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The Magazines

PROFESSOR HAVERFIELD, the eminent archeologist and historian, writes in the October *Quarterly Review* an interesting account of "Roman History Since Mommsen." Theodor Mommsen, he says, "transformed Roman history in the course of his long life as no scholar or thinker has ever yet transformed any branch of the intellectual life of man. A poet who was also a lawyer, a critic who was also a creator, emotionable, excitable, and imaginative, and yet able to face unlimited drudgery and to work out whole multitudes of minute and tedious statistics, he combined qualities which have been perhaps never before united in any one man. Hence his work was unique. In every corner of his subject he marked an epoch. His amazing and nearly incredible power of work—he wrote or helped to write nearly 1,100 books and papers of various sizes—and his infinite capacity for detail formed only one side of the man." The writer goes on to speak of Ferrero: "The verve and vigor of his style, the dramatic picturesqueness of his presentations, and his love for striking and almost sensational views, have given his work a popularity in northern Europe and in America which few among recent historians have been able to win." But "he seems to write under the pressure of a necessity to say something novel at every critical moment, and in particular to differ from his non-Italian predecessor, the German Mommsen." Professor Haverfield goes on to give more account of the interesting additions that are being made to our knowledge of Roman history by the study of smashed crockery.

In another article on "Roman Canon Law in England," Sir Lewis Dibdin, Dean of Arches, estimates the contributions of Stubbs, Maitland, and Ogle to the study of English Medieval Canon Law; and refers to the (R. C.) *Tablet's* claim that Maitland's conclusions make the Church of England like "an irreparably punctured balloon" and "a bird sinking to earth with a broken pinion." He continues: "Whatsoever the effect of the rejection of the Pope's legal authority on the continuity of the Church of England, it could hardly have been so momentous as that produced by the rejection of his spiritual authority; and yet this was the very core and essence of the Reformation. Be that as it may, the repudiation of the Roman Canon Law by the English Church in the sixteenth century was no breaking away from the Universal Church, for the sufficient reason that Roman Canon Law was no part of the essential equipment of the Universal Church, but a comparatively modern introduction of doubtful origin and partial acceptance. Westminster Abbey is older than Gratian's Decretum; and there were English and Welsh Church combs where an English and Welsh Church law was administered long before the Pope had assumed the right to legislate for the whole Christian Church. The so-called break of legal continuity at the Reformation was certainly a break with the mediaeval system of Church law, but it was also a recurrence to an earlier, and, as English Churchmen believe, a better system of national and ecclesiastical liberty. It was in harmony with the effort to regain primitive Christianity which was the keynote of the English Reformation."

(Continued on page 219.)

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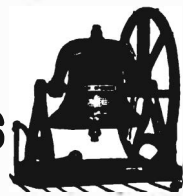
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THE HOLY SCRIPTURES

FOR THE SECOND SUNDAY IN ADVENT

MOST people know Shakespeare indirectly, at second hand. The characters are more or less familiar; and names such as Caliban, Romeo, Falstaff, Othello, Shylock, and so on, bring up to the mind vague suggestions of plot and play; but the mental image is uncertain. Still, even this meagre knowledge of a collection of great writings gives a certain measure of reflected culture, at least. How much more there might be if the plays were really *known*.

Many people know God, and prophet, and saint, in about the same way; at second hand; and, in an equally vague manner, there is a mental stirring at the names of Moses, David, Isaiah, Paul, and other characters in the Book of books. Christian people do earnestly try to practise the virtues, undoubtedly; but so many miss the substance that can inspire virtuous living. How can one possibly be a patriot without knowing the lives of Washington, Lincoln, Lee, and men like them? Our patriotism would halt and we should become discouraged as we blundered over old problems that the men of old have solved, as we blunder and become discouraged, many of us, over the problem of Christian living. But the problems of the spirit have been met, long ago, no less than those of the state; and the record of that meeting and overcoming is found in God's Holy Word.

The Bible is the inspiration to holy living, just as the Holy Ghost is the vivifying power to the same end; and if our priests bring us any messages of comfort, any solving of difficulties, any guide to right living, they must "*search the Scriptures,*" themselves. Clergymen often remark that they preached all that they knew in their first few sermons. But their mission is to preach what God knows and would have them tell us. Any man's brain would surely fail to answer the need of instruction and exhortation demanded by a long-continued ministry in one parish; but the Gospel never fails. It tells some new thing with every reading; and every time a truth. Nothing could be simpler than the parables of Jesus; and yet, how many sermons, different in treatment and application, and each true, have been preached on the parable of the Prodigal Son, alone!

Nothing can take the place of biographical reading in the training of boys for citizenship; because no other thing can inspire a like spirit of heroic emulation; nor can any other devotional exercise take the place of the reading of Holy Scripture in the training for citizenship in the kingdom of God. The Scriptures are the written witness to the fact of the Coming of Christ, as the Second Sunday in Advent teaches.

There are still some who fear the "popular" reading of the Bible; and there is, of course, a very real danger in that "find-what-I-see" method that has divided the Body of Christ, with an exclusive instead of an inclusive interpretation; and we do need to remember that "no scripture is of private interpretation"; but the Church avoids the danger, even as she insists upon the partaking of the benefit. Nobody can fail to grasp a fully rounded conception of the life, work, and teaching of Jesus, who will faithfully follow the outline of the Church Year, and the proper tables of lessons provided in the Book of Common Prayer. In them there is presented a logical, consistent, inclusive survey of the *whole* Bible, with the central fact and figure always Jesus Christ our Lord.

"Read, mark, learn, and inwardly digest them, that by patience and comfort of God's holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life." "The children of this world are wiser in their generation than the children of light"; and they know their text-books. God grant that the children of the Church know theirs. R. DE O.

PROGRESS AND PROTESTANTISM IN POUGHKEEPSIE

HERE is published in Poughkeepsie, N. Y., a parish paper especially devised "to inform its readers of Progress and Protestantism in Religious Thought and Organization." The editor is the Rev. Alexander Griswold Cummins, Litt.D.; and four other names designate "Contributing Editors," the Rev. Charles Henry Babcock, D.D., the excellent general chairman of the Church Congress, leading the list. In a recent issue of this *Chronicle* we find an editorial leader bearing the heading "American Catholic," which treats the subject quite in the vein of the renowned Mr. Kensit, Sr. Ridicule, sarcasm, abusive epithets, with occasionally a little argument interspersed, bear testimony to the "breadth" of the editorial force. The argument, so far as we can discover one, is that Protestant Episcopal is a perfectly satisfactory title for this Church, while American Catholic is about the worst of all possible names that could be substituted. This, of course, is not a novel idea; the novelty lies in the treatment of the subject, which we believe to be entirely original with the writer or writers.

"Progress and Protestantism" (alluring alliteration!) obviously go hand in hand; but it is a little startling to find Protestantism dated, as to its beginning, in the fourteenth century (with the fifteenth and sixteenth tacked on), and to be told that railways, steamships, electric lights, the Copernican astronomy, and all the "modern improvements" are not only the fruit of Protestantism, but must "go" if Protestantism goes! We who are not of this select company are happily characterized as "dream-children of the middle ages, born in our day," who "feed and disport themselves in antiquated intellectual pastures, preferring mediaevalism to modernity"; "the Boston-Milwaukee-California school of catholicity." "We have some such churchmen in our midst, as it were, to-day," continues the gracious editor, who "provoke an indulgent and deferential smile," but who cannot be taken seriously because "one of the irrefragable truths which ultimately dominate Church and State is that 'youth will be served.'"

This nice derangement of epitaphs, if neither lucid nor elegant, doubtless expresses a state of mind. If gentlemen feel thus toward other men, and have not been sufficiently trained in the gentle art of courtesy to restrain them from writing in that manner, it is natural for them to publish papers of their own in which to perpetuate their noble thoughts. The dignified Church press of this country, so far as we know it, quite regardless of theological differences of opinion, does not welcome articles thus expressed. Some of the literary remains of Mr. John Schranck are couched in a similarly happy style.

But when we search for reasons for the view expressed by this journal, we find, instead, these three propositions:

1. "Catholic is a word which has lost all meaning save that which designates the Roman Catholic Church."
2. "The impetus of Protestantism, that stupendous and splendid movement, is far from being spent, and its destination has not yet been reached."
3. "'American Catholic' is a contradiction in terms."

Utterances like these may pass current on the Church Congress platform, where perpetual flux is the favorite philosophy, where men are not taken very seriously, and where everyone is too busy thinking of his own speech to weigh his neighbor's words carefully; but in cold type they seem a little absurd.

If we were to take the first proposition seriously, we should reckon the writer one of those "Jesuits in disguise" of whom we used to hear. Nay, there is a Jesuit noviciate near Poughkeepsie: who can say what baleful influences reach across to Christ Church and the *Chronicle*? For this is just such doctrine as our Latin brethren delight in: very likely they may be induced to circulate the *Chronicle* of September! But if the Book of Common Prayer is on the shelves of our reverend brethren who edit the *Chronicle*, they will find, by reference to its pages, that we American Catholics, whether of Poughkeepsie, of Milwaukee, or of Sitka, are bound, if we be loyal, to profess our belief in "the holy Catholic Church." Do they of Poughkeepsie, then, mean "the Roman Catholic Church," as they say? The proposition which they have penned admits, obviously, of no other supposition. Or has the word no meaning at all for them?

As to "the impetus of Protestantism," we suggest to our little contemporary the reading of Dr. Newman Smyth's *Passing*

Protestantism and Coming Catholicism, and of Dr. Thomas J. Dixon's *Failure of Protestantism*. "Protestant" is no longer a word to conjure with, even among the sons of Protestants. They realize its negative character; it spells disintegration. And they are striving manfully after a pure Catholicism, which it is our task to share with them, once we have realized our own rightful inheritance.

But we must also suggest caution to our excellent contemporary. If Protestantism is a fourteenth century movement, as is here set forth, it must be "mediaevalism" pure and simple! We would not therefore, of course, write of our Hudson river friends as "dream-children of the middle ages" who "feed and disport themselves in antiquated intellectual pastures," because that would be grossly discourteous; and we believe that no good cause is ever promoted by discourtesy toward opponents. Yet we are bound to point out that if there are in this American Church any "dream-children of the middle ages," they must obviously be those who are devotees of merely middle-age ideals; and the *Chronicle* claims that distinction for Protestantism, in declaring it to be a fourteenth century movement. Still, we hasten to add that we should not condemn the movement because of its date. Cathedrals and Old Masters also date from these same middle ages, and if fourteenth and fifteenth century mediaevalism still prevails on the banks of the Hudson, we may hope it will eventually express itself by the hand of a new Fra Angelico or the mouth of a Savonarola. Only, one cannot date his own pet movement from the fourteenth century and also revile other people as "mediaevalists." The two things do not go well together.

As to the *Chronicle's* third point, we venture to refer our friends to *Pickwick Papers*, and the man who wrote on Chinese Metaphysics. He read up on China, he read up on Metaphysics, and then combined his information.

We in the United States are Americans. The whole world knows what that means—fourteenth century mediaevalists, whose range of thought antedates Christopher Columbus' little feat, alone excepted! For the benefit of those who do not know, inquiry of the State Department at Washington may be commended. North, South, and Central America are quite apart in all questions of terminology, from the *United States of America*, whose ambassadors are called officially, in every civilized land, "the American Ambassador," and whose citizens do not have to explain, when they say, "I am an American."

But we are also Catholics: we belong to the holy Catholic Church, we confess the Catholic Faith, we use the Catholic Sacraments. In all Christian lands there are Christian folk of whom this is also true: so in order to be specific, we "combine our information," and call ourselves AMERICAN CATHOLICS.

Certain other people term themselves Roman Catholics. We do not challenge their right to the term. Only, owing no allegiance to any foreign power, we maintain that we are American Catholics. So, too, there are Americans who love to call themselves Protestants. We do not question their Americanism; and we are quite content to relinquish the Protestant name to them, since they think it describes adequately their position. Between Roman Catholics, and American Protestants, we take our place as American Catholics.

BUT PERHAPS we are really missing the point of an elaborate jest, which the *Chronicle* is playing on us. Knowing that "P. E.," as an inspiring ideal, is dead and hopeless for the future; impatient of that narrow partisanship whose past mingles glory with the limitations of bygone ages; yearning for ampler vision and fuller, more comprehensive charity, perhaps the *Chronicle* has been showing, by a not uncommon figure of speech, the real truth by maintaining ironically the contrary. That seems reasonable to suppose; and so now we shall look forward to a serious article by the same pen, preparing the minds of the good Poughkeepsie Church folk for the inevitable progress which will give them a name, not a nick-name.

Only, if "contributing editors" feel any sense of responsibility for what appears in papers that bear their names on the editorial page, we feel bound to extend our sympathy to those who find themselves mixed up in responsibility for an article of this sort. As humor, it is painfully unfitting; as argument, it is an absurd begging of all questions involved; as invective it is unworthy those who have been called to be priests of the Church. And for sheer narrowness, bigotry, and intolerance, we believe it to be almost unparalleled in recent years. Particularly do we extend this sympathy to the contributing editor who is also general chairman of the Church

Congress, for it must be clear that if the Church public should ever feel that the Church Congress is managed by narrow partisans who *feel* such contempt for other Churchmen (even if they were sufficiently courteous not to express it), the sessions of the Church Congress could not gather a corporal's guard for their audiences, nor its platform be honored by thinking men of any sort whatever. We shall hope that Dr. Babcock will issue a disclaimer of any share in this production.

But if this sort of production really represents the mind of any considerable number of Churchmen, we welcome its expression in printed form. Relieved of its unhappy attempts to be humorous and its more unhappy discourtesies and personalities—not all of which we have cared to mention—this plain issue remains: must the thought of the twentieth century be bound by the thought of the fourteenth, fifteenth, and sixteenth centuries? If it must be, we quite agree that the word Protestant is a proper term to use, for that is the term that implies the prevailing thought of at least the last of those centuries; whether it also properly stands for the thought of the two earlier centuries, as here argued, is not worth discussion. Neither do we care to argue whether "Progress" is invariably and exclusively tied up to that sixteenth century thought. Editorial writers may rate the thought of those centuries at the very highest maximum and we shall not quarrel with them. What we deny absolutely is that the thought and the progress of the twentieth century shall be bound by the thought and the progress of the sixteenth century, no matter how good these may have been. We are not sixteenth century Churchmen. The Church that is the American Catholic Church, in spite of its name, is, because it is that, broad enough to include sixteenth century Churchmen in its communion, exactly on a level with fourteenth century Churchmen, or any other sort of Churchmen. But those of us who refuse absolutely to be dominated by the thought of any one century in the past are unwilling to be described before the world by any term that implies such limitations. Against the fourteenth-sixteenth century Churchmanship of the *Chronicle* we place the twentieth century Churchmanship of THE LIVING CHURCH. On an appeal to General Convention it may, indeed, turn out again that sixteenth century Churchmanship is still in the majority. In that event the change of name must, and ought to, wait until twentieth century, or even twenty-first century, thought shall be strong enough in the Church to prevail.

If this parish paper were circulated only within the rector's own parish, wherein we recognize him to be "possessed of full power to perform every Act of sacerdotal Function among the People of the same," as is guaranteed to him by the terms of the Institution office, we should hardly feel it needful to review its contents. We learn, however, that this issue has been rather widely circulated in other places. Hence our original determination to pass it over without notice, is reversed.

CHERE has been some newspaper discussion in the New York papers over a reported prohibition by the Bishop of Long Island of the use of incense in mission churches. Presuming that this prohibition applies only to missions supported by diocesan or general funds, and not to missions supported wholly by any single parish—which latter are not really missions at all but rather parochial chapels-of-ease—we believe the Bishop's prohibition to be entirely commendable. We have no information of any specific local considerations that may immediately have induced the order, and must, obviously, be understood as writing of the general and not of any local aspect of such order.

No one to-day seriously denies the lawfulness of the use of incense in our churches, and that use prevails wherever an elaborate ceremonial obtains. It is, in our judgment, a most fitting adjunct of public worship, as it is also the most scriptural of all such details. Historically, liturgically, and scripturally, the use of incense is entirely warranted. Moreover, Oriental Christians are to some extent justified in maintaining, as they do, that it is "Romish" to offer public worship to Almighty God, under any circumstances, without incense.

But this does not mean that its introduction into mission chapels can often be wise. The use or the non-use of incense is one of those details of ceremonial that in parish churches are within the discretion of the rector and in mission churches within the discretion of the Bishop, under whom a local missionary occupies only the position of vicar. A fitting use for

a mission chapel is undoubtedly more restricted than that for a parish church. The latter is autonomous, and has to deal only with its own people. Within the limits of rubrical and canon law and of historic usage it is justified in localizing such details of Catholic worship as are locally deemed fitting. A mission chapel, on the other hand, may not be understood to be purely local. The very fact of its being planted and supported by the diocese indicates that it is maintained because no other church is convenient of access to the people of the particular locality, and its order of worship must therefore be devised to approximate somewhat to the norm that prevails within the diocese. "Extremists"—a not very happy term—on the one side or the other, may not expect that the mission use will realize their desires.

Moreover, though wise leadership toward a dignified maximum for an American Catholic use is much to be desired, a mission chapel does not present a favorable opportunity for such leadership. One wishes that the great Cathedrals that are now being planted in our older and stronger dioceses may more and more be made models of Catholic worship, which would seem to be their highest privilege; and, happily, an increasing number of parish churches find a full Catholic ceremonial to be edifying to their people. This, however, requires long and careful preparation. It must be remembered that the foundation of piety laid by the Evangelical Movement, and the firm structure of sacramental and corporate Christianity built by the Oxford Movement, were necessary before full Catholic ceremonial could be appreciated by Anglican Churchmen. Among Anglo-Saxons generally, it may be said that where neither the Evangelical nor the Oxford Movement has prepared the way, the ceremonial of worship ought to be very rudimentary; and it can be both "correct" and "Catholic," as far as it goes, and yet be very inconspicuous indeed. Mission chapels, so far as we know them, are almost certain to lack such preparatory foundation. It is the function of the missionary to lay the foundations. When he has successfully performed that work it is to be hoped that the full Catholic character of the people will blossom into life. But that character cannot be forced. It is a plant of slow growth. It is not mere external ritualism.

The Bishop of any diocese is quite right in requiring that the ceremonial use of an ordinary mission church shall be one that does not assume the character of leadership among other churches of the diocese, even where leadership is most required.

ANSWERS TO CORRESPONDENTS

TO BE CORRECT.—(1) The altar ornaments are velled in purple through Passiontide and in black on Good Friday only.—(2) Where there is lace edging to the superfrontal it is not necessary that it be removed to conform to the colors of the seasons.

AMERICAN CATHOLIC.—(1) The prohibition of marriage with a deceased wife's sister rests on the principle that the affinity created by marriage is equivalent to blood relationship, so that a sister-in-law is equivalent, in relationship, to a sister.—(2) Everlasting life is indeed the free gift of God to man, and in no sense the reward of individual sanctity; but the free gift may be lost by wilful disobedience.—(3) The assertion in Art. VII. of the Articles of Religion that "both in the Old and New Testament everlasting life is offered to mankind by Christ" does not imply that under the old dispensation Christ was known, even to the prophets, as the One Mediator, but rather asserts the fact that salvation granted under that dispensation, as afterward, was through His sole Mediatorship.—(4) There are no satisfactory statistics as to membership between the Church and the sects in England.

THERE is a tendency in some quarters, since the doctrine of evolution became generally accepted, to make light of sin. Sin is simply a state through which one passes in spiritual development, as the body passes through various stages in its growth; or sin is a disease to which all flesh is heir; one is not responsible for its appearing, but it were better for his soul's health to slough it off; or, as expressed in a recent book on evolution and religion, sin is but the animal left in us, and as we progress into the spiritual life it should fall away. These definitions of sin may be right; but even if they are they do not lessen the guilt of it nor take away the necessity of repentance. If, after knowing we are children of God and that our true life is the life of the spirit, a relapse into the animal, even though we came out of the animal world, is as sinful in any regard as the deliberate choosing of an evil by a spiritual being. Sin consists in the preference for the evil after we have known the good. Repentance is sorrow for and renunciation of the evil and the choosing of the good. Perhaps neither sin nor repentance is emphasized enough to-day. We need to feel its awfulness and the necessity of poignant sorrow for it and the equal necessity of embracing the new life.—*Selected.*

BLUE MONDAY MUSINGS

AN English lady declared in my hearing the other day that many Americans avowed to her their wish for a king. A sophisticated person present said it must have been when they had three already and were drawing on the chance of getting the other—dark language to you and me, of course; though some of the people who heard it laughed! There must be such idiots, since a respectable woman testifies to their existence; but what unplumbed abysses of emptiness their minds must be! Observe, I'm not saying a word, at this moment, against monarchical institutions in lands where they exist by the consent of the people. But even to dream of setting them up here is inexpressibly absurd.

There is, however, a form of snobbery altogether too common among us, which borrows names and epithets from the machinery of monarchical countries to label local products and institutions. A "Prince George Hotel" in Athens would be natural, but not in New York, where "Imperial," "Royal," "Majestic," and so forth, have no significance as used there. Why should shoes be called "Regal" or "Queen Quality"? Why should suspenders be commended as "Monarch"? What does "Kaiserhof" mean as applied to an American hotel?

So, too, a certain school of fiction, home-grown, poisons the minds of uninformed readers with that same tawdry profusion of borrowed titles. The flower-like princesses and countesses and baronesses, the heroic kings and heirs-apparent and counts and baronets, the storm-beaten castles of millennial age where a brilliant aristocracy is established; how the cheap old "properties" are brought out on the stage, and how preposterous they are! There are of course some admirable people who have inherited titles; but they are admirable not because of their titles, rather in spite of them. The one place where neither heroism nor romance is likely to flourish nowadays is a court: petty gossip, plots for selfish advancement, tedious formalities that bore everyone to death, are the usual order, from which poor royalties and courtiers alike are glad to escape when they can. There is far more "human interest" in a big department-store than in any castle on earth to-day, I believe—independent of historic and architectural associations, of course.

Have you seen "The Man from Home"? Of course you have, and laughed over it; but it's more than funny—it's wholesome!

APROPOS, here is a bit of verse by Horatio Winslow, from the *Century*:

"REBEL TALK (1775)

"The King eats bread that comes from grain the hungry scythemen reap;
The King is dressed by ragged boys who nurse and crop his sheep;
The King is sleek in houses built by those who freeze o' nights;
The King sleeps safe because of swords made red in bitter fights;
The King sits warm in winter's cold by dint of blood-bought fires;
The King is jeweled by men who die to fill the King's desires;
The King's wise thoughts his wise men plan, his deeds his footboys do;
Nor need the King be wise or kind or brave or just or true;
Nor need he think or do or be this, that, or anything;
So riddle me and riddle me the reason for the King."

To DROP into poetry in a friendly way, after Mr. Silas Wegg's fashion, is sometimes agreeable; but it depends a good deal on the quality of the verses. This is an actual Church notice from a western town, which shows more hospitality than afflatus:

"BAPTIST CHURCH

"There's a fine brown church on the corner,
Where the good Baptists are wont to meet;
But, for more than three years, no pastor
Has greeted the coming of their feet.

"But now a slim young stranger
Has pitied their lone estate,
And promised to become their pastor
For one whole year, at any rate.

"The hearts of the people are gladdened
And the doors are opened wide,
And all are heartily welcome,
If they will but step inside.

"The choir is young and inexperienced
But they do their very best,
Only they need encouragement
With help from all the rest.

"Some say the Baptists are peculiar,
And some are, I will allow,
And some are nice like other people,
With handsome nose and brow.

"So friends we invite you to the Baptist,
I'm sure the church is big enough.
Come and hear our good new pastor.
His name is Reverend Henry Duff."

THIS CUTTING turns up in my desk, preserved for three years and more as a reminder of what significance "snap-shots" may sometimes have. I hope the bereaved father was successful in his quest:

"SIR OR MADAM:

"In February last the steamer *Arabic* arrived at Cadiz with American passengers. In the afternoon of one of the days the ship was in port there happened to be in the bathing establishment called the 'Balneario Victoria,' just outside of Cadiz, an American lady and gentleman, presumably passengers belonging to that ship, who were attracted by two little Spanish children, who, with their mother and nurse, were there at the same time. The elder of the children was a little girl of two and one-half years old, dressed in red. The two passengers aforesaid took special notice of this child, smiling at her play and patting her on the head. They finally took her photo with a 'kodak' which they carried, and when the evening was coming on they all left the building together and caught a tramcar, the gentleman graciously carrying the girl in his arms into the car, where he continued to chat with her. On reaching Cadiz the party separated. The lady and children in question were the wife and daughters of the undersigned officer in the Spanish Navy, and the elder child, who attracted the attention of the American lady and gentleman, I much regret to say, has since died.

"Not possessing a photograph of our dear little girl, and recalling the above circumstance, I have been able, through the kindness of Mr. Frank C. Clark of New York to obtain the names of all the passengers that made the 1908 cruise, and send you this circular to ask if you are the lady or gentleman who took the photo at the Cadiz bathing establishment. If so, you would be conferring on me and my wife a very great favor indeed if you would be so kind as to send me a copy. It has been a great grief to us not to have a photo of our little girl, and it would be some mitigation of our sorrow if we could secure a picture of her. Our only chance is to find the lady and gentleman above mentioned.

"With apologies for thus troubling you, I remain,

"Yours obediently,

"JOSÉ MIRANDA CADRELO.

"Sacramento, 6, Cadiz, Spain, 12th Jan., 1909."

WHAT KIND of spiritual arithmetic is required to justify this despatch from Dublin?

"ASKS 32,000 MASSES FOR SOUL

"William Ryan recently died at Roscrea, County Tipperary, Ireland, leaving \$101,000, which he made in the saloon business in Cleveland, from which city he returned home ten years ago.

"None of his relatives benefited more than \$2,000 by his will, but he bequeathed \$40,000 to the abbot of Roscrea on the condition that 32,000 masses be celebrated for the repose of his soul."

Saloon-money won't go far in heavenly things, I fancy; but the Abbot of Roscrea evidently doesn't mind the taint!

HERE IS A GEM from a British newspaper: I love the subtle ecclesiastical distinction between Presbyterian and Protestant:

"WANTED at once, a respectable Young Lady as domestic servant; must be able to milk cows, cook, and attend to general household duties; *Presbyterian* or *Protestant* preferred. Apply, with references," etc.

WHO SAYS that the South isn't enterprising? Here is a choice bit from a real estate advertisement published on October 27th, in the *Dallas Morning News*:

"We have five churches for sale, ranging in price from \$10,000 to \$175,000 each. Perhaps you are needing one right now. When you want a church, see us."

ISN'T IT STRANGE how dark age customs survive? I have just heard of a Pennsylvania parish which celebrated All Saints' Day by a Hallowe'en Party in the guild hall, with no other observance of any sort!

HERE IS a good tale from Denstone School. A small boy lately put on the list of chapel servers, wrote home: "You will all be so pleased to hear that the chaplain has made me an Amalekite!"
PRESBYTER IGNOTUS.

DIVORCE PROBLEM IN PARLIAMENT

Royal Commission Presents Two Diverse Reports

MAJORITY DOES NOT RECOGNIZE THE LAW OF THE CHURCH

Criminal Law Amendment Before the House of Commons

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 19, 1912

THE results of the work of the Royal Commission on Divorce were forwarded to the home secretary during the first week in November, and presented to Parliament yesterday week as a Blue Book. The commission was issued on November 8, 1909. As was generally anticipated from the first, the divergence of view between the more conservative and ultra-radical members of the commission on the question of extended grounds of divorce was such as not to admit of a unanimous report. But it is much to be deplored that there should be any unanimity at all between the distinguished Churchmen on the commission and their colleagues in favor of such a moral abomination and gigantic social evil as divorce, in the falsely assumed sense of the term as involving the dissolution of God's institution of marriage. The majority report is that signed by Lord Gorell, the chairman, and all but three of the eleven other commissioners. The Archbishop of York, Sir William Anson, and Sir Lewis Dibdin are those who presented the minority report.

The majority report is distinctly based upon the ground that, so far as the state and Parliament are concerned, the Christian view of the indissolubility of marriage may be dismissed from consideration. As to the objection on religious grounds to any extension of the grounds of divorce, in the opinion of the commissions it does not seem desirable that they should express any definite opinion as to what are the true Christian principles applicable to this subject. They accordingly conclude that the state should regard "dissolubility" of the marriage union as not limited to the ground of adultery, but may allow what they call other grave causes. They next express the opinion that there is necessity for "reform" in this country, both in procedure and in the law, "in the interest of morality as well as in the interest of justice, and in the general interests of society and the state." The commissioners decide that the problem of "reform" in the administration of the law may be solved by a combination of the High Court jurisdiction with the County Court procedure, and they submit a scheme for local courts. Their conclusion as to separation orders is that the jurisdiction of courts to grant these orders should be preserved, but that the exercise should be limited. They recommend new definitions as grounds for the granting of judicial separation decrees.

