

# The Living Church

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## THE TASK OF THEOLOGY

FOR ST. HILARY, B.C.D. (JANUARY 13TH).

"Blessed is the man that considereth the ways of Wisdom in his heart" (Antiphon to the *Magnificat*).

IT has been insisted upon of late with much pertinence, and not infrequently, we are tempted to say, with some impertinence, that religion is not theology, and that in a real sense theology, while it preserves, also obscures religion; just as the body is at once the medium and the prison of the spirit. But the rescue of this often-forgotten truth is at the expense sometimes of leading us to forget that theology is necessary to religion; that the substance, for practical purposes, in this world at least, is inseparably connected with the form.

It is certainly true to say that our Lord came to reveal God; that His action in and on the world is rightly called revelation. But it is equally true that this revelation, the setting free in human life of the divine Spirit to a degree and in a manner before unparalleled, needed, in order that it might become the practical way of life (that is, of thinking, willing, loving) which He designed, to be correlated, coordinated with man's intellectual, emotional, and social past. The revelation of God and the way of life through the world to Him, needed to be stated, not only as Jesus Himself stated it, in terms peculiarly adapted to His own time, but in terms of the intellectual, emotional, social life of the Gentile peoples who so speedily appropriated the Christian revelation.

Such, therefore, was the task of the early fathers, of whom St. Hilary, Bishop of Poitiers (300-368), commemorated in the Church to-day, was among the last of a noble line. Or to state it conversely, as he probably would have done, the Christian revelation, by means of the patristic theologians, appropriated just so much of the antique culture, philosophy, and social organization as was congenial to it, as was needed to give it practical embodiment. The actual work of the fathers then, was, intellectually, to construct dogma in the moulds prepared by the Aristotelian logic and in part by the Platonic philosophy as revived at that day, believing with good reason that their dogma was interpretative of the Scripture, which contained the Revelation and which was denied or misinterpreted by Jews, pagans, and heretics. Emotionally, their work was to develop Christian love (*caritas*) as the vital element of practical morality and worship. Socially, influenced as they were by the Roman law reigning in the universal empire of the Roman peace, there resulted from their labors the perfected organization of the Catholic Church.

The task of theology, therefore, has been a necessary task—the embodying of revelation, of religion, in practical, workable terms of the thought, feeling, and social life of the actual age. The task of theology is never complete, and in ages of change or revolution, as at the Reformation, at the Catholic revival after eighteenth century religious stagnation in England, it presses hard upon the Church. It presses insistently in our own day, when, through the actual discoveries of physical science and the almost demonstrable hypothesis of evolution, a real body of knowledge has been contributed that profoundly modifies many of our intellectual notions.

A new theology does not mean, however—could not mean so far as it were a true theology—the loss of one item of Christ's revelation, but only a fuller understanding of truths to which the Scriptures, the Creeds, and the continuous and ever-developing life of the Church witness. The commemoration of a man like Hilary should recall to us that once the task of theology, that is, of interpreting God's acts to man, was diligently pursued by the chief pastors and teachers of the Church, while in our day it is left largely to those who, though they eagerly desire and seek Truth, have been lost, or are not won, to the Faith.

L. G.

## HOME MISSIONS AND THE COUNTRY CHURCH

WE write "Home" Missions instead of "Domestic," because the latter seems to have become a technical term. We refer quite as truly to missions supported by particular dioceses as to those that are maintained in our own country by the general Board.

Twenty-five years ago the more popular branch of missions (if any were popular) was domestic missions. To-day, the pendulum having performed its time-honored function, foreign missions receive greater acclaim. The picturesque has won out, in comparison with the prosaic. Distance has effectually lent its enchantment to the view.

Home missions are now the "poor relations" of the Church. It is difficult to arouse enthusiasm for them. This is due, in part, to the unparalleled opportunities that have been presented in pagan lands. It is also due to the decline in religious animosities, by which the good work done by other Christian people is better recognized. The economic waste of duplicating religious "plants," none of which can be well sustained, is no longer popular. Well-meant plans of "comity," which work out to mean that the Church shall abandon certain fields, are seriously propounded. It is urged that we should keep altogether out of places in which the Church is not likely to be self-sustaining. Missionary journals find it necessary to "show cause" why missions shall be planted at home, and the causes given are sometimes pretty weak. Clearly, we all need to go back to first principles and enquire why the Church should be planted in the smaller places at home, where other religious bodies have already acquired some foothold.

WE BEGIN by frankly questioning whether the average country church has made the most of its opportunity, and so, presented its claims to best advantage upon the Church at large.

The rural church in a nominally Christian community, in which the Church is numerically weak, is first of all to be defended on the ground that it is the Church's duty to bring the sacraments to her own children. No amount of comity or of charity can lead us to underrate this duty, and it is evident that if the Church fails to perform it, no other Christian body can or will take its place. It would seem, therefore, as though the sacramental aspect of the Church would come *first* in all home missions. Since the Holy Eucharist is the chief thing which the Church gives that would not be available to her children if she should withdraw from any community, it would seem as though the Holy Eucharist would always be the most conspicuous factor in the country church. We should expect that it would occupy the chief position on Sundays, and that its celebration would be dignified, not, indeed, by a maximum of ceremonial, but by having it accented especially in the instruction of the people. We should expect that country people, of all Churchmen, would grow up to be the strictest sacramentarians. When, then, we find too often that the teaching in the country church is watered down to a minimum, that the monastic office is given greater prominence than the divine office, that the Holy Communion is treated as a sort of appendix to the Church's services, that the people have no definite idea why they are Churchmen, it is not surprising that some question should arise as to the wisdom of keeping up the country church at all, at the expense of somebody else. If the chief distinguishing point of Church services as compared with Protestant services in the same community, is that prayers are read from a book in the one and recited from memory by the minister in another, we should agree that it is not worth the expense of keeping up the church, by means of missionary grants. Water down the services and the teaching in the country church to a Protestant level, and you have removed the only ground upon which it can be deemed worth while for that church to be sustained by missionary grants. As one more Protestant church in a Protestant community, the Church certainly is not needed.

Thus the first condition upon which the country church can reasonably ask for outside help to maintain its services, is that it will show that it is giving its people a maximum of those things which they could not obtain elsewhere. That means that it must be preëminently a sacramentarian church. If people do not want services of that sort maintained among them, they have, no doubt, the liberty which the Anglican Churches accord to their children, of maintaining other sorts of Prayer Book services for themselves, *providing they are ready to pay the bill*. They have no right to receive services paid for by the Church at large, and then demand that the very

Church that is corporately paying the bill, shall be presented in an imperfect light in the community.

Thus it must always be maintained that the home missionary is bound, even more than his brethren in settled parishes, to see that his people understand the difference between the Church and sectarianism, and especially, that they be taught to appreciate the sacraments. But there is a second duty incumbent upon him, in which, also, the country church has not always made the most of its opportunities.

The country church should invariably be developed into a social settlement, for the benefit of all the people in the community. If there is a guild hall, or parish house, it affords a unique opportunity, in a small place wherein public halls, under decent surroundings, are generally not easy to find. Here the well-chaperoned dance can present the best alternative to the dance over the saloon. Here the young men, non-Churchmen as well as Churchmen, can be encouraged to resort for games and amusements. Here the non-partisan club can discuss the civic affairs of the community and village policies can be outlined. The modern movement to make the school-house into a civic center is commendable; but few school-houses of the old order, especially in the country, are so constructed as to give equal accommodations to those that are ready at hand in the parish house. Every evening that the parish house is dark, a premium is given to the saloon in making the most of its opportunities.

But an always-open parish house, with all these opportunities freely offered to the public, means expense for heating, lighting, and janitor service. How is that expense to be met in the rural community, by the country church whose allowance from the diocesan or general mission board is barely sufficient to pay a precarious living to the missionary? The answer would seem to be, that clubs, in no sense restricted to Churchmen, should be formed, whose members will pay very small weekly or monthly dues, sufficient to pay the running expenses. A dancing club one night a week, a young men's club for games, boys' and girls' after-school clubs, mothers' meetings, sewing circles, are some of the organizations that can be formed and may be assessed just enough to pay the running expenses. And where a hall is in demand, and the Church can supply it, there is not apt to be serious difficulty in floating the expense.

But suppose the Church has only its church building. Shall that be secularized by being used for other than religious purposes? By no means; for the sacramental religion that is being taught from the altar and the pulpit, Sunday by Sunday, will itself demand that there be no profanation of holy places. But the need for these social activities will be quite as great in these communities, and the play of the children, the games and recreation of the young men and young women, the need for mutual intercourse of mothers, and the necessity for discussing public questions, still need the leadership of those whose spiritual life, sustained by the sacraments, demands that they should be powers for good in their own communities. No doubt it will be more difficult, since, very likely, country parlors must often be opened for such purposes, and opportunities must be found somehow. Given a spiritual vitality strong enough to impel one to do active work for one's fellow men, as Christian service to his Lord, a way can be found to do it.

But will some priest reply, My people have not risen to this high plane; they have not attained this spirituality? The answer is, why should not the priest rise to it, and take the initiative himself?

The country priest ordinarily has one huge asset which his city brother lacks—*time*. He has an opportunity to lead in social service and in civic activity that few city clergy have. Now a priest is morally bound at least to work as many hours a day as do his people; and though we should certainly count the daily hour of reading and the time spent in preparing sermons as work hours, yet the fact remains that in those parishes and missions that number less than a hundred communicants—the sort we have particularly in mind at this time—the purely ecclesiastical duties of the priest can be performed in considerably less than eight hours a day. Now he is no more exempt from the duty of giving a full measure of work in return for his wage than is the carpenter or the farmer's man. The country parson ought to be, and may easily become, a leader in whatever pertains to the well-being of his community. And if he really holds up ideals of this sort to his people, they will, themselves, begin to approximate them.

Is our ideal of the country church too largely secular?

Not if it is based preëminently on sacramental grace. Where the "institutional church" is a substitute for the sacramental church, it is a parody upon the Christian religion. Unless first things come first, it is impossible for other things to assume a due perspective. Philanthropy may never be substituted for spirituality without fostering bald materialism. But, equally, "faith without works is dead, being alone." The gulf between right belief and right action, between religion and life, is an anomaly that has no rightful place in the Christian religion. And one difficulty in leading our people to higher appreciation of the sacraments and of their religion generally, is the common failure to recognize in spirituality a cause which, if it be real, must produce an effect much larger than merely that of saving their own souls. Are there "ritual" troubles in the country church? Cure them by directing thought to that inward and spiritual grace which is of the essence of the sacrament, and by showing the necessity that that grace shall be spent in social service in one's community. The country priest, beyond all others, has the opportunity to demonstrate the value of the sacraments, in his own life and activities.

Twenty years ago it was the fashion for social economists to view the country church with contempt. Now they have awakened to its value as a social asset. They are demanding that the Church *make good* its doctrine in life. And the Church at large, that supports the country church at least in part, joins in that demand. The country church must show whether missionary boards are justified in maintaining it.

And we may well bespeak a larger sympathy with the home missionary priest. Many of our mission churches show no larger communicant lists now than they showed a quarter century ago. The test of growth is not that, for there is a constant drain from the country to the city. The country churches are the Church's training schools. They must not be expected to accumulate membership rolls. Their test is, How well trained are those communicants who have been graduated from the country parish to the city? Is their religion a vital force in their lives? Have they at once become loyal communicants in some parish at their new home? Do they know why they are Churchmen rather than Christians of some other sort? Do they value the sacraments? Any mission church whose outgoing communicants, on the whole, justify an affirmative answer to these test questions, has vindicated its right to continued support from the Church at large. If, on the whole, our mission churches had largely justified affirmative answers, there would be less questioning to-day whether our domestic missions, with few communicants, in small places, ought to be maintained at the expense of the diocese or the general Board of Missions, or whether new missions should be founded in similar places.

The pendulum has swung altogether too far away from support of home missions; but yet home missions may rightly be called upon to demonstrate by their fruits, and by the conception that they have of their own place in any community, whether they are worthy of maintenance from missionary funds. Waste must be eradicated that efficiency may be secured.

**W**E are indebted to the *Southern Churchman* for pointing out two errors in the table comparing the population of cities according to the census of 1910, with the number of communicants of the Church reported for the same year, as printed in the new volume of the *Living Church Annual*. The first is that in counting

**Errors in "Annual"  
Corrected**

5,527 communicants in the city of Richmond, Va., we have counted only those within the diocese of Virginia, recorded in the *Annual* as in Henrico County; whereas, our Richmond contemporary explains, Richmond is, in fact, partly in the diocese of Virginia and partly in that of Southern Virginia, so that the communicants of Manchester parish, Chesterfield county, in the latter diocese, should also be counted as of Richmond. As 251 communicants are accredited to the latter, the total for the city should be 5,778. We confess that this fact was unknown to us before and evidently was unknown to the statistician for the *Annual*. We find, too, that when a like comparison of statistics based on the census of 1900 was made (*Living Church Annual* for 1901 pp. 308, 309), the figures for Richmond included only those of Henrico county in the diocese of Virginia, so that the relative value of the comparison of communicants in 1910 with those in 1900 is accurate, and both are, to the extent of the omission, inaccurate as compared with the population. Our contemporary, being published in Richmond, is, of course, the best sort of authority as to this fact, and we gladly note the correction. In Richmond, then,

the ratio of communicants to population is 1 in 22 instead of 1 in 23 as printed.

The second error is that by a misprint or mathematical miscalculation, the ratio of communicants to population in Troy, N. Y., should be stated as 1 in 25 instead of 1 in 22, as printed. Unhappily, that takes Troy out of the list of cities in which the Church has gained more rapidly than the population, for the ratio of 1 in 23 was reported on the basis of the population for 1900.

Correcting these figures, then, we should also correct the editorial statement as to the order of cities according to relative strength of the Church as compared with the population (page 11) as follows: Washington, first; Richmond, second; New Haven, third; Troy, fourth.

We always esteem it a favor for such corrections to be pointed out, for the *Annual*, compiled, necessarily, very hastily, can never be wholly free from mistakes. We suggest that those who are accustomed to preserve the *Annual* permanently should insert this correction at pages 52-53 of the current volume.

**A** MEMORIAL, signed by a number of men and women of national distinction, has been sent to President Taft, praying for the creation of a "Federal Commission on Industrial Relations." The memorial is an aftermath of the McNamara

**Commission on  
Industrial Relations**

cases, and the serious condition into which the relations between employers and employed have drifted is shown by many considerations. "We want light," says the memorial, "on that larger lawlessness which is beyond the view of the criminal court. This is a matter of public defence in which we, as a people, should if necessary invest as much money as we put into a battleship. We appeal to the federal government to create a commission, with as great scientific competence, staff, resources, and power to compel testimony as the Interstate Commerce Commission." Various lines of investigation in "the breakdown of our machinery of industrial government" are suggested. Among the signers are Dr. Lyman Abbott, Jane Addams, Louis D. Brandeis, Edward T. Devine, John M. Glenn, George Foster Peabody, John P. Peters, Jeremiah W. Jenks, J. Howard Melish, Edward A. Ross, William Jay Schieffelin, and others.

We believe the suggestion is a wise one, and that such a commission might perhaps be of real value—provided it were not to report until after the coming presidential election.

**A** FUGITIVE clipping, entitled "Curious Bible Facts," printed in THE LIVING CHURCH of December 16th, proves not to be accurate with relation to our English Bible and probably had reference to some other version or translation.

**Clipping  
Proves Inaccurate**

Viewed in connection with the Bible as we know it in the English versions, the article is full of misinformation, as a number of correspondents have pointed out, and should, accordingly, be disregarded.

**ANSWERS TO CORRESPONDENTS**

**A SUBSCRIBER.**—No one book can cover the whole "social question." Chadwick's Hulsean Lectures, *Social Relationships in the Light of Christianity*, is a good introduction to the subject. [Longmans, \$1.50.]

**LAW.**—Property should not be deeded or bequeathed simply to the "Protestant Episcopal Church." If any such bequest or deed has been made, consult a lawyer as to what can be done about it.

**HOLLYHOCKS**

Far across a long-gone meadow,  
Past a fallen, crumbling gate,  
I can see them tall and stately  
In a row demurely straight.

They are mounted and appareled  
Like a sweeping host of old:  
Banners lifting, pennants streaming,  
Pink and crimson, green and gold.

Aye, they grow too high for humans,  
And a curtain sways between:  
Only reminiscent fancies  
Can elude the shielding screen;

But I know sometime I'll lift it,  
And I'll rest there, still and straight,  
Where those hollyhocks are growing,  
In a world regenerate!

LILLA B. N. WESTON.

## ENGLISH NOTES

## Bishop of London Entertains His Lay Readers

COPE AND MITRE PRESENTED TO THE BISHOP  
OF CHICHESTER

The Living Church News Bureau  
London, December 26, 1912

THE Bishop of London has recently entertained all the lay readers of his diocese, nearly 250 in number, at supper at Fulham Palace. The evening was brought to a close by a short service in the chapel, when four diocesan readers, including Mr. John Hawke, Hon. Secretary of the National Anti-Gambling League, were granted their license. The Bishop exhorted those present to go forward in their work, ever looking for guidance to the Christmas Star and all that it meant. There was no hope apart from the Virgin Birth and the Resurrection, and these Christian truths must not on any account be allowed to take a secondary place in their teaching. The Bishop of London remains in residence at Fulham Palace until January 4th, when he leaves for the Soudan, in order to consecrate the Cathedral at Khartoum on January 26th, the anniversary of the slaying of General Gordon. The Bishop held a large ordination in St. Paul's on Sunday last, when the sermon was preached by the Rev. W. J. Carey, of the Pusey House, Oxford.

The Bishop of Chichester was presented last week with a cope and mitre, subscribed for by 345 parish and district churches in the diocese. The presentation was made by the Dean of Chichester in the Chapter House of the Cathedral. The episcopal vestments were made in the School for Embroidery, St. Margaret's Convent East Grinstead. The cope is made of cloth of gold on a white silk ground from special designs drawn by the Rev. E. Geldart, of Woking, his scheme of coloring having been exactly followed in the embroidery. The mitre is worked on white silk with a border of blue, on which is a running design of leaves in green and gold with small insets of reds. All the gold used both in the cloth of gold and in the embroidery is Japanese gold and untarnishable. The work took nearly four months. The Lord Bishop, in accepting the gifts, said he deeply appreciated the unanimity with which they had been made. He cordially acknowledged the work done by Mr. Charles A. Rubie (churchwarden of St. Bartholomew's, Brighton) in connection with the presentation. He was the "stroke oar" of the whole matter.

A valuable gift has recently been made to Chichester Cathedral in the shape of a length of beautiful Greek lace of fifteenth century date.

There has recently been dedicated at Bath Abbey Church (now the parish church of Bath) a brass tablet measuring 78 inches by 13, on which is inscribed the names of the abbesses, abbots, priors, and rectors from the foundation of the Abbey.

**Tablet Erected  
in Bath Abbey**

The abbesses are Bertana (A. D. 676) and Bernguidis (681); Abbots from Wulfgar (856) to Ælfsige (1077); priors from John (1121) to Halloway (1525); rectors from John Long to the present Prebendary Boyd. The cost of the brass has been borne by the members of the Communicants' Guild (women), and it is placed in the south choir aisle. The Rev. W. R. Flex, assistant priest and precentor, gave a short account of the history of the Abbey. After one hundred years from the foundation the religious house was destroyed, and a college of secular priests was erected in its place. This, in turn, was destroyed but was restored by King Offa, and remained a collegiate establishment until the reign of Edgar and the Primacy of St. Dunstan (tenth century), when the secular canons were replaced by a community of Benedictine monks. Henry VIII. at the Dissolution sold the property and revenues of the Abbey, the church being saved by becoming the parish church. I may add that the present building is a handsome example of late Perpendicular Gothic, and was erected by Bishop Oliver King of the see of Bath and Wells (1495-1503), but was not consecrated until 1616. It is sometimes called the "Lantern of England," from the great number and size of its windows. For a little over one hundred years, from 1090 to the beginning of the thirteenth century, Bath Abbey church was the primary Cathedral of the diocese of Bath and Wells. Now the connection of the see with Bath practically is only titular.

The National Trust has succeeded in raising the £200 necessary for the purchase of the "Old Priests' House," or "Old Priest's House" Abbot's house, at Mulhelney, in Somerset, and the sale of the building to the trust Purchased and the sale of the building to the trust has been sanctioned by the Archbishop of

Canterbury and the ecclesiastical authorities. Mulhelney, or Great Island, which place-name reminds us that the vivid green and fertile turf moors of Somerset were once an inland sea, is near the more famous Athelney, where King Alfred the Great took refuge with his nobles before finally overcoming the Danes at Ethandune, in 878. At Muchelney Alfred's grandson founded an abbey; near the abbey stood the parish church, and not far away was what is now called the Old Priests' House, which probably was originally the abbot's house. The abbey has disappeared; the church and the house remain. The house is a beautiful building, nearly perfect in preservation, and a fine example of fifteenth century domestic architecture in England. Its ground plan followed the usual lines of a central hall, at first open to the roof, with smaller rooms at each end; the house is built of local blue lias, a kind of limestone, faced with Ham hill stone, also a local freestone, distinguished for its rich warm brown or yellow color, and roofed with thatch.

J. G. HALL.

## "A THOROUGHLY YANKEE DIALOGUE"

FOUR or five years ago, The Young Churchman Company published at a merely nominal price a 16-page booklet, by Professor Richard H. Thornton, entitled "Man's Senses and God's Worship." The purpose of it was to show, from Holy Scriptures alone, without any references to Church authority, that the great Author of our being means all of our five senses to be engaged in His worship; and it was incidentally pointed out, that hearing a sermon, however useful it may be, is not an act of worship.

A copy of this tract was recently given by a clergyman in the North of England to a young woman who had been brought up by Methodists. She was struck with the argument from the Bible, and showed the tract to her minister. The latter took occasion to write a letter in the *Methodist Recorder* to "Dear Young Methodists," in which he describes "the extraordinary Milwaukee booklet" as "a thoroughly Yankee dialogue!" As to the hearing of sermons, he says, "To think that any one could perpetrate the printing of such a piece of stupidity [as to say that sermon-hearing is not an act of worship]! Do you know where sermons come from? From God. Whenever I hear a sermon, I say, I am hearing the Word of God."

Now it is pretty evident that this "minister" does not mean that all sermons answer to his description. But, if they did, the fact remains that even the hearing of St. Paul on Mars Hill was not worship; and it is not to be supposed that even modern Methodist preachers rank themselves higher than the great apostle.

The young woman read carefully the letter to the "Dear Young Methodists," and took the *Recorder* to the clergyman who had given her the tract.

"I am not satisfied," she said, "because he does not attempt to answer the argument."

"Ah," was the reply, "he does not, because the argument is unanswerable."

But the writer of the tract certainly is not a "Yankee," and to call a Milwaukee publication "a thoroughly Yankee dialogue," is richness indeed!

## ON THE HEIGHTS

Death's hush, the foaming onset of the sea,  
Swift wheeling eagles in the stellar tide,  
A great love living on though still denied,  
Passion and pain—all have their majesty—  
With music and the dreams of days to be.  
O heart, my heart, where is thy vaunting pride  
When 'maginings like these do override  
The little boastings of thy errantry?  
And yet thou art a brother to the stars,  
That kindle yonder where life never sleeps,  
Thy sister is the crescented, white moon,  
And oceans murmuring along broad bars  
Sing the same songs as thou, drawn from the deeps,  
While over all the spirit is aware.

LUCIUS WITHERS.

TAKE THINGS GENTLY; forget the ill and remember the good. Never fret about what you can not help or can not understand. Be patient, be kind to man and beast, for all need kindness, and make much of the sweet, tender, homely things, which after all are the true riches.—Prof. David Smith.



