Paul's Church, Augusta.

HARRISBURG.

JAS. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop.

Meeting of Sunbury Clericus—Work Among Girls at Carlisle—Service for Greeks in Harrisburg.

THE SUNBURY CLERICUS held its December session in Christ Church parish, Danville, Pa., December 7th. In the afternoon the clericus was taken to the State Hospital for the insane at Danville and by the courtesy of the superintendent were shown over the institution. In the evening a special service was held in Christ Church which was attended by a large congregation. Addresses were made by the Rev. R. R. Morian of Mount Carmel on the work of laymen in the Church, by the Rev. W. C. Charlton of Shamokin on Financing Missionary Operations, and by the General Missionary on Diocesan Missions. The next meeting is to be held in Trinity Church.

DECEMBER 1ST, twenty-two Indian girls from the Indian Training School at Carlisle visited Harrisburg in charge of one of the teachers of that institution. This is the first of a series of such outings undertaken by a committee on Indian work from the members of the Woman's Auxiliary of the diocese. This committee was recently appointed by the Bishop of the diocese. Mrs. James Bullitt, wife of the rector of St. Andrew's, Harrisburg, Mrs. John Mills Gilbert, wife of the rector of St. Paul's, Harrisburg, Miss Comstock of St. Luke's, Harrisburg, and Mrs. John I. Hartman of St. John's Lancaster, constitute the committee. The visitors were entertained at luncheon at the home of Rev. Mr. Bullitt. Later they attended a missionary service in St. Andrew's Church. These outings are on behalf of our Church girls who are in training at the Carlisle School.

THE REV. DEMETRIOS PETRIDES, arch-priest of the Greek Church in Philadelphia, held a service for the Greeks of Harrisburg on December 5th in St. Stephen's Church. Father Petrides is a personal friend of the Bishop of the diocese. On the following morning the Holy Communion was celebrated for the Greeks.

IOWA.

T. N. MORRISON, D.D., Bishop.

Advent Offering for Missions—Mass Meeting in Interest of Jews.

THE CHILDREN of the Sunday schools in the diocese, following the custom of former years, will make contributions during Advent for diocesan missions. The Bishop has appointed the Rev. Thomas Casady, rector of St. Mark's Church, Des Moines, as the special agent of this fund. Mr. Casady has just sent to the Sunday school children a delightful letter and the box for their offerings.

AT A MASS MEETING, held in the interests of the Jews in Davenport, last week, Bishop Morrison made a strong plea for the enforcement of the treaty with Russia, compelling that Government to recognize the passports of the Jewish-American citizens. Bishop Morrison's plea has made a profound impression in Davenport.

THE BISHOP has appointed as a diocesan

committee, to consider the hymns and the Hymnal, and to act with the General Commission on the "Revision of the Hymnal," the following gentlemen: The Very Rev. Marmaduke Hare, chairman; the Rev. John Arthur, D.D., the Rev. Leroy T. Weeks, Mr. E. H. Hall and Mr. A. L. Holmes.

AT ST. ANDREW'S, Chariton, the rector, the Very Rev. Geo. S. Chambers, reports large results from the recent mission held by the Rev. Thomas Casady, rector of St. Mark's, Des Moines. A class for study of the Prayer Book has been organized as a direct result. The formation of a men's club is also being considered. Most of the prejudice against the Church which existed in the community has been relieved. A most noticeable feature is the men's meeting and the number of intercessions.

AS THE RESULT of a careful canvass, the people of St. Luke's, Des Moines, have increased their income some \$800. The vestry immediately added a substantial increase to the salary of their rector, the Rev. C. J. Shutt, and have in prospect the building of a rectory at an early date.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Mission at Church of the Good Shepherd, Brooklyn—Church at Amityville Observes Twenty-fifth Anniversary.

THE REV. DR. FLOYD W. TOMKINS, rector of the Church of the Holy Trinity, Philadelphia, began a ten days' mission at the Church of the Good Shepherd, Brooklyn, on Wednesday evening, December 5th. Four services have been held daily, including the daily celebration of the Holy Communion by the Rev. Robert Rogers, rector. Three instructions are given daily by the missionary, the principal teaching service being at 8 o'clock every night.

THE TWENTY-FIFTH anniversary of St. Mary's Church, Amityville, N. Y., was celebrated from November 30th through December 8th. Special services were held each day of the anniversary and the special preachers included the Rev. Arthur Whipple Jenks, Professor of Ecclesiastical history at the General Theological Seminary; the Rev. Canon Bryan; the Rev. Andrew C. Wilson of St. Paul's Church, Brooklyn, N. Y.; the Rev. Charles W. Webb, Brooklyn City Missioner; the Rev. Dr. J. C. Roper, Professor of Dogmatic Theology at the General Theological Seminary; the Rev. James F. Aitkins of Brooklyn; and the Rev. Herbert J. Glover of Brooklyn. The Rev. Henry Lowndes Drew, rector of the parish, has been in charge of St. Mary's since 1907.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Lectures for S. S. Workers in New Orleans—Work at Trinity, New Orleans—Notes.