In dealing with the question of equality of the sexes, the commissioners recommend that the law should be amended so as to place both sexes on an equal footing as regards the grounds upon which divorce may be obtained. The commissioners proceed to consider the question of extension of grounds of divorce, and the causes they recommend as justifying the legislature in providing for the so-called dissolubility of marriage are the following: adultery (already recognized by the state); wilful desertion; cruelty; incurable insanity; habitual drunkenness; and penal servitude for life. The case of certain specified diseases is dealt with under the head of nullity of marriage. With reference to the publication of reports of divorce, it is recommended that a judge should have the power to close a court for a case, and to order in court that matters unsuitable for publication must not be reported; and that publication of pictorial representations of those concerned in divorce suits should be prohibited.

The commissioners say, finally, that the terms of the commission did not entitle them to enter into any inquiry as to the position of the Church and the clergy towards the questions arising out of the marriage and divorce laws. They would advise, however, that in the event of any further legislation in favor of divorce, there should be the removal of all grounds of grievance on the part of the clergy in relation to the matter. One of the commissioners, Mrs. Tennant, though signing the majority report, explains in an appended note that she is unable to support the recommendation that habitual drunkenness and a commuted death sentence should be grounds for

divorce, and that the court should have power on the application of the respondent to grant a decree of divorce where only a separation is desired.

The three commissioners who sign the minority report (which is published in full in a special supplement of the *Times* newspaper) begin rigidly by pointing out the essential difference between the married state and the agreement to marry. But what they then go on to lay down as the basis of their report shows plainly how utterly incompatible is their position as Churchmen with their position as Royal Commissioners—for in this connection they cannot, in the very nature of things, serve both holy Church and the modern secular state. It seems to them that in framing this report they are bound to treat the question of any amendment of the English divorce law on "the broad grounds of the real interests of the whole community and with reference to the actual conditions of our day." The repeal of the existing divorce acts, even if desirable, is not in their opinion practicable. They therefore proceed to address themselves to the question of new grounds of divorce in addition to the present ground of adultery, as recognized by the state. What are the lessons of experience, they ask, in regard to an "easy system" of divorce? They quote from Milman that in the old Roman world divorce was "the corroding plague of Roman society." After referring with special attention to the divorce laws of the United States, the commissioners say: "the general position, therefore, in the United States is that for many years past there has been in operation a system not very unlike—so far as grounds of divorce are concerned—that which the report of the majority would impose on England, that experience of its working has produced a marked and growing desire for restriction and limitation, but that to give practical effect to this desire is found exceedingly hard in the face of the laxity to which the nation has become used." The commissioners conclude under this head that the experience of other countries, and especially of the United States, "certainly does not encourage the hope that the public good of this nation will be promoted by the enactment of extended grounds of divorce.

The minority of the commissioners also fail to concur with the majority in the opinion that the evidence shows any great or general demand on the part of the poorer classes for the adoption of additional grounds for divorce. In dealing with the results of separation orders, it is pointed out that these decrees of separation are not in fact permanent at all. They find it impossible, after listening to the evidence, "to regard the existence and multiplication of separation orders as indicating any widespread popular demand for multiplied causes of divorce." The commissioners then pass to the consideration of the particular causes which their colleagues recommend for adoption as new grounds for divorce. They regard desertion (including wilful refusal to permit marital intercourse without abandonment of the home) as the first in importance. They believe that many of the worst cases of hardship as a result of desertion would be remedied if the proposal in which all the commissioners concur, be adopted for giving a spouse whose partner has not been heard of for seven years, an opportunity to obtain an order allowing his decease to be presumed. The commissioners think that the legal definition of cruelty which their colleagues recommend as a further ground for divorce would, as in the case of desertion, inevitably promote collusive suits. But the commissioners must inwardly see that the same objection applies with equal force to their own allowed ground of adultery. With regard to insanity, there is no consensus of evidence, they say, of any great demand for divorce on that ground. And the great majority of experts on mental disease who gave evidence were very decidedly opposed to the proposal. The commissioners regard the present time, when there are hopeful signs that drunkenness, viewed as a disease, is likely to become amenable to treatment, as a peculiarly unsuitable one for stamping it with the finality implied in making it a ground for divorce.

After dealing with the proposed five new grounds for divorce, their general criticism is that the new proposals are "purely empirical in the sense that they are tentative, experimental, dependent upon qualification and degree." The commissioners admit, in the face of their own recognition of adultery as a ground for divorce, that the Church's teaching of the indissolubility of marriage has from the beginning been believed to express the mind of our Lord Jesus Christ as to divorce: "When we compare the principle thus enunciated for

by this remarkable consensus of authority as truly representing our Lord's teaching with the principle, if there be any, which underlies the recommendations of the majority report, we find them irreconcilable. If the one is calculated to promote the public good, the other cannot be so." The commissioners desire to state that in their opinion the Divorce Act of 1857, apart from any enlargement of the grounds of divorce, requires amendment so as to remove altogether any legal obligation on the clergy to use the marriage service over a divorced person, and further so as to abrogate the right conferred by the Divorce Act on a person divorced for adultery to the use of his parish church for going through the ceremony of marriage. Should the recommendations of their colleagues be carried into effect, other or more radical changes might become inevitable. The commissioners agreed with their colleagues in the recognition of equality of the sexes in the matter of divorce. They also concurred in the recommendation that local courts exercising the divorce jurisdiction of the high should be established.

The minority report of the Divorce Commission has received much more public attention than the majority report, and is being strongly supported by the *Times* newspaper.

Last week the House of Commons continued the Report stage of the Criminal Law Amendment (White Slave Traffic)

White Slave Traffic Bill

Bill. The proposal that the court should be empowered to order flogging for a first offense of procuring females for the traffic was rejected by a majority of twenty-four votes. An amendment of a similar character was carried about a fortnight before by the narrow majority of four. The bill was read a third time amid cheers. And this bill has now been brought up to the House of Lords and read a first time. A great London demonstration on behalf of the White Slave Traffic Bill was held last Tuesday evening. The opera house, Kingsway, was filled in every part, and there was an overflow meeting in the skating rink close by. The Archbishop of Canterbury, who presided, said they desired Parliament to know that the best spirit of the whole nation was behind it in giving to the police and magistrates all the power necessary to inflict upon these "cowardly villains" consequences which should be not only punitive but deterrent. As to the objection that the lash would degrade the criminal, he said, "Degrade the villain who has sunk to the cowardly deviltry of battenning on the craftily contrived ruin of innocent girls! I defy you, do what you will, to degrade that man." (Applause.) "Tell Parliament," the Primate said in conclusion, "from this great meeting that we men and women of England and Scotland and Ireland are resolved that this vile thing shall stop. (Applause.) Let the voice go out with stern unanimity to-night, and it will not, please God, go out in vain." The Bishop of Birmingham moved the following resolution:

"That this meeting of men and women, whilst profoundly regretting the limitation in Clause 3 of the Criminal Law Amendment Act, of the liability of 'the person in charge' of brothels as likely to diminish the utility of the law and to facilitate the White Slave Traffic, records its thankfulness for the restitution of Clause 1 to its original form, urges that Clause 6 should be passed without weakening amendments, and trusts that the bill will, without fail, be placed upon the Statute-books this session, and this meeting emphatically assures Parliament that public opinion will require further and more effective legislation in the near future."

Mrs. J. D. Acland seconded the resolution, and after speeches from Mrs. Branwell Booth, Mr. C. J. G. Montefiore, and others, the resolution was adopted unanimously.

The latest addition to the sanctuary of Wakefield Cathedral consists of stone canopied sedilia and credence on the south side, and the Bishop's seat and chaplain's seats on the north. The family of the late Marquess of Salisbury have just placed a memorial to him in the Salisbury Chapel of Hatfield church. The memorial, which was exhibited at this year's Royal Academy, is a recumbent figure in bronze of the great Marquess, in the robes of chancellor of Oxford University, with the chain of the Knighthood of the Garter, the crossed hands on the breast clasping a crucifix.

Three public lectures on "The Political Philosophy and Influence of St. Augustine, St. Thomas Aquinas, and William Ockham" have been given this month by the Rev. Dr. Neville Figgis, C.R., at University College, London. The lectures were open to the public without fee, and tickets of admission were printed in order of application.

J. G. HALL.

FEAR begets fear.—A. E. Winship.

DEATH OF THE METROPOLITAN OF ST. PETERSBURG

THE Russian Metropolitan Antonius died in St. Petersburg on November 15th, after a protracted illness, at the age of 62. He came of a clerical family and in his early clerical life was a professor of theology. After the death of his wife and two children he became a monk. In 1883 he was made Archimandrite, and in December of the following year was named Inspector of the Kazan Academy. Two years later he became a Professor in the Ecclesiastical Academy of St. Petersburg. In 1893 he was nominated to the independent see of Finland and raised to the dignity of Archbishop, and three days later was named acting member of the Most Holy Governing Synod.

Mgr. Antonius was decorated with many orders, including that of St. Vladimir of the second degree, which he received in



ANTONIUS,
Late Metropolitan of St. Petersburg

1895. From the Dowager Empress in that year he received a valuable *panagia* (an image worn round the neck by Bishops) in recognition of his supervision of the lectures on religion in the female educational establishments of St. Petersburg. Another *panagia* set with diamonds was bestowed upon him in 1896 for his participation in the Coronation of the Emperor Nicholas II. Several papers of his which appeared at various times in the ecclesiastical journals were collected in 1892 and published under the title of *Sketches and Researches from the History of Christian Preaching*. In 1890 his sermons were collected and published under the title of *Words and Speeches*. Both books have gone through several editions.

In 1897, on the occasion of the Jubilee of Queen Victoria, Mgr. Antonius, who was then Archbishop of Finland and Viborg, visited London as the representative of the Orthodox Russian Church, and personally offered congratulations to her Majesty.

HERE, THEN, lies the real remedy for the uneasiness of mind which is caused by interruptions. View them as part of God's loving and wise plan for your day, and try to make out His meaning in sending them. When in your hour of morning devotion you distribute your time beforehand (as it is in every way wise and proper to do), let it always be with the provision that the said arrangement shall be subject to modifications by God's plan for you, as that plan shall unfold itself hour by hour to your apprehension.—Edward Meyrick Goulburn.

ONE MORSEL of God's provision, especially if it comes unexpected and upon prayer, when wants are most, will be more sweet to a spiritual relish than all former full enjoyments were.—Isaac Ambrose.

STORMY THANKSGIVING DAY IN NEW YORK

But Church Attendance Good Notwithstanding

NOTES ON SOME OF THE SERVICES OF THE DAY

Branch Office of The Living Church }
416 Lafayette St. }
New York, December 3, 1912 }

CHE morning of Thanksgiving Day was stormy; there was a slight snow-fall. But this inclement weather did not appreciably diminish the attendance at Church services. Indeed in some instances larger congregations are reported than in former years.

At the Cathedral of St. John the Divine there was an early celebration of the Holy Communion specially provided for the members of local chapters of the Brotherhood of St. Andrew. Bishop Greer officiated and gave an address.

He described two types of men, illustrated by two incidents recorded in Holy Scripture. The first denoted the life of seeking; the second, our Blessed Lord girding Himself with a towel and washing His disciples' feet, was only one of the innumerable acts in His life of service. There may be a life of seeking; there must be a life of serving, and this is eternal life, for it is made up of eternal and indestructible elements. The power for service is not found in a storage battery. The power for such service is to be renewed by practising the Presence of God. In the Holy Communion we have fellowship with God, and in this corporate Communion we have fellowship with Him and with one another.

Between five and six hundred men were present.

There was a very good sized congregation at the Cathedral also for the 11 o'clock service. Canon Nelson preached a patriotic sermon from Isaiah 32: 17, "The work of righteousness shall be peace."

At old Trinity the accustomed Thanksgiving services were held, Bishop Burch being the mid-day preacher. There was a large congregation present. The sermon touched upon the tendency of the times to disregard the idea upon which the day was founded and its transformation into a secular holiday were features which should be discouraged.

**Bishop Burch
at Old Trinity**

"We are in grave danger," said the Bishop, "of becoming a nation of skeptics, for the skepticism which shows itself in every-day methods of living is far more dangerous than mere intellectual doubt. We are in danger of forgetting the ideals of the fathers and of ceasing to fight as a nation for a Christian idea of religion as opposed to a financial one. Profits rather than rights are too often the object for which we strive."

At St. Andrew's Church, Fifth Avenue and 127th street, Thanksgiving Day was observed with special reference to the good which had come to the parish during the year; the rector's eyesight had been restored and a handsome new organ and choir-stalls had been given recently to mark the twenty-fifth anniversary of the rector of the parish. Dr. Van de Water preached and had much to say of civic conditions—that they were not so black as sometimes depicted, and that there was room for much improvement.

**Thanksgiving at
St. Andrew's**

The Rev. Professor Charles H. Boynton of the General Theological Seminary has been made chairman of the executive committee of the Sunday School Convention for the Second Department. This post was held by the Rev. Robert P. Kreitler until he removed to the diocese of Bethlehem.

**Becomes Chairman
of S. S. Convention**

THANKSGIVING DAY IN PHILADELPHIA

New Rector at Church of Holy Apostles Takes Charge

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, December 3, 1912 }

CHANKSGIVING DAY was spent in Philadelphia in much the same way as in other cities of the country, with a mingling of religious, social, athletic, and benevolent activities, which might astonish the Pilgrim Fathers whom popular tradition credits with originating the holiday. The most noteworthy feature of the day, so far as the Church in the diocese of Pennsylvania is concerned, was the welcoming to his parish of the new rector of the Church of the Holy Apostles, the Rev. William T. Capers, who assumed his duties at the Thanksgiving service. The people of the parish were present in unusually large numbers, and to mark the occasion, the congregations of all the chapels united with that of the mother church. These are the Memorial Chapel of the Holy Communion, the Chapel of the Mediator, and the Chapel of St. Simon the Cyrenian for colored people. After the service, many of the parishioners re-

mained to greet the new rector, who is at present the guest of Mrs. George C. Thomas.

The City Mission sent, as usual, hundreds of baskets of provisions to needy families, and many parishes did likewise. The Church Club entertained at dinner fifty members of old St. Paul's Club, an organization which has been most successful in helping men to break the bondage of the drink habit and starting them afresh in life. Bishop Rhinelander issued a pastoral letter, asking that the annual Thanksgiving offering of the parishes for the Episcopal Hospital be largely increased, and no doubt the response was generous, though it is too early yet to furnish figures. The hospital's vast work has been accomplished, for some time past, at the cost of a considerable annual deficit; and as only thirteen per cent. of its support has come from the gifts of parishes and individuals, it seems fitting that the diocese should give it a more loyal support.

The Philadelphia Local Assembly of the Brotherhood of St. Andrew held its annual meeting, as usual, on the evening of St. Andrew's Day. This year the meeting was at St. Paul's Memorial church, Fifteenth and Porter streets (the Rev. Edwin A. Carson, rector), where the recently completed parish house afforded very satisfactory accommodations for the sessions. At the meeting of the Juniors in the afternoon, Mr. George H. Streaker was re-elected president and Mr. John K. Shryock vice-president of the Junior Department. Mr. Shryock and the Rev. J. J. D. Hall made addresses on "The Heroic Boy." The Seniors re-elected Mr. Edmund B. McCarthy president, Dr. John Wilkinson, vice-president, and Mr. Alexander F. Williamson, treasurer, and chose the Rev. George L. Richardson chaplain in place of the Rev. Stuart P. Keeling. The newly elected and the retiring chaplains said Evening Prayer in the church in the evening, and addresses were made on "The Church's Need of Men for Service," by the Rt. Rev. Dr. Garland, Suffragan Bishop, and the Rev. George L. Richardson.

**Meeting of B. S. A.
Local Assembly**

The Local Assembly has had a prosperous year. One new chapter has been formed, and one revived, while one probationary Junior chapter has become active. There are now twenty-seven Junior chapters in the Brotherhood, containing over 500 boys. Among the announcements made was one that Mr. George Wharton Pepper had offered to conduct this winter a training course for Bible class instructors.

The final steps in the merging of the Redemption with St. Anna's mission, West Philadelphia, have now been taken. On Wednesday, November 27th, the Convocation of West Philadelphia held a special meeting and formally requested the Bishop to withdraw the missionary from St. Anna's and dissolve the mission. The property formerly in possession of the mission was then turned over to the parish, whose vestry had already elected as rector the Rev. A. E. Clay, the priest-in-charge of St. Anna's. On the 21st and 22nd a largely attended bazaar was given by the eighteen parishes and missions of the convocation in the parish house of what was then St. Anna's, for the benefit of the building fund. The work of erecting the church will be begun as soon as possible.

**Mission Merged
with Parish**

A little farther west another building will be rising at the same time, the Bishop Whitaker Memorial Church of St. Barnabas, Haddington (the Rev. William Smythe, priest in charge). Here also, as at the Redemption, the pouring of population into the new blocks of houses which spring up like magic, month by month, makes the field ripe to the harvest, and the diocesan board of missions has done well in selecting it as one of the "six churches in six years" which the diocese means to build.

**The New Church of
St. Barnabas**

The missionary at St. Barnabas', the Rev. William Smythe, has consented to act as the executive secretary for the diocese, of the Society of Sacred Study, and under the Bishop's personal leadership, a vigorous effort is being made to enlist a large number of the clergy in the plan of this society. It is proposed to form reading groups in six or eight centres, corresponding roughly to the convocation lines, with quarterly meetings for reports and discussions of work done, and a general meeting of all who follow the course once a year. Very general interest is expressed by the clergy, most of whom welcome gladly guidance and stimulus for systematic study.

**The Society of
Sacred Study**

Bishop Rhinelander is to give his Advent Conferences this year in North Philadelphia, on Wednesday evenings, at the Church of St. Simeon (the Rev. George J. Walenta, rector). The Rev. Robert M. Beckitt of Wyoming became assistant minister at St. Simeon's on the First Sunday in Advent.

**The Bishop's
Advent Conferences**

THE SWING DOOR of prayer stands always waiting for the least touch of faith to press it back. If our Father's presence chamber were opened to us only once in a year, with how much greater reverence would we enter! How much more store would we set on it! We should anticipate the honor and privilege of that interview for the whole year, and eagerly avail ourselves of it. Alas that familiarity with prayer does not always increase our appreciation of its magnificence!—F. B. Meyer.

CHICAGO SCHOOLS MUST NOT TEACH THE HENRY VIII MYTH

The "World Do Move," Because a Schoolgirl Pushed!

THANKSGIVING DAY AND GIFTS FOR INFIRM CLERGY FUND

The Living Church News Bureau }
Chicago, December 3, 1912 }

AN unexpected blow for respectable teaching of history has lately been struck in Chicago. The circumstances were as follows. The teacher of English History in one of the largest high schools in Chicago lately gave her pupils to understand that "Henry the Eighth founded the Church of England." In her class was a member of the Prayer-Book class in a neighboring parish. This young girl brought this public school information with her to the Prayer-Book class. Accordingly the rector of this parish wrote a strong protest to a member of the Chicago Board of Education. He, in his turn, took up the matter with Mrs. Ella Flagg Young, the justly celebrated superintendent of Chicago's public schools. Mrs. Young promptly issued a circular to every teacher of history in the city's public schools, commanding that no teacher should ever teach a class that "Henry the Eighth founded the Church of England."

"The world do move," after all, especially when someone gets out behind and pushes!

Thanksgiving Day was marked by fair weather in Chicago, with not too much wind, and with a temperature a little below freezing. The day was consequently greatly enjoyed by all. The Chicago Homes for Boys received a large reinforcement of their larder from the various local branches of the Woman's Auxiliary in the diocese, as has been the annual custom at Thanksgiving time for some years past. The Church Home for the Aged also received considerable assistance from similar donations. In nearly all the churches the offerings at the mid-day services were given to the Aged and Infirm Clergy Fund of the whole Church. This diocesan fund has received its first bequest, during the past year, amounting to \$500. About \$4,500 is needed each year to provide the pensions which are sent to the diocesan beneficiaries of this fund. Mrs. W. G. Hibbard is the treasurer, as she has been for many years. The diocese is contributing more largely each year to this most worthy treasury.

St. Paul's Church, Kenwood (the Rev. Dr. Herman Page, rector), has received its first check for the Endowment Fund of the parish, namely, \$1,000 from Mrs. Benton's famous Infant Class of St. Paul's Sunday school. This class has been taught by Mrs. William H. Benton for the past twenty-five years, and lately, on the occasion of its twenty-fifth anniversary, a set of handsome resolutions from the rector, wardens, and vestry, was presented to Mrs. Benton. The class has raised nearly \$20,000 in offerings, during this quarter of a century, of which about \$7,500 has been devoted to parochial purposes, including this \$1,000 for the endowment of a pew in the church; \$1,700 has been given to charities, mainly in Chicago; over \$1,800 to City Missions; about \$850 to general objects; and about \$7,500 has been invested in interest-bearing securities. This record is unique in Chicago's entire diocesan history.

A large amount of work has lately been put into a neighborhood canvass of that part of the West Side of Chicago which centres around Calvary Church (the Rev. G. M. Babcock, rector). This house-to-house canvass, which involved 3,000 calls by the Rev. G. M. Babcock, within the past three months, has disclosed the fact that there are over 72,000 people living within a radius of eight blocks from Calvary church. Of these, over 28,000 claim Roman Catholic preference; some 28,000 are more or less attached to Protestantism; 8,659 said they preferred the "Episcopal Church," while 1,443 are Jews, and 8,659 stated that they have "No Religion." There are 342 communicants in Calvary Church. There are numbers of additional communicants of the Church belonging to other congregations, residing in this district and enumerated among the above mentioned 8,659 souls. It has been many years since so thorough a house to house canvass has been made of any part of Chicago by one of our rectors. The school census was also used in compiling these data.

The local assembly of the Brotherhood of St. Andrew held its annual meeting on the eve of St. Andrew's Day, in the parish house of St. James' Church, and after the supper and the election of officers, adjourned to the church, where the rector, the Rev. Dr. James S. Stone, held a service preparatory to the Corporate Communion, which was held on Sunday. This preparation service was attended not only by the Brotherhood of St. Andrew, but by large numbers of St. James' congregation, all of whom had been invited by circulars

sent through the mail. For some years it has been the annual custom at St. James' to make the First Sunday in Advent the occasion of the yearly Corporate Communion of the whole parish, and to hold a service of preparation on some week-night immediately preceding.

There are now twenty-six chapters of the Brotherhood in this diocese, including one newly organized at the University of Chicago. Among the forward steps planned for the year now beginning, will be the monthly meetings of the directors of the various chapters and of the officers of the local assembly. At this annual meeting of the local assembly, each chapter, as its name was called, presented a one-minute report of the special work in which it had made progress during the year just closed. There is a renewal of interest in Brotherhood work, resulting from the splendid annual convention held in Chicago during early September.

The Rev. Dr. Stone has announced as the themes of his sermons at St. James' church, during Advent at the 4 P. M. Sunday services, the following: December 1st, "The After Life"; December 8th, "The Fact and Meaning of the Descent"; December 15th, "Evidences and Explanations"; December 22nd, "Practical Deductions."

Some \$9,600 is being expended by Grace Church, Hinsdale (the Rev. E. H. Merriman, rector), on enlarging and improving the church. This suburban parish has had a solid growth in every way, during the five years of the present rectorship. The adherency has grown by 33 per cent; the number of communicants has increased to 218; the Sunday school has gained about 33 per cent, and the parish organizations generally have prospered remarkably. The Woman's Auxiliary has grown from 11 members



GRACE CHURCH, HINSDALE, ILL.
As Completed

to 75; the Men's Club from 86 to 175. The missionary spirit of the parish has greatly deepened, the total for diocesan purposes having grown from about \$500 to over \$1,200 a year, and for general purposes, from less than \$300 to \$570, for the past year. The service-list has also increased, especially the celebrations of the Holy Eucharist. These improvements now under way will make the church one of the most attractive in the suburban parts of the diocese. The Rev. E. H. Merriman has been the assistant secretary of the diocesan convention for the past three or four years, and has greatly improved the general arrangement of the Convention Journal.

The Rev. E. Croft Gear, who is soon to leave the rectorship of St. Andrew's parish, Chicago, to accept that of the parish at Stevens Point, Wisconsin, in the diocese of Fond du Lac, has been in charge of St. Andrew's for the past two years, having commenced his work on the First Sunday in Advent, 1910. He was formerly a parishioner of St. Andrew's, in the days preceding his decision to study for Holy Orders. He will be much missed from the ranks of the younger clergy of the diocese, among whom he was very popular, as among all the clergy, he having been an officer of the Chicago Deanery for some time past. Though St. Andrew's has suffered somewhat from removals to the suburbs in recent years, it is still a parish of goodly proportions, numbering over 600 communicants, and raising, last year, a total of some \$7,000, and maintaining well its quotas for diocesan and general missionary purposes. Its societies have been well kept up, and its parish branch of the Girls' Friendly Society has increased in membership.

The sympathy of a large circle of friends, in all parts of the diocese is extended to Mrs. Andrew K. Kerns, the diocesan president of the Daughters of the King, whose husband lately died, after a lingering illness. Mrs. Kerns is leaving Chicago for a period of some weeks, which she will spend in the South.

Dean Sumner was operated on for appendicitis on Friday morning at St. Luke's Hospital, by Dr. Murphy, the eminent surgeon. The operation was successful, and nothing is expected to hinder the Dean's rapid recovery of his wonted strength.

On the evening of November 20th, the St. Cecilia guild of St.

(Continued on page 198.)

Books for the Holidays

ONE of the year's pleasures is the inspection of the new books, which vie with each other in sumptuousness year by year and in their adaptability to Christmas gifts. This year is no exception to the rule and we are favored with a large variety from which selection may easily be made.

Books of travel shall come first in our synopsis. Leading the rest is our own attractive *Travel-Pictures*, by "Presbyter Ignotus." Both in bright, crisp attractiveness of material and in magnificence of workmanship, one easily feels that this is the handsomest of the volumes before us. "Presbyter Ignotus" needs no review for readers of THE LIVING CHURCH. They have known him for many years and his two series of "Travel Pictures" that took the place of "Blue Monday Musings" during the autumns of 1909 and 1911 will not have been forgotten by any who had the pleasure of reading them. It is a great art to travel intelligently.

Few in these busy days do so, and the superficiality in most books of travel leads to disappointment. "Presbyter Ignotus" is undoubtedly an exception. In the first place, his command of languages, his wide sympathies, and his many times repeated travel through northern Europe lead him to places that are unknown to the ordinary tourist, and give him a view of real life, whether in the Low Countries, in Germany, or in England, that is unknown to Americans generally. Tourists, for the most part, see things. "Presbyter Ignotus" sees people, and with the remarkable art of endearing himself to children and coming into contact with daily life of high and low, his opportunities for writing of the scenes that he has visited far surpass those of other Americans. This volume of *Travel Pictures* is one of which THE LIVING CHURCH is proud. The letter-press is large and readable, each page is encircled with a tint green border, and the heavy enamel stock used for paper gives the finest setting imaginable to the half-tones, many of which are reproductions of "Presbyter Ignotus'" own snapshots. The book is one that might well be used for Christmas gifts by readers of THE LIVING CHURCH, and indeed by cultured and appreciative people in general. Incidentally the title-page reveals the identity of him who has so long been "Presbyter Ignotus" as the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston, and a handsome portrait of the author, here reproduced, is used as frontispiece. [The Young Churchman Co., Milwaukee, \$2.00; by mail \$2.20.]

Beautiful in its color illustrations and happy in its selection of poetry is *The Alps as Seen by the Poets*, edited by J. W. McSpadden, author of "Famous Painters of America." Certainly there is no lack of opportunity in the writings of the poets to fill many volumes, and this selects the cream of these, while the illustrations are from original paintings by many artists and for the most part are in the original colors. It is a volume that will be welcomed by those who have dreamed of the Alps, whether their dreams have ever merged into reality or not. [Thomas Y. Crowell & Co., \$1.50 net.]

Next we shall treat of a volume of description which would hardly be termed a work of travel because it goes far more elaborately into the history and conditions of the land than do the ordinary volumes by travelers. In *Belgium the Land of Art*, by William Elliot Griffis, author of "Brave Little Holland," we learn of the history that has made the Belgian state, but one wishes for

rather more adequate treatment of the art of the land. The book is an historical treatment almost entirely and adorned with a dozen or more illustrations. [Houghton Mifflin Co., price \$1.25; postpaid \$1.37.]