**ADDITION TO GOVERNOR'S ISLAND CHAPEL**

**First Chapel with Hereditary Stalls—Military or Civil—in America**

**FIRST SERVICE FOR ORIENTALS AT CATHEDRAL**

**Archdeaconry of Orange Organized**

**OTHER CHURCH NEWS OF THE CITY**

Branch Office of The Living Church }  
416 Lafayette St.  
New York, January 9, 1912 }

**I**T is proposed by the Veteran Corps of Artillery S. N. Y., the Military Society of the War of 1812, to erect a chapel in connection with the present military chapel of St. Cornelius on Governor's Island, for the purpose particularly of accommodating the members of the society at the annual memorial service held there under authority of the Secretary of War, and at any other time that they may desire to avail themselves of it. The new chapel will be an extension of the choir of the present military chapel, the sanctuary being moved some thirty feet to accommodate it. In it there will be erected stalls with canopies, each to be endowed by a member, where practicable, or by his family, and a tablet on each stall to be erected in commemoration of the family. The construction will be of Indiana limestone, lighted by Gothic windows, and opening by a new arch of stone into the main edifice. The present chancel window, memorial to General Hancock, will be moved with the sanctuary, continuing to light the latter. The stalls, in their idea, both architecturally and as memorials, are modeled upon those of the Order of the Bath in Henry VII. Chapel of Westminster Abbey. This will be the first example of a chapel with hereditary stalls—military or civil—in America, and probably the only one on a military reservation anywhere. It is expected that it will be ready for opening at the celebration of the centenary of the war of 1812. The chapel will cost approximately \$26,000, a considerable portion of which has already been subscribed. The Rev. Dr. Frank L. Humphreys of Morristown, N. J., is chairman of the committee on Ways and Means. Among the members are the Rev. Edmund Banks Smith, chaplain; Col. John V. R. Hoff, U.S.A.; Major John Home; and Major Warren Elliott.



PROPOSED ADDITION TO ST. CORNELIUS' CHAPEL,  
GOVERNOR'S ISLAND, NEW YORK

At the first service for Orientals, held on Sunday, December 31st, in St. Saviour's chapel at the Cathedral of St. John the Divine,

**Service for Orientals**

a new congregation connected with the Cathedral was formed. Before the service the question was settled as to the language to be used. The majority wished English for the services and addresses, and the Bible read in modern Syriac. About sixty persons attended and had their names enrolled. Appropriate addresses were made by Archdeacon Nelson and Dean Grosvenor. The Rev. Dr. Abraham Yohannan was in charge. He is an accomplished linguist and admirably equipped to minister to such a congregation. A choir is being formed to sing the traditional music of these Oriental Christians.

A large representation of the clergy and laity resident within the limits of the new

**Orange Archdeaconry Organized**

Archdeaconry of Orange met in St. George's church, Newburgh, on Friday, January 5th, to organize the Archdeaconry, to confirm the nomination of the new Archdeacon, and take the necessary action for transferring the rights, interests and property of the old organization to the new one. Bishop Greer presided and nominated the Rev. Hiram R. Hulse, rector of St. Mary's Church, Manhattanville, New York City, for the post of Archdeacon of Orange. A ballot was taken and the tellers reported an almost unanimous vote. On motion of the rector of the parish, the Rev.

John Huske, the vote was made unanimous. The temporary secretary, the Rev. W. J. C. Agnew, of Stone Ridge, was elected secretary of the Archdeaconry; the Rev. F. S. Smithers, of Middletown, was made treasurer. The elections for Board of Managers of Diocesan Missions were: the Rev. Dr. William R. Thomas and Mr. Spencer Murray, for two years; the Rev. F. S. Smithers and Mr. George S. Clarke, for one year. The retiring Archdeacon, the Rev. Dr. Thomas, who has almost completed twenty-five years of service as Archdeacon of that part of the diocese lying west of the Hudson River, was tendered a hearty vote of thanks and appreciation of his constant zeal and highly esteemed labors in the cause of diocesan missions. Dr. Thomas will remain rector of the Church of the Holy Innocents, Highland Falls. By the terms of the new canon, the Archdeacon-elect must resign his parish, and be placed on the Cathedral staff with salary from Cathedral funds.

The Rev. Dr. Barry, rector of the Church of St. Mary the Virgin, for the clergy and acolytes (St. Vincent's Guild), has invited all the

**Annual Service of Acolytes' Guild**

acolytes in the dioceses of New York, Long Island, New Jersey, and Newark, to attend the third annual service of the guild on the eve of St. Paul's Day, Wednesday, January 24th, at 7:45 P.M. An address will be made by the Rev. John Mockridge, vicar of Trinity chapel of Trinity parish. People who were present at the festival service last year will not soon forget the spiritual impression made by the great procession of clergy and acolytes and the beautiful and

reverent service, together with the inspiring words of Father Magill of the Holy Innocents' Church, Hoboken, N. J. One who remembered the comparatively small number of acolytes gathered years ago when these annual services were first begun in the House of Prayer, Newark, N. J., took fresh courage in the sight of the hundreds of men and boys pledged to serve week-days and Sundays in the sanctuaries and sacristies of our churches.

**Hospital Offerings Show Decrease**

The last Sunday of the old year was very inclement in and about New York. The Hospital Saturday and Sunday Association reports a falling off in the collections at churches amounting to \$15,000, due to the diminished congregations. President Robert Olyphant, of the Association, appeals to Church people absent last Sunday from service to send their contributions either to the parish treasurers to forward, or to send the money direct to the treasurer of the Association, Mr. Charles Lanier, at 59 Cedar street. Mr. Olyphant urges a prompt response "in view of the very great demands upon the hospitals as pointed out last week by Commissioner of Charities Michael J. Drummond."

Grace Church at Broadway and Tenth street, widely known as the parish church where Bishop Henry C. Potter was rector, and where the lamented Dr. Huntington was rector, has been considered for many years a downtown church. The bearing of loyalty to one's parish, even when the church is far downtown, is thus discussed by the Rev. Charles L. Slattery, rector of Grace church, in the year book just issued:

**Loyalty to Downtown Church**

"The most encouraging aspect of our work is the loyalty of our old parishioners, in spite of the constant drift uptown. Many parishioners now come several miles to church. The love for the building, the simple and dignified service, and the general traditions are all so deep that I hear again and again, as people return after long journeys, profound expressions of gratitude for the unique place which Grace Church holds in their religious life. As the parish has felt the surging life about it, it has opened its doors wider and wider, both on week-days and on Sundays, to the larger city . . . The downtown church in New York is not selfish, but supremely wise toward the Church at large, when it pleads that a great metropolitan parish, growing every day farther downtown, shall keep the strength of personal influence and generosity within itself, that by strong centres the weak ones may be the more surely inspired and helped.

After serving on the clergy staff of Grace Church, Broadway and Tenth street, for four and a half years, the Rev. William B. Eddy has resigned, and has accepted the rectorship of St. Michael's Church, Trenton, N. J. The new rector will officiate on the first Sunday in February.

There were several services of unusual interest in New York

on the morrow of the Epiphany. At St. Bartholomew's Church on Madison avenue, in the afternoon there was a united service of Oriental, Swedish, Chinese, German, and English congregations of St. Bartholomew's parish house in Forty-second street. The sermon was preached by the Rev. Dr. Leighton Parks, rector of the parish. At night there was the annual festival of the guilds connected with old Trinity church. The 400 members of the eleven societies, preceded by two trumpeters, made a procession around the church as a part of the service. The Rev. Dr. Manning, rector, preached the sermon.

The Bishop of Harrisburg was the afternoon preacher in St. Paul's chapel, Columbia University, on Sunday, January 7th. Other select preachers are: January 14th, Chaplain Knox; February 11th, the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest; February 18th, Bishop Spalding of Utah; March 3rd, the Rev. Floyd Appleton, rector of St. Clement's Church, Brooklyn; March 24th, Chaplain Travers, U. S. Military Academy, West Point; April 21st, Dean Grosvenor, Cathedral of St. John the Divine; April 28th, Father Sill, O.I.C.; May 12th, Rev. G. Ashton Oldham, rector of St. Luke's Church.

At the chapel in the Diocesan House on the afternoon of Epiphany Day, Bishop Greer formally received as a presbyter of the diocese of New York, Sisto Noce, who was ordained priest in the Church of Rome some years ago. He will have duty at the Italian chapel of San Salvatore, 359 Broome street.

Funeral services for Alfred Tennyson Dickens, son of Charles Dickens, were held in old Trinity church on Friday afternoon, January 5th. The rector of the parish, the Rev. Dr. William T. Manning, officiated. Interment was made in Trinity cemetery. Many members of the St. George's Society were present. The pall-bearers included Andrew Carnegie, A. Barton Hepburn, Henry Clews, Ex-Senator William A. Clark, Dr. John H. Finley, Gen. Thomas L. James, H. H. Cammann, Courtney W. Bennett, British Consul General; Robert C. Morris, and T. F. Alexander.

A prominent young Churchman of the diocese of New York, who had a summer camp last year for east side boys, where he was assisted by some students from St. Stephen's College, Annandale-on-Hudson, has recently given to the school the sum of \$5,000.

### VISION OF HEAVEN

Late in the starry night I wandered into Heaven;  
My heavy heart seemed light, though its wounds  
were more than seven!  
I gazed on Holy Heaven, and with exceeding peace,  
Rejoiced that Love had given unto my soul release!

*O tired Soul that soared but could not sing;  
O weary Heart to God nought dost thou bring,  
Save tears and tired longings and sad years!  
Sweet was the sleep that wrapt thee into Rest;  
Sweet was the music of thy sins confessed;  
Fair were the dear destroying angel's spears!*

I looked about me. And the way was white:  
Lit with the shining windows of the night—  
The little stars—that I did stoop to kiss  
Before I knelt to God in reverent bliss!

*Pale wings of Seraphim fan soft my brow!  
Pale and angelic faces kiss me now!  
For human hands I loved are missing here.  
Pure lips in praise and tenderness adore  
With me our God, the After and Before—  
Eternal truth that shineth grand and clear!*

Behold God's throne upborne on human hearts!  
The Mercy-seat wherefrom no word departs  
That doth not thrill as lightning through the blind  
And weeping spirit of forlorn mankind.

*O wounded World from Heaven thou art sweet!  
(See how she lies an emerald at God's feet  
Set round with sapphire sea and sapphire sky!)  
I hear thy cry now kneeling at God's throne,  
I know God hears and loves thee as His own,  
And Knowledge maketh beautiful thy cry!*

MABEL RAINSFORD HAINES.

IN THE DEEPEST night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—*Coleridge.*

THE NEARER a man lives to God, the more intensely has he to mourn over his own evil heart; and the more his Master honors him in His service, the more also doth the evil of the flesh vex and tease him day by day.—*C. H. Spurgeon.*

## PENNSYLVANIA ACQUIRES THE BISHOP MACKAY-SMITH RESIDENCE

### Magnificent Property Deeded to the Diocese Without Restrictions

#### MAY BE USED AS EPISCOPAL RESIDENCE OR CONVERTED INTO A FUND TO AUGMENT CLERICAL SALARIES

Other Benefactions Made From the Bishop's Estate

LATE INTELLIGENCE FROM PHILADELPHIA

The Living Church News Bureau  
Philadelphia, January 9, 1912

THE Standing Committee of the diocese, at its meeting on January 2nd, voted to accept for the use of the diocese, the handsome residence of the late Bishop Mackay-Smith at 251 South Twenty-second street, Philadelphia. There is no doubt that this action will be ratified by the diocesan convention at its meeting in May.

The original offer of the house was made by Bishop and Mrs. Mackay-Smith on the 20th of October, 1911, in view of the Bishop's impending retirement from the active charge of the diocese. It was intended, as they said in their letter to the Standing Committee of that date, to mean "a wealth of love and respect which we cannot put into words, but which has grown with the years, and deepened with the affection which has made our lives one with yours, and which we pray God may characterize all our relations in that heavenly home, of which our earthly counterparts are but the shadow and the dream."

Less than a month after these words were written, came the Bishop's sudden death. It was found that he had left no will, so that the offer was no longer valid; but Mrs. Mackay-Smith has renewed it, making the tender as a memorial of her husband. Some hesitation had been felt meanwhile by the authorities of the diocese about accepting the house, partly on account of its large size and the cost of maintenance, and partly because it was felt that the wishes of Bishop Rhineland should be considered as to his future place of residence. These objections were met by Mrs. Mackay-Smith by altering the conditions so as to leave the diocese entirely free as to the disposal of the house. It may be used for the Bishop's residence, or as an administration building, or it may be sold, either now or later. The trust requires that there be "no limitation as to the sale of the property, but if used for either or both of the above purposes for a term of at least twenty years, one-half of the proceeds of any sale may be used for the purchase or erection of an episcopal residence or administration house, to be called the Bishop Mackay-Smith Memorial House, and the remaining one-half invested—as the Bishop Mackay-Smith Memorial Fund, the income to be annually divided among the clergy in charge of parishes or missions in the diocese who are receiving the minimum salary fixed by canon, and to be an addition to such salary. If not used for either or both of the aforesaid purposes for a term of at least twenty years, all the proceeds of the sale shall be invested as the Bishop Mackay-Smith Memorial Fund, to aid the clergy receiving minimum salaries."

To meet the objection of the cost of maintenance, Mrs. Mackay-Smith gives \$5,000 to be invested as a maintenance fund, and agrees to add to this another \$5,000 if the house be used for the Bishop's residence or offices. Should the house be sold, the fund is to be added to the principal accruing from the sale.

The house, which is thus added to the equipment of the diocese, is a very large and complete one, and is assessed at a valuation of \$125,000. The action of the Standing Committee was taken with the warmest recognition of the kind and liberal terms upon which the offer was made, and deep gratification that the memory and work of the late Bishop are thus to be perpetuated and his earnest wish fulfilled. The provision for the aid of the clergy receiving minimum stipends represents a cause which was always near his heart during his lifetime, and toward which he made frequent and generous gifts.

Mrs. Mackay-Smith has also given to the diocese a handsome portrait in oil of the late Bishop, painted by the well-known artist, Harold MacDonald, of Washington. It has been hung in the Assembly Room of the Church House, where portraits of Bishops White, Onderdonk, Potter, Stevens, and Whitaker are already on the walls.

It has also become known that, although no will was left

by the late Bishop, he did leave some memoranda, in the form of a letter to his wife, expressing the wish that certain benefactions he had planned be carried out. Among the objects which were mentioned are City Missions, to receive \$5,000, the Children's Hospital (which is situated only a few doors from his residence), \$2,000, and the Washington Cathedral, \$5,000. These requests have been carried out as fully as if they had been made by formal testament.

The Rev. J. A. Montgomery, D.D., and the Rev. Royden K. Yerkes, Ph.D., of the faculty of the University of Pennsylvania, represented the university at the meeting of the Society of Biblical Literature and Exegesis, held at the General Theological Seminary, New York, on December 28th and 29th. Dr. Montgomery read a paper on "Some Notes on the Bible and the Ahikar Legend," and Dr. Yerkes one on "Some Notes on the Use of El in Genesis." Dr. Montgomery was reelected corresponding secretary, which involves the editorship of the organ of the society, *The Journal of Biblical Literature*. Following this meeting was held a conference of collegiate teachers of the Bible, at which the university was represented by Dr. Montgomery and Dr. Yerkes, the former contributing a paper. It was resolved to take steps toward effecting a permanent association, to bring together all professional teachers of the Bible in colleges and upper schools. Over fifteen institutions participated in the preliminary conference. The Rt. Rev. Arthur S. Lloyd, D.D., president of the Board of Missions, will speak at the university service on the morning of Sunday, January 14th.

The Rev. Floyd W. Tomkins, D.D., and Bishop Rhinelander are announced among the speakers at union services to be held in the Arch street Methodist Episcopal church, during the Week of Prayer.

Bishop Rhinelander is pursuing a plan of participating in the Holy Day services in the parishes in the center of the city, by asking the rector of each parish in turn to allow him to be celebrant at an early service of Holy Communion. On the feast of the Epiphany, he officiated in St. James' church at 7:30.

The Social Service Commission for the diocese of Pennsylvania, of which Mr. Clinton Rogers Woodruff is chairman, held a meeting full of interest on December 20th, at which plans were formed to push vigorously the organization of the whole diocese in some definite effort. It is proposed to hold a meeting early in February, to which all the parishes are to be invited to send representatives, and to which also the local members of the Christian Social Union are to receive invitations, and to lay before this meeting the possibilities of social service. It is hoped that the convocations may decide to adopt the programme as a part of their work, and that ultimately every parish will make this as much a part of the parochial organization as the Sunday school or any other of the traditional agencies of Church work.

The rector of the church of the Holy Apostles, the Rev. Wilson R. Stearly, has formed a hymn-learning guild, which is popular, and whose purpose is committing to memory some of the best hymns in the language. A new Lectern Bible was used in the church for the first time on Christmas Eve. It is a memorial to one of the scholars of the Sunday school, Leighton Coleman Ritchie, who died during the year, and was given by his mother. Among the agencies which the rector employs to provide the young people with wholesome recreation are motion pictures, which are shown in Cooper Hall on Saturday evenings.

The twentieth anniversary of the Rev. Dr. Alfred G. Mortimer as rector of St. Mark's church, Philadelphia, was celebrated on Sunday, January 7th. There were two early celebrations of the Holy Communion, at the second of which Bishop Rhinelander officiated. The Bishop was also present at the choral Eucharist at 11 o'clock, when Dr. Mortimer himself was celebrant. The Bishops of Bethlehem and of Springfield, who had expected to attend, were both prevented by illness. The Rev. G. Woolsey Hodge took the place of the latter as preacher, and spoke fittingly of Dr. Mortimer's service and successful work. A large thank-offering for the extension of the work of the parish was made by the congregation. On Monday a largely attended reception was given by the vestry in Dr. Mortimer's honor, at St. Mark's parish house.

By the will of the late Rev. Thomas Coffin Yarnall, D.D., rector emeritus of St. Mary's parish, his valuable library of about 4,000 volumes is left to St. Mary's for the use of the clergy of the parish. A room in the parish house has been set apart by the vestry of the parish for the reception of the books, and it is to be known as the Yarnall Memorial Library. It is especially rich in biography, Anglican theology, and the best English sermons; and contains also some rare books of antiquarian interest, including one that was possessed by Bishop White, and bears his autograph.

Among the recent appointments of the Bishop Suffragan was one to conduct the Bible class at the Inasmuch mission. Bishop Garland taught a class of nearly one hundred men, many of them vagrants collected from the city streets.

## CHICAGO PLANS FOR BOARD OF RELIGIOUS EDUCATION

Sessions at St. James', Mass Meeting at the Epiphany

### ADDITIONAL CHRISTMAS NOTES

The Living Church News Bureau }  
Chicago January 9, 1912 }

THE forthcoming meeting in Chicago of the General Board of Religious Education, the new departure in our Church's organized work created by the Cincinnati General Convention, which is to be held on Tuesday and Wednesday, January 23rd and 24th, is being anticipated with great interest by the entire Sunday School and Bible Class contingent of the diocese. The sessions for papers and discussions will be held at St. James' church, and there will be a mass meeting at the church of the Epiphany, which will take place on the evening of Tuesday, the 23rd, to which all the officers and teachers of the Sunday schools and Bible classes in the diocese are invited. This new board consists of certain members elected by the General Convention at Cincinnati, among them being the Rev. Charles H. Young of Chicago, who is also the president of Chicago's diocesan Sunday School Commission; and in addition, members from each of the eight Missionary Departments elected by the Department Sunday School Councils at their annual meetings. These elections will bring to this convention in Chicago a group of specialists in Sunday school work as it is carried on by the Church, and, with the welcome increase in interest in this important department of activity manifest this year in many parts of this diocese, much good will undoubtedly result from the addresses and discussions provided by the various programmes. All Church people will be welcome to any and all of the meetings, both at St. James' church and at the Church of the Epiphany.

Christmas at All Saints' church, Roseland (which used to be All Saints', Pullman), was signalized by the use of many gifts for the adornment of the chancel, including a white silk chasuble presented to the Rev. George Forsey, priest in charge, by members of the mission. One of the men lately redecorated the altar in enamel and gold leaf, brass vases in memory of the mother of Mrs. Turner and Mrs. Cummings; a pair of five-branch candlesticks, in memory of Mr. and Mrs. Fred Wild and Mr. and Mrs. Fred Doty; a chancel chair, given by Mrs. Elly; a very handsome altar rail of oak, with brass supports, given by Mr. and Mrs. Daniel R. Martin in memory of their sons, Harold Campbell and Robert Bass Martin; and a new carpet for the floor of the entire church and sanctuary, comprised the total of these recent gifts for the adornment of the new church. After many years of patient working and waiting, our congregation at Pullman is realizing with gratefulness the help which comes from using their own church building. It is located just across the line which separates Pullman from Roseland, as the rules of the Pullman Company could not provide for the purchase of a lot in Pullman proper.

To our budget of Christmas items given last week we must add the 637 communions made at St. Peter's church, Chicago, where the offering was over \$1,700, and went to current expenses; and the report from St. Luke's, Evanston, of over 300 communions, 198 of them at the midnight Eucharist, with an offering of some \$600, in addition to \$50, for diocesan missions from the Sunday school. At the church of the Ascension there were more confessions heard and communions made than last Christmas, the number receiving being about 175. The offering was over \$1,600. Dean Larrabee assisted the Rev. W. B. Stoskopf in the Christmas services. At Christ church, Streator, just before the early celebration, twelve new memorial windows were blessed by the rector. They are in memory of the following: Joseph Blake, Anna Blake, David Holmes, Ann Holmes, William Elliott, Elizabeth Elliott, Mary A. Rosene (a double window), Ellen Schoefield, Thomas and Jane Anderson, Emma Anderson, and Adelaide Silvers. The choir sang Moir's Communion Service in D. The Christmas entertainment for the children was quite unusual in that an anonymous donor gave \$300, to be spent in providing valuable gifts for each of the children who attended. The generous man who supplied this money also sent hundreds of Christmas dinners to families all over Streator, regardless of their Church connection. Our work at Streator has in earlier days encountered manifold difficulties. A good many years ago, when the congregation was struggling to pay for the good-sized church building now in use, the leaders of the diocese were so perplexed at these difficulties that a diocesan officer was sent down to call a parish meeting and to give orders to close and to sell the church. Had it not been for one young Churchwoman in Streator, whose courage would not flinch even in that dark hour, and who protested so earnestly that this order was not executed, no one can tell what would have been the future of our work in that town. That was the turning of the tide, and this Christmas feast tells of

the high-water mark of subsequent prosperity. The Rev. William Donald McLean has been rector for a little more than three years.

At St. Luke's Hospital, Chicago, Christmas-tide was indeed a gladsome and a merry season, this year, aided by the generosity of Mrs. Ogden Armour, Mrs. Frank O. Lowden, Mrs. John A. Spoor, Mr. William Bryson, and many others. On Christmas Eve, the boys from St. Paul's choir sang carols throughout the hospital.

The January meeting of the Chicago branch of the Woman's Auxiliary was held at the Church Club rooms on Tuesday, the 4th,

#### Meeting of the Woman's Auxiliary

the subject of the morning being Foreign Missions. There were two speakers: Dr. Li Yuin Tsao, of Shanghai, China, and Mr. William R. Stirling, a member of the General Board of Missions. Dr. Li Yuin Tsao is pursuing a course of training in Chicago for the purpose of becoming a medical missionary in China. She is the daughter of a medical missionary, and is the seventh person to be educated in Chicago for service in medical missionary work. She is an interne in the Mary Thompson Hospital for women and children. Especial emphasis was laid upon the work in China, now looming up so vividly in the attention of the whole world. Who would have thought, ten years ago or so, when thousands of native Chinese Christians and many scores of American missionaries were being cruelly murdered in awful martyrdom by the Boxer persecutors, egged on by the Government itself, that we should now see one who, it is stated, is a Christian, the son of a native evangelist, elected as president of a newly organized Chinese republic? Mr. Stirling's address described the administration of the general Board of Missions, and interested his hearers greatly. There were seventy delegates present, representing thirty-three parishes and missions. The offering was over \$68, and was applied to the Auxiliary's apportionment for general missions.