UNDER THE MANAGEMENT of the Rev. William A. Barr, D.D., Dean of Christ Church Cathedral, and chairman of the Sunday school commission of the diocese, a series of lectures and addresses for Sunday school teachers and workers has been given on Tuesday nights in the chapel of Christ Church Cathedral, New Orleans.

THE NEW ORLEANS local assembly of the Brotherhood of St. Andrew held its annual meeting recently, electing three out of its four officers. James A. Ross was elected president, W. W. Girault, secretary, and John Arsing, treasurer. The vice-president, who was not elected at this meeting, is the president of the Junior Brotherhood. R. P. Meade, the retiring president, reported as delegate to the Buffalo Convention, and as a

member of the National Council of the Brotherhood. The Rev. W. S. Slack, of Mt. Olivet Church, was elected chaplain.

A CHAPTER of the Daughters of the King was organized recently at Trinity Church, New Orleans. A mission study class was also organized on the same date. On the next day, a parish branch of the Girl's Friendly Society was organized. The parish recently received a legacy from the will of the late Frank T. Howard, a member of the vestry. This sum, amounting to \$10,000, was applied to wiping out the floating debt, and to reducing the mortgage debt on the rectory to \$5,000. This is now the only debt resting upon the parish. The death of Judge Charles E. Fenner, recently, left the office of senior warden vacant. At a recent meeting of the vestry Mr. Orloff Lake was elected to that office, and Mr. Warren Kearny was elected junior warden. These two men are two of the most active and earnest laymen in the diocese. They have taken an active part in Sunday school work, in the Church Club, in the diocesan Council, in the Laymen's Missionary Movement, and are active Christian leaders in the city of New Orleans.

THE JUBILEE THANK OFFERING of the women of the Church in New Orleans, at the time of the Woman's Missionary Jubilee in November, amounted to \$530.47.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Baltimore Archdeaconry Meeting—Maryland Sunshine Society—Notes.

THE REGULAR FALL MEETING of the Archdeaconry of Baltimore was held in Grace Church and parish house on Tuesday, November 28th. At the business session held in the parish house, the Bishop presided and spoke of the progress being made at the Bishop Paret Memorial parish house at Locust Point and announced that the date of its dedication had been fixed for Thursday, February 15th, next. He also announced the appointment of Mr. Harry W. Atkinson as special agent for increasing the memorial fund. He spoke of the encouraging progress of missionary work in the diocese and stated that more than one hundred thousand dollars was being spent for their work within the diocese this year. The Archdeacon, Ven. Peregrine Wroth, gave some interesting statistics of the progress of the work of the Archdeaconry. Mr. William B. Hurst of St. Peter's Church, was elected to succeed the late Dr. Robert Atkinson, as representative on the diocesan committee of missions.

THE ANNUAL MEETING of the Maryland division of the International Sunshine Society was held in the chapel of the Church of the Prince of Peace, Baltimore (Rev. H. E. Sharp, rector), on November 25th. A strong address was delivered by the founder of the society, Mrs. C. W. Alden of New York, who made a special plea for the interesting and successful work among blind babies, for which she established the Arthur Home at Summit, N. J.

THE CLERICAL ASSOCIATION of Baltimore, met at the parish house of Emmanuel Church on Monday, December 4th. Rev. Andrew B. Wood, Executive Secretary of the Inter-Church Federation of Baltimore, spoke on the subject: "Federative Work in Baltimore." The following officers were elected for the coming year: President, Rev. Herbert Parrish of St. Luke's Church; Vice-President, Rev. William Dallam Morgan of St. John's Church, Waverly; Secretary, Rev. S. H. Orrick of Emmanuel Church; Treasurer, Rev. J. Lutler Martin of St. Philip's, Highlandtown; Executive Committee, Rev. Charles Fiske, Rev. R. H. Hogue, Rev. H. E. Cotton.

MISS LILLIAN RUTH EARECKSON, a trained worker of unusual ability, recently entered upon her duties as parish visitor at the

chapel of the Redemption, Baltimore. Through her efforts an accurate card catalogue of every family known to the Church is being completed, and with her coöperation, a perfunctory "Confirmation Class" is being replaced by a Catechumen's school in which thorough instruction is being provided, simplified to suit the needs of children and poorly-informed adults, in Church catechism, Church history and customs and personal, vital Christianity. The priest-in-charge, the Rev. Joseph T. Ware, has assumed responsibility for the services at Fort McHenry and spiritual oversight of the soldiers stationed there, the former army chaplain having been transferred to another post, and the War Department having decided not to replace him at present.