Reaching out now to what is termed the nearer East, we have an interesting volume by Philip Sanford Marden, entitled *Egyptian Days*. This is the result of investigation and inquiry during a winter spent in Egypt and is an exceedingly intelligent and interesting portraiture of the real Egypt and of its history. This also is fully illustrated. [Houghton Mifflin Co., price \$3.00 net.]

Still further eastward is, for the most part, the scene of *The Golden Window of the East*, by Milton Reed, author of "A Roving He Would Go," "The Democratic Ideal," etc. Superficiality is more apparent on the pages of this work than on those that have already been described and one finds no illustrations. The work is the view of a traveler who has passed rapidly over the westbound line of travel from San Francisco through Japan, Hong Kong, Singapore, and India. The narratives are interestingly told. [Sherman, French & Co., price \$1.20 net.]

An attractive book relating to our nearest neighbor among the nations is *A Mexican Journey*, by E. H. Blichfeldt. The author is one who has made himself very familiar with the land which he describes, partly through residence in early days and partly through more recent travels. This is perhaps the most important work on Mexico since the beginning of the new regime after the deposition of Diaz. [Thomas Y. Crowell Co., price \$2.00 net; postpaid \$2.20.]

Descriptive of conditions in Central America, ecclesiastical as well as in other fields, Bishop Bury's *A Bishop Amongst Bananas* is a book that should be read by Americans for the information that it gives of political and social conditions among the republics of that section, and in the Canal Zone, and by Churchmen especially for its light upon ecclesiastical problems that the American Church must probably face in the near future. Bishop Bury was Bishop of British Honduras, with jurisdiction throughout Central America, for several years, and is one of the few expert writers on Church and State in those lands that we have. The book, which is handsomely made, contains an introductory note by the Bishop of London and an appreciative letter from Theodore

Roosevelt. [The Young Churchman Co., Milwaukee, \$2.00; by mail \$2.15.]

Still further southward is the scene of the next travel volume which we shall describe, being *Through South America*, by Harry Weston Van Dyke, with an introduction by Hon. John Barrett. Mr. Barrett's introduction is a sufficient guarantee for the intelligent treatment of the work, and most of us know so little of South America that this volume opens up matter that is largely novel. The first part of the book is devoted to an historical sketch from the landing of the Spaniards, after which the several republics of South America are treated separately. [Thomas Y. Crowell & Co., price \$2.00; postpaid \$2.50.]

Distinct from the works of travel, but allied to those by reason of its descriptive character, is a work treating, in two volumes, of the English Cathedrals after a descriptive form. This is *Our English Cathedrals*, by the Rev. James Sibree. The author writes of himself as "for more than fifty years past, that is, from his boyhood, an enthusiastic admirer and student of English ecclesiastical architecture." He has been engaged in both architectural and missionary work and appreciates the Cathedrals therefore from both perspectives, though undoubtedly the architectural side is that which chiefly appeals to him in this admirable work. It may well be recommended as a complete handbook on the subject. [J. B. Lippincott Co., price \$2.50 per set, net.]

Several attractively made books have to do distinctly with the



"PRESBYTER IGNOTUS"
FROM "TRAVEL PICTURES"
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Christmas season. First of these we shall name a very attractive collection of Christmas poems bearing the title *Yuletide Cheer*, a book of verse for the Christmas season, edited by Edward A. Bryant, editor of "On Life's Highway," "Best English and Scottish Ballads," etc., with photogravure frontispiece. The subject is one that has been the theme of innumerable poems from the very beginning of the Christian era, and some of the ancient carols as well as modern hymns and poems will be found here gathered. [Thomas Y. Crowell Co., price, cloth \$1.00 net, leather \$1.50 net.]

A collection of Christmas stories by John Kendrick Bangs, each in his best vein and illustrated with colored plates, is *A Little Book of Christmas*. There are four stories treating largely of children, but yet by no means confined to any age for their interest. [Little, Brown & Co., price \$1.00 net; postpaid \$1.08.]

A new edition is received of *The First Church's Christmas Barrel*, by Caroline Abbot Stanley, author of "A Modern Madonna," a story of Church workers that is so delicious in its kindly humor and so pointed in its moral as to be an admirable text book for Woman's Auxiliaries and the like. Its gentle sarcasm is unsurpassed. The story made a real impression when it first appeared in the columns of the *Ladies' Home Journal*, and one welcomes it gladly in this attractive form. [Thomas Y. Crowell & Co., price 50 cents net; postpaid 55 cents.]

A book of poems by the English writer who is known only as G. M., and whose first volume entitled *With the Beloved* was reviewed in THE LIVING CHURCH by a discerning writer in the highest terms of praise, is entitled *The Unknown Way*, a book of verses

Books of Poetry

by G. M., with frontispiece reproduced from a water-color drawing by P. R. Donaldson. The author shows her deep spirituality and appreciation of the sacramental life in almost every poem, and has made many her debtor by this new collection of her beautiful works. [A. R. Mowbray & Co., London. The Young Churchman Co., Milwaukee, American Agents, price 80 cents; by mail 85 cents.]

A handsomely illustrated edition of *The Pike County Ballads*, by John Hay with illustrations by N. C. Wyeth, with colored plates and handsome drawings in black and white makes an attractive gift book. [Houghton, Mifflin Co., price \$1.50 net.]

A series described as "The Leather-bound Pocket Series," published by Funk & Wagnalls Company, includes the following list of subjects and authors: *The Misfortune of a World Without Pain*, by Newell Dwight Hillis, D.D., LL.D.; *The Conservation of Womanhood and Childhood*, by Theodore Roosevelt; *The Latent Energies in Life*, by Charles Reynolds Brown, D.D.; *The Signs of the Times*, by William Jennings Bryan; and *The Call of Jesus to Joy*, by William Elliot Griffis, D.D., L.H.D. They are attractively made in convenient pocket size and are sold at the very moderate price of 75 cents each, by mail 78 cents.

John Burroughs makes us his debtors once more by a new volume of essays in which his big outdoor vision permeates every page. Its title is *Time and Change*; and of its contents, the author writes that they are "the outcome of the stages of brooding and thinking which I have gone through" in accepting the doctrine of evolution; for, says Mr. Burroughs, "I am sure I was an evolutionist in the abstract, or by the quality and complexion of my mind, before I read Darwin." [Houghton, Mifflin Co., \$1.10.]

Mr. Meredith Nicholson's recent papers, including "Should Smith go to Church?" which was reviewed editorially in THE LIVING CHURCH, and "The Tired Business Man" which followed shortly after in the pages of the *Atlantic Monthly*, are gathered into an attractive volume entitled *The Provincial American*. Mr. Nicholson is thus promoted from the ranks of writers of fiction to the more exclusive company of American essayists and well does he deserve that promotion. His striking title is taken from the first sentence of the first essay of the book in which the writer avows: "I am a provincial American." [Houghton Mifflin Co., price \$1.25 net.]

Another little volume well worth mentioning among the Christmas books is *The Joy of the Lord*, by J. R. Miller, D.D., author of "The Master's Friendships," "Learning to Love," etc. It is beautifully illustrated with colored plates and the theme of the story is one that will appeal to everybody. [Thomas Y. Crowell & Co., price 50 cents net; postpaid 56 cents.]

The Man with the Pitcher, by John F. Gengung, is a beautiful story of Christmas concerning the birth and childhood days of Jesus Christ. It has a beautifully colored frontispiece and would make an appropriate Christmas gift for children as well as for young people, being written in simple language. [Thomas Y. Crowell & Co., price 50 cents net; postpaid 56 cents.]

FICTION

Catherine Sidney, by Francis Deming Hoyt, is a rather pleasing story, but written in the interest of the Roman Catholic Church. A man of "Episcopal" antecedents is attracted by the modest charms of a Roman Catholic girl. She shows plainly enough that she cannot marry him, although she loves him, so long as he does not enter "the true Church." He studies the question under the guidance of Roman Catholic teachers, and makes his submission. The argu-

ments by which he is convinced could never have appealed to him, had he fully examined his inherited position. They have been answered thousands of times. But between lack of previous acquaintance with the questions at issue, one-sided guidance, and the longed-for earthly reward of submission, he proved an easy victim. In this the story is true to life. Those who "vert" to Rome have rarely gone beneath the surface of things, and are swayed by other motives than those which intelligent investigation affords. [Longmans, Green & Co.]

Among other books of fiction is one full of enjoyment for young people and adults as well, entitled *Phoebe, Ernest and Cupid*, by Inez Haynes Gillmore. [Henry Holt & Co., price \$1.35 net; postpaid \$1.47.]

Other Works of Fiction

Serena and Samantha by Rosa Kellen Hallett, which appeared in the columns of *The Youth's Companion*, has been issued in book form and will be welcomed by those already familiar with it as well as by others who will enjoy the amusing situations and humorous characters. [Sherman, French & Co., price \$1.25 net.] *The Golden Rose*, by Mrs. Hugh Fraser and J. I. Stahlman tells the story of a morgantic marriage of a young girl with a supposed German prince and points out the sad results of unions of this kind. [Dodd, Mead & Co., price \$1.35 net; postpaid \$1.48.] A story of pioneer life on the Pacific Coast before and at the time of the gold fever is narrated in *A Picked Company*, by Mary Hallock Foote. [Houghton, Mifflin Co., price \$1.30 net.] A book of pathos yet with a strain of humor running through it is *Prudent Priscilla*, by Mary C. E. Wemyss, author of "The Professional Aunt." [Houghton Mifflin Co., price \$1.25 net.] In *Gutter Babies* Dorothea Slade describes the life of the children of the slums in London. It is entertaining as well as useful as a study of the subject and should have a wide circulation. [Houghton Mifflin Co., price \$1.25 net.] The scene of the story of *Forfeit*, by Clara Lathrop Strong is laid in Marshfield in the seventeenth century and deals with witchcraft. [Houghton Mifflin Co., price \$1.25 net.] An interesting book of fiction has been published with the title *The Inner Flame* by Clara Louise Burnham. The struggles of a young mining engineer whose ambition it is to become an artist are narrated and it does not lack interest in any part. [Houghton Mifflin Co., price \$1.25 net.]

KALENDARS FOR 1913

A very handsome kalendar in colors is *The Young Churchman's Kalendar*, consisting of twelve month-pages, with holy days and black letter days marked, and with extracts, in poetry and in prose, from Churchly writers. There is also an attractive illustration on each page, while the cover is a masterpiece of art. The *Kalendar*



THE YOUNG CHURCHMAN'S KALENDAR
Reduced Size Fac Simile of Title Page

is made in England expressly for The Young Churchman Company, since no publication heretofore available meets the need which is thus supplied. [The Young Churchman Co., Milwaukee, 15 cents each; by mail 20 cents. Per dozen \$1.50, carriage additional.]

The *Girl's Kalendar*, the publication of the G. F. S. that has become so well and always so favorably known, is at hand as usual, the general subject for 1913 being "Where saints have trod." [The Young Churchman Co., 15 cents, by mail 17 cents. Per dozen \$1.50, by mail \$1.75.]

Many will be glad to know that the attractive *Alaskan Churchman Kalendar* is again available. This, as has been explained in previous years, is sold for the benefit of Church work in Alaska, and every page in which is found a month's kalendar with Church days noted, contains also an Alaskan scene. The Price of the kalendar is

50 cents and it may be obtained by addressing the *Alaskan Churchman*, Box 6, Haverford, Pa.

Ye Church Kalendar, published at Oak Park, Ill., comes again with the gold embossed purple cover and the kalendar showing the morning and evening lessons for Sundays and holy days and with verses to each, while on the last page is printed Bishop Grafton's "Recessional." The price is 25 cents and the kalendar is published by "Ye Church Kalendar Co.," 409 Forest Ave., Oak Park, Ill.

The *Folded Kalendar*, containing the kalendar and lectionary pages from the *Living Church Annual* of 1913, following the schedule set forth for tentative use by the General Convention of 1910, is also ready. This, as heretofore, is published by The Young Churchman Co., price 10 cents, three for 25 cents. The full volume of the *Living Church Annual*, with which is now consolidated *Whittaker's Churchman's Almanac*, for 1913, may be expected on December 20th. The price is 60 cents postpaid in paper and 85 cents in cloth.

A large hanging kalendar is entitled *Gospel Text Calendar*. The Church days are not noted and it is obviously from a religious but not Churchly source. The scripture texts are well selected though one might suppose at least that Christmas texts would have seemed appropriate for December, even though the Christian year was not followed throughout. [H. S. Hallman, Berlin, Ont., price 25 cents.]

BOOKS FOR CHILDREN

Handsomest of all the books for children that we have seen this season is a magnificent volume entitled *Childhood* by Burges Johnson, author of "Rhymes of Home," "Rhymes of Little Boys," etc., illustrated with photographs by Cecilia Bull Hunter and Caroline Ogden. One hardly knows what feature to commend most highly. The photographs, which are copied by a process resembling photogravure, are each a work of art capable of standing by itself. These first challenge one by their magnificence in examining the volume. Of the verses it is sufficient to say that they are worthy of places in the magnificent setting that has been given them. Nothing that we have seen in many years can be selected as so handsome a gift book, especially for a young mother, as this work of art. [Thomas Y. Crowell & Co., price, cloth \$3.00 net, leather \$10.00, postage 30 cents extra.]

We have commended heretofore the Bible stories by S. B. Macy, of which several have already been published and which are now continued with a new volume just at hand entitled *The Book of the Kingdom*, being the Bible story from the birth of Samuel to the death of David. The author has acquired the art of telling the story simply for children and the book is made in the same handsome manner as its predecessors. [Longmans, Green & Co., price \$1.25 net.]

The fairy tales of Andrew Lang are varied this year by the production of *The Book of Saints and Heroes*, by Mrs. Lang, edited by Andrew Lang. Embellished by a dozen handsome colored plates and



FROM "BOOK OF SAINTS AND HEROES,"
By Mrs. Lang

many illustrations in outline, the volume has all the beauty of literary style and of artistic workmanship that has characterized the many *Fairy Books* that have been distinguished by the color of their covers. There is, of course, a danger in treating these

stories of saints in the style of fairy tales, although the mythical element in them is undoubted. One hopes, only, that children who may be so fortunate as to receive this beautiful book as a Christmas present will be impressed with the real identity of the saints and heroes whose stories are told within its covers, even though much of the story itself be treated, as it is, as the folk-lore of an unlettered age. The book is a handsome one. [Longmans, Green & Co., \$1.60.]

Full of useful suggestions and recipes and containing everything necessary to make a children's party successful, is *The Party Book*, by Winnifred Fales and Mary H. Northend with numerous illustrations from photographs. Mothers who are called upon, as is every mother sometime, to arrange for such parties will welcome the aid given them in this volume. [Little, Brown & Co., price \$2.00 net.] Another work along the same line is *Home Entertaining*, Amusements for everyone, by William E. Cheney. It is full of games, tricks, puzzles, and in fact almost everything in the line of entertainment. [Lothrop, Lee & Shepard Co., price 75 cents net; postpaid 85 cents.]

BOOKS FOR BOYS

As usual there is an abundance of books for boys, among them being one on a subject that will be interesting to all. *Building an Airship at Silver Fox Farm*, by James Otis, author of "The Aeroplane at Silver Fox Farm," will be eagerly read by those who have had the pleasure of reading his former work on aeroplanes. The book is fully illustrated. [Thomas Y. Crowell & Co., price \$1.50.] Another charming book on the subject of airships is *The Aircraft Boys of Lakeport, or, Rivals of the Clouds*, by Edward Stratemeyer. Biplanes are used by the boys in this story and they are fully described by the author, who is thoroughly familiar with them. [Lothrop, Lee & Shepard Co., price \$1.25.]

Another volume is added to "Our Own Land Series" in the publishing of *Four Boys on Pike's Peak*, by E. T. Tomlinson. It is written in true adventurous style and describes the boys' journey and their experiences, while the illustrations help to make the story more real. [Lothrop, Lee & Shepard Co., price \$1.50.]

A new volume entitled *The Boy with the U. S. Fisheries*, by Francis Rolt-Wheeler, has been added to the U. S. Service Series. It deals with an especially interesting subject and is written from Government information furnished the author, thus also making it instructive. The illustrations, which are taken from Government photographs, add greatly to the interest of the book. [Lothrop, Lee & Shepard Co., price \$1.50.]

Pluck on the Long Trail; or, Boy Scouts in the Rockies, by Edwin L. Sabin, author of "Bar B Boys," "Range and Trail," etc., is another attractive book telling of camp life in the Rocky Mountains, with an appendix relating to old-time explorers, trappers, guides, and camping methods used in the West. [Thomas Y. Crowell Co., price \$1.25.] Next follows an interesting narrative by D. Lange, entitled *On the Trail of the Sioux*. The scene of the story is laid in Minnesota in the days of the Civil War and tells of the experience of two boy scouts. [Lothrop, Lee & Shepard Co., price \$1.00 net; postpaid \$1.10.] Football, rowing matches, a sea trip, and other recreations unite to form the theme of *Henley's American Captain*, by Frank E. Channon, author of the "Henley Schoolboy Series" in which so many boys have become interested. [Little, Brown & Co., price \$1.50.] Another story of the West is *Old Four-Toes, or Hunters of the Peaks*, by Edwin L. Sabin. Hunting in the mountains is herein described. [Thomas Y. Crowell & Co., price \$1.50.] A story of adventure with the scene laid in the East instead of the West is *Along the Mohawk Trail, or, Boy Scouts on Lake Champlain*, by Percy K. Fitzhugh. The story portrays the adventures of two of a party who are left behind, how they finally locate their companions, become interested in aeroplanes and turn their attention in that direction. It is full of interesting events and will be welcomed by all boys. [Thomas Y. Crowell & Co., price \$1.25.] A book that will appeal to boys between the ages of 12 to 16 is *Ned Brewster's Year in the Big Woods*, by Chauncey J. Hawkins. Ned, with his father and a guide, spends a year in the woods of New Brunswick, and during that time Ned becomes acquainted with the habits of the different animals. The book is fully illustrated and tells of many exciting experiences. [Little, Brown & Co., price \$1.20 net.]

In *Dave Morrell's Battery*, by Hollis Godfrey, author of "For the Norton Name," we have the story of adventures but of a different nature from those in the foregoing books. Dave, the hero of the story, invents a motor boat, and although sharpers try to outwit him, he is able to show the worth of his motor. This is the third volume of the "Young Captain of Industry" series and will be interesting for boys of fourteen or over. [Little, Brown & Co., price \$1.25.] A book that every boy should read is *Mr. Responsibility, Partner*, by Clarence Johnson Messer, being the first volume of the "Business Boys Series." It tells of the ambitions of two young boys and how they work them out, and deals exclusively with business life, and the temptations which one has to overcome. [Lothrop, Lee & Shepard Co., price \$1.00 net; postpaid \$1.10.] Another story of the business side of life is narrated in *Donald Kirk, the Morning Record Copy-Boy*, by Edward Mott Woolley. It

deals with the workings of a large metropolitan newspaper office and is full of exciting experiences which every boy will delight in. [Little, Brown & Co., price \$1.20 net.]

"The Young Crusaders Series" is continued in the publication of *The Young Crusaders at Washington*, by George P. Atwater, one of our own clergy, who is also making his mark as a writer. It tells of the adventures of the boy soldiers and is a story that will be enjoyed by all members of the family. [Little, Brown & Co., price \$1.50.]

The Fourth Down, by Leslie W. Quirk, is an exciting story of football and is written by one thoroughly familiar with the game. [Little, Brown & Co., price \$1.20 net.] Another narrative of college life is related in Arthur Duffey's new book entitled *For Old Donchester*. [Lothrop, Lee & Shepard Co., price \$1.25 net.]

BOOKS FOR GIRLS

Little girls are remembered with a new volume in the Dorothy Dainty Series by Amy Brooks, entitled *Dorothy Dainty's Holidays*, and will be enjoyed as thoroughly as the previous ones. [Lothrop, Lee & Shepard Co., price \$1.00.] Another Brick House book has just been published bearing the title *Little Queen Esther*, by Nina Rhodes, and like all her works, is full of humor and will delight the little ones. [Lothrop, Lee & Shepard Co., price \$1.00.] A book for little ones, boys as well as girls, is *The Bunnikins-Bunnies and the Moon King*, by Edith B. Davidson, author of the "Bunnikin-Bunnies Series." It is fully illustrated. [Little, Brown & Co., price 50 cents net.]

A volume containing twelve stories wherein animals are given the power of speech has been published with the title *Next-Night Stories*, by Clarence Johnson Messer and illustrated by L. J. Bridgman. The stories are really good and will captivate all children. [Lothrop, Lee & Shepard Co., price \$1.00 net; postpaid \$1.10.]

For girls from twelve to sixteen years we have a number of interesting new books. Among these is *Everyday Susan*, by Mary F. Leonard, author of "The Story of the Big Front Door." The plot concerns chiefly a mansion called Christmas Tree House, supposed to be haunted, but the mystery is finally cleared up. [Thomas Y. Crowell & Co., price \$1.50.] *Jean Cabot at Ashton* by Gertrude Fisher Scott tells of the intellectual as well as the social and athletic side of college life, and is fully illustrated by Arthur O. Scott. [Lothrop, Lee & Shepard Co., price \$1.00 net; postpaid \$1.10.] *Patty's Butterfly Days*, by Carolyn Wells, author of the Patty books, will be welcomed by lovers of this series. [Dodd, Mead & Co.] There is also an addition to the Dorothy Brooke books bearing the title *Dorothy Brooke at Ridgmore*, by Frances C. Sparhawk, which, like its predecessors, is full of entertainment. [Thomas Y. Crowell & Co., price \$1.50.]

To the Hester Books by Jean K. Baird is added *Hester's Wage-Earning*. In this volume Hester secures a position in a newspaper office and the story is even more interesting than the former volumes about Hester. [Lothrop, Lee & Shepherd Co., price \$1.25.] A story of an orphan beautifully told is *Nobody's Rose, or, The Girlhood of Rose Shannon*, by Adele E. Thompson with illustrations by A. G. Learned. [Lothrop, Lee & Shepard Co., price \$1.00 net.]

In a volume for boys and girls from 10 to 15, Mary H. Wade has gathered together the story of the lives of some of our noted people including Thomas Edison, Helen Keller, Jane Addams of Hull House, etc. This is entitled *The Wonder-Workers*. [Little, Brown & Co., price \$1.00 net.] A new work by the well known author, "Pansy," is *The Long Way Home*, a story suited to young people more than to boys and girls. It deals with the early married life of a young couple and the scene is laid in the West. [Lothrop, Lee & Shepard Co., price \$1.50.] Another book for boys and girls is *Two Young Americans—Philip and Molly*, by Barbara Yechton, author of *We Ten, A Lovable Crank*, etc. It shows the patriotism of two children and is well illustrated. [Dodd, Mead & Co.]

Next we have several books of history written in simple language especially for children. First in line is the *English History Story-Book*, by Albert F. Blaisdell and Francis K. Ball. The stories, which are related in interesting form, will serve as a preparation for the study of history in later years. [Little, Brown & Co., price 75 cents.] From England we travel to Scotland and in *John and Betty's Scotch History Visit*, by Margaret Williamson we have Scottish history related in narrative form, which makes the work especially interesting. It is also fully illustrated. [Lothrop, Lee & Shepard Co., price \$1.25.] Another history book for children in the series of Little People Everywhere is *Donald in Scotland*, by Etta Blaisdell McDonald, which tells of the visit of Donald through Scotland. It is full of information and interesting facts about the people and industries. [Little, Brown & Co., price 60 cents.] *Josefa in Spain* by the same author as "Donald in Scotland" is another addition to the series, and as in the other volumes, the habits and industries of the Spanish people are narrated and the illustrations also add to its interest. [Lothrop, Lee & Shepard Co., price 60 cents.]

Eight new volumes have been added to the well known series of Life Stories for Young People, each being a translation from German, by George P. Upton, with the following titles: *Emin Pasha*, translated from the German of M. C. Plehn; *Achilles*, translated

from the German of Carl Friederick Becker; *General ("Chinese") Gordon the Christian Hero*, translated from the German of Theodore Kübler; *Ulysses of Ithaca*, translated from the German of Karl Friederick Becker; *David Livingstone*, translated from the German of Gustav Plieninger; *Gods and Heroes*, translated from the German of Ferdinand Schmidt and Carl Friedrich Becker; *The Argonautic Expedition and the Labors of Hercules*, translated from the German; *Stanley's Journey Through the Dark Continent*, translated from the German of Richard Roth. [A. C. McClurg & Co., price 50 cents each.]

OTHER NEW BOOKS

The President's Cabinet. By Henry Barrett Learned. New Haven: Yale University Press. Price, \$2.50; by mail \$2.70.

For several months to come there will be a very general discussion of the make-up of President-elect Wilson's cabinet. It will be mostly, however, from the point of view of personnel. Very few will know that the term was first used, in 1793, to describe the President's group of chief executive advisers. Jefferson, in a letter to Madison in May of that year, declares that "the Anglophobia has seized violently on three members of our council," but it was not until June that the latter used for the first time, so far as Mr. Learned has been able to find out, the expression "discussions of the cabinet"; although Charles Pinckney as early as 1787 used the term to characterize what he, almost alone among his contemporaries, seems to have foreseen as a probable development—an advisory committee to the American chief magistrate.

Written from an extended range of reading and careful research into the sources of American history, this volume deals with the members of the cabinet, the intimate associates of the President, usually among the leading statesmen of their respective times. Every presidential change makes the cabinet sure to be a subject of recurring interest. Yet few features of the development of this institution have been studied, or are indeed at all well understood. Mr. Learned's book affords its readers the whole story of the origin, gradual formation, and structure of the nine cabinet offices—seven secretaryships, the attorney-generalship, and the postmaster-generalship.

The narrative incidentally throws light on various social, personal, legal, and even industrial factors, which have at times influenced the development of political practices in the United States, and reflects the intimate relation between public opinion and the establishment of political customs or laws. Based upon research, its thirteen chapters form a progressive and consistent series of reflective studies of permanent value to the student of history and government and of special present value because of the current discussion incident to the change of administration.

Just Before the Dawn. The Life and Work of Ninomiya Sontoku. By Robert Cornell Armstrong, M.A., Kobe, Japan. New York: The Macmillan Co. Price, \$1.50 net.

The title page of this book contains these additional words: "This book describes the conditions in Japan just before the dawn of the Meiji Era, the age of enlightenment. The awakening that took place in Japan has since been spreading over the whole East." In the introduction and the first eleven chapters the author gives a most thorough and instructive survey of the religious and economic conditions of the people and the relations of the different classes to each other, referring especially to the attempts that were made from time to time to improve the environment of the poor. But no very important steps were accomplished until Ninomya Sontoku, or Kinjiro, as he is known to every Japanese schoolboy, began his monumental work for the improvement of the industrial world of the whole of Japan. Springing from extreme poverty he grew up to manhood, realizing that a life of toil was the natural condition of men like himself. Imbued with a strong desire to do all in his power to remedy the ills of his fellow-workers, he started out to see if it were not possible to produce larger and better crops than had hitherto been obtained. He succeeded so well on his own land that attention was called to the possibilities if he became the general instructor in agriculture through the province where he lived. With these larger opportunities and a broader field, the genius of the man developed until his fame spread through the land and his ideas, schemes, and plans were generally adopted. Hence as a result, Kinjiro worthily occupies the position of a great hero in all Japan. We heartily commend this work to all who are interested in the history of this wonderful land.

Bethlehem Bells. By B. J. Hoadley. Boston: Sherman, French & Co. Price, \$1.00 net.

An attractive collection of meditations on the subject of Christmas, sent to the author's friends from time to time, this little book of forty-four pages contains many helpful and instructive thoughts. It lays no claim to be original or scholarly, yet it will go to many a heart with a store of Christmas cheer that will make the manger-birth real and the Incarnation a blessing to souls that will willingly listen to the true music of Christmas bells. The attractiveness of the binding as well as the contents make the little book suitable for a Christmas present.

Seminary Training for Men to Work in Small Towns and Rural Districts*

A Discussion at the Cleveland Missionary Council of the Fifth Department

BY THE RT. REV. R. H. WELLER, D.D.,
Bishop of Fond du Lac

BY THE REV. WILLIAM C. DEWITT, D.D.,
Dean of the Western Theological Seminary

THERE is unlimited room for priests to work in small towns, and rural districts. Probably every Bishop here is longing for priests for these places. We are constantly appealing for them.

There are also large numbers of laymen who would gladly be ordained for such work, but in order to admit a man as candidate for holy orders, our canons require that he shall be either a graduate in arts of some recognized college or university, in which he has duly studied Latin and Greek languages, or that he shall pass an examination, in some degree at least a substitute for such graduation.

A large number of good men who would gladly be ordained for these places have no knowledge of Latin or Greek. Many of them have been in business, or are well toward middle age, or are married. Surely there ought to be room for such men, and our need of them is great.