Deep sympathy was felt throughout the diocese for Mr. Frederick T. Haskell, the junior warden of Trinity church, Chicago, at

his wife, in the midst of preparations for observing their wedding anniversary. A large number of friends attended the burial service, in Trinity church, on New Year's Day, the Rev. John M. McGann, rector, officiating.

On the Sunday after Christmas several of the Chicago clergy followed the suggestion made by the secretaries at the Church Mis-

sions House, in reference to making some mention of the recent death of Bishop Kendrick, of New Mexico. The late Bishop was but little known, personally, in Chicago, and the outline of his great devotion to the Church's work in his vast territory came as an impressive message to all that heard it.

On the afternoon of New Year's Day the vestry of Emmanuel church, La Grange, held a reception for all the parishioners, in the parish house, which was largely attended.

A number of important improvements have lately been made in the parish house at La

Grange. The gymnasium has been renovated and its equipment increased. The organ in Emmanuel church is one of the finest in the diocese, and Dr. Chase, the organist, has lately given two recitals. He plans to give one recital a month throughout the winter. The Rev. Theodore B. Foster, rector, has been lecturing on the Old Testament before his Friday morning Bible class of late.

The friends of All Angels' mission for deaf-mutes, in Chicago, have already given in cash and pledges (unconditional), nearly

\$1,000 towards the \$3,000 needed to purchase a lot for their prospective parish house. This sum has been raised within the past few months, partly by subscriptions ranging from 25 cents to \$200, and partly by a bazaar held at Grace parish house, not long ago.

In spite of the loudest protest from the spokesmen of decency and respectability ever

made in recent years against the illegal action of the mayor of Chicago in licensing drinking on Sunday, New Year's Eve, and in permitting places where liquor is sold to

keep open until 3 A. M. on New Year's Day, Mayor Harrison refused to rescind his permits, and the disgraceful scenes took place in the downtown district. The cold weather interfered somewhat with the street noise, but, according to the papers, rather favored the indoor revelry. The governor of the state is reported to have given a hint that the mayor of Chicago could be made accountable to the attorney-general of the state, though at this writing no such line of action has been openly chosen by any of the militant organizations which voiced their protests. It would be a very interesting episode, were it found possible to discipline such a mayor.

TERTIUS.

IF I AM to indulge in any of the pleasures of the present life, I am resolved to do it in such a way that the solemn realities of the future judgment may never be banished from my thoughts.—*St. Jerome.*

THINGS WHICH NEVER could make a man happy, develop a power to make him strong. Strength, and not happiness, or, rather, only that happiness which comes by strength, is the end of human living.—*Phillips Brooks.*

## CHOLERA SCARE AT HAIFA-UNDER-MOUNT CARMEL

(FROM OUR JERUSALEM CORRESPONDENT.)

THE population of the town of Haifa is roughly estimated at about 17,000, consisting of Moslems, Jews, and Christians—a mixed community. Suddenly within this week nearly the whole of the business part of the town has been deserted. Yesterday almost every shop was closed, as well as most of the day schools, and the natives are scattering themselves in the Latin Monastery on Carmel, in villages beyond Carmel, in the Lebanon, and elsewhere. There seems to be no sufficient reason for these impulsive Galileans to leave their homes and occupations through terror of an epidemic of cholera, for there is no reliable evidence that many deaths have occurred of late. The Turkish civil authority, as well as most of the native doctors, having lost their heads, this astonishing scare has naturally increased.

Last Wednesday Dr. Anderson, the physician in charge of the London Jewish Society (Jewish) at Safed left his house on Mount Carmel, with his family, in order to return to his post. Outside Acre a military cordon prevented his proceeding further. Turkish military cordons have been placed outside Nazareth and other approaches to Haifa; the mails are becoming irregular and infrequent, and Egypt has declared five days' quarantine against all Syrian ports.

Fortunately not a single case of cholera has been brought to the English Hospital in Haifa, and the daily services in St. Luke's church are continued as usual.

As vegetables and fruit are no longer carried by train from Damascus to Haifa, and there is no communication with Acre for provisions, the real danger seems to be that there will shortly be a scarcity of food.

Tourists interested in Galilee cannot do better than study Laurence Oliphant's *Haifa or Life in Modern Palestine*, published in 1887 by William Blackwood & Sons.

## "OBEDIENT UNTO DEATH"

BY MARIE J. BOIS.

IN these days of precocious independence, of forgetfulness and disregard of the fifth commandment, if there is one lesson which we need to learn all over again, it certainly seems to be that of *obedience*—obedience to God, obedience to those whom He has placed over us, and whose wishes and commands we ought to respect, whether it be in the Church or in the school, in the office or in the household. True, we often may not see the reason why a certain thing is asked of us, why such a restriction is laid upon us, yet surely there is a purpose in it; it is only that of our training as faithful followers of Him, who became *obedient unto death*, even the death of the cross.

Of the manifold lessons taught us in these wondrous words "He became obedient unto death," I would take but one, and apply it to our everyday life, namely: How can we, how dare we—as teachers for instance—expect obedience from those under our care, if we ourselves are not willing to be obedient to those above us? A case comes in my mind where a whole body of teachers (who surely expect to be obeyed in their classes) calmly ignored a simple and very just request of their principal. Incredible as it may seem, the *request* which might have been, but was not, a *command*, was, almost without exception, utterly disregarded. "I cannot stop to bother about such a thing!" was the after exclamation of one of the younger teachers; an independence or, to call it by its right name, *disobedience*, which seemed to find a willing echo in the hearts of the other teachers. What would they have said had one of their pupils taken that same attitude towards them? But let us look higher. Can we imagine our Lord refusing to do His share of the work in the carpenter's shop because—with the redemption of the world to accomplish—He would not see the use of that obscure training in the lowly home of Nazareth? He, who became *obedient unto death!*

Christians, let us stop and consider. Are you—am I—truly following Him who is meek and lowly in heart?

Let us every morning, as we rise, go forth to our labors until the evening, lift up our hearts to Him whose we are; and asking Him to give us the light and the strength we surely need in our daily work, exclaim: "Lo, I come to do Thy will, for Thou art my God!"



## THE WEEKLY EXODUS

BY THE REV. R. K. YERKES.

**P**RESBYTERIANS, Baptists, Lutherans, Roman Catholics, Methodists, Quakers, Seventh Day Adventists, Christian Scientists, and all sorts and conditions of churches and religious denominations, with but one exception, have one point in common. They may have other points in common, but this one is, at least, certain. Their services of worship have some sort of benediction or other formal act to mark the close, and the worshippers do not think of leaving, except for illness, until this formal act has been completed or the benediction pronounced.

The one exception to this rule is the Protestant Episcopal Church in the United States of America. The Church has the Blessing, which marks the formal close of the service on Sunday mornings. The rubric in the Book of Common Prayer at this place in the service reads: "Then the priest (the Bishop if he be present) shall let them depart with this Blessing." But here is the point in which worshippers of the Protestant Episcopal Church in the United States of America differ from all other religious worshippers. Some of them remain until after this Blessing has been pronounced. Some arise unceremoniously and do their departing somewhere in the middle of the service. The exact place of this departure varies with different parishes. In some parishes a pause is made immediately after the prayer for the whole state of Christ's Church Militant, and, while the organist performs a bit, the dear people silently withdraw. Bishop Coxe called this organ performance "The Soul Dirge," and wrote an admirable poem upon the subject. In other parishes the customary "Soul Dirge" is not performed and the faithful withdraw, thereby making an abrupt interruption in the service. In still other parishes the departure is made immediately before the prayer. Of course we would not criticise the fact that different parishes have different customs, for the Book of Common Prayer provides no rubric and there is no canon upon the subject, so that the individuals are left to themselves. What we should like to ask is the reason for this weekly exodus in any place except at the end of the service.

In the early Church those who were unbaptized and those who were under ecclesiastical sentence for some evil living were required to depart before the celebration of the Eucharist was completed. The consecration was considered as too holy an act for such persons to witness. And those persons considered it as a mark of honor when they were permitted to remain until the close of the service. This cannot be offered as a justification for the modern exodus, for the departing ones are practically all baptized and none of them would care to suggest that he was an evil liver and therefore unworthy to remain. There must be some other reason for this act, and this we shall honestly try to ascertain.

1. Ignorance of the rule of the Church may be offered as an excuse for the undignified performance. Some persons may not know that the Church has a rule upon the subject and therefore they are not to be blamed if they do not keep the rule. To such we would make the modest suggestion that the Church does have a rule. Attention has already been called to that part of the service which the Church considers the close. This excuse can no longer be pleaded as justification for the action by any who read these words.

2. The lateness of the hour is sometimes offered as an excuse. If the departing ones should remain until the close of the service their dinner would be belated. Now it may be observed that in parishes where this iniquitous custom prevails, the service is usually concluded by 12:15 or 12:30. Of course we would not expect the departing ones to know this fact, for they never remain long enough to learn it. Therefore this information is given that they may know that this excuse is not valid. Moreover, it were a comparatively easy matter so to appoint the dinner hour that it would not compel this unseemly procedure. The old saw, "Where there's a will, there's a way," would seem to be of pertinent meaning.

3. The weekly exodus may be simply a bad habit. If this be the case, the sooner the bad habit is broken, the better for all concerned. They who practise it would not be inclined to call it a good habit, or a particularly virtuous act. If, however, they consider it neutrally, we are pleased to suggest that it is a bad habit and wholly devoid of any virtue whatever.

4. Thoughtlessness may be the cause of the action. So, now that attention has been politely called to the subject, this excuse will be nullified, for people who are thoughtless are usually well inclined and ready to accept suggestions.

On the other hand there is every reason why the weekly exodus should come to an end and be no more. There is not only no reason for its being and no valid justification for it, but every consideration points against it. Some of these considerations we shall note, beginning with the least important. They who read will naturally have suggested to them others which will serve to strengthen their convictions upon the subject.

1. The weekly exodus is quite confusing to strangers. Every service has worshippers who are not regular attendants. They may not know the service of the Church, and, naturally, when they see divers of the faithful arise to take their unceremonious leave, they think it is "time to go," and they prepare to do likewise. Then, seeing others remaining kneeling, they become embarrassed and know not what to do. Nevertheless, they usually continue their retreat, and thereby they miss the most beautiful part of the service, indeed they miss the real part of the service, to which all else is but introductory. Consideration for the strangers within the gates would suggest a discontinuation of the confusion.

2. Common decency would lead to the same conclusion. If you go to be one of an evening company at the home of your friend you would not walk abruptly away in the middle of the evening. If one should do such a thing at your home you would consider it the essence of impoliteness. How much more pertinent is this consideration when the occasion is not an evening company, but the worship of Almighty God! Reverence in things divine has some relation to politeness in things human. The polite person is usually the reverent person.

3. This same virtue of good manners would prompt one to observe the rule of the Church and obey the rubric. If there is an appointed place in the service where the priest is directed to let the people depart with a certain blessing, it is naturally supposed that the people, and not only a part of them, are present to receive the Blessing.

4. All of these reasons should appeal to every class of Churchmen, but to those who believe the whole of the Christian religion, and not only a part of it, there is another motive for remaining, stronger than any human suggestion. They who leave immediately after the offering, or after the prayer for the whole state of Christ's Church Militant, are thereby turning their backs upon the most sacred part of the service, that part when the very Body and Blood of the Christ are present. They are thereby turning their backs upon Christ Himself. They are neglecting the sacrificial part of the service, and this is the essence of the whole service. It is the climax of all that has preceded; it is that which gives a meaning to all that has been said and sung. What is worship without sacrifice? If you neglect the sacrifice you neglect the worship. You have been to Church, but have you done your duty?

Devout and loyal Churchmen will need no further suggestion. We are thankful that the weekly exodus is shared by a very small minority of people. We know also that words spoken in love will be by them weighed and considered and finally practised. The time is coming, and it is now not far away, when every service of every church and parish will be a unit, and when in it all the faithful will desire to join.

## LUX MUNDI

Holy and Eternal Son,  
With the Father ever One,  
Dwelling in the Infinite,  
Shine upon us, Light of Light!

Though, in glory all unknown,  
Thine the everlasting Throne,  
Yet on earth as Thou hast trod,  
Shine upon us, Son of God!

Thou who in the Virgin's womb  
Didst our very flesh assume,  
Working out salvation's plan,  
Shine upon us, Son of Man!

Never hast Thou said farewell:  
Thou, who still with man dost dwell  
In Thy Sacramental Feast,  
Shine upon us, Heavenly Priest!

Veil your faces, sun and star,  
Here is light no cloud can bar;  
Light of life, on Thee we call,  
Shine upon us, Lord of all!

RICHARD OSBORNE.

## FIVE WEEKS OF THE REVOLUTION IN CHINA

By THE REV. S. HARRINGTON LITTELL

**O**UTWARDLY there is a lull in the proceedings here at present. Things are quiet. But quiet at this juncture means gains for the republicans. They are strengthening their military position, organizing their government, gaining confidence in themselves, and creating in others confidence in the cause they fight for. Meantime, the revolution is spreading like wildfire elsewhere, and nearly every day comes news of some new city or prefecture joining the movement. . . .

The Church, as such, maintains a position of strict neutrality, leaving the Christians as individuals to support whichever side their judgment and conscience approve. The Bishop has issued an excellent statement on the subject, accompanied by a prayer for China at this time of civil war. The plain, unmistakable effort of the reformers to protect foreign lives and Christian property, to observe Red Cross rules, and to stop the killing of Manchus, may be due to the influence of Sun Yat-sen, the famous leader in reform, who is a Christian. Who can tell the outcome, from a missionary point of view, of an upheaval like this, so different from all previous outbursts in China, under such leadership? The Kingdom of God may be greatly hastened if the Church will face this revolution as a new call from God Himself, so clear that only those who *will* not, cannot hear it.

At the end of October a fearful and deadly combat, lasting for five days, began, under our very eyes, in Hankow. It was well that the Red Cross work was already organized and ready, for nine hundred wounded were cared for on one day, in addition to many who were removed to army camps and hospitals and to many other poor fellows who were bayoneted by the enemy of both sides, as they lay wounded on the field after the battle. All sorts of buildings were called into use to meet the sudden demand, one of which was the Cathedral, in which as many as eighty soldiers of both sides have been cared for at one time, and where still, three weeks later, the work of mercy goes on.

We have for years had worship, as a rule, several times each day, in the Cathedral; but now divine service is going on day and night! The church was specially set apart for this work, so to speak, by two celebrations of the Holy Communion the day it was needed for hospital use (SS. Simon and Jude), the first at 8, the second, following a double wedding, at 11—both services accompanied by the booming of cannon, with dropping of spent bullets now and then on the roof at the latter. Scarcely had the second service finished when the wounded and dying began to come in. Each day prayers and hymns, with instructions for those able to hear it, have continued, and tracts have been put into the hands of the soldiers in the church.

None of the usual Chinese services have been omitted, although they are held in the English church (built by the non-Chinese residents of Hankow) half a block away. For several days the wounded kept coming in; and the terrible day of the fire (All Saints' Day, it so happened) brought a rush. One of the Red Cross hospitals seemed to be in danger of burning, and all of its patients were removed, of whom thirty or forty came to the Cathedral.

No one here will ever forget that awful day when fires were started in a score of places, and the wilful destruction of Hankow began, accompanied by sharp fighting, all the time clouds of smoke and tongues of flame going up all over the city. Those three days and two nights are beyond my powers of description. There seemed no let up to crackling of fires, the cracking of rifles, and the booming of cannon in all three cities. Added to the fearfulness of the situation, one hundred revolutionist soldiers were in a Red Cross hospital in the middle of the city (warning not having been given, as promised, by the imperialistic general, in case of danger to the hospital), and fifty blind students and teachers in the Wesleyan Blind School near by. From the tops of high buildings in the foreign concessions, where we have been comparatively safe, we watched the fires drawing nearer and nearer these institutions—marked by the Red Cross flag waving above—until darkness came on, and we were sick of the lurid glow of fire and of clouds reflecting fire, and retired to rest, but not to sleep.

Everything possible had been done during the day to save those people. The Red Cross launch went up the Han river, with forty men on board, and was fired upon by soldiers of both sides; it kept on, after the Chinese crew had been frightened into going below, a foreigner at the wheel, others at the

engine and furnace. As they tried to land, a maxim gun was turned on her. They saw that the streets were barricaded, and reluctantly turned back. Next morning, first thing, many people hurried to the tops of buildings again with field glasses to see if the "flag was still there"—and praised God, for it still waved untouched. Dr. MacWillie secured a guard and permission from the Imperialist General to go up by land, and in a few hours, every one of the one hundred and fifty persons was safe in the foreign settlements.

Later we learned that though three quarters of the city had been burnt, not one of our churches had been destroyed, St. John's School and gate house and the Chinese clergymen's house being the only buildings in all our Mission to suffer. In the case of St. Peter's Church compound, fire has cleared everything on three sides, and yet our property is saved.

We give thanks indeed for wonderful proofs of God's care, all through these troublous weeks. For a number of days fighting went on within a mile of the Cathedral compound where most of us are living, and for three days a fight to capture a road brought the Imperialist soldiers only half a mile away. Although shot and shell have whizzed above our heads, and have struck our houses, walls, and trees, no great damage has been done; and we are all safe and well.

Now we pray for peace, and believe that the end of actual warfare is near. God grant it; and bring out of this great movement for purified national life, such blessings for China, and through her for His Church and the world, as even those who love and serve China best have not dreamed.

Hankow, November 15, 1911.

## RIGHTLY DIVIDING OUR ALMS

**I**N a letter to the congregation of St. John the Evangelist's, Boston, explaining the purpose of the Duplex Envelope which has just been installed, the rector, Father Bull, says:

A vision has come to many people of what they ought to do, and can do, for the Kingdom of Christ by their alms. A Christian is really judged, not by what he spends on himself, but by what he gives away. The Church must be judged by the same standard, and the individual parish. If the children must first be fed, yet they must not be gorged, or bred up to luxury and self-indulgence. They must be fed, that they may grow up to the power of self-sacrifice.

So we are learning a true proportion in our almsgiving. Just as we have to learn the proportion of a tenth, as the bare Old Testament duty, as between what we spend upon ourselves and what we give to God, so we have to learn to divide our alms rightly. Our first duty is to provide for the worship of God and the means of grace in our own parish. That is our pledge for the Church expenses, clergy stipends, etc. Then we have to remember the poor, the sick, the fallen. Here is our offering for charity and for works of mercy. Then comes our duty towards those who have not the Gospel of Christ, whether our countrymen in distant lands, or isolated places, or crowded cities, or the multitudes of the heathen, still some 800,000,000 people, two-thirds of the world's population. Have we rightly divided between these objects? Has not the last of the three been left almost out of account?

We often say, if every one would give a little, we should not want for Church expenses, and it is true. It is just because the burden is left to fall upon comparatively a few, that it is felt to be heavy, and there is little strength left for outside effort. But the phrase is not really a good one. We do not want every one to do a little, we long for the time when every one will do much, when every one will "begin to be a Christian," and count himself and all that he has as at his Lord's service. Reckon up what it costs you to be a Christian. Bring your accounts into the presence of God.

## OWNERSHIP

Happy that man, who of himself is master;  
Whose mind, submissive, is his willing servant;  
His wealth is safe, unthreatened by disaster,  
And his thanksgivings always will be fervent.

In use, not ownership, is his enjoyment;  
It matters not to him, whose, men may call things;  
For every faculty he finds employment;  
And, "having nothing," he "possesses all things!"  
GEORGE B. MOREWOOD.

WHAT IS A STAIRWAY but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had not obstacles to surmount, who would ever get up? No one can climb on thin air.—*Wellspring*.

EVERY MAN carries with him the world in which he must live, the stage and the scenery for his own play.—*F. Marion Crawford*.

**ENGLISH REMINISCENCES OF AN ELDERLY CHURCHMAN**

By F. C. O.

I.

THE rector of Bridport, England, the Rev. M. Lee, as I remember him many years ago, was an able, good man, kind and sympathetic, an excellent parish priest, but a little absent-minded. This often led to somewhat amusing lapses. On a Palm Sunday he gave notice that "this being Passion Week" (it was popularly so called in those days), "there will be Divine Service in this church until Sunday next."

Another notice was:

"On Sunday next, sermons will be preached to Almighty God, as a thanksgiving for the late abundant harvest."

In those days we used to have missionary meetings. Sermons were preached on Sunday by a clergyman sent by the Church Missionary Society, and on Monday or Tuesday, a public meeting was held in the town hall, at which the rector presided, supported by clergy from neighboring parishes. Speeches were made by the deputation, and others of the clergy, and the meeting closed with the singing of a hymn followed by the blessing. The hymn was always the same, one of two stanzas—"From all who dwell below the skies." The rector would read the first, and that having been sung, the second.

At one of these meetings Mr. Lee had duly read the first stanza, and it had been duly sung. He then started in bravely on the second, and got to the third line; "Thy praise shall sound from shore to shore," when he came to a sudden stop. The fourth line, which reads "Till suns shall rise and set no more," entirely escaped his memory. There was an awful pause. The words would not come!

There were probably in the audience several old timers who could have prompted him, but unfortunately the task was undertaken by the Rev. W. C. Templer, rector of the adjoining parish of Burton Bradstock, who sat next the chairman. He whispered in the ear of his brother rector, who, with a smile of relief and thankfulness, solemnly gave out:

"Thy praise shall sound from shore to shore,  
When endless ages are no more."

Which nonsense most of us proceeded to sing with great fervor, whilst Rev. Mr. Kelly of the deputation fairly roared the correct words.

A few years later, the Church having in the meantime been beautifully restored by Mr. Lee's untiring efforts, the new *Hymns Ancient and Modern* was introduced. Up to that time we had used Tate and Brady's version of the psalms and a hymnal of a very Protestant type, edited by Canon Kemble of Bath, a shining "Evangelical" light of those days. His book contained such choice morsels as the following: (I quote from memory)—

"What hath God wrought? Let Britain see,  
Freed from the bonds of Popery;  
Its tenfold night, its iron chains,  
Its galling yoke, its cruel pains—

.....  
"Till, like a millstone in the main,  
Proud Rome shall sink nor rise again."

It would be difficult for Churchmen of the younger generation to appreciate the fierceness of the opposition manifested in the early days of the Church revival to reforms which seem to us who have entered into the fruits of the labors of the pioneers of those days, to be simply matters of course. But those who remember the riots at St. Barnabas', Pimlico, at St. George's in the East, and at St. Sidwell's, Exeter, the last caused by the adoption of the surplice in the pulpit, will understand that, although some years had passed since these outrages, this change of hymnal was not effected without considerable opposition. Strong exception was taken to Dean Milman's hymn, "When our heads are bowed with woe," the line, "Jesu! Son of Mary hear," being regarded as very thinly veiled popery. It was difficult to persuade some of the malcontents that "Alleluia, joyful Mother," in the hymn, "Alleluia, song of gladness," was not addressed to the blessed Virgin!

One zealous Protestant absolutely refused to use the new hymnal, and, during the singing of the hymns, ostentatiously opened, and appeared to read from Kemble's book. This good man strongly criticized the hymns for the last days of Lent, saying he detested those hymns on the *Passions!*

The Rev. W. C. Templer, already referred to, was an eloquent, zealous Low Churchman, full of the love of God and of

human souls, and hating, with all the intensity of his fervid nature, everything opposed to Protestant Evangelicalism, and therefore, as he viewed it, to true religion.

On one occasion he was the hero of a very painful scene, which caused a great sensation in the diocese of Salisbury.