WORK ON THE PARISH HOUSE of the Church of the Nativity, Baltimore (the Rev. H. W. S. Powers, rector), has progressed so encouragingly that the rector and committee have set January 1st next, as the date when they will relinquish to the Church Extension Committee the portable chapel, in which services have been held for the past eight months. This chapel will immediately be transferred to Ten Hills, a beautiful suburb, lying on the west of Baltimore, where a fine lot has been given to the Church, by Mrs. Henry Briton Jacobs, a prominent Churchwoman of Baltimore, whose large estate adjoins Ten Hills. It is proposed also, to purchase a second portable chapel to be placed at Cedarcroft, a promising suburb east of the city, where a fine lot has been purchased for church purposes.

MASSACHUSETTS.

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

Memorial to Rev. Augustus Prime—Parish Feast at the Advent, Boston—Notes.

THE RECTOR of St. Margaret's Church, Brighton, the Rev. Walter G. Read, members of the parish corporation, and outside friends of the late rector, the Rev. Augustus Prime, are raising a fund which is to be devoted to the erection of a memorial to Mr. Prime. The proposed memorial is to take the form of a new sanctuary and choir, to cost about \$5,000. Mr. Prime was rector of St. Margaret's parish for nearly thirty years and was widely esteemed.

ON ADVENT SUNDAY the parish feast was observed at the Church of the Advent, Boston. At the morning service the Rev. Dr. van Allen preached an historical sermon, dwelling on the achievements of the parish during its long and useful life. It also was the anniversary of the foundation of the parish, of its dedication, of its first service, of the consecration of the edifice, and of Dr. van Allen's rectorship. The day, as usual, was an important one in the calendar of the parish. On Advent Sunday afternoon the first of a series of special musical services was begun to continue until further notice. The Friday Bible class under the leadership of the Rev. Dr. Cabot began its winter season on Friday evening, December 8th. The subject of the winter will be "The Lives of the Apostles."

THE GIRLS' FRIENDLY SOCIETY of St. Paul's parish, Boston, is increasing its membership and is gaining in enthusiasm. Warren Locke, the organist and choirmaster, is rehearsing the members to serve as an auxiliary choir, and a class also has been started in educational dancing. The Society has entered with great enthusiasm into its Christmas work and already a family of thirteen is to be provided with a Christmas tree. Clayton S. Cooper, the international secretary of the Y. M. C. A. for Bible study among the North American colleges, gave an address before the Lindsay Bible class last Sunday evening. There was an attendance of ninety men. Twice that number of men were present the

following Monday night when he gave an address in the church for the members of the Bible classes in the churches of Greater Boston.

ST. PAUL'S CHURCH at Nantucket held a housewarming on the evening of December 6th, when the improved and enlarged rectory was opened for the first time. The Rev. Samuel G. Babcock, archdeacon of the diocese, and Mrs. Babcock, and the Rev. Edward L. Eustis, the rector, and Mrs. Eustis, welcomed the many guests, among whom were many from the denominations.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Church Club Meets in Detroit—Detroit Clericus Meeting—Death of Daniel L. Quirk.

THE CHURCH CLUB held a meeting at Trinity Church House, Detroit, Tuesday evening, December 5th. The Club numbers nearly a hundred members, and is doing a good work in the diocese, by its enlistment of the laymen in furthering plans for Church work. Bishop Williams gave an address on "Social Service and the Church's Attitude Towards It."

A WELL-WORN SUBJECT, that of "Parish visiting," engaged the attention of the Detroit clericus at its December meeting. A carefully prepared and interesting paper by the Rev. Paul Faude introduced the topic and formed the basis of discussion. The point most emphasized was "A Definite Purpose for Each Visit." Evening visits, sick calls, all received a share of attention.

THE DEATH of Daniel Lacey Quirk, a prominent Churchman of Ypsilanti, occurred on at Ballachrink, Isle of Man, June 15th, 1818, and was in his 94th year. He was active in business affairs within a week of the time of his death and his decease marks the close of a notable and successful career. He was a communicant of St. Luke's Church, Ypsilanti, and for many years was a member of the vestry. His interest in the parish partook of all the zeal and energetic qualities by which his business undertakings were characterized. He was a loyal Churchman, and his benefactions to the Church were many, but were given in so unassuming a way that they were known to few.

MILWAUKEE.

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

Dean Sumner Addresses Milwaukee City Club.

DEAN SUMNER of Chicago, visited Milwaukee on Thursday of last week, meeting informally with the diocesan Social Service Commission and addressing the City Club at a noon luncheon. Most of the city clergy were in attendance at the latter.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Board of Missions Holds Quarterly Meeting.