If a strong appeal were made to the laymen in our General Convention to give themselves to the ministry, a number of them might be willing to do so, but would have to reply, "We have not the classical knowledge which our canons require."

Sensible of the grave responsibility assumed in doing anything to lower the standard of learning in the ministry, I am nevertheless of opinion that the diocese might, with the consent of its Examining Chaplains, Standing Committee, and Bishop, be given unlimited liberty to dispense with the Latin and Greek languages, provided that candidates, deacons, and priests so dispensed should not be capable of transfer to another diocese, or, if so transferred, only by the mutual consent of both Bishops concerned, the transfer plainly stating the condition under which the ordination took place. The clergy of the Anglican Communion in our days have a liberty which does not exist in any other portion of the Catholic Church, and was unknown anywhere in the primitive Church, viz: the right of transfer from one diocese to another at their own pleasure. Outside of the Anglican Communion, a priest must always remain under the jurisdiction of the Bishop of the diocese in which he was ordained. He has rights in that diocese, and in that diocese only. He may be granted the privilege of working in some other diocese temporarily, but his own Bishop is always responsible for him and for his support. The constant migration of the clergy from diocese to diocese is a very great evil, and there is room for large complaint about the varying intellectual standards in different dioceses.

I am of opinion that we could maintain and improve the intellectual standing of our clergy by permitting the transfer from diocese to diocese of only those clergy who had passed our canonical examinations in full, and yet permit very freely dispensations from examination, providing that all ministers so dispensed shall be confined as to their labors and their canonical residence to the dioceses in which they were ordained, and I am of opinion that large numbers of men would offer themselves for work under these conditions in the small towns and rural districts which our college-bred men either shun or accept only temporarily. I would, of course, provide that such clergy could take the full examination after their ordination if they desired it, and thus obtain their full liberty. Then if a priest, ordained under a dispensation, were to ask me for a letter of transfer, I could say to him, "You are as unfortunate as I am; you must live and die in this diocese."

A CHILD'S EVENING PRAYER

Heavenly Father, God of light,
Draw the curtains of Thy night
Round me sleeping in Thy sight,
Peaceful in Thy care.

When another day shall break,
Pure in heart may I awake,
And my daily journey take,
Thankful for Thy care.

R. H. N.

SIXTY per cent of the population of the United States is rural. This fact suggests the importance of my subject.

I shall divide my treatment into two parts: (1) The seminary curriculum as it is now conditioned under the canons of the Church; and (2) What training should be given were the Church as a whole, or any of its provinces, to establish an educational system adapted to modern conditions.

(And let me say here that if General Convention is too busy or too big to deal with the subject of education for the ministry in a more scientific and practical manner than it has yet done, it is at least its duty to make it possible for some other body or bodies of the Church, such as provincial synods, to do what they can for certain sections of America.)

The curriculum of the theological seminary is cast by the mould provided by General Convention. That mould was made for the most part early in the nineteenth century. Canons 4 and 6 name the subjects upon which examining chaplains shall examine candidates for the diaconate and priesthood. The seminaries must teach these subjects; but the only guide the seminaries have as to the amount of time to be given to any of them is the greatest conundrum in the world; viz., What will the examining chaplains of, e.g., Chicago, North Carolina, Maine, Oklahoma, and Arkansas require?

Now the subjects named in the canons are all important. Some knowledge of all of them except perhaps Hebrew, Greek, and Latin, may be held to be really essential to a safe and effective ministry anywhere; but it is as clear as daylight that the amount and kind of knowledge that should be required of a man whose talents fit him for, and whose inclinations impel him to, work amongst the ignorant, depraved, and pagan people of a city slum, should be different from what must be required of one who is likely to become the chaplain of a university, or the rector of a church in a town of 5,000 average American citizens.

The seminary curriculum makes no such invidious distinctions. In the same classes, in each department, all the way through a three years' grinding of the same machine, are men from the sod, men from the pavement, and men from university halls. They all get the same text-books, lectures, and examinations. There is no specialization, because of no opportunity for a selective system, in our seminaries. The seminaries simply divide up the time allowance of three years into as many portions as the canons require, and give each class, as such, its respective measure. And if any seminary should venture, as some are doing, to reduce the time so assigned to any canonical subject, in order to put into its curriculum a course not required by the canons—such as "Missions," "Social Service in Small Towns and Cities," "The Use of the Voice," etc., it must do so under pain of the displeasure of some examining chaplains who may discover that the graduate student has a shockingly inadequate knowledge of Abraham's near relations. And the examining chaplains, not the seminary faculties nor even the Bishops, are the people whom the canons delight to honor.

The seminaries are further embarrassed in the formation of their curriculum and schedules by the fact that a candidate educated for service in Jenkins' Corners, Idaho, is quite likely within a year after graduation to be a curate in Boston. Seminaries often take men unfitted to enter upon their courses because such candidates come from dioceses imperatively needing clergymen; and then a year after they graduate, these same men move as much of heaven and earth as they can, in order to get into a "larger field." And they usually succeed.

Under such conditions I am asked to discuss the topic, "Seminary Training for Men to Work in Small Towns."

First, the seminary best fitted to specialize in educating men for such service is the one located in a rural district; and especially if it be within reach of a state university or school of agriculture. For nothing that can be specifically taught in

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the curriculum of a seminary will be of so great value to the student as that which he will derive incidentally from what he hears and sees outside the walls; except, of course, such scientific training as he may receive in a school of agriculture. And a seminary so located should be blessed with patronage from dioceses having examining chaplains who will see to it that farmers' sons, graduates, perhaps, from the agricultural department of a state university, knowing nothing of any language but English, and likely to mix up Cranmer with Cromwell in their examinations for the diaconate, are not barred from the opportunity of bringing farmers' sons and the country store-keepers' daughters into the Church of Jesus Christ.

Such a seminary's curriculum ought to differ very greatly from that of the city institution, both in the subjects treated and in the proportion of time given to each of them.

But some would hold that the city seminaries should also prepare men for rural work; because it may be an advantage to the man from the country to have experience in city life. This desideratum can be realized only in a very superficial way without seriously jeopardizing other interests equally important, and even then it cannot be done satisfactorily without an enlargement of our faculties.

The second consideration of my theme proper is, that in a small town more depends upon the character, the moral fibre and genuine earnestness of a clergyman than upon his intellectual attainments. For while there are many small towns in which the average of education and culture is above the average in cities, yet in small towns the clergyman is in nearer and more constant touch with his people than he can be in the city. He is a member of a family rather than a member of a community—and no family has much regard for the erudition of its members. The education, therefore, of a man for work in small towns, should tend to the enlargement of his democratic instincts, the broadening and deepening of his sympathies with men, women, and children who live in what may appear to the city man as a narrow and restricted environment. To this end a course in biography would be an excellent substitute for Hebrew—a great deal better than the usual substitute, the Septuagint. What Charles Kingsley did in his "little patch of moorland," and Jonathan Edwards in his small parish; what Lyman Beecher and Finney and Chase and Hodge did in Ohio—and what they ought not to have done—and what a hundred other real men like Bishop Tuttle have done in small towns, would be better worth knowing and a lot more inspiring than the whole epochs of ancient and medieval history.

And, thirdly, there must be found place for a thorough course in social service for a rural town, and it should be given by a man who has done social work in a rural town, and has succeeded in it. The conscience of Christendom is demanding that a religion worth while must be concerned not only with the clearing of the springs of virtue but with the sterilizing of the sloughs of vice. It is inconceivable that a clergyman of the Church should be regarded as fitted to have the cure of souls in a whole town of people, who is content to allow intemperance, injustice, and vice to continue in his sight without doing something more than say from the pulpit that they are impolite and probably unchristian. But to attack such entrenched forces with any chance of success, the ordinary man must have some scientific knowledge of ways and means. He should know the elements of rural civil government, where to place responsibility, how to bring that responsibility home; how to get support from the community, how to organize and direct a movement for public betterment.

Fourthly, an element in the training of a man for work in a small town ought to be a course in "How to get along with Ministers of Other Christian Bodies" with as little damage as possible to the cause of religion. This is a difficult subject, and perhaps no universal method can be devised; but the average situation is one that could be somewhat clarified by a specialist.

Finally, to facilitate the proper training of men for rural work—or for any special field—I would suggest as first necessities:

1. Amend Canon 6, Sec. 1 (iii), to read "Examinations at any Theological Seminary may, at the discretion of any Bishop, stand in lieu of examinations before examining chaplains."

2. Amend Canons 4 and 6 so as to allow at least three courses leading to the diaconate and priesthood; viz. (1) a General Course (such as the present canons contemplate), then (2) a Literary Course (particularly designed for the education

of men to become instructors in institutions), and (3) a Sociological Course, branching in two departments, Urban and Rural.

3. Arrange canonically, or by agreement amongst the seminaries, that every seminary graduate shall receive a degree or degrees marking the course or courses which he has successfully pursued. (This would save the Church from a large number of misfits, and the seminaries from much vituperation.)

It will at once be remarked that there is but one seminary in the country financially able to give all these courses. To give them adequately would, indeed, require enlarged and perhaps new faculties in most of our seminaries. But it is no more necessary for one theological seminary to give all these courses, than it is for one medical school to teach everything in pharmacy, *materia medica*, and surgery. It is not necessary that Nashotah should specialize in literature, the Western in rural work, nor Bexley Hall in urban sociology. It would distinctly tend to bring about a sane, economical, and wholesome coöperation on the part of our theological institutions in educating men to meet the requirements of the times in widely different communities, if specialization were not only made practicable but necessary. It might make trouble for our seminaries; but some of them need to be more profoundly impressed with the fact that their only reason for existence is to supply a kind and degree of education such as the conditions of human life in this age, this decade, this year, demand in religious leaders. Seminaries do not exist for the support of members of the faculty, nor to maintain once honored but now useless traditions.

Perhaps nothing could better illustrate the status of our present chaotic condition educationally, than that I, whose whole ministerial life, except two years, has been spent in Chicago, should have been called upon as the dean of a theological seminary, to discuss the subject which I have fairly well mutilated. My excuse for accepting the courteous invitation of this body to put myself in such a position, is that I might endeavor to make clear the difficulties under which we labor, and to suggest some possible remedies; and because there is probably no body in the American Church so well fitted as this, with its three theological seminaries, to attack the problems involved in the subject, "Seminary Training for Men to Work in Small Towns."

WHY NOT RAISE THE FUND?

WHY do we not pay the Five Million Dollar Fund? Will not our Bishops appoint a day for an offering from every parish throughout the land? Think of it! One little day, and it might be done! This fund is a debt we owe to priests of God who stood at His altar, and gave to us His Bread of Life; now, worn out, old, sick and suffering, struggling, starving! And we with thumbs inverted, watch them die!

Oh! the cruelty of it! Oh! the disgrace of it! Oh! the sin of it! Let us go down upon our knees and ask God in His mercy to forgive us. Then abiding in His strength, with one united effort, fling from us this incubus of crime! And let us ask that our Bishops lead us. M. N. C.

THE BIRDS ARE GONE

The birds are gone; the woods are still;
In shaded vale, on wooded hill
Hushed is the wild birds' merry song
That cheered the wild woods all day long.

Where once the woods with music rang
And Nature's sweetest songsters sang,
The wintry winds now fill the air
With ceaseless moaning everywhere.

The merry wren, the saucy jay,
The bobolink with soulful lay,
The oriole on topmost bough,
Singing and swinging—are silent now.

But then when lovely springtime comes,
We know that from their southern homes,
A myriad throng, sweet singers all
Will from a thousand treetops call,

Singing their songs, so rich, so rare,
God's winged minstrels of the air;
Filled with His love, their voices raise
Chanting loud anthems in His praise.

HENRY A. PERSHING.

The Department as a Working Unit in Social Service

BY THE REV. F. M. CROUCH

Field Secretary of the Joint Commission on Social Service

AN interesting development has occurred in connection with the departmental missionary councils: It is a growing recognition of social service as related to the work of Christian missions. At the recent councils of the First, Second, Fourth, Fifth, Sixth, and Eighth Departments, social service has either found a place in the formal programme, or has been discussed informally at special conferences held immediately before or immediately after the council sessions. These conferences have had various significant results, which it is worth while briefly to note.

At the conference preceding the opening session of the council of the Fifth Department in Cleveland, for instance, an executive committee, composed of the chairmen of the various diocesan social service commissions* in the department, was appointed. This committee was authorized to exercise general supervision over the work of the various commissions, with a view to the stimulation of the individual commissions and the coördination of their effort in the field of the department as a whole. In other words, this conference recognized the department as a working unit in social service, just as it has already been recognized as a working unit in missionary effort in general and in religious education.

Action looking to the same end by different means was taken by the missionary council of the Eighth Department in Los Angeles, which appointed a departmental social service secretary. Though the office is at present voluntary, this action, like that of the Fifth Department, marks distinct progress in effective organization for social service; it also is a recognition of the department as a working unit. Which of the two methods will prove the more effective remains to be seen: perhaps the two might be combined, so that the department should have a social service secretary backed by an executive committee representing the diocesan commissions. Whatever the exact plan of organization, however, it is essential that social service be considered in terms of the department as well as of the parish and the diocese.

But the method is only the means to the end. How shall it function? What gain is to be expected from departmental organization for social service? The action of the conference in Buffalo at the conclusion of the council of the Second Department is one answer. This conference appointed a committee consisting of representatives of the various diocesan commissions in the department to arrange for a "reform lobby" to press good and oppose bad measures in the legislatures of the two states included in the department (New York and New Jersey). Similar action, to be sure, was taken a year or more ago by the Milwaukee diocesan commission, with commendable results;† the Buffalo conference gave the action departmental significance.

This is merely one instance of possible departmental co-operation in social service. The principle may be indefinitely extended in practice. Even if such coöperation were extended only to the various diocesan commissions in the same state (New York, for instance, has five diocesan commissions), much good would result. Agitation and education for social reform, whether resulting in state legislation or not, would thus be promoted. The diocesan commission, to repeat, must be encouraged to think in terms of the larger unit.

In this whole matter of effective organization on a comprehensive scale, however, there is involved another question—the status of the diocesan commission itself. At present there are about sixty such commissions throughout the Church's national field, a threefold increase in eighteen months. Many of these, however, are not directly authorized by their dioceses but have been appointed by their Bishops. The question was raised at one at least of the recent departmental conferences whether all the diocesan commissions should not be legalized and given authority to speak in the name of the diocese on matters pertaining to social betterment and social justice. To this end it has been proposed that a model canon, carrying such authority, should be framed, to be submitted to the respective

diocesan conventions. It is probable that such a canon will be formulated by the Joint Commission and circulated among the diocesan commissions.

But, as was indicated at the outset, social service is not a thing apart, it is a legitimate phase of missionary effort. Just as Molière's hero had talked prose all his life without knowing it, so the Church has been engaged in social service all through its history without perhaps recognizing it by that name. Her various works of mercy at home and abroad, usually conceived as pertaining to her missionary function, may all be comprehended under the term "social service." The name is new; the principle itself is old as Christianity. What the present movement in the Church aims at is to re-interpret, extend, and re-apply the principle to the changed and changing conditions of the modern world. Social service is therefore of necessity part of the Church's function in this as in every age. It is time that it should be fully recognized and coördinated with other phases of her activity. Missions, social service, religious education—these three would gain much from proper correlation. One of the most effective means to this end thus far devised is the missionary council itself. Why should not the purview of the departmental council be extended to include all three?

That this thought is already in the mind of the Church is evidenced by the fact that at the councils in Buffalo and Providence the following resolution was introduced and adopted:

"Resolved, That the General Convention to be held in New York City in October 1913, be memorialized so to enlarge the powers of the missionary council as to provide for the consideration of Social Service, or for the holding of conferences thereon, at its annual sessions."

The missionary councils of the past fall, then, may be taken as marking a distinct forward movement in social service through their recognition of the department as a working unit not merely for one phase of the Church's activity, but for all. Is it not possible that here we see a step in the adaptation of the Provincial System to the conditions which confront the American Church? As has been well said in this connection, it is easier to think in terms of eight than in terms of one. Is it not also easier to think in terms of eight than in terms of ninety-one, the number of dioceses and missionary districts in the continental field?

GIVING THANKS

BY ZOAR

AS we look back on the year for which we are now giving thanks, and count, or rather, try to count God's innumerable mercies to us; as we read the beautiful prayer the Church puts on the lips of her children: "Almighty God, Father of all mercies, we, thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men," shall we not make this prayer the passionate cry of our thankful heart, and ask to be taught to thank our God not only with our lips, but in our lives, in thoughts, words, and deeds?

It were indeed an impossible task to attempt to remember and enumerate *all* His mercies to us, but has not each and every one of us some special thanks to render for some special mercies vouchsafed to him during the past year?

Each knows the secret of his own heart, each knows the temptations, the hours of doubt and discouragement he has had to face, and—how wonderfully he has been led and helped on his weary way. Shall we not each and everyone of us swell the chorus thankful hearts will send up to their God, the Author and Giver of all good things? And those to whom He has vouchsafed to come day by day, in His holy Sacrament, who have been fed and strengthened by Him, who can look back on an almost unbroken chain of daily Eucharists, can those privileged ones fail to strike a deeper note of humble, thankful, adoring love, repeating with the Patriarch and the Psalmist of old: "I am not worthy of the least of all the mercies and of all the truth, which Thou hast showed unto Thy servant." "How dear are Thy counsels unto me, O God, O how great is the sum of them." "Praise the Lord, O my soul and all that is within me, praise His holy Name."

* There are at present ten such commissions.

† See the annual report of this Commission for 1911, copies of which may be procured from the secretary, Mr. Kenneth G. Smith, 133 Second street, Milwaukee.

NEW HAMPSHIRE DIOCESAN CONVENTION

THE 111th annual convention of the diocese of New Hampshire was held in St. Paul's church, Concord, Tuesday and Wednesday, November 19th and 20th. The convention proper was preceded by a conference of clergy and laity upon the Church's Duty to the Institutions of the State. The basis of the conference was four addresses upon "The Schools," "The Jails," "The Tuberculosis Sanitaria," and "The Industrial School," treated by the Rev. T. W. Harris, Mr. F. W. Teague, the Rev. F. C. Cowper, and the Rev. W. P. Niles, respectively. These addresses, all drawn from personal experience, resulted in animated discussion for which the time was not sufficient.

A largely attended service was held in the evening in St. Paul's church, when the Rev. Percival M. Wood, chairman of the Social Service commission of the diocese, read the commission's report, dealing largely with rural conditions, showing a careful study of conditions and remedies. The Rev. Dr. Drury, rector of St. Paul's School, followed with an address of great interest on "The Church and Social Effort."

The Bishop and the Bishop Coadjutor celebrated Holy Communion at the early service next day and the convention breakfasted together at the parish house. Both Bishops gave their addresses, dealing with diocesan affairs, Bishop Parker stating that "there are more communicants to-day, after ten years of immigration, of the Greek, Syrian, Russian, and other Slavic Churches in New Hampshire, than there are of our own communion after more than one hundred years of work; and it is surely good for New Hampshire that her Bishop in a wider field should use his home experience in dealing with these Christian brethren, and should get helpful information as to the best method of aiding them here at home."

The two diocesan schools, Holderness and St. Mary's, reported prosperity, Holderness calling attention to its new gymnasium and laboratory now being erected, and St. Mary's emphasizing its great need of new buildings to accommodate its growing numbers. The finance committee had its report referred back to it to change its basis of apportionment for missions and to increase the amount apportioned, the convention voting that having relinquished \$1,000, the last aid received by the diocese from the General Board, \$1,500 should be added to the amount apportioned for diocesan missions and the entire apportionment asked for for general missions should be apportioned to the parishes.

A careful report by a committee on the Lectionary dealt with the provisional tables now in use, made suggestions of changes, and offered tables for consideration, suggesting that the calendar lessons be arranged in reference to the ecclesiastical year and that a series of tables be offered covering two or four years. Reports of building in various parishes and missions showed a great growth on the material side during the past year.

Elections did not change the officers of the diocese, the only election calling for notice being that of deputies to the General Convention. Clerical deputies elected were the Rev. Lucius Waterman, D.D., the Rev. W. Stanley Emery, the Rev. William Porter Niles, and the Rev. Samuel S. Drury, L.H.D.; provisional deputies, the Rev. William E. Patterson, the Rev. James C. Flanders, the Rev. John S. Littell, D.D., and the Rev. Arthur W. Jenks, D.D. Lay deputies were as follows: Edward C. Niles, Frank H. Foster, William R. Burleigh, and Sherman E. Burroughs; provisional deputies, William McElroy, Harry H. Dudley, Edward K. Woodworth, and George Cook, M.D.

CHICAGO SCHOOLS MUST NOT TEACH THE HENRY VIII. MYTH

(Continued from page 190.)

Bartholomew's church, which is a large organization of the young people of the parish (the Rev. H. W. Schniewind, rector), sang Maunder's "A Psalm of Thanksgiving" at a special service held in the church. The fine organ now possessed by St. Bartholomew's aided greatly in the success of the evening.

The Church of the Advent (the Rev. A. T. Young, rector), observed the First Sunday in Advent as the day for the annual Corporate Communion of the parish. There were three celebrations of the Holy Eucharist during the morning.

A very successful mission was held in Calvary church, Batavia, by the Rev. A. T. Young, rector of the Church of the Advent, Chicago, from Sunday evening, November 17th, to the Sunday evening following. The general subject taken by the missionary was "The Seven Sacraments." The interest continued to grow each evening. The question box was a very fruitful means of instruction and the mission ended by the large congregation solemnly renewing their baptismal vows.

On the evening of the Sunday next before Advent a large congregation, thronging the church to its utmost capacity, filled St. Paul's church, Riverside (the Rev. R. O. Cooper, rector), for a "Harvest Home festival." The sermon of the evening dealt with the theme "Sowing and Reaping." The decorations were elaborate and very effective, and the music was excellent.

TERTIUS.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

THE AMERICAN CIVIC ASSOCIATION

MAKING cognizance of the fact that Americans by thousands and tens of thousands are leaving the country each year to cast their lots in with the cities, the members of the American Civic Association have adopted a platform which calls for the making cities capable of taking care of the increasing burden. The congested districts are poor substitutes for the country, so they would make them as comfortable as possible, by establishing parks, planting trees, and enforcing rules of cleanliness and health.

But hand in hand with the desire to relieve the congestion of cities and to give breathing spaces for the poor who people the tenement districts, is the purpose to make municipalities places of beauty and freshness.

Men and women from all over the nation and from cities of Canada, with international reputations in connection with civic planning and betterment, were present at the Baltimore meeting and touched upon all phases of the complex question of civic advancement in their addresses before the convention, giving the facts which they have gained by experience.

"The history of residential development in every city in our country," said one speaker, "illustrates the ineffectiveness of the municipality in properly meeting the problem of the housing of its people. City control in good residence neighborhoods ends practically with the boundary line of the street or boulevard, and to-day, with few exceptions, the individual owner in our residence neighborhoods does whatever he pleases with the property which he owns without regard to the interest of his neighborhood or his community. I believe that during the present year at least \$1,000,000 will be lost to the home owners of our cities by the decline of residence neighborhoods.

"Cities will vote bonuses to secure factories, packing-houses, stockyards, and such things, but who ever heard of an American city setting aside a large tract of land and permanently safeguarding it for the location and preservation of attractive homes?"

"The City Beautiful" as a civic advancement slogan was severely criticised by President J. Horace McFarland of Harrisburg, in his address. Such a caption, he said, gave a false impression to the mind of the average person and had a tendency to create opposition from business men as a class. "The City Practical," he said, was a much better slogan.

A BUSINESS PLAN OF CITY GOVERNMENT

In Indiana a business plan, formulated by the Fort Wayne Commercial Club and advocated by the commercial clubs of the state, is being urged. Briefly, it provides for fifteen councilors, elected at large, on a non-partisan primary plan. Their duties are of a nature that will not hinder any man from serving, be he mechanic, business or professional active or retired. Its work requires judgment, honesty, impartiality, and a desire to serve the city. The main duties of the board are:

- 1st—The appointment of a mayor and heads of four departments, to compose the board of administration.
- 2nd—The appointment of three civil service commissioners.
- 3rd—The appointment of two election commissioners.
- 4th—The appointment of three school trustees.
- 5th—To force the commissioners to make the tax levy acceptable to two-thirds of its members.
- 6th—By a two-thirds vote to pass upon all franchises and grants, but if such an ordinance is not acceptable to the people, they can apply the referendum vote.
- 7th—To recall the mayor or any or all of the commissioners for cause by a two-thirds vote.
- 8th—To receive the statements of the auditor and hear regular reports and proceedings and accomplishments of the board of administration.

In brief, the board of councilors becomes the appointing power of the city, on the basis that for policy one must elect, and for efficiency one must appoint. This plan is very close to the board-of-directors plan which so widely prevails in pri-

vate corporations. The entire control and management of the city government under this business plan rests with the mayor and four commissioners, who appoint all officials and employees under civil service rules. For the purpose of enabling the people to exercise complete control over the board of councilors, they can use the recall on one or all of the board if 25 per cent. of the voters will sign a petition, which must contain a general statement of the grounds for removal.

A SUBURBAN CO-OPERATIVE PLANNING CONFERENCE

was held in Philadelphia on November 20th. So far as I recall, this is the first meeting of the kind ever held in this country. Among those who participated were prominent residents from the nearby suburbs of Philadelphia, and among the subjects considered were suburban planning and intercommunication, under which head highways and roads, water supply and sewers, transportation, parkways and parks, were discussed, also the desirability of coöperation, housing and sanitation, and needed legislation for suburban coöperation. Under the latter head a proposed act of the legislature was presented providing for metropolitan planning districts, one for Philadelphia, one for Pittsburgh, and one for Scranton, to include land extending for twenty-five or thirty miles from the core of the city, this district to be under the supervision of the commission to be composed of delegates of the townships, boroughs, and cities, charged with the responsibility of studying and recommending features for the better development of interests, such as main thoroughfares, sewer systems, sewage disposal plants, water plants, and park formation.

"THE TRAINING OF THE MINISTRY FOR SOCIAL SERVICE"

was to be one of the subjects discussed at the quadrennial meeting of "The Federal Council of the Churches of Christ in America" in Chicago on December 3rd. Under this general head the following subjects were arranged:

1. Should the Seminary recognize that there is a "city problem and "industrial community problem," a "country church problem," and seek to prepare its students for their solutions?
2. What place should sociology have in its curriculum?
3. What are the best methods for training ministers for social service?
4. How far should the seminary make use of clinical methods in training for social service?
5. What are the best clinical methods?
6. What training in social survey work is possible?

A WORKER FOR THE HANDICAPPED

To find a paying job for some one who has lost an arm or a leg, or for one who is shut out from ordinary occupations by diseases of the heart, joints, or nerves, is so difficult that it is often given up as hopeless. Two years ago Dr. Richard C. Cabot asked for a special worker at the Massachusetts General Hospital, to find places fit for cripples, and cripples fit for places; that is, locally *handicapped* but not generally *incapacitated*. A year ago King's Chapel undertook this work and has now established, at its expense and under a committee of its own, a worker, Miss Grace S. Harper, who, for the present at least, is to get her cases through the hospital department. She works at the hospital with the social service staff.

HEREAFTER *The Survey* will be published by "The Survey Associates," a body corporate under the laws of the state of New York. Heretofore it has been published by the Charities Publication Committee of the Charity Organization Society of the City of New York. The transition in organization from old to new "involves no violent break with the past, nor change of scope or purpose. It merely means that the magazine and other activities" carried on under the old committee have become increasingly national. Every one interested in social service will join in wishing the *Survey* additional prosperity and usefulness under the new arrangement. It has served a worthy purpose and bids fair to be even more successful in the future.

OF THE LATE Bishop Grafton, a Fond du Lac man is reported to have said: "Bishop Grafton was remarkable for the neatness and point of his pulpit utterances. Once, during a disastrous strike, a capitalist of Fond du Lac arose in a church meeting and asked leave to speak. The Bishop gave him the floor, and the man delivered himself of a long panegyric upon captains of industry, upon the good they do by giving men work,

by booming the country, by reducing the cost of production, and so forth. When the capitalist had finished his self-praise and, flushed and satisfied, had sat down again, Bishop Grafton rose and said with quiet significance: 'Is there any other sinner who would like to say a word?'"

UNDER the Initiative Law, woman suffrage has been adopted in Oregon (after five unsuccessful attempts), Arizona, and Kansas. It was defeated in Wisconsin and Michigan. The states in which women now have votes number nine: Wyoming, Colorado, Washington, California, Idaho, Utah, Kansas, Oregon, and Arizona. The president of the Woman's Political Union announces that eighty-three of the new members of the New York legislature in the lower house, and forty-three in the senate, have pledged themselves to work and vote for an equal suffrage bill at the next session.