The Bishop was holding his triennial visitation in Bridport church. It may be well to explain that a "Visitation" is an annual court held in the principal parishes of a diocese, generally in one year by the Bishop, and in the next two by the Archdeacon. To these visitations the clergy and churchwardens of the vicinity are summoned, and information is supplied by them in reply to regulation questions as to the condition of the churches, the services held, etc. There is a service in the church, and the Bishop or Archdeacon delivers, in place of a sermon, a "charge" or address, generally concerning current Church topics.

On this occasion Bishop Hamilton, whose famous charge is still remembered in the Church, took the subject of the Holy Eucharist, and prefacing his remarks with the text, "There is a time to speak," expounded what, in his belief, was the teaching of the Church on this great mystery.

It may naturally be supposed that Mr. Templer would not, on this subject, see eye to eye with Bishop Hamilton. As his lordship proceeded, the rector of Burton Bradstock got more and more nervous and restless, and, finally, leaping to his feet, exclaimed loudly, "Verily, there is a time to speak; all those who are on the Lord's side, follow me!" He then, amidst profound silence, walked out of the church, followed by his two wardens. When he was gone, the Bishop, calm and unruffled, said, "You will please understand that this is my court, and whilst no one is in any way bound by the opinions I may express, I can and must insist that order be maintained."

There was a very strong feeling of indignation at Mr. Templer's action. Both he and his Bishop have long since gone to their rest, and it is gratifying to know that messages of affection and sympathy passed between them before they were called away.

About fifteen miles from Bridport, just on the dividing line between Dorsetshire and Somersetshire, lies the village of Chardstock. At the period of which I am now writing, the late sixties, the vicar was the Rev. Charles Woodcock. The parish possessed a beautiful church, and in the village was a large preparatory collegiate school for boys, of which the vicar was principal, and the Rev. Dr. Bourne head master. Associated for sometime with the school, were two young clerics, the Rev. H. E. Hodson and the Rev. J. Baden Powell. Both were gifted musicians, and under their training, with Mr. Hodson as organist and Mr. Baden Powell as choirmaster, a choir of boys from the school was brought to a high degree of efficiency. The musical portions of the service were beautifully rendered, and I would to-day go far to hear sung, as they used to sing them, Faber's hymns, "Hark, hark, my soul," and, "O Paradise!" to the tunes first written for them; tunes we rarely hear now-a-days, but which, in my opinion, have never been equalled by any of the numerous subsequent ones.

Whilst the services were conducted with great reverence and dignity, there was not much of what is known under the name of "ritual." But still, here amongst the stolid Dorsetshire farmers, the cry of "ritualism" was raised, and dissatisfaction felt at the bright choral service which had replaced the "parson-and-clerk duet" of their early days. The vicar preached a course of sermons defending the type of worship provided, and in his plainspoken, vigorous manner made some hard, if sometimes amusing hits. He told the congregation that one of their former vicars had been a pluralist, holding simultaneously three benefices, and giving one service in each church every Sunday. One Sunday on arriving at one of the churches, he was told by the sexton, "You cannot preach this morning, master." "Why not?" enquired the vicar. "Because Farmer Jones' goose is laying an egg in the pulpit!" "There was no ritualism then!" exclaimed Mr. Woodcock, as he finished the story.

Again, he told his people, how the vestry had once passed a resolution to give the interior of the church a "nice coat of whitewash." "Why," said the preacher, "you farmers would not tolerate that in your own kitchens, you would demand a little yellow ochre!"

Adjoining Chardstock parish was Chard, in the county of Somerset. The vicar here, the Rev. H. Thompson, was a

scholarly old priest, theologian, author, and poet. His sympathies were with the "Tractarian party," and his sermons sound and orthodox. The services in his church were, however, of the dreariest Protestant type. A huge "threedecker" stood under the chancel arch, almost completely obstructing the view of the altar.

In Lent one week-night service was held every week, the preacher generally being from a neighboring parish. It was the custom during Lent to drape the pulpit in black, with a large black book cushion mounted on a light wooden frame. One evening the preacher was Mr. Woodcock, of Chardstock. When he mounted the lofty pulpit, the "reading desk" below was occupied by the dear old vicar of the parish, and the clerk sat in his desk below the vicar. Somehow or other the adjustment of the book cushion was not exactly to the preacher's satisfaction, and he proceeded to re-arrange it, when by an unlucky accident it fell, landing squarely on the shining bald head of the vicar of Chard. Fortunately it was the cushion part, not the wooden frame that struck him, or the consequences might have been serious.

The spectacle was so ludicrous, Mr. Woodcock leaning over and gazing down to see what mischief he had done, the astonished Mr. Thompson and the clerk turning and craning their necks to look up and see what would happen next, that the tiny congregation could hardly restrain their smile from becoming audible.

One summer Mr. Woodcock took afternoon "duty" for several Sundays, for a neighboring clergyman. On one of these he noticed among the congregation, several sleepers during sermon time. He stopped, and counted: "One, two, three, four, five, six! I see six people asleep. I will not preach to a sleeping congregation." He then proceeded to say the ascription.

*[Concluded Next Week.]*

### THE SOCIAL WORK OF THE CHURCH IN ST. LOUIS

THE problem of the downtown church whose moneyed members have moved away and left it with a congregation unable to be self-supporting, has been solved in St. Louis by the parish becoming a mission. Grace Church is situated in the northern business end of the city on a city square of about two acres, and now presents the one green spot in this old community. To preserve this valuable property for the Church, an amalgamation was made with Holy Cross House, a mission with settlement features under the care of Deaconess Anne. This mission was a mile away and in need of greater facilities for its work. The new combination was placed under the charge of a priest, and its financial side in the care of a committee of business men selected by the Bishop from the larger parishes in town.

Within the last year \$10,000 has been spent; another story added to the guild hall, equipping it with shower baths, dispensary, various club rooms, a small chapel; the old picturesque frame church repainted, and the grounds made not only attractive, but of service as a neighborhood playground.

Clubs and classes for grown-ups and children are carried on. About 890 people a week came to the guild hall in the last year. Of especial interest is the dispensary carried on by a devoted Churchwoman who is a trained nurse and who has been doing this volunteer work for years. Dr. R. L. Hild is the physician in charge, who gives time to the work daily without recompense. Over 3,000 cases were treated last year. A pure milk depot is carried on in connection with the dispensary. St. Luke's Hospital has received those patients who needed prolonged medical attention such as only a hospital could give. The extent of the work has justified the workers in appealing for \$10,000 for a new and better equipped dispensary building.

Weekly lantern pictures are a feature, but in addition this year the people of the neighborhood are being interested by a series of lectures by Dean E. H. Wuerpel, of the Art School of Washington University, and himself a painter of repute. Mr. Wuerpel is speaking on foreign countries and their people, illustrating his talks by lantern slide reproductions of famous paintings. Lectures are given in a popular way and the pictures lend a deep artistic tone.

Summer work is an important factor. The mission grounds are the only playgrounds in the neighborhood, and possess the public baths, the municipality not having extended these features this far north. Lantern pictures are shown outdoors in

the summer time and an annual midsummer fête is held on the spacious lawn. An experiment was tried last summer of turning the large assembly hall into a dormitory. Boys from crowded homes reported at 9 o'clock, and with a cot apiece, enjoyed the delights and benefits of camping out within a stone's throw of home. Before taps each night they gathered in camp fashion and were listeners to current events, practical civics, hygiene, and the good-night story. The physical examinations by the dispensary doctor showed physical progress to be a result, while the daily religious instruction with the private and public prayers gave an opportunity for pertinent dealing with the boys. A summer school for the children was carried on last August and many pupils had garden plots on the Church property.

Holy Cross House is run along catholic lines. Jews or Romanists are welcomed, as well as Protestants, but all with the understanding that they are putting themselves under the Church's teaching and that the gift which the Church is making them is an outward expression of the love of God which prompts her to care for them. The best results have been obtained in character building where the Church's system has been most closely adhered to. The consequence is that Holy Cross House is not regarded as a "charity organization," but as an expression of the Church's deep desire to serve men.

St. Stephen's-in-the-Hills is the summer camp of St. Stephen's Mission, a south-side Church Mission with settlement features. The camp is situated on the Meramec River among the foothills of the Ozarks. The chapel was the first building erected and preserves its preëminence to-day among the later erected play rooms and dormitories. Forty to sixty children, besides grown-ups, come to it from their city homes. It is the country estate of the mission and is for its own use. The principle of the camp is that prayers and swimming are both natural functions of the normal boy and girl. Daily religious instructions in the open air chapel (the altar and nave being roofed, the sides open to the hills), have connections with the outdoor life about them. The priest in charge regards the opportunity of running the camp on catholic lines, and not merely as an outing camp, as being the unique features meriting mention.

Miss Gregg's Sand Pile House, although not officially under Church control, is an effective example of putting into operation the energy generated by the Church. Miss Gregg has her home in the thick of the tenement district. And it is a home, not an institution; it is a play room and sometimes nursery for the children of her street. The restricted scope gives the work its homelike character. It supplies family life to the neighborhood, and not a click of machinery is in it unless one hears the beating of the heart.

Dean Davis of the Cathedral has been prominent in the organization of a Central Council of Social Agencies, in reality an associational charities. Organizations are admitted by vote and its guarantee is given them. Such members receive the O.K. of the Business Men's League when they solicit funds. Whether the plan will be a detriment to future pioneer work along social lines through the conservatism of business men in charitable and social work remains to be seen. Its first effect, however, will be to do away with much that is useless in charitable work.

In all of this social work of the Church the Presiding Bishop of the American Church takes a deep and abiding interest. He is a member of the governing boards; he is more, he is the sympathetic friend and adviser.

C. R. W.

### HEART'S LONGING

Sitting to-night in the dusky light  
Of the shadows that come and go,  
My thoughts fly back o'er the well-worn track  
To the scenes we used to know—  
As I sit by the dying fire.

And I close my eyes, 'till in sweetest guise  
Come—soft as a zephyr's sigh,  
The memories dear, and your voice I hear  
In cadence of days gone by—  
As I sit by the dying fire.

Oh, my loved one, away, on some fair day,  
Please God, in His wonderful love,  
I shall see you again; and our hearts shall be fain  
To rejoice in that City Above—  
And I wait by the dying fire.

MARIE E. HOFFMAN.



# The Religious Atmosphere of the Universities and Colleges of the Middle West

With Special Reference to the Universities of Chicago and Kansas

BY LYMAN P. POWELL

## III.—THE UNIVERSITY OF KANSAS

FROM the University of Chicago with its 6,007 students to the University of Kansas with 2,400 students is a long night's ride. The one institution is situated in a cosmopolitan centre with a population of 2,185,283; the other in the city of Lawrence, where but 13,000 people live. The one gives formal sanction to religion; the other, being under state control, cannot be counted formally religious. But in each institution all primarily concerned appear to have a wholesome and intelligent interest in religion, and each in its own way is contributing much to the solution of a problem everywhere acute.

Life in Lawrence is simplicity itself. Settled by New England people who followed Fremont's trail across the University hill, Lawrence is to-day more truly representative of New England at its best than many a New England city. Those who indulge in platitudes about the failure of prohibition in Kansas have evidently left out of their calculations the seat of the State University. There at least prohibition is no failure. The butcher, the baker, and the candlestick maker will talk out their minds to anyone with freedom on the subject. Almost the whole of a Saturday evening in early spring I spent on the Lawrence streets, looking for some signs of failure, interviewing drug clerks, bootblacks, and others, and everywhere I heard the self-same story—that the drinking in Lawrence is almost negligible and that the conduct of the students is above reproach from every point of view. In fact the students seemed to me much better off in every way than the average young man at home.

The next day I went from church to church. Everywhere, where there was a settled minister, there were students in abundance. There was no congestion in any congregation. The students sang in the choirs, and they sang well. They taught in the Sunday schools. They worshipped in the pews. They seemed to be at home in every church.

Of the 2,400 students, 565 are Methodists, 405 Presbyterians, 201 Disciples, 197 Congregationalists, 127 Churchmen, 125 Baptists, 68 Roman Catholics, 40 Christian Scientists, 35 Unitarians, 23 Lutherans, and the rest are divided among more than a dozen sects, including one Mormon. In fact, 90 per cent of the students are Church adherents, 65 per cent actual Church members, and because of the wholesome coöperation of university, city, city churches, and of the various denominations in the state at large, the religious situation in Lawrence seems more nearly normal than in many other academic centres I have visited.

The chancellor and the faculty cannot in justice to their official responsibility conduct any sort of religious propaganda. But they can and do exercise the rights of individuals who love their kind and encourage every movement making for the upbuilding of the student character. They give time, thought, money to the support of the religious life of Lawrence. They go to church, and if I may judge from my experience in preaching to the students, they attend the chapel services. In addition to the Sunday services in the city churches there is a vesper service every Sunday in the University auditorium, and a daily chapel service at which attendance is voluntary but which many students regularly attend. Every Tuesday some member of the faculty makes the address, and on Friday a visitor from out of town.

Two or three times during the year a week is set aside for the consideration of religious subjects *in extenso*. The Bible Institute which meets for a week in March is attracting wide

attention and may well be copied by institutions everywhere. City folk as well as faculty and students pack the auditorium twice a day. Big men like Shailer Mathews, Washington Gladden, Lyman Abbott, Hugh Black, George H. Palmer, Wilfred T. Grenfell, and Charles M. Sheldon bring a big message on such live topics as The Social Teachings of Jesus, Where Are We in Religion, The Christianity of Christ, The Spiritual Life, and Reconstruction in Theology. There is nothing like the Bible Institute in any other institution of the many with which I am acquainted, and it is from every point of view uniquely useful.

As at the University of Chicago, the Young Men's Christian Association is doing good work at the University of Kansas. While the usual religious services are held, much is made of the personal relationship. The new student is courteously

constrained to feel at home. In an institution in which almost half the students in whole or in part pay their own expenses while they study, it is worth noting that the Young Men's Christian Association last year directly aided 175 students and secured work for others which brought in about \$12,000.

The Young Women's Christian Association, too, fills a distinctive place in the University of Kansas. Like the Young Men's Christian Association it conducts Bible and Mission study classes. It fosters in every way the spiritual life of the young women. It gives the same kind of practical assistance

as the Young Men's Christian Association. It coöperates with the Associated Charities of Lawrence, conducts an employment bureau and a rooming-house directory, and is now endeavoring tentatively to develop "a real girl-life among the women students" by the establishment of a dormitory for them. It, too, coöperates continually with the local churches by escorting the new students on their first Sunday to the church which they prefer, by making them acquainted with the resident Church people and by encouraging them in regularity in church attendance and in finding themselves in the city churches as well as in the university.

From the Student Volunteer Band now pledged to go into the mission field, five who graduated recently will have started, ere these words get into print, for the far East. The Sunday I spent in Lawrence several young men were preaching in various churches in Kansas City on the proper choice of a profession. Young men and young women, too, give help at the Haskell Institute for Indians, and into all the byways and the hedges near these high-minded students are ever going forth to fling back the challenge of St. James, "What doth it profit though a man say he hath faith, and have not works?"

Nowhere, perhaps, has the student pastorship taken deeper root or borne more abundant fruit than here. Ten years ago the Woman's Board of Missions of the Christian Church established a Bible Chair for the Kansas University students at Lawrence. Through the generosity of representatives of their denomination in places even as far distant as Philadelphia, that storehouse to which men and women with a mission the world over turn, and not in vain, for monetary aid, a suitable building, Myers Hall, was erected, containing not merely a home for the student pastor and his family but also an office, a study, a library, a reading room, two lecture rooms, and an assembly hall seating 150 which was superseded last summer by an auditorium with room for 500 to accommodate the growing work of Dr. and Mrs. Payne, who reach not merely the 201 Disciples in the university, but as many more in attendance



MISS GRACE MARTIN ELMORE,  
President Y. W. C. A.,  
University of Kansas.



FRANK STRONG, PH.D., LL.D.,  
Chancellor of the University  
of Kansas.



on their classes in the Bible, Missions, Christian History, Comparative Religion, and Hebrew. In many ways Dr. Payne enters deeply into the daily life of many of the students. There is no actual preaching. That is left, as it should be, to the local pastor, whose hands the student pastor upholds and who is in consequence free to minister to the permanent residents and has time to prepare for preaching to the residents and students, too.

The Presbyterians, next, in 1905, established a student pastorate at Lawrence, and a year ago Westminster Hall was built by them at a cost of \$18,000 in somewhat the same way as Myers Hall and serves the same high purpose. In addition an endowment of \$30,000 has been furnished, and \$500 is annually contributed by friends outside for the proper maintenance of the Hall, and to set free Dr. and Mrs. Francis A. Wilber and their helper, Miss Pauline Sage, from all economic strain so that they can enter richly and joyously into the life of the Presbyterian and unattached students, instruct them in somewhat the same way as Dr. and Mrs. Payne, and keep open house to them.

While the student pastor plan may not seem practicable everywhere, it has proved useful at Lawrence. There it has furnished a home atmosphere to students who else were homesick. It has helped to keep the relationship between the students and the city normal and to distribute the students somewhat widely, as is usually best, among the city churches. It has provided the advantages without the disadvantages of the denominational college. It has assisted to establish that solidarity of religious interest which is the special argument for the so-called college church without loosening denominational ties and then sending students home after four years without sense of responsibility to any Christian Church in particular and with that fine talk which usually leads to nothing practical about Christianity in general. And it has helped to make the University of Kansas a more wholesome place, in both a moral and religious sense, for the average young man or woman to spend four years than the place from which they may have come.

From my study of religious life in institutions in general in the Middle West and in the Universities of Chicago and Kansas in particular, certain inferences are inevitable:

1. A serious effort is in that great region being made to work out the religious problem for the enormous student popu-

lation. In Germany it is said, "As the young men in the universities think to-day, so will the nation think to-morrow." And the large percentage of university and college graduates represented in *Who's Who* lends color to these words. All America, whether it wishes or not, must look to the Middle West for leadership in this as in many another public question of profound significance to-day.

2. The Religious Education Association, organized largely at the instance of the late President Harper in Chicago in 1902, has served as the clearing-house for information and for reports of progress in respect to this great movement. Nowhere can the development of religious education in our universities and colleges be followed with so much intelligence as in the annual proceedings of this great association, to which many of the foremost clergymen and educators in the land are giving their best thought and which deserves the confidence and the support of all who love their land with "love far brought from out the storied past."

3. All the Christian Churches must awake to their responsibility as several have already done. The missionary concept is far more comprehensive than we have been wont to think. No effort should be spared abroad. But there is work also at home to do. The spiritualization of the adolescent college student is a problem second in none. He is to be

the maker of opinion in the years to come. Whither he leads, the masses will follow. The universities and colleges should be supported in their efforts to make Christians out of those committed for a season to their care at the most impressionable stage of life. Churches in academic centres should have the generous support of the Church at large. Half the money doubtless spent in the maintenance of missions merely marking time in some small communities at home already overstocked with churches and with missions, would make every church in college towns function to a better end, give the minister in charge the assistance which he almost always needs whether it be a student pastor or not, or else remove him with all due consideration for his feelings and without discredit to a place where he can be more useful and substitute for him a minister with special gifts for work in academic centres.

4. Two institutions have accepted the suggestion which I made in my article on religious influence in certain colleges for women in the East in *Good Housekeeping* for April and are making ready to appoint a spiritual director, somewhat like Dean Clark of the University of Illinois, who shall have charge



WESTMINSTER HALL, UNIVERSITY OF KANSAS.  
[Built and endowed by Presbyterians in the interest of work among students.]



BUILDINGS OF THE UNIVERSITY OF KANSAS



of the higher interests of the institution, know how to lead and also to keep in the background when that is the best course to follow, serve as a point of union between faculty, students, and community, direct activity to helpful ends and prevent all overlapping and all waste, be the counsellor of students in regard to problems of the inner life and encourage loyalty where loyalty is due, without forgetting for a moment the larger duty to Church Unity.

Religion is in one form or another the supreme and overarching interest of each institution. It imparts ethical tone wherever it is properly encouraged and it makes the individual responsive to the obligations and incentives of the social order which surrounds him. It deserves a special oversight, which few university and college presidents have time to give and which always adds to the burdens of the usually overworked professor who happens to have an unusual sense of responsibility or some special interest in the subject. Even in our state universities some way should be found, without violation of tradition or of law, for the creation of a spiritual directorship which should have the utmost academic dignity and the freest opportunity for self-expression. And in the Middle West, whence most good things proceed, the way will probably be found in due season.

[THE END.]

**MISSIONARY BULLETIN**

NEW YORK, December 19, 1911.

**A**GAIN the time has come for the Treasurer of the Board of Missions to inform the Church, month by month, of the progress made toward the Apportionment of the present year upon which we entered three months ago. The Apportionment is larger than ever before—so are the sources of income from which it is to be derived. For the first time the Woman's Auxiliary, the Junior Woman's Auxiliary, and the Sunday schools are included with the parishes and individuals as its contributors. The tabulations on our books will keep the sources separate, and the total received from each source, from each parish and mission, will be published at the end of the year, as heretofore.

The tabulations and comparisons that follow include all the above sources of income:

|   |             |
|---|-------------|
| Amount received September 1, to December 1, 1910..... | \$69,804.31 |
| Amount received September 1, to December 1, 1911..... | 65,183.42   |
| Decrease.....   | \$4,620.89  |
|   |             |
| Contributing Parishes, 1910.....                      | 1,149       |
| Contributing Parishes, 1911.....                      | 1,109       |
| Decrease.....   | 40          |

|  |    |
|--|----|
| Parishes completing Apportionment, 1910..... | 47 |
| Parishes completing Apportionment, 1911..... | 51 |
| Increase.....                                | 4  |

In December, 1910, we reported having received parish apportionment lists from 46 dioceses and missionary districts. To the same date this year we have received 66. Two years ago the number was 21. The receiving of so many lists thus early in the year help our problems enormously and we are deeply grateful to the authorities for heeding our plea.

A word as to the appropriations and the need of the whole apportionment being met by the Church:

|  |                |
|--|----------------|
| The appropriations are.....                    | \$1,315,804.03 |
| And the deficit for the past two years is..... | 172,003.99     |
|  | <hr/>          |
|  | \$1,487,808.02 |

Against this we count on receiving from—

|  |              |
|--|--------------|
| The Woman's Auxiliary United Offering— | ...\$79,000  |
| Interest—                              | ...\$86,000  |
| Miscellaneous sources                  | ...\$5,000   |
|  | <hr/>        |
|  | \$170,000.00 |

Leaving to be secured \$1,317,808.02

This is a fraction over the Apportionment of... \$1,300.00  
Of this Apportionment, for the first 3 months we have received .. 65,183.42  
Leaving still to be secured ....\$1,234,816.58



MYERS HALL, UNIVERSITY OF KANSAS.  
[Built and supported by the "Christian" Church in the interest of work among students.]

It is said that there are 900,000 communicants of the Church. Those belonging to it, but who are not confirmed, must be three times that number. But take the communicants only, if each of the 900,000 contributed 3 cents a week, the Apportionment of \$1,300,000 would be overpaid by \$104,000. Where tried, the weekly offering for missions and for parochial work has almost invariably shown extraordinary growth of interest both as to things spiritual and to things material.

May the Lord God fill all our hearts with His love to do His will.

Very truly yours,

GEORGE GORDON KING, *Treasurer.*

FIND YOUR purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks.*

THE HERO IS ONE who kindles a great light in the world, who sets up blazing torches in the dark streets for men to see by. The saint is the man who walks through the dark paths of the world, himself a light.—*Felix Adler.*



## DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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### REPORT OF THE NEW HAMPSHIRE SOCIAL SERVICE COMMISSION

A year ago in its report to the 109th annual convention of the diocese of New Hampshire, the Social Service Commission said: "We intend that this commission shall be a medium of information to our people regarding the manifold needs of the day in work for social welfare." This year's report said: "In regard to positive accomplishment, we are modest in making any claim. At the same time, members of the Commission have kept in touch with many efforts for betterment and have lent assistance and encouragement when possible."