THE QUARTERLY MEETING of the Board of Missions of the diocese was held at Christ Church, St. Paul, on Monday, December 4th. The Bishop having been detained on one of his visitations, the Rev. C. L. Bates was called to the chair. The Board received with very deep regret the resignation of Mr. C. W. Farwell, treasurer of the board, on account of ill health. In accepting it the secretary was instructed to express to him the sympathy of the board in his illness, and their very high appreciation of the faithfulness with which he had discharged the duties of his office during the years of his incumbency. The Rev. C. Edgar Haupt was elected treasurer of the Board of Missions, and appointed acting-treasurer of the council of the diocese, pending an election by the Standing Committee.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Church Celebrates Anniversary—Memorial Service for Miss M. C. Barry.

St. STEPHEN'S CHURCH, Jersey City (the Rev. Sidney E. Sweet, rector), celebrated its fifth anniversary on Sunday, December 3rd. The first services were begun by the Rev. George D. Hadley, rector of St. John's Church. For a time the congregation worshipped in a rented building at Williams and West Side avenues. It now has a beautiful and commodious church in Union street near West Side avenue; has acquired property worth \$16,000; has 450 communicants; 350 Sunday school pupils; and an organized choir of 50 voices.

A SERVICE in memory of Miss Mary C. Barry will be held at Christ Hospital, Jersey City, on Sunday, December 17th, at 4 P. M.

NEW JERSEY.

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

Meeting of Cathedral General Chapter—Sunday School Institute at Wenonah—Elizabeth S. S. Association Meeting.

A LARGELY ATTENDED meeting of the All Saints' Cathedral General Chapter was held at the Diocesan Rooms, Newark, December 5th, Bishop Lines in the chair, Dr. Blanchard, registrar of the general chapter, acting as secretary. It may not be generally known that there is a carefully drawn-up constitution and statutes of cathedral organization which has been in existence for some years, and that an old parish church, Christ Church, Newark, is used as a pro-Cathedral. At the suggestion of the Bishop discussion was invited as to any definite work which could be undertaken to arouse interest in a project still largely an ideal, for the future. It was realized that the diocese has the frame-work of an organization which is ready to receive gifts and legacies for the carrying out of its purpose. It was felt that something should be done to place the matter before the diocese. So it was unanimously resolved that a committee of five clergy and five laymen be appointed by the Bishop, with the power to add to their number and to consider the means of raising the nucleus of a Cathedral fund.

THE GLASSBORO DISTRICT of the New Jersey Sunday School Institute held its regular meeting in All Saints' Church, Wenonah (the Rev. G. Livingston Bishop, rector), on Thursday, December 7th. The Rev. Charles B. Dubell of Glassboro presided at all sessions. In the morning an address on "Caring for and Keeping the Older Boy and Girl in the Sunday School" was made by the Rev. Kensey J. Hammond of Wilmington, Del., a member of the Joint Diocesan Committee on Sunday School Lessons. At the afternoon session addresses were made by the Rev. Elliston J. Perot of Salem on "Missionary Interest in the Sunday School," and by Mrs. Caley of Philadelphia on "Junior Department Work." The last address of the day was by the Rev. Howard E. Thompson, secretary of the diocese on "The Spiritual Side of the Sunday School."

SUNDAY SCHOOL work in the northern end of the diocese received a fresh impetus by the meeting of the Elizabeth Sunday School Association in Christ Church, Elizabeth, on December 1st.

This Association is composed of the twelve schools of Elizabeth, Rahway, and adjacent places; and is one of the eight similar Associations organized by the Diocesan Sunday School Commission. The feature of the afternoon session was "Catechetical Teaching Exemplified" by the Rev. H. H. Oberly, D.D., rector of Christ Church, Elizabeth. The evening session was a public service with two prominent speakers. The Rev. Henry Hale

Gifford, Ph.D., rector of Grace Church, Elizabeth and a member of the Sunday School Commission of the diocese, had for his topic: "The Relation of the Elizabeth District Sunday School Association to the Diocesan Sunday School Commission and the Church's General Board of Education. The Association was honored by having as the last speaker, the Venerable R. Bowden Sheperd, who on this date became Archdeacon of the diocese, the first under the new diocesan Canon which unifies, by means of an Archdeacon and a Board of Missions, the missionary work formerly in the hands of the two Convocations separately. The Archdeacon's subject was: "The Value of Missionary Teaching in the Sunday School." The officers of the Association are: President, the Rev. R. W. Elliott; Vice-President, the Rev. E. P. Little; Secretary, Mr. Arthur M. Crane; Treasurer, Miss Katherine Dale.