BEGINNING November 29th, over 80,000,000 Red Cross Christmas Seals were placed on sale in almost every large city and nearly every state of the United States, the proceeds to go for the benefit of the anti-tuberculosis movement in the community where the seals are sold. So carefully has the sale been organized throughout the country that, with the exception of the states of Florida, Oklahoma, Nevada, and Idaho, Red Cross Christmas Seals will be on sale in almost every city, town, village, and hamlet of the United States, and even in Hawaii, Porto Rico, and the Canal Zone.

DENVER is the latest of the cities to join the ranks of independent communities. For eight years it had as its chief magistrate a shrewd, successful, resourceful administrator, who developed the city along physical lines in a most remarkable way. At the same time he represented the old party idea in municipal affairs and frankly avowed his belief in party political organizations. At the last election a new mayor was chosen by 20,000 plurality, who represented neither of the old parties but ran on the independent ticket headed by Judge Lindsey.

BENJAMIN JOHN HORCHEM, principal of a school in Dubuque, Iowa, as the result of running a vacation school camp for five seasons along novel lines, is an advocate of a twelve months' school year. What is more, his boys like the plan. Some of his other beliefs are that our city schools should be in the suburbs, the desk work should not be featured so much as at present, and that examinations are unnecessary and unwise.

"THE CHURCH AND SOCIAL WELFARE" is the title of a pamphlet issued by the Social Service Commission of the diocese of New York. It contains the addresses recently delivered at the Social Welfare meeting by Mayor Sague of Poughkeepsie, Winston Churchill of New Hampshire, and the Bishop of Western Michigan. Copies of this pamphlet can be had of the Rev. C. K. Gilbert, 416 Lafayette street, New York.

AN INTERESTING REPORT on workmen's compensation and employers' liability has been issued by the Commonwealth Club of California. The report represents the work of the committee, which has collected and digested a large amount of data and the discussion thereof. The report may be had from the Club, 153 Kearny street, San Francisco.

THE ADDRESS of the Rev. Henry D. Phillips, La Grande, Ga., on the subject of his investigation of working conditions among the mill hands in the southern states as a whole, delivered before the recent meeting of the Fourth Department, is to be published as a special pamphlet. Copies can be had of Mr. Phillips.

LOUISIANA has achieved an unenviable distinction by re-admitting children under 14 years of age to labor and thus taking, according to Secretary Lovejoy of the National Child Labor Committee, the first backward step in child labor legislation in any state in eight years.

NEW YORK is still on trial notwithstanding the conviction of Becker and the gunmen. She has not yet found out who are the "men higher up," nor has she taken a very long step toward rooting out those conditions which made the recent events possible.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE FRENCH CLERGY

To the Editor of *The Living Church*:

PERMIT me a word, in the nature of counter criticism, on the recent article, "French Clergy Defended," by I. S. Wolff. Dr. H. Swobada, Viennese theologian, published a recent book on the French clergy. In combating this work, Miss Wolff is wrong in her premises, and hence the superstructure of her criticism falls flat. Mgr. Swobada is not, as she stated, an "examiner" in the great university in Vienna; that duty devolves upon the faculty; but he is a teacher of theology. He has won his spurs from Rome as a learned instructor, and nothing more. Apart from his position, the Monsignor's observations on the decadence of the French clergy are quite as worthy of acceptance as I. S. Wolff's. It was singular to note that the latter's statements were not substantiated by proof. Apart from his exalted rank in Rome, Dr. Swobada is more worthy of consideration because he is better qualified to judge what the internal affairs of the Roman Church really are. The fact that he is an acknowledged Roman priest is proof enough that he would not say one word against the Roman Church or fold, if he did not have to.

On the other hand, I. S. Wolff has the disadvantage of being an outsider. She says in one place, "Had Dr. Swobada been writing years ago before the time of the French Church troubles, some of his criticisms might perhaps have been justified." This is an admission. Then after all it really is the State that stirred up the clergy to activity. I am glad she admits this. But she did not say this change of heart was brought about after Leo XIII. had signally failed to make the French clergy lay aside their monarchial tendencies, and give loyal support to the Republic, which they had fought for thirty years, and, by this means, the separation of Church and State was declared, and the process of driving out the religious orders took place. The French clergy are not a whit better than ever they were except that they have to hustle for their living, like other men. That churches are empty is true, but not, as she says, for special class or guild. In all Latin countries it is notoriously true that the churches are empty, except on rare occasions, as feast days. Instead of condoling, in sentimental effusion, with a class of men who have been put to work in lieu of being supported by the State, she would have done well to say the Roman Church never suffered persecution except in countries she controlled. Had the French been surrounded by Protestant enlightenment from the beginning, the Roman clergy would not have been so sorely tried.

The origin of celibacy is due to monasticism, and nowhere in the Bible do we find Jesus Christ advocating it. Jesus does not lay down the division of the moral rule, and what He called perfection was to be followed by *all His disciples without exception*. The Roman Church has elevated matrimony to the dignity of a sacrament, and yet she deprives her priests of this sacrament, and holds that celibacy, which is not a sacrament, is a *higher state*. I cannot imagine why she wrote the last verse, telling of the proposed ecclesiastical atlas of Rome's missionary field. If Rome would confine her missionary field to her own capitol, she might better be employing her time than in taking three years to prepare a book, marking exactly the area of her mission work throughout the world.

Yours truly,

New York, November 20, 1912. FRANCES GARWOOD-QUIN.

THE FIVE MILLION DOLLAR FUND

To the Editor of *The Living Church*:

WILL you permit me to address, through your columns, a question to that somewhat vague personality called "The Church" in regard to the future of the Five Million Dollar Fund for the aged clergy? Together with many others I was touched by the motive that led to its inception and have admired the consummate skill shown by its official promoter, the Rev. Dr. Wilkins.

Not, however, that it seemed wise as first projected. For the cutting of the coat in the Episcopal Church does not generally seem to bear any relation to the amount of the cloth.

Nor that the method adopted was as wise as might have been expected at least from some who figured at its start. For there was confessedly no demand for this fund, nor is there yet. But still we loaded upon one man the burden of arousing the demand. Furthermore there should have been some foresight as to the interests of those hundreds of clergy; their families who look every

quarter to the pittance doled out by the General Clergy Relief Fund. If that fails them, they have nothing.

What is the present state of things? The Five Million Dollar Fund is a failure. The customary offerings to the General Clergy Relief Fund have been so cut into that the trustees are put to their wits' end and their treasurer's wits' end to care for the pensioners who are living now.

At the rate of growth of the Five Million Dollar Fund something like twenty-five years would seem necessary to complete it. Cannot something be done and done without delay to complete it? And if not, can it not be closed up before any more suffering is caused?

WM. C. RICHARDSON.

Philadelphia, November 23, 1912.

"NOW I LAY ME DOWN TO SLEEP"

To the Editor of *The Living Church*:

I CANNOT recall where I read a version of the prayer, "Now I lay me down to sleep," which I have adopted for my own use, nor can I recall the author's name. He began by saying that the usual version taught by ignorant nursery maids, is a mere declamation, thus:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

All this is taught in sing-song style; whereas it should be made a real prayer, as follows:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep.
When in the morning light I wake,
Help me the path of love to take
And keep, O Lord, for Thy dear sake."

This version emphasizes the fact that Love is the greatest thing in the world.

WM. G. W. SMITH.

To the Editor of *The Living Church*:

IN view of what has been said recently concerning children's prayers, I wonder if last night's occurrence would be of interest to your readers.

Little four-year-old Paul has been in the habit of saying the prayer, "Now I lay me down to sleep," and also of late he has been curious concerning death, though death has not yet touched his immediate interests, either in animals or people. I suppose that the most that he realizes is that the dead do not return, and that the death of any of his would mean a real and keen loss. What else he understands about it I do not know, for we have never talked much to him about the matter.

Well, last night he began—

"Now I lay me down to sleep,
I pray, Thee, Lord, my soul to keep.
If I should die before I wake,—"

"Father, that means if I should get sick, and die before morning, God would come and take me to heaven, doesn't it?"

"Would you like to die, Paul?" his father asked.

"No. But if I should die, I would like God to get me, and take me to heaven. I love God, father, don't you? God is an awful good man, isn't He? He does lots of things for me. He takes care of me and sends His lovely angels to watch over me. Father, did God take care of me until I was grown big enough to be a little baby, and then did He bring me down from heaven? Was I in heaven once before I was a little baby? Is Jesus grown up to be a big man now? I love God and Jesus and the angels. I wish God would come to see me. If you would write him a letter, father, wouldn't He come?"

The father explained that God would not come so that Paul could see Him, but that the child could talk to Him, in prayer, and God would hear.

"Hasn't God any wings? How can He hear everything? Has He great big ears?"

I think this is a verbatim report of what he said. I do not know just how much it reflects what he has been told, but in any case (the point is), is not this a wholesome attitude? It indicates no morbid fear of death, but, on the other hand, a certain confidence and hope in case of the event. He recognizes the Heavenly Father's watchful providence, and is really and truly grateful. He loves God because he perceives that God first loved him.

Is it unfortunate if at an early age a child learns one of the most primal and significant truths of both the Christian religion and of life? Is it no pity that great numbers of people go on to old age without realizing that death will sometime come to them? It was a wise man who said, "Lord, let me know mine end . . ."

Little children comprehend more than we think. Moreover the stores of knowledge which we now give them are not for their present but for their future capacity, and one who will not teach above the level of his pupils will not accomplish much. We all advance by means of that which is beyond us.

Yours sincerely,

Theresa, N. Y., November 25.

L. A. DAVISON.

To the Editor of *The Living Church*:

I HAVE read with some interest the correspondence on the so-called children's prayer, "Now I lay me."

What perplexes me is, why we should encourage our children to use this doggerel at all? The various forms in which it is presented seem each less elevating than the other.

Is not the form of prayer given us by our Saviour adapted, under the continuous and uniform usage of the Church, to the expression of every devout emotion; whether of petition, thanksgiving, or praise? Does not the substitution of jingles like the one in question tend to divert the mind, whether infant or adult, to a smug and unifying self-consciousness?

Is not the capacity for prayer, so highly valued by the Church, enhanced by the habitual use of the Lord's Prayer "with intention"?

At all events, if the Lord's Prayer is not sufficient, it seems to me that the additions or substitutes should be inherently good instead of inherently bad.

CHARLES M. MORRIS.

Milwaukee, November 25th.

[The discussion of this subject is now at an end.—EDITOR L. C.]

RUBRICAL INCONSISTENCIES

To the Editor of *The Living Church*:

MAY I have the privilege of calling attention to what has seemed to me to be a slight inconsistency in the rubrics of the Prayer Book past and present? That is all that I wish to do—simply to call attention, I do not propose anything beyond that.

To begin, let me say that years ago, before the late revision of the Prayer Book there used to be much confusion as to the place in the service of the "Prayers and Thanksgivings upon several Occasions." The rubric read, "To be used before the two final prayers of Morning and Evening Service." Some people used to understand that as including II. Cor. 13: 14 as one of the prayers, and saying the Occasional Prayers, when requested, before the Prayer of St. Chrysostom, i.e., after "A General Thanksgiving." Others did not count the Grace as a prayer, and therefore said here the "Occasional Prayers and Thanksgiving" before "A General Thanksgiving," and others again said the occasional prayers before, and the occasional thanksgivings after, the General Thanksgiving. This last custom always seemed to me to be the right course, especially when reasoning from analogy.

I had the honor at that time to send to the Church papers a communication upon the subject which was published, and provoked a lively discussion, showing that the mind of the Church seemed to be with my argument, for the reason that the special prayers on Ash Wednesday were governed by the following rubric: "At Morning Prayer, the Litany being ended, shall be said the following prayers immediately before the General Thanksgiving"; and the special Thanksgiving for Thanksgiving Day was therefore fixed by the following rubric: "After the General Thanksgiving shall be said that which follows." This came to be the usual custom, and when the Prayer Book alteration was finally completed, the rubric for the occasional offices was resolved into two, which read as follows:

First with regard to the Prayers, "to be used before the General Thanksgiving, or when that is not said, before the final Prayer of Blessing or the Benediction"; and with regard to the thanksgivings: "To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction." It would seem that this was specific enough for all occasions and for all purposes, but to show that it can be misunderstood, let me say that I was once present on Ash Wednesday in one of the largest and oldest churches in the city of New York, and the rector, who was celebrated as a rubrician, read the occasional prayers after the collect for the day, and before the Epistle, instead of "before the Benediction." His doubt being caused by the fact, apparently, that the Penitential Office had been used, and of course the latter part of the Litany including the General Thanksgivings omitted.

While the Prayer Book was "in solution" in the General Convention, I called the Rev. Dr. Huntington's attention, when he was managing the alterations, to the fact that the rubric after the collect for St. Stephen's Day contained the only mention of the secular year, except that fixing the time for Thanksgiving Day, which seems inevitable, namely: "Then shall follow the Collect for the Nativity, which shall be said continually until New Year's Eve." That was changed to "the Eve of the Feast of the Circumcision," and it was so voted at the General Convention, once at least, and so appeared in the report of the proceedings at that time. I do not think it was ever brought up again, probably an inadvertence, and the rubric reads the same way still, using both the ecclesiastical and the calendar year in the same sentence, namely: "Then shall follow the collect of the Nativity, which shall be said continually until New Year's Eve."

I would further ask whether that word "continually," according to the present understanding of it, should not be "continuously"? It would seem to me, and my attention has been called to the fact by another also, that to obey this rubric literally as printed it would need a relay of clergymen who should be night and day

saying the collect of the Nativity. Otherwise it would not be said "continually."

Having on a previous occasion had, I daresay, some influence in straightening out the matter when the time came with regard to the rubric for occasional prayers and thanksgivings, I have the hardihood to call attention to the two slips, as it seems to me, in the rubric for St. Stephen's Day, hoping that perhaps even years hence there may be some opportunity of straightening this matter out also.

Faithfully yours,

New York, November 26th.

JOSHUA KIMBER.

WHEN WERE THESE DOCTRINES REPUDIATED?

To the Editor of *The Living Church*:

THE campaign of education, *pro* and *con*, on the change of name or title of "this Church," has brought to the front a question concerning which it is vitally important that a decision be definitely reached at the earliest possible moment.

The Bishop of West Virginia, Dr. Peterkin, and a deputy to the General Convention, Mr. Francis A. Lewis, have written publicly in the most positive way, that the Anglican and the Protestant Episcopal Churches have repudiated the following: The Sacrifice of the Mass, Eucharistic Adoration, Sacramental Confession, and the Real Presence. Mr. Lewis declares that this movement for a change comes from a party in the Church, meaning the Catholic party, and that to change the name to American Catholic, or to any name which will dispense with the word "Protestant" will be a victory for that party, and these doctrines and practices. The question, I for one would like to have answered is, has the Anglican communion anywhere ever repudiated these doctrines and practices? Does the Protestant Episcopal Church repudiate them now? If she has or does, where is the statement to be found?

Men of the standing and learning of Bishop Peterkin and Mr. Lewis do not make statements loosely, and must have warrants for what they so emphatically declare. Let us have their authority, so we of the clergy at least, will know where we stand. If there is any question about it, if it cannot be proven one way or the other, then in the name of common honesty, let these two gentlemen, the one in the upper and the other in the lower house of the General Convention, bring this matter to an issue, and let the General Convention decide whether or not these things are held or repudiated by the Protestant Episcopal Church in the United States of America. It is absurd to say that they are of no importance and one can believe or practise them or not, "at the discretion of the minister."

If the Church holds these things to be true and right, then *all* the clergy should teach the people so. If she holds them to be untrue and wrong, then *none* of the clergy should teach them, or rather, all of the clergy should repudiate them. Only let us know where we stand. It is this dreadful indefiniteness, this playing fast and loose with vital doctrines, that is making shipwreck of the Faith in many of our people.

I hold honor to be paramount, and I could not, for another day, retain my position as a priest and teacher of "this Church," if I knew I was teaching and practising doctrines which she repudiated. And contrariwise, as a representative of the P. E. C. of the U. S. A., I am in duty bound to teach what she believes, so long as I believe it to be the truth, and when I cannot accept her doctrine, I will step down and out.

All I ask is, where do we stand on these points? Until I am convinced that the Anglican communion repudiates the four things above quoted, I shall remain a loyal son of the Anglican communion.

Let us know the truth!

HARRY HOWE BOGERT.

Birdsboro, Pa., November 22, 1912.

CHURCH WORK AMONG THE DEAF

To the Editor of *The Living Church*:

IN a recent number of THE LIVING CHURCH a correspondent in Ohio calls attention to the action of the Council of the Fifth Missionary Department in recommending that the Bishops whose dioceses are included in the department should take steps to secure more systematic coöperation in carrying on the work of the Church among the deaf and dumb. The correspondent also suggests that it would be desirable to have published a full and satisfactory statement of the nature and extent of the Church's work among these people.

May I venture to call your correspondent's attention to the fact that precisely the information for which he asks is already in print and is easily accessible? At the General Convention held in Richmond in 1907 a Joint Committee of Advice for Church Workers among the Deaf was appointed, and later this committee, in addition to other work, undertook a careful and painstaking inquiry into the various aspects of the work of the Church among the deaf throughout the country. The results of this inquiry were embodied in a report submitted to the General Convention at Cincinnati in 1910, and this report is printed in full on page 546 of the appendix to the Journal of that convention. The report will repay careful perusal by all who are interested in the work of the Church among the deaf people. It appears that in calling attention to the unequal distribution of territory among the various workers and in suggesting that in some cases a regrouping of dioceses for the purposes of this work

would be desirable, the committee has, in a measure, anticipated the action of the Missionary Council to which your correspondent refers. Careful and sympathetic consideration by the Bishops of the department of the local problems involved will unquestionably be of the greatest benefit to the work. It is doubtful, however, whether any action taken along mere departmental lines will be entirely satisfactory. Only a general conference, in which the General Board of Missions and all the dioceses interested shall be represented, will be able to deal with the problem of our work among the deaf in its entirety.

I may, with your permission, venture to give a brief summary of the committee's report for the benefit of readers who may not have the Convention Journal at hand. The information included in the report refers mainly to the year 1909. It appears that thirty-six dioceses have made definite provisions of some kind for work among the deaf, and that the General Board of Missions contributes toward the support of three missionaries in the more remote and difficult parts of the country. The estimated adult deaf population of these thirty-six dioceses is 28,896, and about 8,000 of these people are reached by our work. In 1909 there were 10 clergymen principally or exclusively engaged in this work (in 1912 this number has increased to thirteen). There were 110 baptisms, 127 confirmations, 35 marriages, and 33 burials during the year, and the total number of deaf communicants was 2,273. The total amount, from all sources, expended for work among the deaf was \$18,187.

Very sincerely yours, H. VAN ALLEN.

Utica, N. Y., November 26, 1912.

WHITSUNTIDE AND TRINITY SUNDAY

To the Editor of *The Living Church*:

I HAVE in my library, bound with two smaller works in oak boards, brass knobs, etc., a volume of sermons on the Church year, printed at Basle by John Froben, dated August 7, 1513. The titles of the Sundays, translated from the Latin, are as follows: "For Pentecost," "Second, Third, Fourth, Fifth, Sixth Week-day (feriae) of Pentecost; Sabbath after Pentecost; the Octave of Pentecost; the Feast of the Holy Trinity; The First Sunday after the Octave of Pentecost; The Second Sunday after the Octave of Pentecost, and so on to the Seventeenth. Then follow three titles before the Eighteenth Sunday, namely the Fourth Week-day of the Four Times (seasons?), the Sixth Week-day of the same, and the Sabbath of the Four Times. These must be the Ember Days.

We have also the octave of Epiphany and the Fifth Sunday after the Octave of Epiphany. It would seem that the Sunday after Pentecost had two titles, the "Octave of Pentecost" and also the "Feast of the Holy Trinity." Yours truly, GEO. HENRY SMITH.

Middletown, Conn., November 29, 1912.

[The discussion of this subject is now at an end.—EDITOR L. C.]

THE NAME OF THE CHURCH

[CONDENSED.]

To the Editor of *The Living Church*:

THE interesting letter of Dr. McKim regarding the number of Churchmen, clerical and lay, who voted for and against the Change of the Church's Name, at the last General Convention, can by no means be taken as a barometer by which the minds of the laity throughout the country may be gauged. I have no dispute about the accuracy of Dr. McKim's figures; most likely sentiment on this matter was just as he claims. But I wish to emphasize this one point: Wherever the Church Idea is fully received and held, wherever the work of the Church is understood by her members, wherever you find members of the Church who are well-informed concerning the history of the Church, you will nearly always find the people of the Church either anxious for the only correct name we can ever have—The American Catholic Church—or you will find them unanimous in agreeing that the present unfortunate title must be changed. And there is not room in our proper title for any word that merely signifies one aspect of the Church's divine character. Respectfully yours,

Norwood, Mass., Nov. 30. HERBERT JAMES MAINWARING.

To the Editor of *The Living Church*:

IT seems to me that the name "Evangelical Catholic" gives the Church the appearance of another kind of Catholic Church and places her on a level with such sects as the "Catholic Apostolic Church" and Dowie's "Christian Catholic Apostolic Church in Zion." The word "Evangelical" is fully comprehended in the name "Catholic Church," for if the Church is not evangelical she is not a Catholic Church, and the only correct way to demonstrate the fact that she is evangelical is in accordance with the Scriptural plan, "Every tree is known by its fruit."

In my opinion the only name that will elevate the Church to the position that really belongs to her and free her entirely from both Romanism and Protestantism is "The Holy Catholic Church in the United States of America." Respectfully,

Chicago. LEONARD CULVER.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

CHRIST CHURCH, Chicago, of which the Rev. C. H. Young is rector, has worked out an admirable plan for the practical social work of the pupils of its Sunday school. Following the general suggestions of the Chicago curriculum, and adapting them to particular needs, the authorities of this school have set forth in the parochial paper a detailed schedule of activities. The work is put under the direction of Miss Sherman who, as secretary of activities, is to meet the different groups and grades that are doing the same work so as to start them and direct them and from time to time to supervise them. Certain groups of activities are omitted from the list as being things "which the entire school will undertake." These are regular visiting of classmates, looking up absentees, and the Thanksgiving and Christmas baskets and gifts. In addition to this supervision the results of the work are to be reported to Miss Sherman and careful records kept. In this way the school and the parish will secure a mass of valuable information on the social side of its community life. The rector in announcing the plan says:

"We ask the careful study by parents and children of the outline of activities in which the Sunday school will take part this year. These are varied for each grade, with the purpose of giving our boys and girls familiarity with different phases of Christian work, so that when they are responsible heads of families they will be interested in every form of work for the real good of mankind."

THE PURPOSE of this plan, he goes on to say, is:

1. To systematize the activities of the school and to assist each class in selecting definite work adapted to the capacity of its members.
2. To make an impression strong, definite, and lasting of at least one of the good social agencies each year.
3. To arouse a genuine social spirit in our young people, based upon the desire to put into daily operation the fruit of their Christian knowledge.
4. To assist busy teachers in securing a worthy and interesting purpose for their outside class meetings and to develop in the pupils a wholesome class spirit while they work together for the good of others."

The schedule, omitting the teachers' and officers' names is as follows:

CLASS	WORKING FOR	FORM OF WORK
Bible Class Young men Young ladies Post Graduate Class Young ladies Teachers' Training Class	Visiting Nurses Association	Visiting Shut-ins.
High School III.	Juvenile Protective Association	Giving a play to raise money to help a girl or boy in school.
High School II.	Junior Auxiliary	Organizing the Society in Christ Church and carrying on its work.
High School I.	United Charities of Chicago	Various kindnesses suggested by the charities workers.
Grade 8—girls Boys	Chicago Home for the Friendless	Making garments to sample furnished. Home-made games and candy.
Grade 7—girls Boys	St. Mary's Home for Children Chicago Home for Boys	Making scrap-books, sewing simple articles Home-made games and candy.
Grade 6—boys Girls	Children's Hospital Work	Making surprise bags, dressing dolls, making bedroom slippers.

Special work for the Junior and Primary Department will be assigned to each class.

We have given this schedule in detail because we believe that Christ Church has applied the principles that have been emphasized by so many of us within the past three years with particular happy results. The above scheme, and the declaration of purposes and the method adopted for perfecting them

are worthy of very careful study and adaptation by schools all over the Church.

ANOTHER SUGGESTION that seems worthy of wider knowledge than the small group to whom it was made, has come to us in the matter of teaching the Church Year. Some time ago it was our privilege to review favorably Deaconess Patterson's charts for teaching this subject, and to commend them for use in schools. It is with equal pleasure that we draw attention to a suggestion by Miss Cline of All Saints' Cathedral, Indianapolis, of a method for dealing with the same subject in classes and for giving a more detailed knowledge of the particular seasons and days as they come around. The plan is exceedingly simple. It is to procure for each pupil a note book and monthly kalendar slips. These are to be pasted in the note book, leaving blank pages opposite them and between them. Beginning with December the Sundays are to be marked with stars of their proper ecclesiastical color, as are also the saints' days, holy days, and fasting days. This done, there is to be written in the note book, on its blank pages, brief descriptive notes of the separate Sundays and other days that have been marked. In this way each child will have built up for itself a descriptive note book of the Church year, that will have grown from week to week and month to month and thus have stamped the special meanings of the Church year upon the pupils' minds almost imperceptibly. While this plan does not in any way take from the worth or usefulness of Deaconess Patterson's charts, it serves a different purpose and is well worth adoption.

IT IS RATHER later to review Dr. Smith's new book, but it must not pass without notice. [*The Elements of Child Study and Religious Pedagogy in simple and Practical Form.* Fully illustrated. By the Rev. William Walter Smith, A.M., M.D. With a Foreword by the Rev. Robert P. Kreidler. Milwaukee: The Young Churchman Co. Price, 90 cts.; by mail \$1.00.]

This book is the response to a demand for a simpler volume than Dr. Smith's *Religious Education*, and something to take the place of his smaller book, *Sunday School Teaching*, the edition of which is exhausted. It is planned to fit the requirements of the older schedule of the Teacher Training Standard Course which the Joint Commission had put forth and which the General Board, after some revision, has adopted. For this reason, probably, we find sixteen chapters in this book of which eight are concerned with Child Study, or the "Process of Mind Growth," and eight deal with matters concerning the Principles of Sunday School Teaching. The first half of the book, on Child Study, deals primarily with the general principles of pedagogy, or with the processes of mind growth from the standpoint of psychology; after which the next five chapters take up the characteristics of the different periods in the development of children. Dr. Smith in these chapters follows the best guides on the subject and presents us with a full statement of what is required for preliminary work in the matter in hand. We miss that clearness in arrangement of the earlier chapters that a difficult subject needs for a clear grasp of it by untrained minds. At times we are under the necessity of rereading the paragraphs to see the sequence. It is unfortunate perhaps that certain topics should be divided, and treated in part in one section of the book and in part in another. For instance it would have been conducive to practical value if the whole teaching about memory, with its application to Sunday school work, could have been put in one chapter and not divided in two separate parts of the book.

It is in the practical part of the books that we find the best work and the most valuable suggestions. Here Dr. Smith is writing out of wide experience and reading and gives us the results of his years of activity in the forward movement in the Sunday school in truly useful form. The volume will serve as a practical compendium of knowledge on the subjects covered and a useful text book for those who may be following the old Standard Course, as well as, with some modification, for those who are under the revised outline that calls for ten hours' study in the general subject and five hours of specialized work, either Primary, Junior, or Senior.

OUR EXAMPLES

WE MUST remember that we can go up to that happy country in no other way than as the saints went up of old; that it is of no use to think of the martyrs, unless we try to imitate them; that it will not avail us to pray to be with them hereafter, unless we have trodden in their footsteps here. They were indeed great trials, and ours are little ones; but we are fighting the very same battle that they fought, and if we win we shall inherit the same reward. An evil thought put down, an unkind word left unsaid, is a stroke struck in the same war in which they are already crowned as conquerors. They were faithful in a few things before they were put in charge of many things; and if they had not been found trustworthy in the one, they had never attained the other.—*J. Mason Neale.*

PRAYER BEFORE PREACHING

Lord, in this moment all my soul ascends
In earnest prayer that I may shed Thy light
On these, Thy people, who have turned to me—
I am their shepherd; let me lead them right.

May I forget the man I am myself,
May I arise to heights above my soul;
There, to declaim as with a silver tongue,
There, to roll back Thy heavens as a scroll.

May I sow seeds whose fruits shall bring forth peace,
Humble the proud and lift up those who fall,
Lead those who will not see toward Thy high light,
Teach those who will not hear to heed Thy call.

Lord, in this moment I am bowed by shame;
My feet so oft have stumbled into night;
Yet these, Thy people—Lord, they turn to me;
I am their shepherd; let me lead them right!