In the first place the report calls attention to the fact that the last session of the legislature was fruitful in advance legislation. Several of the matters suggested in the 1910 report, as advantageous, are now on the statute books. We note these:

- (a) An Employer's Liability and Workmen's Compensation act.
- (b) The State Sanatorium at Glenciff received a substantial appropriation of \$35,700 for equipment, a new ward building, and a new kitchen and diningroom.

Last year especial attention was called to the revelations of conditions in the southern cities of the state in respect to so-called "baby-farms." The commission followed closely the legislation which now puts these places under close regulation. If two or more infants under the age of three or more years are kept for hire, except they be of blood relationship to the person keeping them, such a place must have a license under the state board of Charities and Correction. Also, lying-in hospitals are compelled to obtain a license from the same board and are subject to supervision. In both cases, advertising and soliciting are prohibited. (Chap. 98.)

For a separate industrial school for girls, the legislature appropriated \$80,000, by bond issue.

The new child labor act became a law April 15, 1911. The salient points of difference with the old act are:

1. Proof of the age of the child must be filed with the local superintendent of schools before a certificate can be granted. Under the old act an affidavit of the child's age was all that was necessary and the affidavit was in a very large number of cases abused.
2. A more stricter definition of prohibited employment. Prohibited employment in the old law was practically universal.
3. More adequate means of enforcement, comprising
  - (a) a regular salaried force of inspectors for the Department of Public Instruction;
  - (b) specified duties for local truant officers under penalties for neglect;
  - (c) centralized control of the forms used in administering the law.

The minimum age is kept the same as in the old act, namely, twelve years, except when school is in session, when it is made fourteen. The minimum age is one of the lowest in the country and is not recognized as suitable by child labor authorities anywhere. The flat minimum age should be fourteen at the lowest. The law has worked well, if by working well is meant the attainment of the end had in view from the beginning. The elimination of the old affidavit process sent hundreds of young children out of the mills who had previously been in the mills under affidavits that they were past sixteen and therefore not amenable to the provisions of the law. The custom had come to be for importers of labor to bring in large numbers of southeast European help, to take them to justices of the peace in the mill town where they were to be employed, to make affidavit that they were sixteen years of age, and put them to work in competition with qualified labor, safe in the assurance that the officers could not reach them. The provision for the immediate local enforcement by the local truant officer with some measure of state control has made a great difference in the local enforcement of the law, making the enforcement more far-reaching than ever before, and much more effective. It is estimated that at least 2,000 children under the age of sixteen are going to school during the current fall term who would not have been in school had it not been for the new law. Many of these are in the public schools and more of them in the private schools. The primary reason for this increased attendance is probably to be found in the fact that the new law requires a minimum of 300 half-day's school attendance constituting the calendar year next preceding the age of fourteen, or next preceding the granting of an employment certificate. The attitude of employers of labor toward the new law has been almost universally favorable. They have welcomed its definite char-

acter and its definite uniform method of administration and enforcement. The chief objectors have been the small employers. The law has been welcomed by the working classes most of all. Numerous instances have occurred in different parts of the state in which parents bringing in their children to secure an employment certificate and being told that it could not be granted, have expressed themselves as thankful that it could not be.

Other acts of the last legislature bearing on public welfare are:

- (a) Factories employing ten or more hands are to keep an emergency medical and surgical equipment.
- (b) A bureau of labor has been established, replacing the former commissioner of labor, whose duty is to inspect mills and factories, to undertake settlement of differences between employer and employee, and to arrange for arbitration of difficulties where possible.
- (c) More stringent laws have been enacted relative to adulteration of milk, and the certification and inspection of milk.

(d) Physicians are required to report to the state board of health all suspected cases of tuberculosis. The board is to make free analysis in such cases. The names of suspects are to be kept secret.

In conclusion the commission says:

"We are thankful for the advance made the past year in our state. The enactment of law is a gain. The enforcement of law is now before us. The public needs ever to be reminded that enforcement of law depends first upon the will of the people and secondly upon the support the people give those entrusted by them with the actual enforcement. Education of the public in these matters is the only way to secure the necessary interest. During the last year the secretary of the commission has spoken several times on different aspects of public welfare, and the coming year he has engagements for the same purpose. He will be glad to accept invitations to speak with special reference to Child Labor and the cause of the Feeble-Minded.

"Again invoking the blessing of the Father of all the children of men on our work for those who may be 'destitute, homeless, or forgotten of their fellow-men,' we prepare for another year of education and service in the wide field of human welfare in our borders."

### CHRISTIAN SOCIAL UNION AND THE OFFICIAL COMMISSION

A circular letter has been sent by a special committee to the members of the Christian Social Union, asking them to vote upon the question of merging that organization with the official Joint Commission on Social Service. The latter having raised between \$4,000 and \$5,000 and employed a field secretary, is believed to be in position to fulfil the aims of the Christian Social Union."

"We feel," says the committee, "that in assenting to the proposal, the Christian Social Union will not be withdrawing from the field, but rather will be bringing to fulfilment an event for which we have been striving all these years. It is, at any rate, partly through our efforts that the diocesan commissions have been formed and that the General Convention, representing the whole Church in its corporate capacity, has recognized social service as one of the distinctive lines of Church work. We have done what we set out to do—made the Church conscious of social need. Should the Union decide to accept this offer, it would indeed lose its life, but gain a larger life; and it is hoped that the loyal interest of its members and their contributions would be transferred to the Joint Commission and the diocesan (and in time, the parochial) bodies, through which the work would be done in the future."

The plan of the Joint Commission is stated as follows:

"To issue and distribute programmes, leaflets, bibliographies for diocesan and parochial social service agencies, and to present the needs and opportunities for social service before theological students.

"To issue any literature which it deems necessary to the enlightenment of the Church and public on the social questions of the day. In this connection the commission, in case the proposed merging of the Christian Social Union takes place, will be glad to avail itself of the privilege of republishing such publications of the Christian Social Union as seem of special value.

"To centralize all social service effort in the commission that it may as an official body of the Church concentrate various existing forces upon diocesan and parochial work.

"To indicate to every individual parish how it can best serve the social needs of its community, whether that be industrial or agricultural.

"To prepare and print definite programmes suggesting to parochial agencies methods of investigating local conditions, and means by which the results of the investigation may be supplied to attain social betterment.

"To inform diocesan committees how they can best cooperate with other organizations for the purpose of coping with such problems as affect a state as a whole, and of securing, if necessary, reform legislation and law-enforcement.

"To cooperate on a national scale with other agencies, religious and secular, in matters relative to the public welfare."



MUNICIPAL DANCES IN CHICAGO

To all intents and purposes a municipal dance hall has been in operation for some weeks past in Chicago. Under the supervision of an agent of the Juvenile Protective League, backed by the Police Department, the different Saturday night dances in one of the halls have been so quiet and orderly that the experiment gives a forecast of success. Formerly the dance hall had been of the objectionable type and finally was closed by the police. The proprietor went to the Juvenile Protective League the next day, saying that he wished to run an orderly dance hall, but could not control his patrons. As a result of the conference the arrangements for supervision by the society and the city were made.

The public schools of Chicago may be thrown open to dancing if a plan proposed at the meeting of a committee of the Board of Education is carried into effect. The idea is a part of a battle against the dance hall evil. The dances would be conducted without charge and without restriction in so far as there was no conflict with state laws and city ordinances.

FOR A FEDERAL CHILDREN'S BUREAU

The Federal Children's Bureau bill just reported to the House of Representatives is being variously criticised and misrepresented. Senator Heyburn declared it meant the establishment of nurseries throughout the country to determine the wisdom of parents, and Senator Bailey feared it meant a menace to the authority of the states by the federal government. There is a widespread misunderstanding of the purpose of the bill, which many seem to think is for a bureau to investigate and even legislate on child labor. But the proposed act does not contemplate any executive authority whatever, and purposes only to investigate and report upon all matters pertaining to the welfare of children and to child life. It therefore does not menace the "state's rights" principle, to which so many citizens both North and South are devoted. Neither is it designed directly to affect the matter of child labor. The topics mentioned in the draft of the bill calling for the establishment of this bureau are infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency, juvenile courts, desertion, dangerous occupations, accidents and diseases, employment, and legislation affecting children in the various states and territories.

It is an interesting fact, as a *Survey* editorial declares, that almost all of the arguments thus far brought against the project either on the floor of the Senate or outside of Congress have been based on a misapprehension as to its scope and purpose. The Children's Bureau Bill proposes to deal with all problems relating to the welfare of the children of the country, and ought to have speedy and friendly consideration in both houses of Congress.

IN ST. JOSEPH, MO.

The Rev. Edward Henry Eckel, of Christ Church, St. Joseph, Mo., is arousing the clergy and the Christian people generally of that city in social problems. In a recent sermon he said:

"How hollow, how idle, how absurd our pratings of Christian fellowship and brotherhood, when our little brothers and sisters are in such straits and need, and we do nothing! Over against us organized and commercialized degradation, and before it organized righteousness deaf and dumb and blind and timid and afraid. Bah! What a travesty upon the Church and religion of Jesus Christ, who came to seek and save that which was lost, and who said: 'As My Father hath sent Me, even so send I you.'"

The various religious bodies are uniting under Mr. Eckel's leadership in an investigation of the social evils of the city. Among other things he is working for a civilly appointed vice commission for a scientific sociological study of local conditions.

SIXTY PER CENT of the German electric plants are owned by municipalities; forty per cent of the street car lines are owned, and thirty-seven per cent run, by municipalities, according to Dr. Albert Südekum, the editor of the *German Year Book*. More than 5,000,000,000 marks are entrusted by this sort of public ownership, and the returns are not only very good, but wonderfully good. Public ownership in Germany is not merely an economic question; it is in the first place a social question, and the operation of these public utilities is conducted, not with the idea of producing wealth, but with the idea of rendering social service.

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.

"INDIAN TOPICS"

To the Editor of *The Living Church*:

SUCH is the title of a book just issued by the Rev. D. A. Sanford (Broadway Publishing Co., New York), relating his experiences in missionary work amongst the western Indians, of which a reviewer hath said, "The book is a great enlightener, and will be eagerly read by all who have the welfare of the Indians at heart," and more to the same purpose.

Please allow me to correct a statement in the public press, that the Mohawks have a limited number of words.

Take, e.g., the simple verb, *Kenonwes*—I love. The writer has counted and estimated over ten thousand varieties of expression. And it is so also of all simple regular verbs, of which there are scores, or perhaps hundreds. It is a wonderful language for an almost unlimited power of expression. W. S. HAYWARD.

January, 1912.

REVISION OF THE HYMNAL

To the Editor of *The Living Church*:

IN connection with the recent discussion in your paper regarding a possible revision of the Church Hymnal, may I suggest that some of the good old English carols should be included in the revised Hymnal? I have long felt the need of such, especially at Christmas, and am interested in the information lately received from New York to the effect that in the Cathedral of St. John the Divine, and also at St. Thomas' church, carols were used on Christmas at the introit as well in place of the usual anthem. We did the same at Kenosha this Christmas, and if (as it would seem) there is to be a demand for carols, why cannot we have them in the Hymnal? FRED INGLEY.

Kenosha, Wis., New Year's Day, 1912.

To the Editor of *The Living Church*:

I AM sorry that Mr. Mylrea has criticised the details of my former letter to your columns, because it was a principle of revision rather than any particular points, that I was endeavoring to set forth. His remarks on the hymns which I took as illustrations, rather obscure the main issue. I should like space, however, first to answer some of Mr. Mylrea's statements and then to restate the substance of my other letter.

Mr. Mylrea states that certain hymns are found in our present Hymnal. But the first of these, "*Ein Feste Burg*," is given in a mutilated translation, such that the proper tune can not be sung to it. I dislike to make a flat contradiction, but neither a prominent organist and teacher of hymnology, nor myself, can find a trace of the "*Tantum Ergo*" in our present Hymnal. Indeed, I should be much obliged to anyone who would give me the number of that hymn in our book, so that I could teach it to my choir. It is true that a mutilated version of "*Pange Lingua gloriosi proclium certaminis*" is found in our book, but it is not this Passiontide hymn to which I have reference, but the Eucharistic hymn, "*Pange Lingua, gloriosi Corporis mysterium*," as Mr. Mylrea should have known from my reference to the "*Tantum Ergo*" which it includes as its fifth and sixth verses. He is also evidently not well acquainted with "*Die Meistersinger*," for if he were, he could hardly compare "The Evening Star" with the "chorale" which I mentioned. The latter is introduced into the music drama in a church scene, and is Church music of the severest sort.

I have taken all this space merely to vindicate the illustrations which I used in my previous letter. But even were Mr. Mylrea correct in his criticisms, I think my original point would stand, namely, that "The English Hymnal" is a complete, non-partisan book, containing all the hymns which the "Low" Churchman wishes, as well as the correct rendering of all the good old Catholic hymns, both Eucharistic and office hymns. Our book has few of these, and usually incorrectly given, e.g., the one mentioned above, and the "*Veni Emmanuel*," which is also incomplete and in wrong verse order.

And so I beg to reiterate the statement that I believe that "The English Hymnal" would serve as an excellent model for the revision of our Hymnal.

Very truly yours,

Berkeley Divinity School, FRANK DAMROSCH, JR.  
Middletown, Conn., January 5, 1912.

## A NEW YEAR'S RESOLUTION

To the Editor of *The Living Church*:

**W**E have just entered upon a season of introspection, and of new and high resolutions. Every normal man is hoping and longing for something better and more perfect than he has ever possessed before.

Business men are everywhere scrutinizing old methods and policies to see if they may not improve upon them.

If this is the fashion of those who are striving for the riches which are corruptible, and often defiled by the manner in which they are gained, should not those who desire incorruptible and undefiled rewards show at least an equal industry and vigilance in the conduct of their business?

Our Christian profession "is to follow the example of our Saviour Christ, and to be made like unto Him": to do His work, and to occupy ourselves with His Father's business.

That business is to preach the Gospel of the Kingdom—to tell it out among the heathen that the Lord is King.

In the Providence of God, we were last year able to make a great advance over all previous years; but there are still many calls coming to us for help which we are unable to answer because the laborers are few, and the means for their support lacking. Nor, is it possible for us to rest upon our past achievements.

Last year's work was admirable for last year; but it will not avail us for this year's necessities unless it is followed by equally faithful and zealous effort.

During the first three months of its fiscal year, the Board of Missions received \$211,000 less than its treasurer was obliged to pay out. This condition of things spells failure, and failure after a most glorious advance, unless our people arouse themselves and do their duty, as they so well know how to do it.

Would it not be well for us to ask ourselves the reason for this apparent retrogression, and then set ourselves seriously at work to remedy the evil?

There can be no question of ultimate failure in the mind of any one.

This condition is probably due to the fact that many of the clergy have put off work for missions until the press of the holidays is past. Besides this, a large amount of money has unquestionably been given for missions through the weekly offerings, which is being held by the several parish treasurers until they shall be able to send a good-sized check.

It seems that these monies ought to be forwarded to the treasurer of the Board at least once every quarter; for it does not look like good business policy to force him to pay interest on borrowed money when thousands of dollars belonging to the Board are lying idle in the treasuries of a thousand, or more, parishes and missions. Nor should we lose sight of the fact that the officers of the Board of Missions are our agents and representatives who are carrying on our work; and that we have no right to place any unnecessary burden of worry or anxiety upon them through our neglect.

Should we not, then, place among the very chiefest of our New Year's resolutions the high determination to make up for past carelessness and neglect by more earnest prayer, more fervent zeal, and more prompt and faithful effort, for this work which lies so very close to the heart of our Master, the Great Missionary?

Chicago, Ill.

JOHN E. CURZON.

Feast of the Circumcision, 1912.

## OUR UNWORKED DOMESTIC MISSION FIELD

To the Editor of *The Living Church*:

**T**HE editorial in the *Living Church Annual* provides food for serious reflection. It is gratifying to find the seat of government in this country is also the center of Church strength.

But what of the fact that only 1 per cent of the population at large is a communicant of the Church, and that we have actually lost ground in thirteen states? Close estimates go to show that over half the population of the country is unbaptized! Can we call ourselves a Christian nation? Undoubtedly you are right when you say, "the real problem is the domestic mission field."

In your *Cyclopedia* you give the total receipts of the Board of Missions as \$1,107,971.41. As far as I can gather from the triennial report of the Board, over \$750,000 of it was sent abroad. Surely this is out of all proportion, even though one-fourth of a million was in "specials." Let us go back to apostolic days and methods. When God the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them," it is quite possible the Church in Antioch defrayed their expenses and fitted them out for their journey. But I do not find that the home Church gave grants for schools, hospitals, or even Church buildings.

When St. Boniface went from Britain to Friesland, it was the same. He asked for permission to accept the call of Christ. He did not ask for money to build churches, but turned the idolatrous groves into such. The heathen in early days received their instruction at the hands of missionaries, and as their members grew, and need was, they built their own churches, schools, and hospitals.

In so doing they learnt the lesson so necessary to-day, that sacrifice alone is fruitful. Their love for Christ was thereby deepened. The missionaries planted and watered, and God gave the increase. When a congregation had been established, the missionary moved on to new work. It would be interesting to know what proportion of the money sent abroad goes to support the missionaries, and how much for other things. Coming nearer home, one is still more puzzled. There is a missionary district, there is no need to mention names, with less than 65,000 population, according to the last census. The Board gives it a grant of over \$42,000. There is a diocese which in reality is just as much missionary territory, where there are towns of several hundred without a single place of worship of any kind, and the population of the whole diocese is over a million and three-quarters. To this diocese the Board gives about one-seventh that amount. It is true the area of the former is vastly greater and the glamor of romance is over it, but surely it is the souls which count.

If the Board gave in anything like the same proportion to each place, the diocese would have over 200 clergy working in it to-day instead of only 32. This would help solve the problem of how to check the decrease in communicants in one state at least.

Let the Church do her duty by all means in sending out men into the field, and supporting them, but, as the Bishop of Oregon says, "Let us strengthen our cords before we lengthen our stakes." Trinity Rectory, Jacksonville, Ill. H. H. MITCHELL.  
Feast of Circumcision, 1912.

## THE TIME FOR MISSIONARY OFFERINGS

To the Editor of *The Living Church*:

**T**HERE has just come to me a letter from Bishop Lloyd, president of the Board of Missions, which begins with these words: "We are facing a condition. Since the first of September the receipts [for missions] have been so meagre that it has been necessary to draw on our reserve funds until the end of them is in sight."

There is probably no parish more conservative or more loyal to its traditional ways than the Church of the Incarnation, New York; for nearly forty years their offerings for missions, domestic and foreign, were given in February; last year they were asked to devote the First Sunday in Advent to their offerings for missions. The idea appealed to the congregation, for what could be more fitting than that the first Sunday of the Christian year should mark the sacrificial gift for the extension of the Kingdom of God?

If that parish can change the habits of many years, I am sure that any other parish can do the same if their rector desires to do so. Of course it would be unwise for country parishes to adopt this plan, because manifestly the offerings would be larger in the summer; but I can see no reason why the city parishes could not try to adopt it. Suppose all the parishes in the principal cities of the United States could mark the beginning of the Christian year with this offering, two things would follow: First, the people would learn the priority of missions, and there would be a very marked effect upon the spiritual life of the Church. Secondly, we would have no more such letters as the one which I have quoted, because by the middle of January the treasurer of the Board would have received enough money to carry on the work well into the spring.

I wish that this suggestion of mine might be found acceptable to many of my brethren who care for missions, and whose parishes are now so noble contributing their share.

It is almost trite to say that he who gives quickly, gives twice; once with money and the second gift in courage and helpfulness to the officers of the Board of Missions, who are responsible for the salaries of so many self-denying servants of the Church.

Yours truly,

WM. M. GROSVENOR.

Dean's Office, Cathedral of St. John the Divine,  
New York, January 2nd.

## A POLICY FOR OUR MISSIONS IN LATIN AMERICA

To the Editor of *The Living Church*:

**H**AVE we a well thought out policy for our mission work in Latin America? Or have we simply been content to send our missionaries in response to the cry of need, without considering the unique character of the field? That ignorance of true Christianity exists in these regions no one will question, and there are few indeed who would venture to disclaim the implied responsibility which rests upon the American Church. It took some time for us to recognize this, but now it represents the accepted attitude of our Mission Board, and of the Church at large. But Latin America has already been converted to the Christian religion, however imperfect its local form may be; and herein lies the uniqueness of the situation.

It is obvious that a Christian mission to a land already Christianized should be something very different from a mission to Africa. But as a matter of fact we have failed to recognize this principle. The American Church has sent Bishops with staffs of missionaries

to various Latin American countries with no special instructions whatever, but with the evident expectation that they should conduct precisely the same kind of propaganda as is carried on in China, Africa, and the islands of the sea. And this is what they have done. They have undertaken to bring these great nations to a fuller knowledge of the Gospel by planting Protestant Episcopal churches, and inviting them to abandon their four centuries of Christian tradition and accept the traditions and customs of an alien race. In other words, we are seeking to pull down and destroy, in the hope of building our own little temple on the ruins. The Methodists, Presbyterians, and Baptists are doing the same!

Now I submit that this great American Church, so Catholic in its ideals, should rise above the destructive sectarianism of current Protestantism. What Latin America needs is not more churches but more illumination. Her Christianity needs help, and not pulling down. Corrupt as it may be—and I have first hand acquaintance with that—it is still Christian. It is probably a great deal better than English Christianity was immediately before the Reformation. But more than that. It is essentially native to the various countries, and with all its erroneous features confessed, it is the type of Christianity best suited to the people. As a practical system, it is for the Latin Americans immeasurably superior to our Anglicanism. Not by any means that its corruptions are to be justified upon this account, *but that the true solution of the Latin American problem is to be found in the restoration of what they have, and not in its wholesale destruction.* My own experience in the mission work in Mexico led me to the conclusion, frequently expressed, that the real hope of Mexican Christianity lay in the ancient Church of the land; and I believe that in God's own time that Church will throw off its Roman yoke and will do the work for which it is so eminently adapted.

What then should be the policy of the American Church? Surely not to withdraw, and leave these benighted countries to work out their own salvation; but to labor for the enlightenment of the Latin American people upon the basis of friendliness to their Church. Instead of concentrating all our efforts upon making conversions and building up our own ecclesiastical edifice, our mission should be what the Archbishop of Canterbury's mission is to one of the Eastern Churches—a mission of help. By the extensive circulation of specially prepared literature, by education, by personal friendships, and by every other legitimate means we should endeavor to instill a truer conception of Catholicity, and to pave the way for a far-reaching reform. The strong spirit of nationalism which these people possess, and their native antipathy to foreign authority, make it easily conceivable that they may some day withdraw from the rule of Rome.

Two things are needful to such a programme as this: In the first place, native Catholics should not be proselyted, but should be encouraged to remain as long as possible in their present allegiance. They should be urged to labor for the purification and revival of the ancient Church. Many, no doubt, would insist upon leaving, as they do now, and still others would be compelled to leave. For these our missionary organization would of course provide a refuge; but it should be a recognized principle that we do not seek for such proselytes. Through whatever opposition, and there would be much of it, our mission should maintain an unvarying attitude of friendship. In the second place, there should be organized a definite and scientific propaganda of enlightenment which would leave no class nor condition of the people untouched. Every mission should have its own printing house. An abundant literature should be developed, a native literature, written from the standpoint of the native Catholic, and not in the furtherance of Anglican Christianity. Various means of circulation might be employed, especially through trained colporteurs. At one time the head of the American Bible Society in Mexico City offered to supply me with a burro and with Bibles, with the privilege of circulating our own Church literature at the same time, if I would allow one of the seminary students to make an experimental trip through the country; but it was necessary to decline the generous offer *because we had absolutely no literature to circulate!*

Our present method of bettering the religious condition of Latin America is hopelessly inadequate, and it is wrong in principle. A reform from within the old Church is the only possible way of accomplishing the desired end. But are we big enough, and Catholic enough, to change our present sectarian propaganda into a true mission of friendly help?