THE ANNUAL SERVICE of the Central New Jersey Assembly of the B. S. A., was held in St. John's Church, Elizabeth, on Sunday evening, December 3rd. The preacher was Dr. Burch, Bishop Suffragan of the diocese of New York. He made a strong plea that the men of the Brotherhood lead the movement to do something definite for the great number of foreigners who were coming to our country every year. Previous to the service, the annual election of officers was held in the parish

house, and resulted in the following being chosen for the new year: Chaplain, the Rev. John F. Fenton, Ph.D., rector of St. Luke's Church, Metuchen; President, J. Wesley Hegeman, Plainfield; Secretary, Clyde P. Yeomans, New Brunswick; Treasurer, Frederick S. Debo, Elizabeth; Vice-Presidents, E. L. Coyte, Asbury Park; Frank Dean Gifford, Elizabeth; P. E. Dixon, New Brunswick; Robert Nobe, South Amboy; Walter P. Wilson, Trenton. Mr. James W. A. Smith, the new member of the National Council, was present and addressed the men and boys of the chapters; and the Field Secretary, Franklin H. Spencer of New York City, spoke on the work of the Brotherhood.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss Bp.

Mission at St. John's, Albuquerque.

A MISSION will be held in St. John's Church, Albuquerque (the Rev. W. E. Warren, rector), from December 13th to 20th, by the Ven. Archdeacon Webber.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Banquet in Honor of Bishop Mann.

A COMPLIMENTARY BANQUET was given by the clergy and laity of North Dakota to mark the tenth anniversary of Bishop Mann,

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on December 4th, at the Waldorf Hotel, Fargo, and representatives were present from all over the state. Mrs. John Selby Frame, toastmaster, called the following to respond: "The Happy Family of the Church in North Dakota," the Rev. A. E. Clattenburg, Devils Lake; "Friends and Neighbors," Judge Wm. H. Barnett, Fargo; "The Trifles of a Great Service," Rev. J. K. Burleson, Grand Forks; "The Women in the Church," Mrs. George B. Hancock, Fargo; "Following a Disappearing Trail," the Rev. A. McG. Beede, Ph.D., priest to the Cannon Ball Indians; "Messages from Abroad," Dean Dowling; "The North Dakota Field," Bishop Mann. The Dean read from a great pile of letters from various parts of the United States, many hearty congratulations and good wishes—the best of them all a short epigrammatic paragraph from the Presiding Bishop.

OHIO.

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

Devotional Meetings for Guilds Held at Lima.

A DEVOTIONAL MEETING for the various guilds of Christ Church, Lima (the Rev. J. Edward Hand, rector), was held in the church on November 15th, and at a later hour on the same day a mass meeting for men was held in Memorial Hall. The addresses given at both meetings by the Very Rev. Frank Du Moulin, Dean of Trinity Cathedral, made a profound impression. At a regular meeting of the vestry of the parish on December 4th, the rector was warmly congratulated by the members of the vestry on the improved condition of the parish in things spiritual, as well as in things temporal, and as a token of appreciation of their rector's faithful service, the vestry, by unanimous vote, made a substantial increase in his salary.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Dr. Arundel Retires after Long Rectorship.

AT THE CLOSE of a twenty years' rectorship, the Rev. Dr. A. W. Arundel was given a reception in the parish house, on the occasion of his resignation and departure from the parish, on the evening of Wednesday, November 22nd, his twentieth anniversary. The assembly room was filled with friends and well-wishers, and the Bishop of the diocese presided and introduced the speakers. Many kind words were spoken and best wishes for his future offered by representatives of the Baptist and Methodist churches, and by the rabbi of the largest Jewish congregation in the city. The Rev. Dr. Ward of St. Peter's Church, and the Rev. L. W. Shey, a former assistant at Trinity, also spoke, and these friendly tributes were concluded by a very appreciative address from Mr. C. K. Harvey, a member of the parish. The Rev. Dr. Arundel will spend the winter in the South with his wife and daughter, in the hope that their health may be reestablished.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Meeting of Clerical Club—Attempt to Revive Former Providence Church.

THE CLERICAL CLUB of Rhode Island held its monthly meeting at the Bishop McVickar Memorial House in Providence on Monday, December 4th. There was a large attendance, and much interest was shown in the "Men and Religion Forward Movement," which was the subject for discussion. The subject was presented by Mr. Lewis E. Hawkins of the Y. M. C. A., and chairman of the committee on the Eight-Day Campaign, soon to be held in Providence. A free discussion followed participated in by a large number of the clergy. The general sentiment seemed to be

that the Church should have a large share in this movement.

A SERIOUS ATTEMPT is being made to revive the parish on Capitol Hill in Providence, formerly known as St. Paul's Church. Seven years ago, after a suspension of the services, the property including church, parish house, and land was sold and the money invested in the name of the Bishop, until such time as work in this section of the city is again begun. The addition to the mission staff of the Rev. Geo. S. Pine, has made it possible to attempt some definite work under priestly oversight at this point, and a Sunday school has been opened in a private house in which also Morning Prayer is said each Sunday. If sufficient interest is shown in this attempt to revive the parish by the communicants of the Church in the neighborhood, a new church will be built.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Dean Matthews Sails for England—Meeting of Cincinnati Clericus—Notes.