G. B. H.

"THESE MY BRETHREN"

AND the King shall answer and say unto them: "Verily I say unto you, 'Inasmuch as ye have done unto the least of these, My brethren, ye have done unto Me.'"

And whom shall we say that our Lord meant by "My brethren?" Shall we believe that He was referring to the ragged tramp asking at our door for a cup of coffee on one of these cold fall mornings? Yes, but not altogether. To Him the poor, needy, and sinful among men were especially dear, the ones He came to save. But would Jesus Christ have been likely to choose from such, His close companions? Were not "My brethren" rather preëminently those chosen disciples of Jesus? Those to whom He said, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained?"

We who hold the Catholic faith, regard the priests of the Church as the successors of these by laying on of hands. Is it not evident that Christ should have had in mind those poorer priests? Should not this appeal from Him arouse in every layman a keen interest in establishing the Clergy Relief Fund?

I believe there are no more deserving men than those who have spent their best days laboring in a poor parish, on a pitifully inadequate salary. Think of the courage displayed in living and working year after year in some obscure corner! The poor priest is cut off from the association of his fellows. He cannot afford to increase his library with either old or new works of theology, or even to keep up with the current periodical literature of the Church. Every cent has to be accounted for in the bringing up of his family, if he have one.

Then there are so many calls incident to his position in the community. He is supposed to keep up a decent worldly appearance; to entertain visiting clergymen and at times his Bishop. Added to all this is the prospect of an old age with nothing laid by, when he will have to become dependent upon his children or upon a cold charity for support! The hardships of such a fate that await so many of those noble leaders of the Church Militant should stir our hearts to action!

But some one will say, "Why not pay them enough to provide for themselves?" The answer is so simple. There are many small churches whose parishioners cannot possibly give more than they do; many missionary districts asking for "young unmarried priests" to go where the salary is merely nominal.

What heroism is displayed in going out into those fields where the young priest cannot afford the comforts of a home and the companionship of wife and children!

Is it any wonder that we are told that few and fewer young men are preparing themselves for holy orders?

How different this might be, if the young priest could feel that he had an assured future; that, in case of sickness or age, there would be enough for his daily needs, and I do not mean in the sense of alms. No decent, self-respecting young man wishes to feel himself dependent upon others.

Look at our army and navy! The United States government provides for her officers an ample salary, and, after the age of retirement, a pension sufficient to support them in a manner befitting the dignity of their calling. Nor are they made to feel that they are accepting charity from the nation they serve.

As our constitution makes no provision for the support

of any one form of worship, should not the Church exert herself in behalf of "these, My brethren?" And she has made her appeal many times and often in their behalf to her laymen.

Let Churchmen labor with renewed zeal to establish a permanent fund, fixed on a firm financial basis, which may be drawn upon as needed by those of her clergy who have given themselves to labor in the byways of our Lord's vineyard.

I appeal to you laymen of the Church who have been blessed with an extra share of this world's goods—and to you of less means—that you take our Lord's message literally, and with the interpretation that He meant *those* in whose behalf the Clergy Relief Fund is established. M. D.

MONDAY MEDITATION OF A SOUTH DAKOTA EDITOR

THE editor went to church yesterday. This was unusual but not unique. He went to the largest and richest Protestant church in the city—a building that cost close to \$40,000 and will seat six or seven hundred people. When the exercises began there were in the neighborhood of two hundred women and children present and just thirteen heads of families, including the minister, choirmaster, three ushers, and the writer.

There is a tradition in newspaper offices that the editorials are written for men. Assuming that they are read after being written, it ought to be interesting for our leading citizens to have a brief description of a feature of our city life of which they probably know little, furnished for their attention for a few moments before supper this evening.

The building visited yesterday was beautifully lighted through stained-glass windows, clean, comfortably seated and restful—a description that could not always truthfully be given of our theatres, which attract more people oftener. The music was good, the choir bigger than any chorus that ever appeared here in musical comedy, and the singing so much better than ordinary show singing as to be entirely above that class, and yet the baldheaded rows were practically empty.

Three of the biggest and strongest men present gathered up the funds to carry on the enterprise, but so many seemed to have free passes that the smallest child present could easily have taken up the product of their combined effort. It is a mistake in any undertaking to issue too many "comps.," and the fact that salvation has been so widely heralded as "free" gives many an excuse for assuming that coal, music, and living expenses cost nothing for the Church "profesh." The handicap of precedent also makes it difficult for those taking up the tickets to separate those who cannot afford to pay full fare from the dead-heads, so as to give the latter the direct personal treatment they deserve.

The published financial statement of this particular church shows, as we recall it, an annual budget of about \$3,000, a constituency of close to a thousand of the most well-to-do people in town, and an annual shortage of several hundred dollars. This illustrates the above paragraph.

The minister had prepared a scholarly, clear, understandable discourse on a question of general interest in every civilized community in the world. He had spent much time on it and it showed ability, ripe experience, and loving care. It was delivered with earnestness and most convincingly and, we believe, every thinking person present felt repaid for the time and trouble taken in attending; to say nothing of the fact that this is a Christian nation and the Church services on Sunday are supposed to strengthen our faith and give moral support for the coming week of life in business, among our fellows and in the home.

A brief summing up of the situation as it appeared to us is that the plant for the work is ample, the surroundings are attractive and comfortable, the time taken in attendance is not great and the returns instructive, pleasing, and highly profitable. Yet it does not draw, particularly from the men, the so-called wiser and stronger half of the human race.

The Church should have better support. In most cases, certainly in the one under discussion, it is not the fault of the organization that the men are not present. There is every reason—of ethics, religion, the betterment of their community, even materially—why the leading citizens and the heads of families should do their duty in church attendance as in other things.

There is a problem to be solved in this connection, personal for most of us. It is worth some thought and possibly closer attention later.—*Yankton Press and Dakotan.*

OUR GREATEST ASSETS

BY THE BISHOP OF KENTUCKY

WHAT are our assets? We look upon them as property, possessions, something through which we can liquidate our obligations. There is danger of limiting our definition to a commercial conception of this term. Viewed truly and intelligently, our greatest assets are our children, through whom we are to discharge our obligations to posterity. If we fail in meeting what we owe to our children, in keeping our obligations to them, then our assets become our liabilities.

Child welfare is one of the great social and spiritual awakenings of the age, and so important a matter as this should arouse our deepest interest. We owe to the child every safeguard, every opportunity to complete its life, and every advantage to attain moral and spiritual growth which lie within our power to provide. The protection of the child against preventable disease, preventable vice, preventable social and industrial injustice by personal attention to hygiene, sanitation, better environment and interest in child labor, are small outlays on our part, considering the benefit to be derived by the child itself. If we are going to make a man out of the child, let us begin by giving it a good start in health, in physique, and in prospect.

We aim at something higher, however, than success in health and bone and muscle. These might make a healthy animal, but we go further and cultivate them as the foundations upon which to build the man. We should strive to provide for our children the best opportunity for an education, the best public schools, vocational or trade schools and, as ninety per cent. of our children leave school at fourteen years of age, we should seek to establish continuation schools. Our modern education is a failure unless it trains a child to meet life and fit that child for greater social and industrial efficiency.

Having attained this, we have only begun. We need to take this, and all that follows, more seriously. From this starting point let us go forward another step, and that is to assure to our children a moral education and equipment to meet the battle of life. We surround our children with many things needful, lavish time, thought and expenditure upon them for intellectual development and then leave them to grow up exposed to the lurking dangers to which they are daily exposed. The child is given the advantage of our schools and too often left to gain, unaided, its experiences of life. No false modesty should keep us from the solemn duty of teaching a child, our child, the great lessons of purity, the sacredness of the body, the dangers which threaten the untutored beginner of life. In our hesitation, our culpable silence, the very things which we dread most become, all too soon, known to the child. Sometimes in innocence of the evil, and often in ignorance of the dangers, our children are left to work out, not their own salvation, but their ruin.

When we have arrived at this point, not even then have we fulfilled our whole duty. We have no right to assume parenthood, nor to accept guardianship, and then cry out against these responsibilities. The child is entitled to its fullest heritage. Bring up a child in the knowledge of God, teach the little one the love of God, win its obedience to the laws of God, and then you have fortified the child against many of the dangers of child-life. Our greatest asset is our children, and we owe to our offspring and to posterity not merely lands and possessions, but health and character, moral, social and spiritual fitness to fulfil their part in life more efficiently than we have done. In the awakening of the social and spiritual consciousness to all which we owe to child-life and welfare lies the most hopeful outlook of the coming days.—*The Bishop's Letter.*

OUR INTERCOURSE with others renders itself mainly into government of the tongue. I do not know which of these two things is the most astonishing, the unexpected importance of the place assigned to this duty in Holy Scripture, or the utter unconcern which even good men often feel about it. For the most part we have gone far along our road in devotion and done ourselves many an irreparable mischief, before we bestow half the carefulness on the government of our tongue, which it not only deserves but imperiously requires.—*F. W. Faber.*

GIVING to others does not exhaust our own supply. The apostles had twelve baskets full of pieces left after all the people were fed. It is always so. The more love and sympathy we give out to others the more we have in our own hearts. Showing kindness to those we meet does not empty our own hearts of kindness.—*J. R. Miller.*

Church Kalendar



- Dec. 1—First Sunday in Advent.
- " 8—Second Sunday in Advent.
- " 15—Third Sunday in Advent.
- " 18—Wednesday. Ember Day.
- " 20—Friday. Ember Day.
- " 21—Saturday. St. Thomas. Ember Day. Fast.
- " 22—Fourth Sunday in Advent.
- " 25—Wednesday. Christmas Day.
- " 26—Thursday. St. Stephen.
- " 27—Friday. St. John Evang.
- " 28—Saturday. Holy Innocents.
- " 29—First Sunday after Christmas.
- " 31—Tuesday. Eve of Circumcision.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

ALASKA

Miss Agnes Bolster.

BRAZIL

The Rev. John G. Meem.

CHINA

HANKOW:

Miss M. E. Wood of Wuchang.

SHANGHAI:

The Rev. B. L. Ancell of Yankchow.

Mrs. F. R. Graves of Shanghai.

Miss A. B. Richmond of Shanghai.

PORTO RICO

The Rev. F. A. Warden.

WYOMING

The Rt. Rev. N. S. Thomas, D.D.

Personal Mention

THE REV. WILLIAM ERNEST ALLEN, JR., of Hague, Va., has been appointed by Bishop Talbot as priest in charge of St. Paul's Church, Peckville, and St. John's Church, Scranton, Pa.

THE REV. A. A. V. BINNINGTON, rector of the Church of the Ascension, St. Louis, Mo., has accepted the rectorship of St. Luke's Church, Lebanon, Pa.

THE REV. WILLIAM A. CASH, formerly rector of St. Luke's Church, Auburn, Cal. (diocese of Sacramento), has accepted the appointment as general missionary in the district of South Dakota.

THE REV. JOHN F. BUTTERWORTH, D.D., formerly rector of the American Church at Dresden, Germany, has received a unanimous call from the vestry of St. John's Church, Dover, N. J. (diocese of Newark), to become rector emeritus and has accepted. Dr. Butterworth was rector of St. John's from August, 1869, to June, 1871, and during this time the present church edifice was built and consecrated. Dr. Butterworth's address continues to be 61 De Forest avenue, Summit, N. J.

THE address for the winter of the Rev. WILLIAM M. COOK, will be "The Hill," Augusta Ga.

THE REV. ARTHUR QUINCY DAVIS is now rector of the Church of the Ascension, Ontonagon, Mich. (diocese of Marquette).

THE REV. CLARENCE D. FRANKEL has reconsidered his resignation as rector of St. Paul's Church, St. Joseph, Mich., and will remain in charge of the parish.

THE REV. JAMES G. GLASS, for ten years past rector of Grace Church, Anniston, Ala., some time ago tendered his resignation to the vestry, who refused to consider it. They have granted him a four months' leave of absence and Mr. Glass will spend the winter in Florida, where he may be addressed at Island Grove, Alachua county. All communications intended for the secretary of the diocese of Alabama should, during the absence of Mr. Glass, be sent to the assistant secretary, the Rev. H. W. Jones, Demopolis, Ala.

THE REV. J. W. HIGSON, rector of the Church of the Good Shepherd, St. Louis, Mo., has not resigned to accept a call to Grace Church, East St. Louis, Ill. (diocese of Springfield), as has been erroneously reported.

THE REV. WILLIAM PENCE JAMES, rector of St. John's Church, Mason City, Iowa, has become priest in charge of St. John's mission, Eagle Grove, Iowa.

THE REV. MERCER G. JOHNSTON began his duties as rector of Trinity Church, Newark, N. J., on the First Sunday in Advent.

THE REV. WALLACE MARTIN, rector of Calvary Church, Tamaqua, Pa., has been appointed busi-

ness manager of the Bethlehem Churchman, the official paper of the diocese of Bethlehem, and all communications in reference to its business affairs should be addressed to him.

THE REV. SAMUEL S. MITCHELL, formerly a member of the clerical staff of Trinity parish, New York City, has accepted work in the missionary district of South Dakota, where he may be addressed at Sioux Falls.

THE REV. HENRY G. RAPS, rector of St. John's Church, Covington, Ky. (diocese of Lexington), has accepted a call to become a curate at St. Paul's Cathedral, Cincinnati, Ohio (diocese of Southern Ohio), where he will assume his duties on December 16th.

THE REV. GILBERT A. SHAW, formerly rector of Grace Church, Riverhead, L. I., N. Y., entered upon the rectorship of St. Peter's Church, Hazleton, Pa. (diocese of Bethlehem), on December 1st.

THE VEN. W. W. STEEL, Archdeacon of Havana, Cuba, has returned from his six months' furlough in the United States, and may be addressed at Calzado 80, altos, Vedado, Havana, Cuba. During his furlough he officiated as *locum tenens* at Mount Holly, Haddonfield, and Camden, N. J., and at Manayunk, Pa., besides delivering in various places a large number of addresses on the work in Cuba.

THE REV. CHARLES H. WALTERS is in charge of St. Mark's Church, Crystal Falls, and St. John's Church, Iron River, Mich. (diocese of Marquette).

THE REV. EDWIN D. WEED, formerly of St. Alban's School, Knoxville, Ill., is now rector of the Church of the Transfiguration, Ironwood, Mich. (diocese of Marquette).

THE REV. LINDEN H. WHITE of Fall River, Mass., has accepted a call to the rectorship of St. Mary's Church, St. Louis, Mo.

THE REV. HENRY WOOD, rector of St. John's Church, Lawrence, Mass., has been granted a six months' leave of absence by the vestry, and he will spend the time in a complete rest.

THE REV. MILTON R. WORSHAM has resigned the charge of St. Andrew's Church, Amarillo, Tex. (missionary district of North Texas), and has accepted the rectorship of St. David's Church, Austin, Tex.

MARRIED

JONES-GIBSON.—The Rev. ISAAC FREDERIC JONES of Georgetown, Pa., diocese of Pittsburgh, and Miss MARY ADELAIDE GIBSON, late of Dover, England, were married on Tuesday, November 19, 1912, by the Rev. Bruce V. Reddish at Trinity church, New York City.

DIED

ENDRES.—At West Newton, Mass., November 24, 1912, KENNETH WINDRAM, only son of George W., and the late Bertha Windram ENDRES, aged thirty years.

GRASSETT.—At Minneapolis, Minn., on Tuesday, November 19, 1912, CLEMENT DARLEY GRASSETT, son of the late Surgeon-General Grasset of Quebec, and brother of the late Dean of Toronto. In the seventy-ninth year of his age. Interred at St. John's Cemetery, Sandwich, Ontario, on Saturday, November 23rd.

MANSON.—In Burlington, Vt., Mrs. MANSON, wife of Dr. David Manson, the funeral being held on November 22nd, attended by the clergy of St. Paul's Church.

MOSHER.—At Essex Junction, Vt., at the home of her sister, Mrs. A. T. Arkley, on November 19th, Miss FRANCES E. MOSHER, a prominent teacher of Providence, R. I., and daughter of George C. and Cornelia G. Mosher.

SIDDALL.—Entered into rest on November 21, 1912, at her home on East Walnut Hills, Cincinnati, Ohio, SUSAN PHILLIPS SIDDALL, aged 82 years. Faithful unto death she "kept the faith."

STRONG.—In Westport, N. Y., on November 20th, aged eighty-three years, Mr. FRANCIS MILES STRONG of Ferrisburgh, Vt., well-known as an inventor, and one of the patentees of the celebrated Howe Scales.

RETREATS

AT ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass., on Thursday, December 12th, a day of retreat for women will be held. The conductor will be the Rev. Elliott White. Please apply to the ASSISTANT SUPERIOR.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

Persons desiring high-class employment or high-class employees; clergymen in search of

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

AN UNMARRIED CHAPLAIN wanted for a Church hospital. Bishop Whitehead, Pittsburgh.

POSITIONS WANTED—CLERICAL

PRIEST would supply during Advent; Sunday mornings or week-days; in New York or vicinity. Can preach and intone choral service. Address "PRESBYTER," care Living Church, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

TEACHER of English and Latin wanted in a Military Boarding School near New York City. Anglican priest or layman preferred. Send references and photograph; state experience and salary expected. Address MAJOR CHARLES M. DUNCAN, Freehold, N. J.

ORGANIST AND CHOIRMASTER wanted in large institutional church in the east. Mixed choir, volunteer. State credentials in answering. Address "W. J. G.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, at present engaged in large parish, desires position. Pupil (in boy voice culture) of James Bates, London. Highest references. Salary \$1,500 to \$2,000. "ORGANIST," P. O. Box 300, New York City.

PARISH AND CHURCH

AUSTIN ORGANS.—Large three-manual organ contracted for with us—for St. James' Episcopal Church, Richmond, Va. A preceding organ put there was our best claim for another. Austin organs are growing proportionately as numerous in the South as in the North. Large three-manual in All Saints', Providence, R. I., opened on Sunday, November 3rd. New catalogue now ready and copiously illustrated. AUSTIN ORGAN COMPANY, Woodland Street, Hartford, Conn.

ALTAR and Processional Crosses, Aims Basons, Vases, Candlesticks, and Memorial Tablets; solid brass, hand finished, and richly chased. I can supply at 25% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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

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

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

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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SEE EUROPE ON A BICYCLE. Cheapest and most fascinating method. Party now organizing for coming summer. Apply for particulars, also offer of free and assisted tours to EDGAR C. THOMPSON, organist, Hagerstown, Md.

BOARDING HOUSE FOR GIRLS—
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HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$2.50 per week, including meals. Apply to the SISTER IN CHARGE.

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CHOICE GRAPE FRUIT, from tree to the door of consumer. \$4.00 a box. Try one. Churchman. Box 764, Miami, Fla.

CHRISTMAS PRESENT FOR BOYS

NOT the innate story of a boy of unnatural ploy, but the real, true life of a boy in the great West, working, hunting, trapping, fishing, aspiring, achieving: "The Farmer Boy who Became a Bishop." Price 50 cents. Address A. R. GRAVES, Coalinga, Calif.

FEVER THERMOMETERS

AN ACCURATE fever thermometer should be in every home. We will mail a tested one of high grade for \$1.00. W. H. PILE & SONS, Philadelphia, Pa.

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Further particulars will be found in Leaflet No. 956. Send for it. Address

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

WORK AMONG THE MOUNTAINEERS,
DIOCESE OF VIRGINIA

Help is urgently needed for the support of the large staff of workers in the Archdeaconry of the Blue Ridge. Help given means sharing in the uplifting of whole communities. Address ARCHDEACON F. W. NEVE, Ivy Depot, Va.

NOTICES

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UNITED STATES

President, Edward H. Bonsall; 1st Vice-President, H. D. W. English; 2nd Vice-President, Courtney Barber; Treasurer, H. W. Atkinson; Gen'l Secretary, Hubert Carleton; Associate Secretary, George H. Randall; Assist. Secretary, Arthur R. P. Hayes; Field Secretaries, The West, G. Frank Sheby; The South, Benjamin F. Fluney; New England, Leonard V. Webb; New York District, Franklin H. Spencer.

The Brotherhood is an organization of men and boys of the Church for the Spread of Christ's Kingdom among their fellows by means of definite prayer and personal service.

The Brotherhood aims to intensify and make real all Church work among men and boys by helping its members to make use of all channels of Christian effort with a view to aiding men and boys individually in living the Christian life.

Address communications to the
BROTHERHOOD OF ST. ANDREW,
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PENSION AND RELIEF OF CLERGY,
WIDOWS AND ORPHANS

Quarterly payments to between five and six hundred beneficiaries can only be made promptly by the trustees when they receive sufficient funds from churches and individuals. About \$30,000 per quarter is required. One hundred and twenty dollars per year is a good measure for many churches and individuals, because 1,000 offerings of \$120 would give the Fund \$30,000 per quarter. Or two churches, or two individuals, subscribing \$60 each, might combine to make a unit of \$120; or four churches, or four individuals, subscribing \$30 each; or ten people combining might subscribe \$1 per month.

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Send postal for information.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE, *Treasurer*,
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THE AMERICAN CHURCH UNION

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

INFORMATION AND PURCHASING
BUREAU

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

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

FOR THE CLERGY

We have just had made for us by the Oxford University Press a combined Bible and Prayer Book. The Bible is complete as it has in it the Apocrypha. The Bible is a black faced pearl type, and is clear and distinct, while the Prayer Book is the regular 32mo. bourgeois size. The book measures 3 3/4 x 5 1/4 inches, and is on India paper, making a remarkably small and compact book to carry in one's pocket when so desired. The book is bound in levant, and is leather lined and silk sewed. The price has been made low, as we sell it for \$5.00 post paid.

THE GIRLS' KALENDAR

The Girls' Kalendar for 1913 is now ready, and attractive as usual. It is ornamented in blue this year. The dominating feature is "Where saints have trod." Price as heretofore, 15 cents; by mail .17; per dozen 1.50; per express prepaid 1.75.

CHRISTMAS CAROL SERVICE

We republish this year all of the Christmas Services for Sunday Schools, which have become so popular. Sample copies free to those interested. A couple of hundred thousand have been used, which attests their popularity. The service entirely from the Prayer Book, with attractive Christmas Hymns and Carols. Price at the rate of \$1.00 per hundred, postpaid in the United States. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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The prices here given are the net prices in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

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EDITION B. Cloth bound, larger page and type, size, 7 3/4 x 5 1/4. List price, 1.50. Net price, 1.20; by mail 1.38.

LEATHER BOUND.

EDITION A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.
EDITION A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.
EDITION B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.
EDITION B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.

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TUCKER'S HYMNAL

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HUTCHINS' CHANT AND SERVICE BOOK

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper*.

THE YOUNG CHURCHMAN CO.,

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LUMINOUS CROSSES

We have a new supply of LUMINOUS CROSSES, of which we have been out for a year past. Those not familiar with them will understand that the cross is white, mounted on a dark paper board. When exposed to light during the day, the cross is luminous in the darkness. They are particularly desirable in an invalid's sleeping room, as the cross is frequently of great comfort in hours of wakefulness. The size is 8 1/2 x 6 1/2. Mailed postpaid for 35 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

LINEAGE OF THE AMERICAN
CATHOLIC CHURCH

The late Bishop Grafton will long be remembered by the books he published during his lifetime. One of his latest was the one named above. A New York City layman of prominence, wrote the following letter to the Bishop, which has not before been made public:

"Your book is really splendid. It is a marvel of condensation and of clear theological exposition. It would do great credit to a man in middle life; as a work written by yourself after reaching four score years it is a marvel, and I am so enthusiastic about it that I have bought six or more copies and sent them to other people. One Churchman came in this morning to say that he is reading it, and that it is exactly meeting his wants, and he is so interested, even absorbed, that he did not want to lay it down. It is beautifully done from every point of view. I am very glad to see such fine notices of the book in the press, also."

The book is a handsome volume and sells at the low price of 75 cents (85 cents by mail); and as a history of the Church it is extremely interesting. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

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

E. P. DUTTON & CO. New York.

Women for Votes. By Elizabeth Hughes.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

The Minority Report of the Divorce Commission. Signed by His Grace, the Lord Archbishop of York, the Rt. Hon. Sir William R. Anson, Bart., M.P., and Sir Lewis T. Dibdin (Dean of the Arches).

THE CHURCH AT WORK

MEMORIALS AND OTHER GIFTS

AN INTERESTING FEATURE of the services on Sunday morning, November 17th, in Trinity church, Geneva, N. Y. (the Rev. C. Morton Sills, D.D., rector), was the unveiling of a tablet erected to two parishioners recently deceased. The tablet is of bronze with deep bronze border in oak leaves and acorns, mounted on a polished oak frame, the lettering being in high relief. The inscription reads: "To the Glory of God and in Loving Memory of Alexander Lafayette Chew. Born in New Orleans, October 4, 1824. Entered into Life at Geneva, November 18, 1911. He was a Member of the Vestry of this Parish for 50 years. And of His Wife, Sarah Augusta Chew, Born November 19, 1825. Entered into Life, March 8, 1912. This Tablet is erected by their Children in honor of their Beloved Parents. 'Grant unto them, O Lord, Eternal Rest and May Light Perpetual shine upon them.'"

A MEMORIAL WINDOW of great beauty was unveiled in Grace church, Jamaica, Long Island, on Sunday, November 24th. The subject is Christ in Gethsemane. The window is erected as the inscription reads: "In Memory of Annie Napier, February 15, 1853—February 21, 1875." The Napier family of Woodhaven were the donors.

A MEMORIAL WINDOW has been set up in the Church of the Good Shepherd, St. Ignace, Mich. (diocese of Marquette), in memory of Dr. John Read Bailey, formerly a resident of the parish. The subject is St. Luke.

MEETING OF THE CONNECTICUT GIRLS' FRIENDLY SOCIETY

THE NINETEENTH annual meeting of the Girls' Friendly Society in Connecticut was held in Stamford on November 6th and 7th. Three hundred associates and members attended the meeting, thirty of Connecticut's fifty-six branches being represented. The diocesan council meeting was held on the afternoon of the 6th and the following officers were elected: President, Miss Margaret Jackson; First Vice-President, Miss Mary Johnson; Second Vice-President, Miss Van Schaak; Third Vice-President, Miss Crump; Secretary, Miss Goodspeed; Treasurer, Miss Clara Gould Tracy; Commendation Associate, Miss K. F. Jackson; Literature Associate, Mrs. William Cheney; Candidates' Associate, Mrs. Nickerson; Missions Associate, Mrs. Merrill; Social Service Associate, Miss Mary Jennings; Vacation House Associate, Mrs. Louis Chaffee.

The senior members and members conferences were held the same afternoon and were led by Miss Eleanor Johnson of Norwalk. The special preacher at the evening service was the Rev. E. Campion Acheson of Holy Trinity Church, Middletown, Conn. On the morning of the 7th the Corporate Communion was celebrated by the Bishop of the diocese, who was present throughout the conference and gave a brief address at the evening service. The events on the 6th took place at St. John's church and those on the following day took place at St. Luke's church, both of these branches being hostesses. The associates held their conference at 9:30 on the 7th, the subjects being: "Teaching the Third Central Rule," "A Perfect Week (Associates Week and the Retreat at the Vacation

House)," "Mission Study Classes." Accounts of the Social Service conference at Huntington and the recent Central Council meeting of the G. F. S. at Detroit were given, the latter by Miss Mackintosh of the Massachusetts G. F. S.

DEATH OF REV. DR. BLANCHARD

THE REV. DR. JOSEPH NATHANIEL BLANCHARD, rector of Grace Church, Madison, N. J., and Archdeacon of Morristown, died suddenly in New York City on Wednesday evening, November 27th, following a major operation.

Dr. Blanchard was born in Albany, N. Y., sixty-five years ago. He was graduated from



REV. JOSEPH N. BLANCHARD, D.D.

Amherst College and the Berkeley Divinity School. In 1874 he was ordered deacon by Bishop Doane, and a year later was ordained priest by the same Bishop. His first appointment was as missionary in charge of St. Paul's, Greenwich, N. Y. From 1875-1885 he was rector of St. James' Church, Fordham, N. Y.; from 1885 to 1890, rector of St. John's Church, Detroit, Michigan; from 1890 to 1900, rector of St. James' Church, Philadelphia, Pa.; and for several years he was assistant minister and minister in charge of Trinity Church, Boston. In 1907 he became rector of Grace Church, Madison, and was appointed Archdeacon of Morristown on May 1, 1912.

Since coming to the diocese of Newark, Dr. Blanchard has been prominent in the convention and has held many prominent positions by election and appointment. At the recent missionary council for the Second Department he was present as a representative from the Newark diocese, and was elected secretary of the council.