Faithfully yours,

Christ Church, Meadville, Pa. LEFFERD M. A. HAUGHWOUT.

PATIENCE goes with sorrow, not with joy. And by a natural instinct sorrow ranges itself with darkness, not with light. But eyes that have been supernaturalized recognize, not literally only but likewise in a figure, how darkness reveals more luminaries than does the day—to the day appertains a single sun, to the night innumerable, incalculable, by man's perception, inexhaustible stars. This is one of nature's revelations, attested by experience. God grant us to receive the parallel revelation of grace; then whatever befalls us will by His blessing work in us patience, and our patience will work in us experience, and our experience hope.—*Christina Rossetti.*

## AN APPEAL TO CHURCHES OF THE UNITED STATES IN BEHALF OF THE FAMILY

BY THE COMMITTEE ON THE "FAMILY LIFE" OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

DEAR BRETHREN:

WE rest our appeal to you on the proposition that the family and its development into the home lie at the foundation of human welfare. Religion, education, industry, and political order must look to the family for their material. Still more. For, as the great constructive and destructive forces in the field of biology have their final expression in the work of the cell, so it is in human society. The home is the place where all that builds up or pulls down in the social order does its final work. Religion, science, and general experience teach this.

Two present tendencies have given shape to this appeal. One is the encouraging fact that there is an increasing conviction of the importance of these truths, together with much effort to protect and develop Family Life. The other is the prevalence of great domestic evils. Our institutions of learning in their courses of study and our philanthropic societies in their practical work are giving increased attention to the family. Many are coming to see in the home the very crux of the social problem. The report of the Census Office on marriage and divorce, the disclosures of the Chicago Vice Commission, and the complaints of experts in public education and religious training, set forth the grounds for the latter statement.

We therefore think it time for the Churches to come to the front and do their full duty to the family. We now, however, point to only three or four things that seem in most immediate need of attention and action.

1. A uniform marriage law has lately been prepared to follow the uniform divorce law now in process of enactment by the states. We recommend these measures, though they may not be wholly ideal, to your attention. The clergy have widely called for some such provisions to meet the evils of discordant legislation, especially as a protection against migratory marriage and divorce.

But we especially urge the need of a similar comity between the churches themselves so that persons who cannot be married by their own ministers will not resort to those of other churches for the object. Do not consistency, the responsibilities for social leadership, and the obligations of Christian fraternity demand this course from all our churches? Shall we not in this way observe that comity between churches that we are demanding of the states?

2. We also urge at this time great care in the marriage of persons unknown to the officiating clergyman and of those who are morally or physically unfit for married life.

3. The terrible evils of sexual vice are in urgent need of attention by the clergy, teachers, and parents, in ways that are wise and efficient. We gratefully recognize the growing interest in this subject and urge the leaders of the Church to become intelligent concerning it and to cooperate in all practical ways with the medical profession and with competent associations for dealing with it.

4. Only one thing more at this time. Our churches should lead their people to see that the family has its true place in the activities of religion, education, industry, and public order. As implied in what we said at the outset, the vigor and safety of all other institutions depend on the extent to which they strengthen the life of the family. Every tendency in any of these that weakens the home should be resisted. Every plan for their own welfare should include a knowledge of its effect on the home. Because of its importance and because of its relative neglect, the home should receive more direct and positive attention.

We commend these brief considerations of a great subject to the serious attention of the Churches of our country, leaving the practical details of their application to be wrought out by them as their several systems of administration may suggest.

We are, in the interests of our common faith, most cordially yours,

In behalf of the Committee,

WM. CROSWELL DOANE, *Chairman.*

SAMUEL W. DIKE,

E. B. SANFORD, *Secretary.*

THOSE WHO DEFER their gifts to their death-bed, do as good as say: "Lord, I will give Thee something when I can keep it no longer." Happy is the man who is his own executor.—*Bishop Hall.*

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.*

THE Feast of Epiphany, just past, has been accorded a more widespread observance in its festival character than ever before by the Woman's Auxiliary and its Junior branch. While, as yet, no specific accounts have reached this department, enough plans have been set going to warrant this belief.

The paper on *Twelfth-Night Traditions* offered by this department some four weeks since, has been having a busy fortnight journeying hither and yon. First it was asked for use in a Shakespeare Club in Minnesota, to be used later at the Epiphany meeting on Saturday night. Thence it dropped to the "Sunny South" for the use of the Auxiliary of Wilmington, N. C.; then it took a side trip to Missouri, soared up to Illinois, and finally settled down at New Albany, Ind., to occupy an honored place on the programme of an all-day Epiphany meeting. Of course this cosmopolitan touring in so short a space of time was made possible only by several kind persons copying the paper and sending it on its busy way. One encouraging thing about some of those requests, was the statement that it was the "first time the Woman's Auxiliary had held an Epiphany meeting." This means that it will become a regular festal day, in parish Auxiliary life.

The plans for these meetings, so far as heard, all included the mystic Twelfth-Night cake with its twelve burning candles. The traditions of the cake were varied, all of them having history or legend behind them. Some returned to the ancient pea or bean, signaling dominance in one's household. One contained a ring given by the late Bishop Knickerbacker a score of years ago, and baked yearly in the Epiphany cake; the finder of this ring will be hostess at the next Epiphany meeting. In another cake there is deposited a silver coin, which is "planted" for the benefit of the Auxiliary and its proceeds given the next year: this year it was found by the Bishop, who divided it with a Junior, and no doubt it already has been invested.

At many of these meetings there was to be no regular Auxiliary programme, but, instead, addresses by the clergy and by missionaries, when obtainable. A few readings are also reported, such as *The Other Wise Man*, by Dr. Van Dyke, a story which is ideally beautiful for such an occasion. *The Master of the Inn*, *Over Against the Treasury*, and the legendary and religious lore of the great festival, were also features.

Epiphany may be called the time of the corporate Communion of the Auxiliary, when, with its hundreds of consecrated women, it enters upon the new year, refreshed and strengthened.

THE FIRST MESSAGE which the new year brings from our good Miss Emery is one of aggression, even militant in its brevity and suggestion of activity. It will be recalled that a campaign of membership was planned for the Auxiliary, during November. This was partially successful, as is learned from some parishes which enacted it. Miss Emery says, "We wish it may be an early and fruitful undertaking of the new year." A pamphlet, *An Auxiliary Campaign*, presenting a variety of tested plans, will be furnished in as large numbers as needed. Business methods in the Woman's Auxiliary will reap business results.

IN A MOST interesting book by Price Collier, giving his views of the English people, he describes with quiet humor a Christian Science meeting, at which the Evangelists were referred to very familiarly as "Matthew," "Mark," "Luke," "John," but where the founder of that cult was carefully designated as "Mrs." He also expresses surprise that a Harvard professor, writing a fine book, should give it the bald and irreverent title, *Jesus Christ and the Social Question*. Observation has taught us that the great body of sectarian people are not as sensitive to irreverence as are Churchmen. Concerning the book in question, we do not believe the distinguished author realized how its name would grate upon many people; his object was to portray Christ in His human character as the great, the real Sociologist, or Socialist, in its true sense. Consequently he used the name merely as a designation.

All of this, however, is a long preamble to what we have to say: namely, that a careful resumé—rather than a review—of this noted

book is in possession of this department, which may be borrowed. While we do not recommend it as strictly missionary literature, yet it would not be amiss at any gathering of intelligent women. And although the Church in lessons, epistles, and gospels, keeps us constantly reminded of our Lord's social teachings, yet in an era when socialism is so much discussed and so much misunderstood, there cannot be too great knowledge of the explicit words of our Great Exemplar.

CONCERNING the borrowing and lending of Auxiliary papers, we think there is not nearly enough of it. Many good papers must be lying away in desks, which should be enriching the Auxiliary world. Happily the time has passed when women avoided membership in the Woman's Auxiliary because they feared they would have to write a "paper." The Woman's Auxiliary was never intended for a literary society. The fine and varied literature sent out by the Board of Missions is even more than enough for providing the Woman's Auxiliary with suitable material, but sometimes an occasion will produce a well-written paper of general interest; and it is such papers that we believe could be of value, were they available. This department will gladly serve as a bureau of Auxiliary papers, or those along missionary lines, if the secretaries of parish branches will send them to us.

"IN THE Department of Woman's Work awhile ago," writes a Junior officer, "there was a good deal about scrap-books; very pretty ones, I would think, from the admiration they received. I have a growing scrap-book, not pretty at all, but so useful that I want to suggest it as a good thing to all officers of either the Woman's Auxiliary, the Juniors, or any Church society. My scrap-book is being made each week out of my copies of THE LIVING CHURCH. I keep the paper one week entire, and then cut out and classify the articles I want. I do not put in my book mere news items, but those about the history of the Church, Saints' days, choice poems on the Church seasons, and parts of some editorials. For instance a week or two since, I cut out a very short bit called 'The Antiquity of Lent,' which I put in the part of my book devoted to Lent. When Lent comes I will be prepared to open meetings with something definite and correct. This has been the greatest help to me in filling my new position, for I am not of a Church family, and I want to recommend it to all officers, as a thing to be adopted as a 'good resolution' of the new year."

IN LOOKING OVER the lists of diocesan officers of the Woman's Auxiliary, one gets the impression that this society is not given to the frequent changing of those who do its work. Names grow familiar officially, and in the continued service of these devoted women, is manifest the inspiration which the Auxiliary offers to those who truly serve it.

The diocese of Ohio, for some score of years, has been faithfully served by the same W. A. secretary, Mrs. Bates who, on account of failing health, has recently resigned. Her regretted resignation was marked by a very gracious act on the part of the Woman's Auxiliary of the diocese. A check for \$1,000 was placed in a small inlaid box which was encased in a silken bag of lavender and gold; and in this bag, also, was dropped a belated gold double-eagle and the whole presented, with love, to Mrs. Bates. The pleasure of the recipient was probably no greater than that of the thoughtful, kindly women who carried out the gracious plan. May the diocese of Ohio never lack such faithful and efficient officers!

MISS FRANCES SIBLEY of Detroit, secretary of the G. F. S. of the Fifth Department, addressed an all-day meeting of the G. F. S. of Indianapolis on Friday, January 5th, in the Diocesan House of All Saints' Cathedral. Miss Sibley's presence was very inspiring and new growth is predicted for the G. F. S.

ON JANUARY 24TH there will begin at St. James' parish, Chicago, a normal school of missions for the benefit of the Woman's Auxiliary and the Juniors of the Fifth Department. Instructions will be given by Miss Lindley and Miss Delafield and will continue for several days. Further information may be had of Miss H. P. Houghteling, 850 Lincoln Parkway, Chicago.

#### THE MEASURE OF SIN

IF A MAN INSULTS or injures a servant, it is a comparatively small matter; but if an equal, the matter is more serious. If the insult has been directed against a superior, a parent, an employer, an officer of the law in his official capacity, it is plainly a yet graver charge. If it is perpetrated against the king, it is rated as a heavy offense, and its punishment is proportionately severe. But sin is an insult against God. It is a setting aside of God, an act of contempt, a wronging of Him whose is all power, authority, and dignity, and before whom the universe must bow and do homage. What, then, is the magnitude and gravity of an offense against the Holy One, and what the punishment justly due to it?—*Gospel Advocate*.

A LAUGH is worth a hundred groans in any state of the market.—*Charles Lamb*.



# Church Kalendar



- Jan. 1—Monday. Circumcision.
- " 6—Saturday. Epiphany.
- " 7—First Sunday after Epiphany.
- " 14—Second Sunday after Epiphany.
- " 21—Third Sunday after Epiphany.
- " 25—Thursday. Conversion of St. Paul.
- " 28—Fourth Sunday after Epiphany.

## 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.]

### CHINA.

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

### NEVADA.

Rt. Rev. H. D. Robinson, D.D.

### JAPAN.

**TOKYO:**  
Rev. J. Armistead Welbourn, of Tokyo.

### THE PHILIPPINES.

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

### UTAH.

Rt. Rev. F. S. Spalding, D.D.

### VIRGINIA.

Rev. George P. Mayo.

# Personal Mention

THE REV. WILBUR CROSBY BELL, rector of St. Andrew's Church, Louisville, Ky., has accepted the chair of Systematic Divinity and Apologetics at the Virginia Theological Seminary.

THE REV. HARRY HOWE BOGERT, for the past eight years rector of St. Mary's-by-the-Sea Church, Point Pleasant, N. J., has accepted a call to become rector of St. Michael's Church, Birdsboro, Pa. (diocese of Bethlehem), and will be in residence there on February 1, 1912.

THE address of the Rev. L. F. COLE is changed from 512 Lewis Building to 807 South-ern avenue, Pittsburgh, Pa.

THE REV. A. W. FARNUM has resigned the rectorship of St. John's Church, St. Cloud, Minn., and has accepted a curacy in St. Paul, Minn.

THE REV. LEE W. HEATON, formerly in charge of St. Thomas' Church, Searcy, Ark., has accepted work on the City Mission Staff of Omaha, and will reside at 3116 Taylor street, Omaha, Neb.

THE address of the Rev. FREDERICK F. KRAMER, Ph.D., is changed from 2222 W. Thirty-second avenue, Denver, Colo., to Seabury Hall, Faribault, Minn.

THE REV. O. LINDSTROM is now assistant minister at St. Luke's Church, Scranton, Pa.

THE REV. GEORGE H. MUELLER, rector of Christ Church, Albert Lea, Minn., has gone to Florida for three months on account of his health. All matters intended for the Standing Committee of the diocese of Minnesota may be addressed to Mr. James A. Peterson, 2727 Chicago avenue, Minneapolis, Minn.

THE REV. W. H. OVERS, Ph.D., has resigned the rectorship of St. Paul's Church, Wellsboro, Pa. (diocese of Harrisburg), and has accepted a call to the Church of the Ascension, Bradford, Pa. (diocese of Erie). He will enter upon his new work on January 21st.

THE REV. DR. SPENCER S. ROCHE has resigned the rectorship of St. Mark's Church, Brooklyn, N. Y., after an incumbency of thirty years. He will continue his work in the interest of the Cathedral at Garden City, Long Island, N. Y.

THE REV. W. DEWEES ROBERTS, rector of St. Michael's Church, Milton, Mass., and of the Church of Our Saviour, East Milton, has resigned both parishes after a ministry in the town covering several years. Mr. Roberts was formerly rector of St. John's Church, East Boston.

THE REV. CHARLES H. WALTERS has returned to the diocese of Fond du Lac, and is in charge of St. Stephen's Church, Menasha, Wis.

THE REV. W. N. WEIR, formerly of Stevensville, Md., has entered upon his duties as rector of the Church of the Redeemer, Sayre, Pa.

## ORDINATIONS

### DEACONS.

**ALABAMA.**—On the Sunday after Christmas, in Christ's Church, Burnsville, Ala., by Bishop Bratton, of Mississippi, Mr. STEPHEN D. PALMER was ordered deacon. The candidate was presented by the Rev. E. W. Gamble, rector of St. Paul's Church, Selma, Ala. The sermon was preached by the Rev. Carey Gamble, of Huntsville, who also read the Litany. Holy Communion was celebrated by Bishop Bratton, assisted by the Rev. E. W. Gamble.

**CUBA.**—In Holy Trinity Cathedral, Havana, on the Fourth Sunday in Advent, JOSÉ GONZALES PENA was ordained deacon by the Bishop of Cuba. The candidate was presented by the Rev. A. T. Sharpe, warden of the Theological Seminary of Havana, and the sermon was preached by the Rev. J. M. López-Guillen. Mr. Peña is a Cuban and has for some time been associated with Calvarie Mission, Jesus del Monte, Havana, as lay reader, and later with San Lucas Mission, Havana, which is a branch of the Cathedral work.

**DELUETH.**—In St. Luke's church, Detroit, Minn., on the Fourth Sunday in Advent, FREDERICK HENRY OEHLEH was ordained deacon by Bishop Morrison. The candidate was presented by Archdeacon H. F. Parshall. Mr. Oehler, who was in Moravian orders, was educated at the Moravian College and Seminary, Bethlehem, Pa., and subsequently pursued his studies at Berlin and Halle.

## DEGREES CONFERRED

**ROTWEIL ROYAL IMPERIAL COLLEGE (GERMANY).**—A.M. upon the Rev. ANTON A. MÜLLER, pastor of St. Boniface's Church, Chilton, Wis., upon the presentation of a Latin thesis by him.

## DIED

**GILLINGHAM.**—In Germantown, Philadelphia, Pa., on December 12, 1911, IDA KEEN GILLINGHAM, wife of Frank N. Gillingham.

**PRIOR.**—Mrs. PHEBE A. PRIOR, wife of J. T. Prior, fell asleep on Wednesday, December 27, 1911, at her son's home, 3707 Robert street, Kansas City, Mo. Age 66 years. Interment at Nashotah, Wis., December 31, 1911.

"Grant her eternal rest, O Lord, and let perpetual light shine upon her."  
"Faithful unto death."

**RUTHERFORD.**—Entered into rest in New York City on December 15, 1911, HARRY VANE RUTHERFORD.

"Neither shall there be any more pain."

## MEMORIALS

### RT. REV. ALEXANDER MACKAY-SMITH, D.D.

At the first meeting of the Executive Committee since the death of the late Bishop, the following minute was adopted unanimously by a rising vote:

The Executive Committee of the Pennsylvania Branch of the Woman's Auxiliary to the Board of Missions, for the second time within the current year, has been called to take action on the loss of another Diocesan Head of the Episcopate of Pennsylvania, the Right Reverend ALEXANDER MACKAY-SMITH, D.D.

Among the many testimonials to the memory of Bishop Mackay-Smith which mark his career as Bishop, parish priest, philanthropist, benefactor, citizen, and friend, none inspires a deeper or more abiding sense of gratitude than his untiring and self-sacrificing efforts in presiding at the missionary services and conferences of the Woman's Auxiliary in this diocese. Very soon after his consecration as Bishop Conductor this organization became his especial care because of the sudden prostration of the late Bishop Whitaker, and in the years which followed he never failed to be ready with his counsel and advice in season and out of season. At the last annual service and conference on November 10, 1911, he presided as Bishop of the diocese and those who were privileged to be present will never forget his wonderful spiritual courage under physical disabilities.

This faithful soldier and saint obeyed literally the Divine command, "Occupy till I come," until at last on the threshold of the Advent season, on November 16, 1911, "in a moment, in the twinkling of an eye," the call of the Master came, and Bishop Mackay-Smith was "at rest."

On behalf of the Pennsylvania Branch of the Woman's Auxiliary, the Executive Committee, with a realizing sense of its great loss, tenders its earnest and affectionate sympathy to Mrs. Mackay-Smith, its beloved Vice-president, and her family.

January 3, 1912. MARY COLES, Secretary.

## CAUTION

**ELMIRA, N. Y.**—Caution is suggested in connection with a man representing himself as a former vestryman of Grace Church, Elmira, N. Y., who is said to have been collecting money for more than four years. Information from Rev. ARTHUR B. RUDD, Elmira, N. Y.

## 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.

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## WANTED

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**WANTED.**—An associate of the Girls' Friendly Society to act as Organizing Secretary for extension work in New York. Adequate salary provided. Address, G. F. S., care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—MISCELLANEOUS.

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REV. ALFRED J. B. McCURE, *Treasurer*.  
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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.

**BOOKS RECEIVED**

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

**ALFRED THEOLOGICAL SEMINARY.** Alfred, N. Y. *Bible Studies on the Sabbath Question.* For use by Pastors, Sabbath Schools, Young People's Classes, in Home Study, etc. By Arthur Elwin Main, D.D., L.H.D., Dean and Professor of Doctrinal and Pastoral Theology. Alfred Theological Seminary, Alfred, N. Y. Second edition, revised and enlarged.

Price, cloth 50 cents postpaid; paper 25 cents.

**FROM THE AUTHOR.**

*Alexandra and Other Poems.* A collection of verses, written at various times and under varying conditions and inspirations, which may, or may not, appeal to the reader. By B. W. Rogers Taylor.

**GERMAN LITERARY BOARD.** Burlington Iowa.

*The Dawn of To-Morrow and Other Sermons.* Delivered in the First English Lutheran Church of Kansas City, Mo. By Andreas Bard. Vol. II. Price, \$1.25.

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*The Master of Evolution.* By George H. MacNish. Price, \$1.00 net.

*In a Portuguese Garden and Other Verse.* By Cara E. Whiton, Stone. Price, \$1.50 net.

**THE BAKER & TAYLOR CO.** New York.

*A Child's Guide to the Bible.* By George Hodges, Dean of the Episcopal Theological

School, Cambridge, Massachusetts. Illustrated. Price, \$1.20 net.

**THE YOUNG CHURCHMAN CO.** Milwaukee.

*Bible Lessons on Christian Duty.* Teachers' Helps. By Charles H. Hayes, D.D., sometime Professor of Christian Apologetics, General Theological Seminary, New York. And part of the manuscript on the death of the author, arranged by three of his friends. Price, 75 cents.

**YEAR BOOKS**

*Year Book of Grace Parish, New York.* Published at Epiphany, 1912.

*Saint Bartholomew's Parish, New York.* Year Book. Anno Domini Nineteen Hundred and Twelve.

**PAPER COVERED BOOKS**

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.** London.

*The East and the West.* A Quarterly Review for the study of Missionary Problems. January, 1912.

# THE CHURCH AT WORK

**SURVEY OF BOY LIFE IN JERSEY CITY**

THE BOYS' WORK committee of the Men and Religion Movement in Jersey City has undertaken a thorough survey of all the phases of boy life in the city in relation to education, social life, criminal records, etc. The committee, of which the chairman is the Rev. Geo. Daniel Hadley, rector of St. John's church, will attack the boy problem not so much by means of more meetings for boys as by educating men in boys' work and arousing each local church to a sense of its privilege and opportunity. To this end there will be held at St. John's parish house a training class for boys' leaders under the expert instruction of the Rev. Milton S. Littlefield. The topics which will be considered are as follows: January 11th, "Race Epochs in Boy Life"; January 18th, "A Boy's Religion"; January 25th, "Making the Bible Real"; February 1st, "The Boy's Part in the Teaching Process"; February 8th, "A Boy's Leisure and Character Development."

**BISHOP JOHNSON LEAVES SOUTH DAKOTA**

BISHOP JOHNSON preached his farewell sermon in the Cathedral in Sioux Falls on the last day of the old year, taking for his text the 121st Psalm. On the following day he started for the Rosebud Indian Reserve to dedicate the new St. Mary's Indian school which has just been completed and fully paid for. On the first Sunday in January the Bishop filled appointments for official duty in St. Louis.

**REPORT OF THE COMMISSION ON THE WORLD CONFERENCE ON FAITH AND ORDER**

THE COMMISSION on the World Conference on Faith and Order has circulated nearly 150,000 copies of the Report of Progress in the preparations for the conference, published last August by its committee on Plan and Scope. These have gone all over the world. Thousands of cordial and sympathetic replies have already been received showing a deep and widespread in-

terest in this effort to approach the unity of the Christian Church.

The resolutions of the General Convention which suggested the conference, together with the report recommending that resolution and outlining the purpose and scope of the conference, have been printed in English, French, Italian, Swedish, Latin, Greek, Russian, and Dutch.

Copies of these publications may be had free by applying to the secretary, Robert H. Gardiner, Gardiner, Maine, U. S. A.