THE VERY REV. PAUL MATTHEWS, Dean of St. Paul's Cathedral, sailed on the 14th for England to spend Christmas with his family at Weybridge, whence they all expected to return several months ago, being detained by the illness of a relative. During the Dean's stay in Cincinnati many of the details for the wider work of the Cathedral were arranged. It is designed to place the missionary work of the Cincinnati Convocation and the city mission work in the institutions of the city which are now temporarily under the care of Canon Reade as Archdeacon *pro tem.* of the Cincinnati Convocation and as superintendent of the City Mission Society, directly in charge of the Dean of the Cathedral, for which a new Cathedral chapter, organized under a recent act of the state legislature, is to be founded.

A LUNCHEON to the members of the Cincinnati clericus and their wives was given by Dean Matthews assisted by Mrs. Mortimer

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The Sunday School in the Development of the American Church.

By the Rev. Oscar S. Michael, Rector of St. John's Church, Northern Liberties, Philadelphia. 1.50 net; by mail 1.65.

The Work of the Church in the Sunday School.

By the Rev. Charles Smith Lewis, B.D., Professor at the Western Theological Seminary. The Hale Memorial Sermon for 1910. Paper, 10 cts.; by mail 12 cts.

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Matthews at the Queen City Club on December 5th. The clericus elected Rev. Frank E. Cooley, rector of Madisonville, president; the Rev. Canon S. B. Purves, vicar of the Cathedral, vice-president; and the Rev. Lester L. Riley in charge of Westwood and Oakley, secretary and treasurer.

ON DECEMBER 6TH, the men of the Cathedral congregation to the number of nearly one hundred met at the invitation of the trustees at a supper in honor of Dean Matthews, and short speeches were made by Bishop Vincent, who was master of ceremonies, Canon Purves, Gideon C. Wilson, Esq., Chancellor of the diocese, and the Dean.

"THE WORLD IN CINCINNATI," a counterpart of "The World in Boston," a great missionary exposition, to be given in the spring, is engrossing the attention of hundreds of Church people preparing for the great occasion with its object lessons and pageants.

UTAH.

FRANKLIN S. SPALDING, D.D., Miss. Bp.
Service Under Unusual Circumstances at Springville.

ON THE First Sunday in Advent, Bishop Spalding made a visit to St. James' mission, Springville. The visit was made memorable by three events: first, every confirmed member of the mission received the sacrament of the Lord's Supper; second, every Church resident in the town (every man, woman, and child, down to the youngest baby) was present at the service; third, the majority of the congregation were of the masculine gender. Springville is a Mormon stronghold.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.
Meeting of Bishop Claggett Club—Sunday School Conference Held—Notes.

THE BISHOP CLAGGETT CLUB held its November meeting on Monday the 27th at the residence of the Rev. W. G. Davenport. There was some discussion on the subject of the proposed memorial to the late Bishop Paret at Locust Point, which for many years has been in charge of Christ Church, Baltimore. To supplement this by a parish house, in memory of one of the greatest Bishops the Church has had, did not appeal strongly to the Washington clergymen. A chancel or transept or chapel in the new Baltimore Cathedral would have met the case better. It was therefore felt that the very modest outlay proposed was not more than a few of the late Bishop's Baltimore friends could quite easily provide.

ON DECEMBER 2ND, the Rev. Canon William L. Devries conducted a conference on Sunday school work at St. Paul's Church, Prince George County. At 11 A.M. Dr. Devries addressed both parents and Sunday school teachers. At 2:30 there was a service for children. On Sunday, December 3rd, Dr. Devries preached at St. Mary's chapel, Woodville, in the same parish, and at St. Paul's Church in the afternoon.

THE ANNUAL SERVICE of the Senior Brotherhood Assembly was recently held at Trinity Church, the Rev. Mr. Van Fossen, rector, delivering the sermon. The Junior Assembly had also been invited, and also the clergy very generally throughout the city. The day following, the annual meeting of the Junior Assembly, Brotherhood of St. Andrew, was held in St. Paul's parish house, when the annual election of officers was held.

ALL SOULS' MISSION, under the care of the Rev. Dr. J. Macbride Sterrett, has started a church lot fund. The present location of the chapel is a temporary one, it being the intention to secure a good site in Woodley Park.

A walnut altar from the old Colonial church at Chaptico, St. Mary County, Md., has been donated to the mission by the Rev. W. J. Wright, rector of Christ Church, Chaptico.

CHRIST CHURCH, Chaptico, Md., has some building improvements under way. It is proposed to erect a tower to complete the structure and carry the bell, which is now on a low wooden structure in the yard. When finished the building will look like a typical Georgian church, as the design, furnished by Mr. Frederick A. Kendall, of Washington, is of that period, being similar to that of Christ Church, Philadelphia, built about the same date, in the reign of George II.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Course of Lectures at Rochester—St. Andrew's, Buffalo, Keeps Patronal Festival.