The funeral services were held in Grace church, Madison, on Saturday afternoon, Bishop Lines officiating. A large number of clergy attended in vestments. Interment was made in Evergreen Cemetery, Morristown. Dr. Blanchard is survived by his widow.

MEETING OF THE NEWARK DIOCESAN WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Woman's Auxiliary in the diocese of Newark was held on Wednesday, November 13th, at Trinity church, Bayonne. There was a Celebration

of the Holy Communion at 10:30, Bishop Lines being celebrant and with him in the chancel were Archdeacon McCleary, the Rev. G. P. Armstrong, and the rector, the Rev. A. L. Longley. After the Celebration, Bishops Griswold of Salina and Gerry of South Carolina addressed the members of the Auxiliary, telling in a most forceful way of the missionary work in their respective dioceses. In the afternoon very interesting addresses were made by missionaries recently returned from their fields of labor, the Rev. G. L. Pennock and Miss A. B. Richmond from China, by the Rev. F. L. Clark from the Board of Missions, and Archdeacon Jenvey and McCleary.

MEETINGS OF THE DAUGHTERS OF THE KING

THE ANNUAL MEETING of the local assembly of the Daughters of the King of the diocese of Arkansas was held in Trinity church, Pine Bluff (the Rev. Charles L. W. Reese, rector), from December 13th to 15th, inclusive. The meeting was opened by a Corporate Communion, followed by a quiet hour, conducted by Bishop Winchester. Every chapter in the diocese was represented. The officers for the ensuing year are as follows: President, Mrs. H. M. Ingham, Camden; Vice President, Mrs. Beauregard Morrison, Little Rock; Corresponding Secretary, Miss Bessie Nelson, Camden; Recording Secretary, Mrs. W. L. Ford, Fort Smith; Treasurer, Miss Adele Hunn, Pine Bluff; Historian, Miss Clara B. Eno, Van Buren. Little Rock was selected as the place of the next annual meeting. The Rev. H. P. Silver, secretary of the Seventh Missionary Department, accompanied by Bishop Winchester, visited Trinity parish on the twenty-fourth Sunday after Trinity. Both made addresses to the very large congregation assembled for the evening service. Trinity parish has begun the repair and improvement of the church by letting the contract for the restoration of the stained glass windows, all memorials, for the new pipe organ, which is to be a memorial, and for the redecoration of the nave, chancel, and sanctuary.

THE FIRST LOCAL ASSEMBLY of the Daughters of the King in the diocese of Colorado was held on All Saints' Day in the Chapter House of St. John's Cathedral. The five clergymen, who are connected with parishes where there are chapters, and thirty-five Daughters were present. The president, Mrs. Ellis, gave a brief welcome and explained the object of an assembly as "the bringing together of chapters for comparison, consultation, help, encouragement, and inspiration." In the evening, the chaplain, the Rev. W. H. Doggett, assisted by the Rev. Mr. Tower, read Evening Prayer and made an address.

PROFESSION OF A SISTER AT FOND DU LAC

ON MONDAY MORNING, November 25th, took place the final profession of Sister Etheldreda, S.H.N., at the chapel of the Convent of the Holy Nativity, Fond du Lac, Wis. The Bishop of Fond du Lac, assisted by the new Chaplain General, the Rev. Dr. Barry of the Church of St. Mary the Virgin, New York City, and the Ven. Archdeacon Rogers of Fond du Lac, conducted the service.

THE SUFFRAGAN BISHOP OF IOWA TAKES UP HIS WORK

THE RT. REV. HARRY S. LONGLEY, D.D., recently consecrated as Bishop Suffragan of Iowa, on November 23rd made his entrance into the diocese, coming first to the see city, Davenport, where on that evening he was tendered a reception and dinner by the Men's Club of Trinity Cathedral, at the Outing Club. More than one hundred men assembled and met Bishop Longley. At the close of the dinner Dean Marmaduke Hare welcomed the guests and was followed by the toastmaster, Dr. W. L. Allen, who felicitously introduced the speakers. Bishop Morrison's welcome to the new Bishop was extremely well put and delightful, and given after a series of witty and entertaining after dinner speeches by a number of men present. In reply to the greetings, Bishop Longley spoke briefly but with enthusiasm of his reception and of the work that was to be done to develop the diocese. The dinner was a notable event, not only in that it brought together Church people in the city and diocese, but also representatives of the various Christian communions in Davenport and a rabbi of the Jewish faith. The same afternoon the ladies of Trinity Cathedral tendered a public reception to the Bishop and Mrs. Longley from four to six o'clock at the Outing Club. Among those receiving were Bishop and Mrs. Morrison, Bishop and Mrs. Longley, the Dean and Mrs. Hare.

The Sunday following Bishop Longley was the preacher at Trinity Cathedral. Bishop Morrison at this service expressed his thankfulness at the success which had attended the movement for securing additional episcopal supervision of the diocese. On Monday, St. Katharine's Day, Bishop Longley was the celebrant at the vesper service in St. Mary's chapel of St. Katharine's School. Bishop Longley went directly from Davenport to Des Moines, where he will reside in the new Episcopal residence secured by the Churchmen of that city.

METHODIST MINISTER BECOMES CANDIDATE FOR ORDERS

THE REV. HARRY J. BUXTON, who has recently been received by Bishop Morrison and admitted as a candidate for Holy Orders, comes from the ministry of the Methodist Church. He has been licensed as a layreader, licensed to preach sermons of his own composition and placed in charge of Trinity Memorial Church, Mapleton, Trinity, Denison, and St. John's, Vail, Iowa.

LEGACIES AND BEQUESTS

SOME MONTHS ago Mr. A. W. Vander Veer, a Churchman living in Davenport, Iowa, died and in his will left a bequest of \$10,000 to Bishop Morrison, to be used at his discretion. The Bishop now announces that he will, for the time being and until further notice, apply the interest on the amount of money received from this bequest to the account of the Iowa Episcopate Fund. He has received \$4,000 on account of the bequest, and has paid over the same to Mr. J. K. Deming, treasurer of the Iowa Episcopate Fund, under and accompanied by the following declaration: *To the Trustees of the Iowa Episcopate Fund:*

In August, 1911, Mr. A. W. Vander Veer, Davenport, Iowa, passed into life. He left in his will a bequest of \$10,000, with instructions that it was to be paid to Theodore N. Morrison, Bishop of Iowa, to be used by him at his discretion for the work of the Episcopal Church of Iowa. I do therefore now create "The Vander Veer Fund" to be cared for by the treasurer of the Iowa Episcopate Fund. This fund is to be invested by the said treasurer. The principal sum is to be kept forever intact. In case of loss through

unfortunate investments or otherwise, then the interest is to be added to the principal until the full amount received on account of this fund has been restored. With this limitation, the interest on the amount now paid over (\$4,000) and upon all monies received from Mr. Vander Veer's bequest is, until such time as the Bishop of Iowa or his successors in office determine otherwise, to be used as the trustees of the Iowa Episcopate Fund may deem best. I do, however, both for myself and my successors in office, reserve the right, on one year's notice, to withdraw the amount paid into the hands of the treasurer of the Trustees of the Iowa Episcopate Fund, or any other monies which may in the future be paid into his hands by me to my successors, on account of the A. W. Vander Veer Fund, and, due and public notice having been given the Diocesan Convention, to place the monies so withdrawn in the hands of any other diocesan organization or board and to use the interest for any other purpose, under the terms of the bequest of A. W. Vander Veer, deceased, that I, or my successors in office, may think best.

Signed this second (2nd) day of November, Nineteen-hundred and twelve, in the city of Davenport, Iowa.

Theodore N. Morrison, *Bishop of Iowa.*

BECOMES RECTOR OF TRINITY CHURCH, NEWARK, N. J.

THE REV. MERCER GREEN JOHNSTON, of San Antonio, Texas, has accepted the rectorship of Trinity Church, Newark, N. J., in succession to the Rev. Dr. Louis Shreve Osborne, who died last January. The new rector will begin his duties very shortly. He is a son of Bishop Johnston, of the diocese of West Texas. After completing his studies at the University of Virginia and the University of the South, Mr. Johnston was ordered deacon in 1898, and ordained priest in 1899 by his father. He served his diaconate in Grace parish, New York City, under the late Rev. Dr. Huntington. From 1900 to 1903 he was rector of a church in San Antonio, and at the same time was chaplain of the West Texas Military Academy. Subsequently he did work in Manila, Philippines, for five years. Then he returned to San Antonio and has assisted in various capacities, one office being that of Vice-President and Secretary of the Diocesan School Board.

Trinity Church, Newark, is the mother-parish of the upper diocese in New Jersey. It is in a rapidly growing business section of the city, and has suffered much from removals of parishioners.

APPOINTMENTS TO EUROPEAN CHURCHES

THE REV. HENRY EVAN COTTON, with his family, has left for Germany to take up his work as rector of the American Church of St. John, Dresden, Germany.

Bishop Jaggar, in charge of European Churches, under Canon 51 of the Digest, has announced that the new rector of Christ Church, Lucerne, Switzerland, is the Rev. George H. Kaltenbach. The new chaplain in Florence, Italy, is the Rev. Henry R. Wadleigh. The Bishop himself is taking charge of Holy Trinity Church, Paris, no appointment having been made since the death of the Rev. Dr. John B. Morgan.

SEEKS FUNDS TO BUILD CHURCH FOR COLORED PEOPLE

MENTION has been made several times in THE LIVING CHURCH of the great need for a new church for St. Peter's colored congregation at Key West, Fla. The rector, the Rev. A. R. E. Roe, is in New York hoping to raise funds for this purpose. Over \$2,000 has been paid or promised on condition that the

whole amount \$10,000 is raised. Mr. Roe would be thankful for any help sent to him at St. Denis Hotel, Broadway and eleventh street, New York. The enterprise is commended by Bishop Gray of Southern Florida, and by Bishop Greer.

ALBANY CATHEDRAL SUMMER SCHOOL FOR 1913

THE EIGHTH annual session of the Albany Cathedral Summer School will be held in St. Agnes' school, Albany, N. Y., from Monday, June 23, to Friday, June 27, 1913, both inclusive. Further information will be gladly supplied by the secretary, the Rev. G. H. Purdy, Warrensburgh, N. Y.

INDIAN CHURCH CONSECRATED AT WAKPALA, S. D.

THE NEW St. Elizabeth's church of the Standing Rock Reserve at Wakpala, S. D., was consecrated by Bishop Biller on Monday, November 25th. The growth attained by the mission necessitated the erection of the new church, but a still more encouraging feature of the work is found in the fact that the funds for the new building were almost all supplied by the Indians themselves. The old church will be used as a parish house, adding still further to the efficiency of the work. So far as it can be learned this is the first church consecrated in the Indian country.

NEW CHURCH TO BE BUILT AT IOWA FALLS, IOWA

A NEW CHURCH is to be built at Iowa Falls, Iowa. Over \$2,000 has already been subscribed and most of the money has been paid in. The church will cost when completed about \$3,500, but there will be a debt of \$1,000 on the property. At Iowa Falls a slightly lot was purchased some years ago, on the river bank. It is a picturesque site and if the architect is fortunate in his plans, the church ought to be one of the landmarks in that part of the town.

CORNERSTONE LAID AT WATERLOO, IOWA

ON FRIDAY, November 15th, the Bishop, in the presence of most of the members of St. Mark's Church, Waterloo, laid the cornerstone of the new church. Sometime since the people raised enough to buy and pay for a lot in the new and growing part of West Waterloo. Now they are building a church which when complete will cost about \$20,000. The walls are well up, and it is hoped the building will be enclosed before the severe weather sets in. The clergy and laity of the diocese will rejoice at the revival of this old parish. Waterloo is growing in a phenomenal way. The population is now about 25,000, and the town is likely to become one of the largest in the state. Christ church, on the east side of the river, has been greatly improved during the past summer. A new roof of finished pine has been put in and the church redecorated. The congregations are excellent and there has been a great improvement in the finances of the parish.

RESIGNS AS EDITOR OF THE "IOWA CHURCHMAN"

WITH THE November issue of the *Iowa Churchman*, after more than ten years' editorship, the Rev. John C. Sage closes his connection with the paper, having resigned to the Bishop some months since, and the paper will henceforth be published in Des Moines under the editorship of the Rev. Charles J. Shutt, a most competent successor. The *Iowa Churchman* is one of the oldest of our diocesan magazines. In 1870, in Bishop Lee's

episcopate, the first number of the *Iowa Missionary* was issued. At first it was a monthly, but afterwards was printed quarterly. These early volumes give evidence of much life in the diocese, great hopes for the future, and many attempts to establish mission stations and even to found institutions. Iowa was in that day still a new state, filling up with population from older sections of the country. All was movement, life, hopefulness.

The *Iowa Missionary* gave place to the *Iowa Churchman*, and the first number of the latter bears the date of January, 1877. The paper was published regularly until 1895. Then, for two or three years the numbers came out somewhat irregularly, but the paper was never discontinued. Soon after Bishop Morrison became Bishop of Iowa, he took charge of the publication of the *Iowa Churchman*, but was away from home most of the time and found that he could not do the work satisfactorily. At his earnest solicitation, the Rev. Allen Judd became the editor, and Mr. W. C. Harbach, the financial manager. Mr. Judd found it a burden, as he was then Archdeacon, so ten years ago, to relieve the Bishop and to further the interests of the diocese, the Rev. John C. Sage, rector of St. John's, Dubuque, became the editor.

REV. FREDERICK EDWARDS GOES TO NEW YORK

MUCH REGRET is felt among Milwaukee Churchmen at the determination of the Rev. Frederick Edwards to accept a position upon the clergy staff of Grace Church, New York, where he will be special Sunday night preacher at the parish church and will have important work in connection with the chapel. Mr. Edwards came to Milwaukee in 1904 to be rector of St. James' Church, from Malden, Mass., where he had been rector of St. Paul's Church and also a member of the school board and chaplain of a regiment of the Massachusetts National Guard. Under his administration his parish has been greatly strengthened and a considerable nucleus of an endowment fund has been created. His influence has also extended much beyond the confines of his parish. In the diocese he is a member of the Standing Committee and of the Church Extension Board and has been elected as deputy to the coming General Convention. In the city he is a trustee of the public library, under appointment of a socialist mayor, and has been a large factor in public affairs during his residence in Milwaukee.

Mr. Edwards was born in Cornwall, England, forty-eight years ago, and came to this country as a child. He was educated at Dickinson College and at the Cambridge Theological School. He was ordained deacon in 1893 and priest in 1894, and was rector of Trinity Church, Bridgewater, Mass., 1893-96; of St. Paul's Church, Malden, Mass., 1896-1904; and has been rector of St. James', Milwaukee, since the latter year. His resignation becomes operative soon after January 1st. The position which he accepts at Grace Church, New York, is not to fill a vacancy but is a new one that has been created for him.

In his letter of resignation Mr. Edwards says:

"My heart has been here and my home has been here. During the nearly eight years I have been with you I have made unnumbered friendships and received unnumbered kindnesses. It is sometimes said that the work of the ministry is a difficult one; but it is the most satisfactory in the world. We have had our problems to face and they have been hard ones; but they have been blessed years for all that. I want to bear my testimony to the future, of the comradeship, good will, cheerful sacrifice, and unstinted labor, which have marked these eight years in the history of St. James'. Your words of en-

couragement, your gifts, courtesies, and kindnesses have been unailing. No reasonable want have you left unsupplied; the seasons as they have come and gone have been marked by your remembrances."

"HOME MISSION WEEK" IN ST. LOUIS

THREE RECENT EVENTS in St. Louis may well be considered together. On Wednesday, November 20th, during Home Mission Week as observed by various denominations, one of the meetings was held, with the Bishop's consent, in the Church of the Redeemer (the Rev. Edmund Duckworth, rector). Evening Prayer was first rendered, with the full choir, after which the addresses were made. On Sunday, November 24th, the week was closed with a mass meeting in the interest of the whole project of making "Our Country God's Country," held in the Third Baptist Church. At this meeting Bishop Tuttle was introduced by a well-known Protestant pastor, the Rev. S. J. Nicolls, as one of the most effective home missionaries in the country. The Bishop then made an address most catholic in tone and most winning in spirit, which was greatly and generally appreciated. In the evening of the following day the council of the Federation of Churches in St. Louis held its regular quarterly meeting at the Second Baptist Church, with Bishop Tuttle attending and speaking about the methods of increasing the right observance of the Lord's Day, Bishop Johnson opening the session with mostly Prayer Book petitions for guidance and grace, and Dean Davis of the Cathedral, chairman of the Social Service committee making reports and recommendations from that branch of the work.

DONATION DAY AT BUFFALO CHURCH HOME

TUESDAY of last week was the day appointed for the annual Donation Day of the Church Charity Foundation of Buffalo, N. Y. This institution is the only one of its kind in the city supported by the Church people and at present cares for 36 aged men and women and 78 children. On Donation Day it was announced that by the will of the late Porter Thompson \$3,000 was left to the endowment fund of the home, which amount brings the total fund up to over \$206,000. It was also announced that with the proceeds of \$5,400 netted from "Noveltonia," a week's bazaar, which was recently given under the auspices of the Board of Associate Managers, and participated in by all the city parishes, the mortgage of \$30,000 has been reduced in six years to \$9,500.

In addition to generous donations, both in cash and supplies, from the many friends of the Home, the Sunday school children of the city, according to their usual custom, brought their "pound packages," which this year exceeded the amount sent in several years. On Thanksgiving Day the Bishop of the diocese conducted the service at the Hutchinson Memorial Chapel of the Church Home in the absence of the chaplain, the Rev. Jesse Brush, D.D., and afterwards asked the blessing for the children's dinner which was served by the Board of Associate Managers and other friends. The children themselves said their usual grace in concert which the Bishop taught them some years ago; the words being, "*Benedictus benedicat; Amen!*" (May the Blessed One bless!) This grace is one used in many of the universities and private homes in England and at the festive occasions of the ancient London guilds.

ANNIVERSARY OF CONSECRATION OF BISHOP BURGESS

NEARLY six hundred men sat down to dinner in St. Peter's parish hall, State street, Brooklyn, on Monday evening, November 25th.

They came, clergy and laity from all parts of the diocese to congratulate Bishop Burgess and the diocese on his election to the bishopric, November 21, 1902. At the speakers' table were Bishop Burch, Bishop Brewster of Connecticut, ex-Senator Fuller, who presided, Congressman Redfield, and the Rev. Dr. McCready, rector of the parish. After congratulatory addresses had been made, and the toastmaster had announced the guest of honor, the Bishop of Long Island received a hearty and prolonged ovation, which must have demonstrated to himself and his friends that he is strong in the affection of the clergy and laity of his diocese as few Bishops are or have been. He said that he had never been blessed with a "middle" name, but he found one was necessary, and in looking over the roster of his ancestors, he found one name that suited him. It belonged to one of his old Puritan forebears, whose name was "Thankful" Burgess, and that hereafter he would be Frederick Thankful Burgess.

"Ten years," said Bishop Burgess, "is not much in the life of a parish or a diocese, but it is a good slice out of a man's life. During the next decade, the two things that this diocese should cultivate are the missionary spirit and the development of the Sunday schools." Concerning the missionary spirit, the Bishop said that had the Turks been taught Christianity and the Cross raised over St. Sophia, it would be the most glorious victory the world would ever see. On the Sunday schools he said that while he had confirmed an army of 20,000 children in his ten years of service, the number of Sunday schools and scholars remained about the same as it was twenty years ago. He said that one man in a Sunday school was worth two women every time, and if the men would but give up an hour of their time every Sunday to this work, the reward would be great. In closing, the Bishop expressed his great appreciation of the gracious courtesies extended him.

RHODE ISLAND MISSION TWO HUNDRED YEARS OLD

ON SUNDAY, November 24th, the Mission of the Holy Trinity, Tiverton, R. I., celebrated the two hundredth anniversary of the establishing of Church services in that place. The history of this parish affords one of the most remarkable examples of the vitality and persistency of Church life under the most trying adverse circumstances. In 1679, the Indians sold the land on which the village is now built to certain proprietors, and in 1692, Tiverton was incorporated. In 1698 or 1699, certain people petitioned the Crown for a minister, and in 1704 the Rev. James Honeyman, the missionary of S. P. G. in Newport, was directed to minister to the people in Tiverton until a minister of their own could be secured. In 1712 a minister came to Tiverton. The proprietors of Tiverton set aside a lot of land for the church of about forty acres but let it out for periods of years and divided the profits amongst themselves, hiring a minister from time to time but never building a church. This policy was kept up for a hundred years. Then services were held very infrequently until about seventy years ago when services were held in a loft over a store. There seemed ever to be a succession of loyal Church people from generation to generation (a mere handful) who would never give up. The present revival of the Church in Tiverton began with the advent of the Sisters of the Holy Nativity, who opened a "House of Rest" in the summer in 1890. They began some visiting and started a small Sunday school in their own chapel. In 1892, services were held in the neighboring school-house, and soon the name of Holy Trinity was chosen for the mission. The present small wooden chapel was built in 1894. The mission has been ministered to by the Rev.

Mr. Johns, the Rev. Melwin Honeyman, the Rev. Gilbert W. Laidlaw, and by the clergy of the Newport convocation until closed by Bishop McVickar for lack of support. But still the loyal few persisted that they needed the services of the Church, until the Bishop finally sent the Diocesan Missionary, the Rev. Levi B. Edwards to minister occasionally to them. About five years ago, the Rev. James H. Dennis came from New York State and took up his residence at Willow Brook, near Portsmouth, to live a retired life, paint his pictures, and be at peace with the world. But he couldn't retire. At the request of Bishop McVickar he took charge of Holy Trinity, Tiverton, and a remarkable thing has occurred under the blessing of God and the quiet persistence of this consecrated man. As Bishop Perry said in his sermon, "God hath not forsaken us: but hath extended mercy unto us to give us a reviving to set up the house of our God." At the anniversary service the little village choir was augmented by the choir from St. Matthew's, Fall River, and several of the clergymen of Newport were in attendance. In the congregation was also a committee of four or five prominent laymen from Trinity Church, Newport, who gave assurance in the name of their parish that within a year a substantial gift would be made to the building fund for a new church. There is a balance in the bank now of \$3,500. Many new pledges and substantial gifts were received on this occasion. About \$10,000 will be required to build according to the plans of Mr. Dennis and the building committee. The anniversary service was held at 3:30 p. m., Bishop Perry preaching the sermon. The Rev. Mr. Dennis gave the historical address and in closing said, "To the Sisters of the Holy Nativity, to Mrs. Cobb and to Mrs. Thayer, to the Rev. Messrs. Johns, Honeyman, and Edwards, to the late Bishop McVicar, to Bishop Perry, and especially to the Guild of Holy Trinity we owe this day sincere thanks. I should not mention the names of those who are with us now, yet there are among us those who have worked faithfully from the beginning of the revival of this ancient mission who have never tired or despaired, but under the most trying circumstances have clung to the old way of the Church we love so well. To them belong the credit of the success so far attained. The names of those who 200 years ago founded this mission are lost in oblivion, but it shall be my duty to make sure that the names of those faithful communicants who toiled and fought through the last dark days of the twentieth century will go forward in the cornerstone of the new church to tell future generations who built the walls of the ancient mission so long in ruins.

EPISCOPAL THEOLOGICAL SCHOOL NOTES

AT THE EVENING chapel exercises of the Episcopal Theological School on the first three Mondays during Advent, addresses will be made by members of the faculty. No especial subject has been assigned for the series. The talks will begin on December 2nd with Professor Max Kellner as the speaker. The second speaker will be Professor Henry B. Washburn, and the third the Rev. Warner F. Gookin. Evening chapel on Mondays has formerly been conducted by a member of the senior class, but hereafter the students will read the service on Tuesdays.

THE NEW AUDITORIUM, Paine Memorial Hall, which has been opened recently is fulfilling the purpose anticipated. Several lectures have already been held in it and many graduates of the school and clergymen from the surrounding cities have taken advantage of the opportunity of attending them. This fact is encouraging to the faculty, and it is hoped that the frequent lectures which are to be provided will make the school of

greater usefulness to the clergy. Among the lecturers who have recently spoken in the new hall are Canon H. Hensley Henson of Westminster Abbey and recently appointed Dean of Durham, who gave a talk on "The English Church and state"; Professor Giovanni Luzzi, D.D., of the Waldensian faculty of Theology, Florence, Italy, who spoke on "Modernism"; the Rev. Frank M. Crouch, field secretary of the Joint Commission on Social Service of the Church, who spoke on the work of the commission; and Professor F. Wells Williams of Yale University, who is giving a course of lectures on the Religions of China.

THE REV. HENRY P. BULL, S.S.J.E., of Boston, addressed the St. John's Society on Tuesday evening. The meeting was devotional in character, and Father Bull spoke on "Meditation."

RECEIVES GREETING FROM SERB PATRIARCH

THE REV. T. J. LACEY, whose visit to Karlowitz was recently described in the columns of this paper, has received a letter of greeting from the Patriarch and a photograph of His Holiness in reply to copies of THE LIVING CHURCH and other papers. The letter is dated, Karloiza, November 14th, and is signed by Irenaeus, Patriarchal Protodeacon. It reads thus: "His Holiness, the Serb Patriarch Lucian, received your letters and thanks you for the sympathetic articles in THE LIVING CHURCH and in other American newspapers. In sign of His constant benevolence His Holiness sends you the enclosed portrait and gives His Patriarchal benediction."

MISSIONARY MASS MEETING IN LOUISVILLE

THE EIGHTH annual missionary mass meeting, under the auspices of the Laymen's League, was held on Sunday afternoon, November 24th, at the Schubert Masonic Theatre, Louisville, Ky. Bishop Woodcock presided and introduced the speakers: Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH, and the Very Rev. Samuel S. Marquis, D.D., Dean of St. Paul's Cathedral, Detroit. Mr. Morehouse's subject was "The World Vision of Christian Mission," and Dean Marquis spoke on "Greater Efficiency in Mission Work." The music was furnished by the combined choirs of Christ Church Cathedral, who sat on the stage and led in the singing of familiar missionary hymns, under the direction of Ernest Arthur Simon, choirmaster and organist. An offering was taken for the apportionment for general missions, when several hundred dollars was contributed. Monday evening the annual banquet of the Laymen's League was held at Hotel Henry Watterson, Louisville. Bishop Woodcock acted as toastmaster, and the speakers were the Rev. James Marshall Owens, rector of St. Andrew's Church, Louisville, Mr. Morehouse, and Dean Marquis, and besides the speaking there was a musical programme rendered by a male quartette. The banquet was the largest and best attended since the organization of the League eight years ago, over two hundred men being present, representing all of the Louisville parishes and those of the suburbs. The new officers of the League recently elected are the Hon. Charles S. Grubbe, president; Wallace G. Miller, vice-president; J. G. Minnigerode, Jr., secretary; George P. Walton, treasurer; and the Very Rev. Charles Ewell Craik, D.D., chaplain. The League has a number of different departments of which the following are department chairmen: Lay readers, John J. Saunders; Missions, Alexander Galt Robinson; Sunday schools, William E. Pilcher; Church Literature, Theodore C. Snively; Church Institutions, William A. Robinson;

Clergy Aid, the Rev. Lloyd E. Johnston; Brotherhood of St. Andrew, R. A. Robinson; Medical, Dr. Ewing Marshall; Employment, S. T. Copeland; Finances, George P. Walton; Records and Statistics, Harry P. Walton.

ORGANIST OF ONE CHURCH FOR THIRTY YEARS

CHARLES I. RICE, choirmaster at All Saints' church for thirty years, and director of music in the Worcester, Mass., public schools, has resigned to take effect on Easter, 1913, or before. At Eastertide, 1883, Mr. Rice's term of service began and, therefore, at Easter, 1913, thirty years will have passed. Mr. Rice has been choirmaster during the rectorships of Dr. Huntington, Dr. Vinton, and Dr. Davies, and will serve during the beginning of the Rev. Mr. Morris' rectorship. The vested choir was introduced when Mr. Rice took charge, in the rectorship of Dr. Huntington, and has ever since stood for a high standard of efficiency and earned its place as one of the best choirs of men and boys in Massachusetts. Mr. Rice for many years has been a leader in musical circles in Worcester and there is general appreciation of his long and devoted service among Church people of Worcester.

NEW CHURCH TO BE BUILT AT NORWOOD, OHIO

THE CHURCH OF THE GOOD SHEPHERD, Norwood, Ohio (the Rev. F. H. Richey, rector), a frame structure inadequate for the needs of the growing congregation, is to be replaced with a brick building with stone trimmings, also finished in brick inside, in fifteenth century Gothic style, with high roof and narrow nave, presenting a very churchly appearance. The parish house of steel, lath, and cement stucco, representing an expenditure of \$7,000, all paid for, is to be veneered with the same kind of brick with which the new church is to be built. The expense is to be borne by mortgage and a bond issue, distributing the payments over a term of five years. St. Mary's Guild gave a parish bazaar recently netting about \$600 for the building fund. The new church is to cost \$12,000.