**MEMORIALS AND OTHER GIFTS**

IN ST. PAUL'S, Albany, N. Y., on Christmas Day, the rector, the Rev. Roelif H. Brooks, dedicated eight memorial windows. Two of these are in the sacristy and bear the symbols of the Holy Communion, a sheaf of wheat, and the chalice. One of them carries the inscription, "To the Glory of God and in Loving Memory of Frederick William Ridgway, 1817-1851, and Julia James Ridgway, 1818-1897," and is the gift of Mrs. Mary Ridgway Gould and her children. The other is inscribed, "To the Glory of God and in Loving Memory of Elizabeth Hoyt Ridgway, 1888-1889, and Percival Hoyt Ridgway, 1888-1894," and is the gift of Mr. and Mrs. Frederick W. Ridgway in memory of their children. The six other windows form a group in the gallery over the main entrance of the church. One large and two smaller rose windows have as their motive the "Glory of the Cross." The three others contain a "procession of angels." These are the gift of Mrs. John W. Robe in memory of her husband. The inscription reads, "To the Glory of God and in Loving Memory of John W. Robe, 1847-1911."

AT ST. JOHN'S CHURCH, Roxbury, Mass., a rood screen to the memory of the late Rev. Charles Mockridge, a former rector of the parish, was dedicated on the eve of the Epiphany. The service was conducted by the Rev. Frederick W. Fitts, rector of the parish, and the sermon was preached by the Rev. Brian C. Roberts of Augusta, Maine, formerly rector of St. Ann's church, Dorchester, and an intimate personal friend of

Mr. Mockridge, while the latter was rector of All Saints' church, Ashmont. It will be recalled that it was while at Ashmont that Mr. Mockridge died of an incurable disease. The screen, which is of oak, stretches across the width of the chancel, and at the top are three figures, the central one being Christ on the Cross, with the Virgin on one side and St. John on the other. These figures were carved at Ober-Ammergau last summer.

AT THE CELEBRATION of the Holy Communion on the Second Sunday in Advent, at Grace church, Westwood, N. J. (diocese of Newark) the rector, the Rev. Meade Bolton McBryde, blessed and used for the first time a handsome processional cross, given in memory of the late Robert Arnold Chase, priest in the diocese of Chicago. Mr. MacBryde and Mr. Chase having been closely associated at college and at the seminary, were life-long friends. Gladstone's prayer—which was said at the funeral of the late priest—was used in the special order of service, so appropriately and touchingly arranged for the occasion. The cross bears the following inscription: "To the Glory of God and in Loving Memory of Robert Arnold Chase. 1879-1911. 'Who patient bears his cross below, he follows in His train.'"

IN CHRIST CHURCH, Cooperstown, N. Y., on Christmas Day, the rector, the Rev. Ralph Birdsall, held a service of dedication of the new baptistery erected as a memorial of Mr. G. Pomeroy Keese, vestryman since 1858, and warden from 1905 until his death in 1910. Mr. Keese sat in the primary convention of the diocese of Albany, and was for many years a deputy to the General Convention. He was a grand-nephew of James Fenimore Cooper, and the whole of his long life of more than eighty years was closely bound up with the history and traditions of Cooperstown. The new baptistery is of carved oak and encloses a font erected many years ago as a memorial of Mr. Keese's father, who died in 1858.

IN CALVARY CHURCH, Sandusky, Ohio (the Rev. Henry McClellan, rector), at the early celebration on Christmas Day, there were blessed and used for the first time a

beautiful silver paten, made by the Gorham Company, and given by Miss Sarah Vanatta as a memorial, and also finely wrought altar and credence cloths. Previously an altar service book was given as a memorial to Jeanette Fletcher by her brother, and a vestryman, Eugene Fletcher.

THE CHILDREN of the late John B. Rhodes have placed a beautiful pulpit in Calvary church, Glen Riddle, Pa., as a memorial to their father. The new pulpit is a handsome piece of furniture, made of walnut and beautifully carved, and ornamented with polished brass. At the base of the pulpit is a brass plate bearing the inscription, "To the Memory of our Father, John B. Rhodes. 1829-1911."

A BEAUTIFUL gold cross, to be used as a medal, has been presented to the choir of St. Paul's church, Louisville, Ky., in memory of John Dudley Winston, Jr., a faithful member of the boy choir since its organization up to the time of his death last Lent. The memorial was given by his aunt, Miss Nannie Hite Winston.

#### PRESENTATION TO BISHOP COADJUTOR OF ALBANY

AT BISHOP DOANE'S house on Friday before Christmas, the clergy of the city presented an imported field-glass to Bishop Nelson as a parting gift before his sailing for Europe for the six months of rest. The diocesan made the address in which he declared the affection in which Bishop Nelson is held by all the clergy and wished for him a speedy restoration to his splendid vigor, and a safe return.

#### A CORRECTION

IT NOW APPEARS that the item printed in THE LIVING CHURCH of December 30th relative to the omission in 1832 of the word "Protestant" from the parochial name of St. Paul's Church, Vergennes, Vt., was based on a misapprehension of facts, and was incorrect.

#### MEMORIAL CHAPEL AND CHANCEL CONSECRATED AT BURLINGTON, NEW JERSEY

ON SATURDAY, December 23rd, at St. Barnabas' church, Burlington (the Rev. Philip S. Smith, rector), the Bishop of New Jersey consecrated a new chancel and a chapel memorial of the late Rev. George W. Harrod, sometime rector of St. Barnabas' parish. Other memorials consecrated at the same time were a chalice in memory of the late Rev. Charles Massey Steward and his wife; a paten in memory of the late John Johnston and his wife; and a sanctuary lamp and missal stand in memory of the late Henry F. Parker. On Christmas eve the early celebration was the first service in the new chapel. The late Eucharist was also the first celebration in the new chancel, when the rector preached a special sermon in memory of Mr. Harrod. The ceremonies of the latter service began with a procession of guilds. Special offerings were made for additional chancel furniture.

The new chancel is of Gothic design, and constructed of brick. Its acquirement was a devout wish of Mr. Harrod's, and members of his family have contributed liberally to the fund. The building movement was launched by Bishop Scarborough, at the jubilee of the parish in 1906, with a personal offering of one hundred dollars. The work is now accomplished and paid for; and at the same time the general finances of the parish are maintained in good condition. No entertainments have been necessary for raising the chancel fund.

The present Bishop of Albany was the first priest of St. Barnabas' mission. The original cornerstone, which has now been removed to a place in the wall of the new chan-

cel, was laid by the late Rt. Rev. George Washington Doane, on St. Barnabas' Day, 1858. Its contents were simply a Bible and a Prayer Book, symbolizing the fact that the Church is founded on the Word of God and the prayers of the people.

#### LEGACIES AND BEQUESTS

GRACE PARISH, Lyons, Iowa, and the diocese at large, has lost in the recent death of Miss Henriette E. Henningsen a most loyal and faithful Churchwoman. Of a peculiarly devout and earnest spirit, Miss Henningsen served the parish in which she lived with fidelity and zeal. For a number of years she was the president of the Iowa branch of the Woman's Auxiliary, and by capable management showed great executive ability. Her interest in civic affairs in her own city of Lyons was great. During her lifetime her generous spirit was continually finding opportunities to dispense her gifts to the poor and needy, as well as to the Church and its institutions. Without ostentation or a desire for publicity, she gave quietly, and did not let her kindness be known. Grace parish mourns, as does the diocese, in the loss of this good woman. In her will, just probated, she gives \$7,000 to the following organizations in her own town of Clinton, of which Lyons is a part: \$2,000 to the city, the income of which is to be used for the care of the public square located in Lyons; to the Relief Fund Society, \$2,000, to be invested and the income used in carrying on the work of that society; \$3,000 to aid in establishing a free library in that part of the city of Clinton which was formerly Lyons, the income of which may be used by the Lyons Young Men's Christian Association or invested later as the executives shall decide; to the Church and its institutions she bequeaths \$18,000, to be held in trust by the trustees of the Funds and Donations of the diocese of Iowa. This sum is divided as follows: \$3,000 for the General Clergy Relief Fund; \$2,000 to the Iowa Episcopate Fund; \$2,000 to the Domestic and Foreign Missionary Society; \$1,000 to be held in trust, the interest of which is to be paid annually to the treasurer of the Domestic and Foreign Missionary Society, as applied upon the Apportionment for the diocese of Iowa; \$1,000 to be invested and the interest paid to the Woman's Auxiliary of Grace Church, Lyons, to be used for the work of that society; \$5,000 to be held in trust and the income paid annually to the vestry of Grace Church, Lyons, for the maintenance, and parish improvement of the parish church property; and \$4,000 for the use and benefit of St. Katharine's School, Davenport.

MRS. SIDNEY A. HILLIARD, a member of St. Thomas' church, Washington, D. C., whose death took place December 22nd, bequeathed \$1,000 to the church and also a further interest in her estate, which will fall to the church on the death of one of the legatees.

#### INTENSIVE STUDY OF MISSIONS AT ST. PAUL'S, BOSTON

AN INTENSIVE STUDY of missions will be offered at St. Paul's church, Boston, during January and February, under the general theme, "The Expansion of the Kingdom." Eight separate courses will be offered, the classes will meet for one hour beginning at 8 o'clock in the evening on six Wednesday evenings. The courses are as follows: "The Decisive Hour of Christian Missions," led by Miss Lucy C. Sturgis; "The Conquest of the Continent," "The Moslem World," led by Raymond Holmes Kendrick; "The Uplift of China," led by Mrs. W. N. Bullard; "A Study of India," led by Louis Peter Nissen; "Servants of the King," led by the Rev. Frederick J. Walton; "Some Great Leaders in the World Movement," led by the Rev. Ralph M.

Harper; "The Social Expression of Christianity," led by Charles Price Deems. Some of the conferences to be held in connection with the classes will be led by the Rev. William E. Gardiner, field secretary of the New England department. The courses are open to all people, both young and old, men and women.

#### TWO CALLS TO PITTSBURGH PARISHES

TWO OF THE IMPORTANT city parishes of Pittsburgh have called rectors. Trinity, a downtown and well endowed parish, capable of a great future, has called the Very Rev. Frank DuMoulin, Dean of Trinity Cathedral, Cleveland. The Church of the Ascension has called the Rev. Robert J. McFetridge. Dean DuMoulin, who is a son of the late Bishop of Niagara, is a graduate of Trinity College, Toronto, and was rector successively of the important parishes of Trinity, Chicago; Emmanuel, Cleveland; and then St. Peter's, Chicago, before going to Cleveland. Mr. McFetridge, now working in Wyoming under Bishop Thomas, was educated at the University of Pennsylvania and the Philadelphia Divinity School, was ordained deacon in 1904 and priest in 1905, and worked in the diocese of Pennsylvania until 1910.

#### BISHOP TUTTLE IN KANSAS CITY

KANSAS CITY had the privilege of entertaining Bishop Tuttle on Saturday and Sunday, December 30th and 31st. He came especially to unveil a memorial window that had been placed in the sanctuary wall of St. John's church, in loving memory of Edward Robert Atwill, sometime Bishop, and of Mary Whiting Atwill. The ceremony took place in connection with the morning service at 11 o'clock, on the Sunday after Christmas. Those officiating were Bishop Tuttle of St. Louis, Bishop Partridge of Kansas City, and the priest in charge of the congregation, the Rev. Carl R. Taylor. In spite of zero weather, the congregation filled the church. Bishop Tuttle preached from the words, "Thine eyes shall see the King in His beauty" (Isa. 33: 17). Those members of the family of Bishop and Mrs. Atwill that were able to reach Kansas City were present at the service, and numbers of their friends from the other parishes of the city were also present. The window was obtained through the general and freely offered gifts of the members of St. John's. The window is a combination of painted glass mosaic work and pictures the Annunciation. Advantage was taken of the presence of Bishop Tuttle in the city to arrange for a service in the evening at St. George's (the Rev. C. T. Brady, LL.D., rector), at which all of the congregations of the city were represented with the exception of St. John's. At the latter church Bishop Partridge was present for the purpose of confirming a class. While in Kansas City Bishop Tuttle was the guest of Bishop and Mrs. Partridge, and a dinner was given in his honor on Saturday night at their home, at which a number of the clerical members of the city's staff of workers, their wives, and other guests had the privilege of meeting the Bishop and of partaking of the hospitality of the home of our Diocesan.

#### TWO BALTIMORE PARISHES CONSOLIDATE

AT THE MORNING services on Sunday, December 31st, announcement was made to the two congregations by the respective rectors, that a place had been agreed upon by the vestries of the two churches, by which St. Peter's and Grace Church, Baltimore, are to be consolidated, the new church to be known as "Grace and St. Peter's Church." The two congregations will meet on January 10th to ratify the consolidation. Under its terms the



Rev. Romilly F. Humphries, rector of St. Peter's, and the Rev. A. C. Powell, D.D., rector of Grace Church, will become associate rectors of the new church, with equal authority, and all the property interests will, as far as possible, also be merged. In this way the \$90,000 received by St. Peter's for its former building, will go into the joint treasury, probably as part of an endowment fund. The consolidation will make the number of communicants of the new church about 1,500, which will make the congregation one of the largest in the city. St. Peter's parish was founded in 1802. Among its rectors were Bishops J. P. K. Henshaw of Rhode Island, and George D. Cummins of Kentucky. The late Rev. Julius E. Grammer, D.D., was rector for more than twenty-seven years. St. Peter's has given to the Church four Bishops and more than sixty clergymen. After worshipping for nearly seventy years in its first building, the congregation is now forced by the encroachment of business to abandon the location, and move up-town, where it occupied its beautiful new building in 1870. Worship was continued there until a year ago, when the encroachment of negro residents in the neighborhood, led the vestry to sell it to the African Methodist Bethel Church. From January until September of the present year, it worshipped with the congregation of Emmanuel Church. Since September 1st, St. Peter's has maintained separate services in the armory of the Fifth Regiment Veteran Corps. Grace Church was founded in 1850 by members of St. Peter's. Its church building is considered one of the most artistic and Churchly in the diocese. Among its rectors have been Bishops Atkinson of North Carolina, Coxe of Western New York, and Brewster of Connecticut. Bishop Woodcock of Kentucky was an assistant minister. The late Rev. George Leeds, D.D., was rector nearly twenty years.

**ORDER FOR CONSECRATION OF BISHOP-ELECT TUCKER**

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Henry St. George Tucker, D.D., Missionary Bishop-elect of Kyoto, as follows:

Place: Church of the Holy Trinity, Kyoto, Japan.

Time: Monday, March 25th, Festival of the Annunciation.

Consecrators: The Bishop of Tokyo (presiding), the Bishop of Osaka district, the Bishop of South Tokyo.

Presenters: The Bishop of Hokkaido, the Bishop of Kyu Shyu.

Preacher: The Bishop of Kyu Shyu.

Attending Presbyters: The Rev. S. Motoda, Ph.D., the Rev. James J. Chapman.

**NEW WARDEN INSTALLED AT SEABURY DIVINITY SCHOOL**

SEABURY DIVINITY SCHOOL reopened after the Christmas holidays with the solemn and impressive service of matriculation upon the feast of the Epiphany in accordance with the annual custom. The event of the day was the installation of the Rev. F. F. Kramer, Ph.D., as warden of the school in succession to the Rev. F. A. McElwain, who had resigned in September to become Dean of the Cathedral at Faribault. Attending the Bishop in the chancel were the Rev. Dr. James Dobbin, the Rev. E. E. Lofstrom, the Rev. F. L. Palmer, the Rev. E. B. Young, and the Rev. Dr. W. P. Ten Broeck, epistoler, and the Rev. Dr. C. A. Poole, gospeller.

The Rev. Dr. Kramer preached from the text, "Your young men shall see visions." He spoke of the intellectual unrest of the times and pointed out two things as essential to the remedy, i.e., the intellectual equipment of the ministry, implying diligence in study; and, supplementing that and making it available, the illumination of the Holy

Spirit, by which alone learning may give power to accomplish its work.

Dinner was served in the refectory after the service, at which the new warden spoke very graciously of his aspirations for the school. Short addresses of welcome were also made by the Bishop, by Dr. Poole for the faculty, and by Dr. Dobbin for the trustees. The occasion was full of inspiration and hope. A spirit of enthusiasm has been created by Dr. Kramer's advent, and the friends of Seabury look forward confidently to the extension of its usefulness.

**OLD CHRIST CHURCH TO BE REOPENED**

CHRIST CHURCH, commonly known as Old North Church, in Salem street, Boston, which has been closed for repairs for several months, was reopened for religious services on Sunday, January 6th, with Archdeacon Samuel G. Babcock as the preacher and the celebrant at the office of Holy Communion. During the interim that the edifice has been closed a new heating plant has been installed, both the direct and indirect systems, and from now on there will not be that danger from fire that there formerly was when an antiquated furnace furnished the heat. The tombs under the church have been sealed up and there is only one family who is ever likely again to use a tomb there for interment. Other changes and renovations in the fabric will not be undertaken until after Easter, and among those contemplated is the rearrangement of the old pulpit so as to conform to the style of 1723, and the pews are to be made over. Other improvements in view are the remodeling of the house at the rear which has been occupied by the sexton, and the house at the front, which will be occupied when the changes are finished probably by parish workers. For the present the church will not be open on week days for visitors, and no attempt will be made until spring for the installation of any regular rector, special provision being made for each Sunday. On Sunday, January 14th, the preacher will be the Rev. Frederick J. Walton, and on the two succeeding Sundays, the Rev. Edward L. Eustis, and the Rev. Max Kellner, one of the faculty of the Episcopal Theological School.

**COINCIDENCES IN THE MOVEMENT TOWARD UNITY**

IT IS INTERESTING that, while in the United States in October 1910, the General Convention of the Church passed on October 19th, a resolution suggesting the World Conference of Faith and Order, the National Council of the Congregational Churches of America passed on October 20th, a resolution voicing its earnest hope for closer fellowship with the Episcopal Church in Christian work and fellowship, and the Convention of the Disciples of Christ appointed, in the same month of October, a Council on Christian Union, the General Synod of the Diocese of the Church of England in Australia and Tasmania appointed on October 17, 1910, a Committee "to watch for, and, if possible, take advantage of any opportunity which may be offered for further conference with other religious bodies with a view to a better understanding of our mutual position and the furtherance of union among Christians."

**MINING EXCAVATIONS ENDANGER CHURCH**

THE CITY of Hibbing, in northern Minnesota, is situated in the very heart of the famous Mesabi Iron Range. It is surrounded on all sides by valuable deposits of iron ore which actually underlie a considerable portion of the town, so that buildings often require to be moved to a new location. One

of the great iron mines adjoins the site on which the church stands, and as the overburden of earth has been removed to expose the bed of iron ore, the excavation, fully 100 feet in depth, has approached dangerously close to our church property. An amicable arrangement has been made with the mining company, which will give to the parish a sufficient sum to furnish a site for a church and parsonage in another locality, and provide suitable buildings. The new situation selected will be much more central and better adapted for parochial purposes.

Christ church, Hibbing, which is a handsome little edifice of stone, was erected by a lady of New York, in memory of her father. In the new building, the furniture of the church will of course be preserved, and so far as possible, the stones of the present structure will be built into the walls of the new church. The Bishop feels under great obligation to Mr. A. P. Silliman and Mr. J. Redfern, of Hibbing, for the admirable manner in which they have conserved the interests of the parish in this difficult situation.

**LAYMEN IN THE ORDER OF THE HOLY CROSS**

THE SUPERIOR of the Order of the Holy Cross writes to correct a statement that appeared in an article in THE LIVING CHURCH of December 30, 1911. It was stated under the heading, "Benedictine Order Established for Laymen," that laymen in the Order of the Holy Cross are practically house-servants. On the contrary, the Superior writes, laymen with them are in the same choir with the priests and have a vote in chapter. It is intended that their lay brothers shall carry on such work as they are fitted for—teaching, mission work, nursing, clerical work, etc.

**BISHOP MANN TAKES CHARGE OF NEW MEXICO**

THE PRESIDING BISHOP has appointed Bishop Mann to the charge of the vacant Missionary District of New Mexico, until such time as a successor of the late Bishop Kendrick shall be chosen.

**DR. ROPER'S CONSECRATION**

THE CONSECRATION of the Rev. Dr. Roper to be Bishop of Columbia is appointed for St. Matthias' Day, February 24th, at the Cathedral in Victoria.

**DEPARTMENT OF THE SOUTHWEST MISSIONARY COUNCIL**

THE MISSIONARY COUNCIL of the Department of the Southwest will hold its sessions in Austin, Texas, on January 16th, 17th, and 18th. On Tuesday, at the opening service, the Bishop Coadjutor of Arkansas will deliver a sermon. After this meeting the council will be organized. In the afternoon the addresses of welcome by the governor of Texas, and the mayor of Austin, will be responded to by the Bishop of Oklahoma. Later a conference will be held, over which Dean Davis will preside. "The Department" will be discussed by the Rev. H. P. Silver, department secretary; the Rev. S. G. Welles will speak on the subject, "Making the Church Known"; and "Better Missionary Methods" will be considered by the Rev. D. A. Sanford. In the evening a reception will be held at the Driscoll Hotel.

At the conference on Wednesday morning, at which Bishop Tuttle will preside, ten-minute reports will be given by each Bishop of the department, or by some one appointed to represent him. At the afternoon session, the Rev. Arthur Gray will preside over the conference, whose subject for discussion will be "The Mission Study Class." In the even

ing a missionary meeting will be held, at which addresses will be made by the Bishops of Eastern Oklahoma, and Kansas City, and by the Rev. Sherman Coolidge. Bishop Lloyd will preside at the conference on Thursday morning, and papers will be read by the Rev. Dr. Bray, Dean Kaye, and the Rev. R. E. L. Craig. At the luncheon addresses will be given by Bishop Lloyd, Dean Moore, Mr. Rufus Cage, and Mr. John T. Roberts. In the afternoon a meeting of the delegates to the Sunday school convention will be held. The sessions of the council will close Thursday evening with a missionary mass meeting, at which addresses will be given by Bishops Lloyd, Garrett, and Tuttle.

#### ALBANY

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

Parish House at Schenectady Completed—First Midnight Christmas Service in Albany—Notes

St. GEORGE'S CHURCH, Schenectady, is rejoicing in the completion of its new and well-equipped parish house. It adjoins the church and has been erected at a cost of \$20,000. It was opened for the first time on the evening of Holy Innocents' Day with the children's Christmas-tide festival, the chief feature of which was the presentation of a "Christmas Allegory for Young and Old," written by the rector, the Rev. B. W. Rogers Tayler, D.D. The past year has also seen three of the sons of this parish enter the sacred ministry, and one of its daughters become a deaconess, the Rev. Messrs. Henry Winne Bell, Harry D. Viets, H. J. Fenwick, and Miss Ruth Wilds. It is a record of which the old historic parish is justly proud.

At GRACE CHURCH, Albany, the first midnight celebration of the Holy Communion ever held in the city was the first celebration of Christmas. The rector was the celebrant, and was assisted by the Rev. C. O. S. Kearton, rector of Holy Innocents', and the Rev. A. M. Judd, the former preaching. The solemn procession about the church employed the full strength of the acolyte corps of twenty-two, in addition to the choir. The Bishop of the diocese sent his apostolic benediction to the congregation by the rector, assuring him that he would be with them in spirit. The church was filled.

In St. PAUL'S CHURCH, Troy, Dr. Enos held the twenty-fifth midnight celebration of the Holy Communion at Christmas with the largest attendance in the history of the service.

A FEATURE of the Christmas festival at All Saints' Cathedral was the thirty-foot balsam cut at the Cathedral farm and set up in the Cathedral at the joining of the south transept and the choir aisle.

#### CONNECTICUT

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

Improvements at St. Mary's, South Manchester—Meetings for Boys Planned by Sunday School Union

At St. MARY'S CHURCH, South Manchester (the Rev. Manning B. Bennett, rector), a superb new organ has been recently installed. A very beautiful pulpit of brass and walnut has just been given to the church by the Ladies' Guild. In design and workmanship it is in keeping with the present lectern. All these articles of chancel furniture, together with the fine marble font, will go into the new stone structure, whenever that may be built to replace the present wooden building.