DR. J. B. THOMAS, rector of St. Andrew's Church, Rochester, N. Y., who is delivering a course of six lectures before the students of the Cambridge Theological School, Cambridge, Mass., on "Comparative Religion in its Relation to Foreign Missions," announces that he will repeat these lectures in the new parish house, at Rochester, on Sunday afternoons after evensong. The subjects of the lectures follow: December 10th: "The Growth of the Consciousness of a World Mission in Old Testament Judaism"; December 17th: "The Missions of the Primitive Church"; December 31st: "The Point of Contact in Foreign Missionary Work"; January 7th: "The Best Types of the Eastern and Western Mysticism Compared"; January 14th: "Personal

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An informal discussion will follow in which all who may be interested are invited to participate.

ST. ANDREW'S PARISH, Buffalo (the Rev. Houghton Fosbroke, rector), began the observance of its patronal day on the evening of the Feast by vespers, at which the Rev. Charles A. Jessup, D.D., rector of the Church of the Ascension, was the preacher. This service was followed by a reception in the parish house. At the late celebration on St. Andrew's Day a thank-offering was presented amounting to \$450.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.
Notes of the Missions of the Diocese.

SERVICES WERE HELD at South Pass by the Rev. Dr. Schepp on November 21st. A Sunday school will be conducted there in the future by two faithful public school teachers. The following day a very hearty service was held at Atlantic City. Dr. Schepp is going to Hudson each alternate Sunday and good congregations show their appreciation of the change from week day services.

THE ALTAR SOCIETY of the diocese of Massachusetts has given the Bishop of the diocese the money to purchase an altar for the new church of Our Saviour, Hartville.

THE BISHOP has recently relieved the Rev. J. McVickar Haight of his work at Fort Yellowstone. Dean Cross of Sheridan will hereafter be in charge of this work. As Sheridan is on the main line of the Burlington railroad, it will be much easier for Dean Cross to make the trips to Fort Yellowstone than it was for Mr. Haight living at Cody. In the course of a fifty-mile horseback ride among the ranches, Mr. Haight came across a lady who told him that he was the first minister of the Gospel who had called on her in eight years.

CANADA.

Funeral of Canon Ellegood at Montreal—Other Dominion News.

Diocese of Montreal.

THE FUNERAL SERVICE for the late Canon Ellegood was held on December 6th, in the Church of St. James the Apostle, Montreal, of which he had been rector for forty-seven years. The Holy Communion was celebrated at 8 o'clock in the morning, the funeral service beginning at 9. Every corner of the church was filled and in the street outside was a waiting crowd, where a company of the Victoria Rifles, of which Canon Ellegood was chaplain for fifty years, was drawn up. In the chancel in addition to the choir, which was a full one, were the Bishop and the city clergy. After the first part of the burial service, which included the hymns, "For ever with the Lord," a favorite of the late rector's, and "Peace, Perfect Peace," the procession was formed, the small boys of the choir leading, Bishop Farthing preceding the coffin, which was borne down the aisle by six soldiers of the Victoria Rifles, and covered with roses and lilies. The organ pealed forth the solemn notes of the Dead March in Saul, which lasted till the procession reached the street. As it moved off, the band of the Victoria Rifles began Chopin's Dead March. The Bishop conducted the service at the graveside, in Mount Royal Cemetery, and at the conclusion a party of the Victoria Rifles fired three volleys over the grave of their late chaplain. An evidence of the respect in which the late Canon was held was the manner in which the crowds lining the route of the procession behaved, with quiet reverence.

The Rev. Jacob Ellegood, Canon of Christ Church Cathedral, Montreal, was in his 89th year. He was the oldest priest in the diocese,

and the only one left who saw the first diocesan Synod in 1859. He had served under the five Bishops who had succeeded each other from the formation of the diocese. He was also the oldest military chaplain in the British service. He was married but had no children and he had been a widower for forty-two years. His devoted services to the sick, in the terrible visitation of ship fever to Montreal, more than half a century ago, are well known. In every good work in the parish and city he was ready to take part, but often his financial aid was given so quietly that few were aware of it.—AMONG THE COURTESIES to be extended to the new Governor General, the Duke of Connaught, on his approaching visit to Montreal is the right to occupy the official pew in Trinity Church. Trinity will also present to the Duke an elaborately bound copy of the military history of the church. The present rector, the Rev. J. M. Almond, was a chaplain in the Boer war in South Africa, in the British forces.

Diocese of Fredericton.

THE BUILDING COMMITTEE of Christ Church Cathedral estimates the cost of restoring the building at about \$50,000, including the chimes and organ. The spire, which will be twenty feet higher than the old one, will probably not be placed until the spring.—ST. JAMES'S CHURCH, St. John, is the first in that city to organize a company of Girl Guides, which numbers more than twenty-five and is already doing splendid work.—THE PARISH church at Norton, celebrated on Wednesday, November 29th, the hundredth anniversary of its erection. Bishop Richardson, the Ven. Archdeacon Raymond (St. John), Canons Harrington (the rector), Neals (Sussex), Smithers (Fredericton), and others were present. At the afternoon service, a beautiful window, the gift of the parishioners, was unveiled.

Diocese of Ontario.

THE DEAN, the Very Rev. Dr. Bichnell, has been chosen president of the Sunday School Association just formed for the rural deanery of Frontenac. One of the matters brought before the meeting of the rural deanery in November, was the Revision of the Prayer Book. Dean Bidwell is the secretary for the General Committee on Prayer Book Revision.

Diocese of Huron.

A BEAUTIFUL SERVICE was held on St. Andrew's Day, in Christ Church, Chatham, when the musical part was taken by the combined choirs of the deanery (Kent), at choral evensong. A number of clergy took part in assisting the rector. The preacher was the Rev. Canon Craig, of St. John the Evangelist, London.—THE YOUNGEST chorister in the choir of St. John's Church, Strathroy, is only six years old. The choir was vested for the first time, November 26th, when Bishop Williams dedicated the new choir vestry.—THE ORGAN of St. Paul's Church, Woodstock, is to be rebuilt, the Ladies' committee undertaking to raise the money.

Diocese of Toronto.

THE PREACHER in the Convocation Hall of Wycliffe College, December 3rd, was the Very Rev. Dean DuMoulin, of Cleveland, Ohio.—THE SYNOD of the diocese presented an address to the Governor General, the Duke of Connaught, November 28th, on the occasion of his visit to Toronto. The Duke in his reply referred to the efforts being made to complete St. Alban's Cathedral, and expressed his best wishes for their success.—THE LAST services to be held in Grace Church, Toronto,

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took place December 3rd. The church is about to be demolished. After Evensong the altar cross, vases, and sacred vessels were taken away with other furnishings, which, together with the memorial altar, the beautiful fittings of the church, the organ, etc., will be transferred to the new church, in which the opening services were arranged to take place on December 10th, the Second Sunday in Advent.

Diocese of Rupert's Land.

AT THE CONFERENCE of Church workers held recently at Hamiota, the Rev. Canon Matheson, of St. John's College, Winnipeg, brought three matters of importance before the deanery meeting. These were the Superannuation fund, the Mission of Help, and St. John's College and its relation to the diocese.

Diocese of Qu'Appelle.

THE NEW CHURCH of St. Oswald's, at Stony Plain, was dedicated by Bishop Pinkham on November 22nd, and the following day he dedicated St. Faith's Home at Edmonton, where Sister Mary and Miss Warden, associates of the Archbishop's Western Canada Edmonton Mission, are now in charge. It is hoped that this new branch will be of great encouragement and help to workers throughout the diocese.

Educational

A RECENT OCCASION of interest was the celebration of Founder's Day at St. Mary's School, Knoxville, Ill., by the Southern California chapter of the Daughters of St. Mary's. Dr. and Mrs. Leffingwell entertained at luncheon, in Pasadena, the "Old Girls" and teachers residing in that part of the state. Over fifty invitations were sent out and more than thirty were present at the Valley Hunt Club, where the luncheon was served. Dr. Leffingwell has never before been absent from the school on Founder's Day, during the forty-three years of his rectorship. He will spend most of the winter in Pasadena, returning to St. Mary's in the spring.

A pleasing incident of the day was the presentation of a remembrance cup to Miss Hitchcock, who was vice-principal of the school from its opening in 1868 to 1895, now residing in South Pasadena. It was inscribed as "From her Old Girls and Comrades." Mrs. G. G. Guyer of Alabama made the presentation in beautiful and affectionate words; and the cup was handed to Miss Hitchcock by Mrs. Edward Hoff of Los Angeles, who was the first pupil engaged for St. Mary's. The day was closed by the singing of the alumnae hymn and the St. Mary's Sunday evening hymn, followed by prayer for the school and its benefactors.

The Magazines

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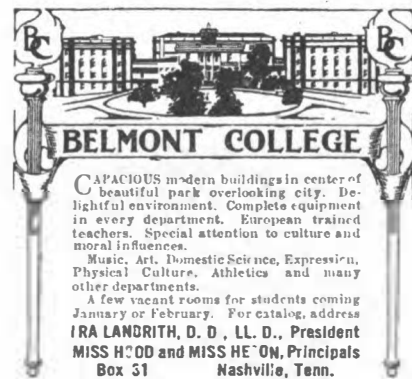
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