THE SUNDAY SCHOOL UNION of New Haven is planning again this year for a mass meeting for boys of the early adolescent age. It also expects to have a great missionary meeting for all Sunday school children, upon Quinquagesima Sunday. The music will be

by all the boy choirs of the city. The Board of Missions is to furnish the speakers. In accordance with the recommendation of the Joint Commission on Sunday School Instruction, the Union is also about to begin a three years' course of training for teachers. There will be lectures weekly; the four first on Child Study, will be given by Professor St. John of Hartford School of Pedagogy, and eight on the Life of Christ, by Professor Hedrick of Berkeley Divinity School.

#### FOND DU LAC

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

Services Abandoned Because of Cold—Order of St. Benedict Receives Permanent Home

In FOND DU LAC, as in other parts of the diocese, an unusually long spell of severely cold weather is being encountered. Up to the time of writing, the temperature for the past week has had an average of 15 degrees below zero. On the feast of the Epiphany the Bishop was obliged to forego a visitation to Green Bay, as the temperature there was 25 degrees below zero, and the church could not be warmed. The Bishop had expected to consecrate the chapel of the Holy Spirit, just completed, and to bless the new rectory.

THE PROPERTY of the old choir school has been made over by deed to the trustees of the Order of St. Benedict in the diocese of Fond du Lac. This gives the order a permanent home. The decorations and furnishings of the chapel at the Abbey have been put in the hands of the Fond du Lac Church Furnishing Co.

#### IOWA

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

Clergy of Southeastern Part of Diocese Form Clericus

A NUMBER of the clergy located in the southeastern part of the diocese met in St. John's Church, Keokuk, on the invitation of the rector, on December 20th, being an Ember Day. The object of the gathering was to hold a quiet day. The Holy Communion was celebrated, and meditations read by the Rev. Dr. Rudd, rector of St. Luke's, Fort Madison. The clergy dined with the Rev. Mr. Sage, and in a conference decided to form a Clericus, made up of the clergy of this section of the diocese, and will meet monthly. The next meeting will be held at Christ church, Burlington, on January 9th.

#### KENTUCKY

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

"Lantern Services" in Louisville Church—Two New Parish Houses in Louisville—Notes

A SUCCESSFUL series of "lantern services" was held during the Sunday evenings of Advent in the parish house of the Church of the Advent, Louisville, after choral evensong in the church. The rector, the Rev. Harry S. Musson, conducted a brief service consisting of familiar hymns, the Creed and collects thrown upon the screen, after which appropriate views were shown illustrating the scriptural teachings of the season which were duly explained. The series culminated in a special service on Christmas Eve with views of the Nativity. These services have become quite a feature in this parish and are largely attended by most reverent and interested congregations. During the summer, they are held in the open air. Contrary to what might have been expected, they have been found to increase rather than diminish the attendance at the regular evening service.

St. ANDREW'S CHURCH, Louisville, is rejoicing in the acquisition of a parish house

evolved from the old chapel which was the original church building. Upon the completion of the new church edifice some years ago, the old chapel which it adjoins was used for the Sunday school. As it had been consecrated, it was necessary to use the service of de-consecration provided for by the General Convention, at which the Bishop and the rector officiated. The building has been thoroughly renovated, and the parish now has an excellent place of meeting for its various parochial organizations. This plan was conceived and carried out largely by the rector, the Rev. Wilbur Crosby Bell. It is a matter of deep regret to the vestry and members of St. Andrew's that their rector has felt constrained to resign in order to accept the professorship of Systematic Divinity and Apologetics in the Virginia Seminary.

A NEW PARISH HOUSE of modest proportions and equipment has been presented to St. Mark's church, Louisville (the Rev. Richard L. McCready, rector), by one of its members, Mr. D. A. Kellar, and was recently dedicated by Bishop Woodcock. The rector, Mr. William Pilcher, superintendent of the Sunday school, and Mr. Kellar also made brief addresses and there was a musical programme, refreshments, and other social features. The new building will be used mainly for the Sunday school and for a meeting place for parochial organizations.

St. JOHN'S MISSION, Princeton, of which the Rev. George C. Abbitt, rector of Grace church, Hopkinsville, is priest-in-charge, has recently secured a very desirable new church building, which was purchased from the Presbyterian body. The church has been put in excellent repair by the ladies of the guild.

WHAT MIGHT have been a serious accident was providentially averted upon a recent Sunday at St. John's church, Louisville. As the second bell was being rung immediately before service, the huge iron tongue fell from the tower to the sidewalk, missing by a few feet some members of the congregation who were coming into church.

At A RECENT MEETING of the Louisville Clericus, by vote of the Bishop and clergy present, the Rev. Messrs. Lloyd E. Johnston, rector of Grace church, and Arthur Gorter, rector of St. John's church, were appointed unofficial chaplains of the City Hospital who could visit the wards or respond to calls as occasion offered.

THE MEMBERS of St. Alban's mission Garnettsville (the Rev. Arthur Gorter, priest-in-charge), are rejoicing in the completion of a new floor for the building, the gift of Mr. Charles T. Ballard, a member of the Cathedral chapter.

In ACCORDANCE with the annual custom a reception was held at the Church Home and Infirmary (a Church institution for aged men and women) on New Year's Day. The Bishop and nearly all of the local clergy called during the afternoon and evening as well as a number of other friends, and did much to brighten the day for the inmates by their presence.

#### KANSAS CITY

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

Bishop Partridge Meets With His Clergy at His New Offices

At NOON on Monday, January 1, 1912, Bishop Partridge met with such of his clergy as could come, at his new offices down town, Suite 501, in the Orear-Leslie Bldg., 1012 Baltimore avenue. He explained the need of such offices for himself, and hoped the time would shortly come when they could expand into offices that would accommodate the other diocesan officers as well. The Bishop led in a short service of appropriate prayers and the rooms were thus formally set apart for

the work of the Church. The regular office hours will be from 10 to 12 A. M. and from 2 to 5 P. M. on Tuesdays and Fridays. The expense of maintaining the rooms is being met by the Bishop from resources at his command.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

**Death of Charles Taylor Catlin—Vestry Meet to Elect New Rector to Succeed Dr. Roche**

MR. CHARLES TAYLOR CATLIN, prominent for the last thirty years as a dramatic reader and reciter, died on Thursday morning, January 4th, at the Hotel St. George, Brooklyn. He was born at New Brighton, Staten Island, seventy-seven years ago. He was an uncle of Bishop Partridge of Kansas City. His widow and three brothers survive him. Dr. A. W. Catlin of Brooklyn, Judge Lynde A. Catlin, of Putnam, Conn., and the Rev. Dr. Haskett D. Catlin, of Northumberland, Pa. Mr. Catlin was active in the Actors' Church Alliance, and a member of the National Council.

A MEETING is called for Saturday night, January 13th, to take action on the resignation of the rectorship of St. Mark's Church, Brooklyn, by the Rev. Dr. Spencer S. Roche, who will continue his work in the interests of the Cathedral at Garden City. Since he became rector, St. Mark's parish has made steady and substantial progress in numbers and financial strength. There is a flourishing school for deaf-mutes supported by this congregation.

**MASSACHUSETTS**

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

**Missionary Exhibit at Calvary Church, Danvers—Bishop Meets Clergy at Special Service—Notes**

AN INTERESTING missionary exhibit arranged by the parishioners of Calvary Church, Danvers, a few weeks ago, was such a success that it was repeated last week. The tangible results were forty pledges of a small amount each week for missions with an increasing number in pledges periodically. As an object lesson the exhibit was invaluable. Twenty persons were present to explain the maps, charts, and pictures, and as an agent for the raising of the parish missionary apportionment it well might be copied by other parishes.

BISHOP LAWRENCE met the clergy of the diocese at a special service on January 2nd at St. Paul's Church, Boston. As celebrant at the office of Holy Communion he was assisted by the Rev. Dr. Rousmaniere of St. Paul's. In his address the Bishop gave the clergy some valuable counsel, admonishing them to a faithful performance of their duty, a fuller consecration to their spiritual ministry, and a fuller pastoral service. The music was furnished by the choir of clergy, which lately has been assembled, largely through the instrumentality of the Rev. Dr. van Allen, to interpret the music at the funerals of the clergy.

THE COMMITTEE appointed by Bishop Lawrence to draw up a minute to commemorate the signal services of the late Rev. A. St. John Chambré, D.D., to the Church in Massachusetts, says of him: His rugged Catholicity abundantly fitted him to succeed Dr. Edson at Lowell. The strong personality of the man was always apparent to everybody who came in contact with him, but under his grave exterior, which all men saw, his friends who got near to him, and the many to whom he ministered in sorrow or close pastoral ties, found the warmest heart and such tenderness as belongs only to the strongest man." The committee consisted of the Rev. Drs. Storrs, Thayer, Winslow and Manchester, and the Rev. Messrs. Foster and Cheney.

DEAN GEORGE HODGES of the Theological School has engagements to preach at Rad-

cliffe College, Cambridge, and Brown University, Providence, this winter. The Rev. Prescott Evarts of Christ Church, Cambridge, will also be one of the preachers at Radcliffe.

TUESDAY, January 9th, is the date for the annual meeting of the Archdeaconry of New Bedford, to be held at Grace Church, Norwood. The Archdeaconry of Lowell will have its annual meeting on Thursday, January 18th, at the Church of the Ascension, East Cambridge.

THE REV. GEORGE HENRY HEFFRON, deaf-mute missionary in the diocese of Connecticut, will hereafter spend one Sunday each month with the several days following among the deaf-mutes of the Massachusetts diocese. The two deaf-mute lay readers, Edward W. Frisbie and Albert S. Tufts, who have been doing most admirable and helpful work, will continue their duties. These two men received their training under the late Rev. S. S. Searing.

ST. MATTHEW'S CHURCH, South Boston, enters upon its ninety-sixth year auspiciously, with a class of forty confirmed on New Year's Eve, and every debt reported paid at its annual meeting, January 1st. Congregations are considerably larger, and, instead of abandonment, as some feared for this fourth oldest parish of Boston, everything points to an increasing opportunity of usefulness, though among a population ever growing poorer, with no endowment.

THE 1911 year book of Trinity Church, Boston, is out, and it shows the parish to have 1,735 communicants against 1,651 a year ago. Dr. Mann, the rector, lays emphasis on the need of an endowment for the parish, for he says the days are surely coming when the sons and grandsons of the present pewholders will be living from ten to twenty miles distant, from the church, and apartment houses and lodging houses will supplant the present Back Bay homes. He says that the vestry has taken the \$5,000 left the parish by Robert Treat Paine, the late junior warden, and has made it the nucleus of a general endowment fund. Dr. Mann thinks that there should be, outside of present endowments, one of \$500,000, the income of which would about equal the amount now received from pew rentals.

THE CHURCH OF OUR SAVIOUR, Roslindale, has had a most prosperous year, there having been a marked increase in all parish activities. The work has been especially gratifying in the growth of attendance upon the services and in the financial returns, the increase in contributions having been \$500 in excess of the year before. In view of the fact that the church fabric is not located in a sufficiently central locality to serve the needs of the parish as it should, it was voted that the parish purchase a lot of land on the opposite side of the railroad tracks and that details in connection with the purchase be left in the hands of the vestry.

AT A RECENT MEETING of the vestry of St. Paul's Church, Boston, a resolution was adopted on the life of Arthur John Clark Sowdon, for many years junior warden of the parish. In conclusion the resolution says: "We mourn his loss as that of a loyal friend and genial companion; of a leader in the lay administration of the affairs of this parish; of a consistent Christian in heart and life, and one whose personal example will remain a living influence for good."

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

**New Congregation Holds First Services—Will Relinquish Diocesan Help—Notes**

THE FIRST SERVICE of the recently organized congregation of the chapel of the Nativity at Cedarcroft, Baltimore County, was held on Christmas morning in the rooms of the Govans Improvement Association. The priest-

in-charge, the Rev. Charles A. Hensel, rector of the Church of the Redeemer, Govans, officiated. A Sunday school has been organized and will meet each Sunday at 3 P. M., and there will be services regularly every Sunday at 4 P. M.

THE VESTRY of St. James' church, Baltimore (the Rev. George F. Bragg, Jr., rector), recently notified the Bishop of the diocese that they will relinquish during 1912, \$180 received heretofore from without toward the rector's salary. Twenty years ago St. James' reported sixty-three communicants, and the congregation has advanced to a position where it can pay the rector \$1,200 a year and a rectory.

MRS. ANNE EASTER MORLEY, wife of the late Rev. John Tilton Morley, for some years rector at Morgantown, W. Va., died December 27th at her home in Towson, Baltimore County, after an illness of about one week. She was a daughter of the late Rev. G. W. Easter, who served in the ministry of the Church nearly fifty years. The funeral was held from Trinity church on December 29th, the rector, the Rev. W. H. H. Powers, officiating.

MR. JAMES M. AMBLER, chairman of the Public Service Commission of Maryland, was recently appointed by Governor Crothers as a judge of the Supreme Bench of Baltimore City, to succeed Judge A. M. Niles, resigned. Judge Ambler is a prominent Churchman, a vestryman of Emmanuel Church, and son-in-law of the Bishop of Southern Virginia.

**MILWAUKEE**

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

**Bishop Spalding Addresses Church Club—New Rector at St. Stephen's Church, Milwaukee**

BISHOP SPALDING, of Utah, was the chief speaker at the annual meeting of the Church Club held last week at St. Stephen's guild

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hall, telling, with absorbing interest, the story of the rise and the tenets of Mormonism and of what the Church is doing to meet the issue thereby raised. In the elections for the ensuing year, Frederic C. Morehouse was elected president; George Gibbs, vice-president; Wm. S. Pirie, secretary; and C. G. Hinsdale, treasurer.

Bishop Spalding also spoke before the City Club while in the city.

THE NEW RECTOR of St. Stephen's church, the Rev. Richard S. Read, late of Duluth, entered upon his work last Sunday. He was welcomed to the diocese at the monthly meeting of the Clericus held in Milwaukee on the Monday following.

#### MINNESOTA.

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

#### Standing Committee Elects Treasurer

THE STANDING COMMITTEE of the diocese met on Thursday, January 4th, in Minneapolis and elected the Rev. C. Edgar Haupt treasurer for the unexpired term of Mr. C. W. Farwell, resigned.

#### NEWARK

EDWIN S. LINES, D.D., Bishop

Service at Hoboken in Memory of the Late Rev. W. B. Gilpin

THE WARDENS and vestrymen of Trinity Church, Hoboken, N. J., arranged for a memorial service in the church on Sunday afternoon, January 7th, to commemorate the life and service of their late rector, the Rev. William Bernard Gilpin. A large congregation was present and a number of clergy from the city and the diocese.

#### OHIO.

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

Advent Meetings at Cathedral—Improvements at St. Peter's, Cleveland—Notes

AT THE CATHEDRAL, Cleveland, during the last week in Advent devotional meetings for communicants, conducted by the Dean, and preparatory for Christmas Communion were largely taken advantage of. These meetings for instruction and prayer, which are held before each of the great festivals, have been a marked feature of Dean Du Moulin's work, and the large increase in the number of communicants at the Cathedral is mainly attributable to the effect of these meetings.

THE INTERIOR of St. Peter's mission church (the Rev. J. M. Withycombe, priest-in-charge), has recently undergone a thorough renovation, the walls and ceiling being artistically tinted in brown and buff. New choir stalls have been placed in the chancel, and a choir of twenty voices appeared in vestments for the first time on Christmas Eve. As a token of appreciation of his work, a well-filled purse was presented to the priest-in-charge by the congregation on Christmas Day.

EMMANUEL and St. James' churches, Cleveland, were well filled at 11:30 P.M. on Christmas Eve for the singing of old-time carols, and the midnight Eucharist which followed. At the church of the Good Shepherd, where splendid work is being carried on by the Rev. G. I. Foster in a factory district, and under many difficulties, one of the pleasing features was the remarkable heartiness of the singing of old English carols by the choir and crowded congregation on the eve of Christmas. At Grace church, South Cleveland, the attendance at the two celebrations and the amount of the Christmas offerings were the largest in the history of the parish.

ON ST. JOHN the Evangelist's Day, the newly constructed chapel at St. John's Orphanage for Girls, Cleveland, was dedicated

by the Bishop of the diocese, assisted by several of the city clergy. At the same time was unveiled a memorial tablet to the memory of Mr. and Mrs. Daniel P. Rhodes, to whose beneficence the diocese is indebted for the orphanage and the delightful grounds surrounding it. The orphanage is under the care of two Sisters of the Transfiguration, of Glendale, Ohio; and the Rev. Henry E. Cooke, rector of St. John's church, is chaplain.

AT TRINITY CHURCH, Findlay (the Rev. W. J. Hawthorne, rector), previous to the 6 A. M. Eucharist on Christmas morning, the floors of the aisles were overlaid with Wilton carpet by the Guild of St. Agnes, and an exquisite oriental rug placed within the sanctuary by a group of men. The new altar, recently erected in loving memory of the rector's wife, was further adorned by six handsome brass candlesticks, the gift of Mr. W. F. Hosler, and were used for the first time.

#### WASHINGTON

ALFRED HARDING, D.D., Bishop

Christmas Concert at Ascension Church—Christmas at All Souls'

FRIDAY, December 29th, the choir of the Church of the Ascension gave a Christmas concert. With Mr. McCord as organist, and (Continued on page 392.)

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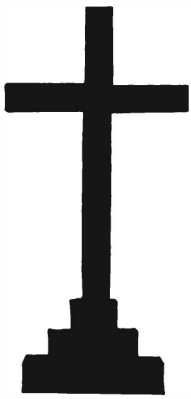
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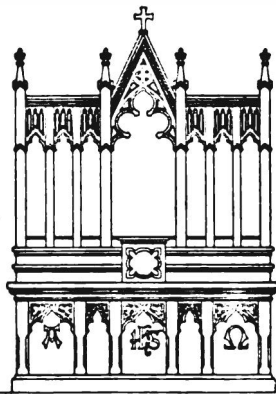
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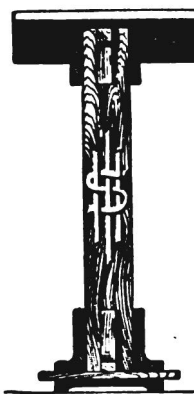
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## WASHINGTON

(Continued from page 390.)

Mr. Anton Caspar as director, a fine quartet and thirty-eight members of the chorus, the church justly feels it has a choir on which it may be congratulated, and which is equal to any work. On January 28th the choir will sing in the church the sacred cantata, "The Conversion of St. Paul."

AT THE NEW MISSION of All Souls', the Rev. Dr. Sterrett was much encouraged by the large Christmas congregations, particularly by the fact that there were over fifty communicants. At the early celebration on Christmas Day, Dr. Sterrett used for the first time the new walnut altar recently received from King and Queen parish, Chaptico, St. Mary county.

## CANADA

The Conference on Faith and Order—Other News from Across the Border

*The Conference on Faith and Order.*

THE CHURCH of England in Canada has, at the request of the American Church Commission, appointed the following Commission to unite with the other Commissions in arranging for and conducting a World Conference on Faith and Order of the Church of Christ: The Most Rev. the Primate, the Most Rev. the Archbishop of Ottawa, the Rt. Rev. the Bishop of Algoma, the Rt. Rev. the Bishop of Montreal, the Rt. Rev. the Bishop of Caledonia, the Rt. Rev. the Bishop of Huron, the Rt. Rev. the Bishop of Nova Scotia, Very Rev. Dean Bidwell, Ven. Archdeacon Cody, Ven. Archdeacon Davidson, Ven. Archdeacon Pentreath, Rev. Canon Murray, Rev. Dr. Abbott Smith, Rev. Principal Parrock, Mr. Chancellor Davidson, Mr. Chancellor Campbell, Dr. N. W. Hoyles, Mr. Charles Jenkins, Mr. W. S. Carter, Mr. L. H. Baldwin, and Mr. F. H. Gisborne.

*Diocese of Niagara.*

THE APPOINTMENT of the Rev. Canon Almon Abbott, rector of Christ Church, Hamilton, as Dean of Niagara, was announced at Christmas. During the past five years the debt of \$19,000 on Christ Church Cathedral has been wiped out and the building consecrated and the interior of the church has been renovated and improved. A new lighting system has also been installed, costing \$1,400. The congregation now plan to enlarge the chancel at a cost of \$35,000.—THE CONGREGATION of St. Philip's, Hamilton, presented an address of welcome to Bishop Clarke, on the occasion of his first visit to the church since he was raised to the episcopate, on Christmas Eve.

*Diocese of Ottawa.*

ARCHBISHOP HAMILTON preached in Christ church Cathedral, Ottawa, in the morning on Christmas Day. The Duke and Duchess of Connaught with the Princess Patricia and suite, were present. Canon Kittson conducted the service, assisted by the Rev. Lenox Smith and the Rev. Joseph Forsythe.

*Diocese of Huron.*

THE APPOINTMENT is announced of the Rev. Canon Hague, rector of Memorial church, London, to be vicar of the church of the Epiphany, Toronto. The rector of this church is the Rev. Canon Bernard Bryan. Canon Hague will be much missed in London, where he has now been for several years.—AT THE December meeting of the executive committee of the diocese, it was decided to raise the Bishop's stipend from \$4,000 to \$5,000. A tower and chime of bells is to be added to Grace church, Brantford.

*Diocese of Montreal.*

THE RESULT of the postponed vestry meeting held in the schoolroom of St. James the Apostle, December 28th, for the purpose of

electing a successor to the late Canon Ellegood, was that the Rev. Alan P. Stratford was elected by a large majority. Mr. Stratford was assistant to Canon Ellegood for the last five years.—THE REV. DR. SYMONDS, vicar of Christ church Cathedral, Montreal, who has been ill for some time, is improving in health, but will not be able to resume his work till the end of January at any rate.—THE CHRISTMAS services in the city churches in Montreal were well attended. Pleasant weather conditions after the previous rain and fog, added to the brightness of the festival.

*Diocese of Toronto.*

THE ANNUAL missionary campaign will be held in the city parishes in Toronto in January, beginning on the 8th, with a devotional meeting for men in the church of the Redeemer.—THE VEN. ARCHDEACON INGLES preached the sermon and presented the candidates at the ordination in St. Alban's Cathedral, Toronto, on Christmas Eve.

*Diocese of Saskatchewan.*

BISHOP NEWNHAM has left home to join his wife and family in Germany for a rest of six months. He did not desire so long a vacation, but the strain of the last few years in his work has been great and his people are anxious that he shall take as long a rest as possible.

*Diocese of Quebec.*

THERE WAS an interesting service in St. Matthew's church, Quebec, December 10th, when the Ven. Archdeacon Renison, from his far off mission station on the shores of Hudson Bay, preached, giving an account of his work.—A BEAUTIFUL memorial window has been placed in the Cathedral, Quebec, in memory of the late E. A. Jones, by his daughters.

*Diocese of New Westminster.*

A NEW CHURCH was opened in the mining district of Princeton, December 17th. It is a pretty church and the cross on the little steeple can be seen for a good distance. A new Bible and new altar were also dedicated.

*Prince Edward Island.*

A VERY INTERESTING presentation and address was made on Christmas Eve to the Rev. Canon Simpson to commemorate his "silver jubilee" as priest incumbent of St. Peter's Cathedral, Charlottetown. The Rev. H. Scott Smith, assistant priest, presided and stated that the presentation was enhanced by the fact that it was made in the names of all concerned with the congregation—choir and Sunday school—every one without an exception most gladly contributing. The chairman then asked the senior church warden (Mr. Foster) to read the address and present the Canon with a handsome silver salver, which was suitably inscribed.

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