DEDICATION OF ORGAN AT PROVIDENCE, R. I.

THE NEW Austin organ at All Saints' Memorial church, Providence, R. I., is now completed and was formally dedicated to the service of Almighty God on Wednesday evening, November 20th, by Bishop Perry, assisted by a number of the clergy and the vested choir of the church. A congregation of a thousand persons filled the church to its utmost capacity. The service opened with the processional hymn, "Brightly gleams our banners" (unaccompanied): a short lesson followed, read by the rector, the Rev. Arthur M. Aucock, D.D. The Bishop then offered the prayers of dedication. A list of names of those departed, in memory of whom gifts had been made toward the payment for the organ, was read by the rector, followed by the sentence, "Blessed are the dead who die in the Lord," etc. A dedication hymn, "Hark! hark, the organ loudly peals, our thankful hearts inviting," was then sung by the choir of thirty voices. Mr. John Hermann Loud, F.A.G.O., of Boston, then gave a recital of eight numbers, showing the power and capabilities of the organ to the best advantage. The baritone solo, "Gloria," by Mr. Dwight W. Coultas, and the anthem by the full choir, "Behold! there shall be a day," with solo work by Master Harold Cory and Messrs. Harris, tenor, and Coultas, baritone, were well done and much appreciated. Stainer's sevenfold Amen and the recessional, "I heard the sound of voices," closed the ser-

vice after the collects and benediction by the Bishop. All Saints' Church has maintained a high standard of music at its services for many years, having one of the best (some consider it the best), boy choirs in the diocese, but all under the disadvantage of an inferior organ. Now, this church has one of the finest organs in New England for its size, and the excellent choir will have a fitting accompaniment and auxiliary. During all these years Mr. Howard Hagan has been the devoted organist and choirmaster, and Mr. Crawford Allen Nightingale as assistant choirmaster has had the direct supervision of the boys. The new organ cost \$13,000, and is divided between the two sides of the chancel.

WORK AMONG BOYS AT CALVARY CHURCH, PITTSBURGH

THE BOYS' UNION of Calvary Church, Pittsburgh, Pa., held its first annual dinner in the parish house on Thursday evening, November 21st. Eighty boys were present and showed their delight over all the arrangements that had been made for their enjoyment. The speakers were Mr. W. H. Allen, Jr., vice-president of the Union; Mr. R. T. Schenck, physical director; Dr. J. H. McIlvaine, rector. Mr. T. R. Foster gave an instructive lecture with lantern slides on "The Hippodrome and the Navy." Elaborate plans have been made for the winter to surround the boys of the union with those influences that will develop them, physically, mentally, and religiously. Two afternoons and two evenings each week are scheduled for indoor and outdoor games under the supervision of the salaried instructor. Every third Thursday evening of the month an illustrated lecture has been arranged for that will specially claim the interest of the youth. The executive committee of the union is exercising particular care in seeing that the boys receive the full benefit of the course of instruction that Calvary Church school has recently adopted.

SUNDAY SCHOOL CONFERENCE IN NEW HAMPSHIRE

THE TENTH ANNUAL Sunday school conference of the diocese of New Hampshire was held at the Church of the Good Shepherd, Nashua, N. H., with an attendance of about sixty clergymen and lay delegates. The Rev. Carlton P. Mills, educational secretary of the diocese of Massachusetts was present and made the address of the first session on "Teacher Training," outlining the methods used in Massachusetts for the past ten years. Mr. Mills also stayed throughout the conference and many questions of policy were referred to him. The feature of the conference which brought out the most animated discussion was a series of three addresses by the Rev. George R. Hazard of Grace Church, Manchester, the Rev. J. S. Littell, D.D., of St. James' Church, Keene, and the Rev. Harold M. Folsom of St. John's Church, Portsmouth, on modern methods as applied with great success in their respective Sunday schools.

BETHLEHEM

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

Christ Church, Reading, Reopened—East Mauch Chunk Parish Observes Anniversary—Notes

CHRIST CHURCH, Reading (the Rev. Frederick Alexander MacMillen, rector), was reopened Sunday, November 24th, after having been closed for renovation and redecoration since the beginning of September. Instead of the former terra cotta walls the interior of the edifice appeared in a cream color, with trimmings of terra cotta, green, pink, and gold. Woven into the border at the top of

the walls are signet monograms. The chancel differs from the nave, being decorated in light blue. The pews have been revarnished and new carpet has been laid. The railing of the balcony over the middle entrance has been made to resemble antique brass. The redecoration was done at a cost of approximately \$2,000. Earlier in the year the vestibule had been improved by the installation of white marble steps and a red tile floor. Many minor repairs have combined with the extensive improvements to make the interior of Christ church one of the most beautiful and attractive in the diocese.

ON FRIDAY EVENING, November 15th, the anniversary of St. John's Church, East Mauch Chunk, was observed. A parish reception was held, the Rev. H. Eugene A. Durell, rector, delivering a stereopticon lecture on the history of the parish, illustrated by eighty slides. The members of the parish took an important part by giving fifty dollars toward the parochial endowment. On Thanksgiving Day the offerings for the Church Home for Children at Jonestown, amounted to fifty dollars.

ON THURSDAY EVENING, November 14th, the Rev. Hugh L. Burleson, editor of *The Spirit of Missions*, delivered a lecture on "The Conquest of the Continent" in the parish house of Trinity church, Easton (the Rev. Archibald H. Bradshaw, rector).

ON SUNDAY MORNING, November 24th, the Rev. George A. Maguire, field secretary of the American Church Institute for Negroes, preached the sermon at Christ church, Reading (the Rev. Frederick Alexander MacMillen, rector).

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

New Clergyman Welcomed to Denver—Luncheon for Guild of St. Barnabas—United Service at Cathedral on Thanksgiving Day

MRS. C. J. HUGHES, JR., entertained the clergy of Denver at luncheon on November 21st, to meet the Rev. E. C. M. Tower, lately come to St. Mark's to assist the Rev. J. H. Houghton. After lunch Dr. Houghton,

as toastmaster, called on the Bishop to speak on clerical studies, and on the Very Rev. Dean Hart, the Rev. F. W. Oakes, the Rev. F. B. Van Keuren, the Rev. C. H. Marshall, and others, each to give some advice taken from their particular experiences of clerical life. Altogether it was a very enjoyable and profitable occasion.

A RECEPTION was given by the Bishop and Mrs. Olmsted at their residence last Wednesday to the Guild of St. Barnabas for Nurses. Either in the afternoon or evening nearly all the members and friends of the Guild were able to be present.

A UNITED SERVICE of all the churches of Denver was held on the morning of Thanksgiving Day in St. John's Cathedral, Denver. The Bishop was the preacher on this occasion.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Church at Hayton is Consecrated by the Bishop

THE BISHOP consecrated St. Michael's Church, Hayton, during his recent visitation there.

IOWA

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

Improvements at St. Paul's, Council Bluffs—New Rectory Purchased for Grace Church, Boone

ST. PAUL'S CHURCH, Council Bluffs (the Rev. Alfred G. A. Buxton, D.D., rector); has roused itself to its strength and opportunities. The old rectory has been moved back and a new and thoroughly modern addition has been built, the old house forming the rear rooms of the new and dignified building. The interior of the church has been redecorated and the chancel made more churchly. Altar lights have been placed on the altar. The congregations are reported as being the largest for many years. Upwards of \$6,000 has been expended, and the old All Saints' Mission has been thoroughly refitted. Services are held there every Sunday by Mr. Robert Morgan Deibert, a candidate for Holy Orders.

GRACE CHURCH, Boone (the Rev. Thomas Horton, rector), has purchased a new rectory

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at a cost of \$2,500, a good house which will soon be modernized and improved by a furnace, electric lighting and hardwood floors. The lot on which the rectory stands is 60x180 feet. It has on it shade and fruit trees, and is in every way an attractive property.

KANSAS

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

Church Club Projected at Leavenworth—Convocation of the Northeast Deanery

ON THE EVENING of Tuesday, November 19th, a banquet was given by the men of St. Paul's Church, Leavenworth (the Rev. R. K. Pooley, rector). Mr. E. E. Murphy occupied the chair. The object of the occasion, apart from its sociality, was the formation of a Church Club. Several good addresses were made and a unanimous sentiment was manifested. The object of the Club will be primarily the consideration and dissemination of Church thought and principles and to draw the men and parishioners generally into a closer union of good feeling, fellowship, and fraternity. It will also consider whatever else may present itself for the betterment of the community.

THE CONVOCATION of the Northeast deanery met in the Church of the Good Shepherd, North Topeka, on November 21st and 22nd. The first service was held on Thursday evening, at which Bishop Partridge of Kansas City was the preacher. On Friday morning, the Holy Eucharist was offered, the celebrant being the Rev. Canon Pooley, dean of the convocation. The Rev. F. C. Ruffe was deacon and the Rev. A. P. Mack, sub-deacon. The Rev. S. Toothaker read the Litany at 9:15 A. M., and then gave a very interesting paper. Addresses were given by the Rev. Otis Gray, the Rev. A. Worger-Slade, and the Very Rev. J. P. deB. Kaye. In the afternoon Bishop Millsbaugh, the Rev. E. A. Edwards, and Mrs. McClinlock addressed the Woman's Auxiliary.

KENTUCKY

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

Thanksgiving Day at Louisville Churches—Girls' Friendly Inn Receives Prize in Popularity Contest

THANKSGIVING DAY was well observed in Louisville, most of the parishes and missions reporting excellent attendance at the various services. Four of the larger and most centrally located parishes, the Cathedral, Calvary, St. Andrew's, and St. Paul's, held a united service at Calvary church, at which the rector of St. Andrew's, the Rev. James Marshall Owens, was the preacher. An offering was taken for two of the local church institutions, the Orphanage of the Good Shepherd for boys, and the Home of the Innocents. In accordance with a time honored custom, both of these institutions held Harvest Home receptions in the afternoon when donations in money, provisions, and clothing were gratefully received.

A HAPPY incident of Thanksgiving Day was the awarding of the first prize in a popularity contest amounting to \$125 to another of the local Church Institutions, that of the Girls' Friendly Inn. One of the local dry goods stores gave away three hundred dollars to the several charitable institutions, who should secure the highest number of votes. The contest was conducted in a quiet and dignified manner, everyone who went into the store and registered was entitled to one vote, it was not even necessary to buy anything, so a number of the local G. F. S., workers interested themselves in the matter and readily secured enough voters to gain the first prize. Aside from the pecuniary gain, the interest aroused in the general public in the objects and work of the Inn is felt by the officers to be a good thing.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Improvements at Christ Church, Sag Harbor

MRS. JAMES HERMAN ALDRICH, a summer resident from New York City, will add another to her many benefactions to Christ Church, Sag Harbor. The old Sunday school room, at her expense, will be renovated and furnished as a chapel where week-day and early morning services will be held. The vestry has formally approved the plans, which include a new altar, chancel furniture, stationary pews, new windows, and the redecorating of the walls.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Building Plans and Improvements in the Diocese

THE NEW St. Timothy's chapel, Normal Addition, Marquette, is now nearly ready for occupancy. Only the basement has been thus far finished, but the roof which has been put over it is intended as the permanent roof of the completed building. It stands on one of the best locations in town, directly in front of the main entrance of the Northern State Normal School. It is hoped later on to erect a girl's dormitory on the unused portion of the large lot.

IT HAS BEEN definitely settled that the building improvement which has been under consideration at St. John's church, Negaunee (the Rev. R. T. T. Hicks, rector), will consist in a fine guild hall to be erected in the rear of the church.

THE BISHOP has secured a very eligible building lot for a chapel at Powers, Menominee.

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nee county, on which the portable chapel formerly at Norway will be reërected.

ST. MARGARET'S CHAPEL, South Marquette, now under the Rev. H. J. Ellis, has been raised this fall, and a cement basement put under it, and finished for use as a guild room.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Sessions of the Archdeaconry of Cumberland—
Meeting of the Baltimore Archdeaconry—
Notes

THE AUTUMN SESSION of the archdeaconry of Cumberland was held in Emmanuel church, Cumberland, Allegany county, on Wednesday, Thursday, and Friday, November 20th, 21st, and 22nd. On Wednesday, Evening Prayer was read by the rector, the Rev. William C. Hicks and the Rev. William B. McKinley. At 8 P. M. the clerical delegates assembled at the rectory for reading of the essay, its discussion, and a social hour. The Rev. Lewis B. Browne of Thurmont read a most interesting and instructive essay on the subject, "Outdoor Preaching." On Thursday, at 7:30 A. M., there was a celebration of the Holy Communion with the Rev. Douglass Hooff of Frederick as celebrant. At 10 A. M. there was a second Celebration with Archdeacon Tyler as celebrant, and the Archdeaconry sermon was preached by the Rev. Charles E. Shaw of Fairplay. At 11:30 A. M. the business meeting was held, the Archdeacon presiding. At 3 P. M. the meeting of the Sunday School Institute of the archdeaconry was held, the Rev. George C. Shaw of Mt. Savage, presiding. Helpful addresses were delivered by Mr. Tasker G. Lowndes on "The Problem of the Town and City Sunday School," by the Rev. Charles L. Atwater of Brunswick on "The Problem of the Country Sunday School," and by the Rev. Douglass Hooff on "The Sunday School and Confirmation." At 7:30 P. M. after Evening Prayer, read by Mr. Louis H. Ewald, a candidate for Holy Orders, the Rev. Geo. C. Shaw, and the Archdeacon, stirring addresses were given on the general subject, "The Responsibility of Laymen and Laywomen for the Strength of the Church in the Community," (a) "Loyalty," by the Rev. Douglass Hooff; (b) "Worship," by the Rev. F. M. C. Bedell; (c) "Service," by Archdeacon Tyler. An adjourned business session followed, when reports were made by the special committees on the apportionment for general missions, and on systems of instruction in the Sunday schools. On Friday at 7:30 A. M., the Holy Communion was administered, the Archdeacon being the celebrant. At 9 o'clock the clergy breakfasted together in the parish house, and from 10 to 11:30 were kept as "Quiet Hour" with devotions conducted by Archdeacon Tyler.

THE FALL SESSION of the archdeaconry of Baltimore, was for the first time held in the new Diocesan House on Tuesday, November 26th. Some thirty delegates were in attendance. The opening service was held in the Bishop's private chapel adjoining, Bishop Murray and Archdeacon Wroth officiating. The business session followed, the Bishop presiding. Addresses were made by Bishop Murray and Archdeacon Peregrine Wroth on the conditions, needs, and outlook of the Archdeaconry, and written reports were made by those in charge of mission work within the border of the archdeaconry. The committee on apportionments for general missions, reported that it had been decided that for the coming year it would be best to follow the recommendation of the Board of Missions, including in the apportionment the offerings from the Woman's Auxiliary and the Sunday schools, and that such apportionment would be made on a sliding scale of from twelve to fifteen per cent. of parochial receipts. The Bishop announced that he would later appoint a treasurer of the diocese who would receive

all the offerings for General Missions and forward them to New York.

GREATLY to the relief and satisfaction of his congregation and many friends in the diocese, the Rev. Charles Fiske, D.D., announced at the morning service on Sunday, November 17th, that he had decided to decline

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the call to St. Mark's Church, Evanston, Ill., and to remain at the Church of St. Michael and All Angels, Baltimore. In telling of his decision, Dr. Fiske stated that he had virtually made up his mind to go to Evanston and had even begun his letter of resignation to his vestry here, but when the crucial time came he found his affection so rooted in the Church and city here, that he could not bring himself to leave.

THE MEMBERS of the Guild of the Holy Ghost the Comforter, living in Baltimore, have organized their ward. The first Corporate Eucharist was held on November 23rd in St. Paul's church, the Rev. J. R. Bicknell, master, being celebrant.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop
Clericus Tenders Luncheon to Dr. Storrs—Two Clergymen Touched by Bereavements—Progress of Mission at Neponset

THE REV. DR. LEONARD K. STORRS of Brookline sailed for England on November 30th, and will be away for several months. On the eve of his departure for Europe, and also to commemorate his seventieth birthday, the Clericus, formerly the Phillips Brooks Club, tendered Dr. Storrs a luncheon. Congratulatory speeches were made by Bishop Lawrence, the Rev. James P. Franks of Salem, and others.

DEAN ROUSMANIERE of St. Paul's Cathedral suffered a loss this past week in the death of his father-in-law, Robert Knight, the largest owner of cotton mills in the world. His death occurred at Providence, R. I., where the family had long resided.

THE REV. GEORGE ALEXANDER STRONG, rector of Christ Church, New York City, has the sympathy of his friends in the death of his father, Edward Alexander Strong, which took place in Boston, on November 30th.

THE MISSION UNDERTAKEN at Neponset some time ago by the Rev. Simon Blinn Blunt of All Saints' Church, Ashmont, has proved a most satisfactory work. The mission is forging ahead rapidly. It will be known as St. Cuthbert's.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Meeting of the St. Louis Clericus

THE ST. LOUIS CLERICUS has had the unusual experience of hearing, on two successive Mondays, about Church conditions in two such widely separated places as Oxford, England, and Southern California, by eye-witnesses. The Rev. Z. B. Phillips, rector of St. Peter's Church, spoke of things he had observed in a sojourn of nearly two years for purposes of study in Oxford, in matters religious, educational, and social. The Rev. Chas. F. Blaisdell, who recently came from Redlands, Cal., to be rector of St. Philip's Church, showed what the Church is doing on the Pacific coast, to fulfil her mission under circumstances of great difficulty. The contrast between the old and the new, the long-settled and the unsettled conditions, the stable and the fluctuating populations, was very striking.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop
Social Service Commission after "Loan Sharks"—Death of Chancellor Wakely—Thanksgiving at the Omaha Cathedral

THE SOCIAL SERVICE COMMISSION of the diocese of Nebraska will enter upon a campaign this winter against the "loan shark." The members will try to have a law passed similar to the "credit union law" of Massa-

chusetts. The law will provide for the formation of an association by such as may need to resort to a "loan shark," in which association a man may buy a share of \$10, even though he can pay only ten cents a week on his investment. The association will then loan face value of the stock to the applicant. The Episcopal board is also going to ask for a law providing for the establishment of a work-house and hospital for fallen women. The Rev. W. W. Barnes of Nebraska City is chairman of the commission.

BY THE DEATH of Chancellor Wakely, the city of Omaha loses one of her oldest citizens, Trinity Cathedral loses one of her most faithful parishioners, and the diocese of Nebraska loses a most efficient chancellor. Mr. Wakely was in his ninetieth year. He had been the junior warden of the Cathedral for over forty years, and on the death of the late Chancellor R. S. Hall, a few years ago, was appointed chancellor of the diocese by Bishop Williams.

IN ALL the city churches the Holy Communion was celebrated in the early morning and at 10:30 a combined Thanksgiving service was held in the Cathedral. Nearly all the city clergy were present and the Bishop of the diocese preached a stirring sermon to a congregation that taxed the capacity of the building.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Thanksgiving Services in the City Churches

ON THANKSGIVING DAY Bishop Perry officiated at a service at All Saints' Memorial church, Providence, in which Grace Church, Calvary Church, and St. James' Church united. The Rev. Arthur L. Washburn, rector of Calvary Church, preached. The four parishes in Newport united in a service at Emmanuel church and a sermon was preached by the Rev. George Grenville Merrill. Offerings were collected in the churches for the diocesan institutions, the Newport Hospital, and other charitable objects.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
Death of William H. Shonse

MR. WILLIAM H. SHONSE, for twenty-two years treasurer of St. Paul's Cathedral, Cincinnati, died suddenly from a heart affection due primarily to rheumatism at the home of

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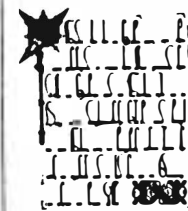
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his son-in-law, the Rev. Joseph D. Herron, the rectory of Holy Trinity Church, Hartwell, on the Sunday next before Advent, aged seventy-nine years. The funeral services were held in the Cathedral on the Wednesday following, the Bishop, the Dean, and Canons Purves, McGrath, and Reade taking part, and the board of trustees of the Cathedral acting as pall-bearers. Mr. Shonse was an ideal treasurer and a devout Christian, whose noble character was an inspiration to all who knew him.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Advent Services at Epiphany Church—Meeting of the Washington Clericus—Notes

A SERIES of mid-day Advent services is being held at the Church of the Epiphany. These services commence each day at 12:30 P. M. and close at 12:55. They are practically along the lines of the Lenten services always held at Epiphany during Lent, but instead of the Lenten message, they emphasize the solemn message of the Church to her children in the Advent season. The speakers are as follows: December 2nd, the Bishop of Maryland; December 3rd, the Rev. G. Freeland Peter; December 4th, the Rev. R. W. Hogue, rector of Ascension Church, Baltimore; December 5th, the Rev. R. W. Hogue, rector of Ascension Church, Baltimore; December 6th, the Rev. Herbert Parrish, rector of St. Luke's Church, Baltimore; December 9th, the Rev. John G. Meem, of the Brazil Mission; December 10th, the Rev. Dr. MacBride Sterrett, D.D.; December 11th, the Rev. J. J. Dimon.

THE WASHINGTON Clericus was entertained by the Rev. and Mrs. R. H. McKim on Tuesday last. The Rev. Dr. G. C. F. Bratenahl, secretary of the Third Department, was the essayist. At the close of Dr. Bratenahl's address the Rev. Dr. McKim introduced Mr. Henderson, of the Gideon Band, seeking the help of the members of the Clericus in his work of placing a Bible in every room of the Washington hotels with the exception of the Shoreham and the Powhatan, which had supplied themselves. Mr. Henderson delivered a most telling account of the work, and at the close he received substantial aid toward it.

THE ANNUAL MEETING of the Junior local assembly of the Brotherhood of St. Andrew was held on Monday evening, December 2nd, in the Sunday school room of the Church of the Ascension. The Rev. Canon Nelms, D.D., made the address.

THERE was a good attendance of members of the Bishop Claggett Club at the meeting held last Monday at the residence of the rector of All Saints' Church, Chevy Chase, the Rev. J. W. Austin.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Union Service at Cathedral on Thanksgiving Day—Repairs in Progress at the Pro-Cathedral—Notes

A UNION SERVICE of all the parishes in the city was held at the Pro-Cathedral on Thanksgiving Day, Bishop McCormick being the preacher. The Thanksgiving offering was devoted to assist St. Philip's mission (Grand Rapids). St. Philip's recently celebrated its first anniversary, and during the year a lot, costing over \$400 has been secured, and half paid for. The Thanksgiving offering is a considerable help in completing the payment for this lot.

THE PRO-CATHEDRAL is undergoing a number of repairs, and the parish house and choir hall are receiving complete renovation. A new and larger boiler has been installed;

the chimney heightened by several feet; the interior of the parish house and choir hall redecorated; and the chapel refurnished with a new altar. The exterior of the church has been given a new coat of paint.

THE ORDINATION of Mr. Chester Cecil Hill is to take place in St. Mark's Pro-Cathedral, Grand Rapids, on December 22nd. Mr. Hill is the author of the sermon published in THE LIVING CHURCH (sometime last spring, and

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re-issued in pamphlet form), giving his reasons for leaving the Methodist ministry and applying for orders in the Church. Since becoming a candidate, he has been in charge of St. Paul's Church, Elk Rapids.

ST. THOMAS CHURCH, Battle Creek (the Rev. G. P. T. Sargent, rector), is endeavoring to minister to the spiritual needs of the Battle Creek Sanitarium. The guild of St. Barnabas for Nurses has over twenty members among the nurses of the sanitarium and is in flourishing condition.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
New Organ at St. Peter's Church, Niagara Falls—
Notes from De Veaux College

THE NEW ORGAN at St. Peter's church, Niagara Falls (the Rev. Philip W. Mosher, rector), was used for the first time on Thanksgiving Day. The organ was built at a cost of \$4,500. It has two manuals and the usual pedals, ten stops in the great organ, eight in the swell, two pedal stops, eight couplers, and many of the latest mechanical arrangements for organs. St. Peter's has just started a new mission in a growing part of the city, which is called St. Michael's or the Sturdy Memorial church. The money for it was left by Mrs. Sarah Sturdy, who died about four years ago. At present there is only a Sunday school, but in the spring it is intended to erect a church building. This gives St. Peter's three Sunday schools to care for.

DE VEAUX COLLEGE, Niagara Falls, N. Y. (the Rev. William Stanley Barrows, headmaster), has purchased the old organ from St. Peter's Church, Niagara Falls, for use in its chapel, St. Ambrose. De Veaux at present has an enrolment of forty boys, the largest number in many years. The Old Boys' Association, made up of graduates, has lately showed a most lively interest in their Alma Mater in many practical ways, one of them being the thorough equipment of a modern gymnasium, which is a great adjunct to the military system of the school.

CANADA

News from Across the Border

Diocese of Huron

A BEAUTIFUL MEMORIAL WINDOW has been placed in Grace church, Brantford, and was unveiled on November 10th, by the rector, the Ven. Archdeacon Mackenzie. It was given by the Rev. Dr. Starr and his wife of New York, in memory of their son. Dr. Starr was rector of Grace Church over thirty years ago.—AN INTERESTING ADDRESS was given in Christ church school room, London, on November 11th, by the missionary at Walpole Island, the Rev. S. Brigham, on the life and customs of the Indians. The parsonage at Walpole Island will owe much when finished to the exertions of the young people of the diocese.

A HANDSOME brass pulpit was dedicated in St. Paul's church, Kirkton, on November 17th, in memory of his father and mother, by Mr. J. B. Robinson, of Minneapolis.—THE GENERAL SECRETARY of the Sunday School Commission, the Rev. R. A. Hilty, gave an address at the meeting for conference of Sunday school workers in St. Paul's church, Stratford, on November 19th.

Diocese of New Westminster

AT THE sixth annual convention of the local assembly of the Daughters of the King, for British Columbia, which met in the parish of Christ Church, Vancouver, the rector, the Rev. C. C. Owens, was present, and the chaplain of the order, Archdeacon Pentreath. The session was opened by a celebration of Holy Communion in Christ church. There are five chapters in the diocese, three in Vancouver,

one in St. Thomas', Chilliwack, and one in St. Saviour's, Nelson. Very encouraging reports were read from the various chapters. The total membership is ninety.—AT THE last diocesan synod the approval of the synod was given to the removal of the see from New Westminster to Vancouver. Bishop de Pencier has now removed his residence to the latter city, occupying the house in which he lived when he was rector of St. Paul's Church,

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Vancouver. There has been a good deal of feeling about the removal of the see from New Westminster and the see house there is claimed by the Cathedral parish of Holy Trinity in that city. It is possible that the courts may have to decide upon this claim.—IN THE REPORT of Principal Seager of St. Mark's Hall, given at the first public meeting, held in St. Paul's Church Hall, Vancouver, he mentioned what a good work the Woman's Guild, lately organized, had done for St. Mark's in furnishing it. The hall will be affiliated with the new provincial university, will be a part of the Anglican College, and will have a building on the University site.—AFTER next New Year's day the seats in Christ church, Victoria, will be free, the system of renting sittings is to be abolished, by the decision of the rector and churchwardens.

Diocese of Toronto

Two NEW memorial windows have been presented to St. Alban's Cathedral, valued at

\$1,000 each, and also chimes for the tower. At the November meeting of the Great Chapter of the Cathedral, the finance committee announced that the \$8,000 cash in hand was to be devoted to the building of the baptistery, now in course of erection. Very encouraging reports of the progress of work on the Cathedral, were presented. The women's league has been asked to raise sufficient funds to build the Bishop's vestry, which will be on the north side of the Cathedral. The baptistery will be on the south side. The canon precentor, the Rev. F. G. Plummer, will be shortly installed.—A MISSION was commenced in All Saints' parish, Toronto, on November 15th, conducted by the Rev. Dr. Weeks, rector of St. John's, Lowestoft, Eng. The mission will conclude on November 26th.—OUT OF THE 42 missions in the diocese and 117 preaching stations, 12 are vacant and the need of men is much felt.—AT THE LAST quarterly meeting of the diocesan mission board it was decided to establish a department of social and

moral reform in connection with the Church and to appoint a man to take charge of it who is properly qualified for the work. It was left to the Bishop to find a suitable person for the position, the work being concerned only with the diocese and specially with the city of Toronto. At present the work is under Archdeacon Ingles and a committee of the board.—THREE NEW BRANCHES were reported at the meeting of the diocesan board of the W. A. in St. Luke's schoolhouse, Toronto, on November 7th. The Dorcas secretary reported over 200 dolls had been sent to Mrs. Hamilton, the wife of the Bishop, for the children of the new diocese in Japan.

ONE SUGGESTION for a memorial to the late Rev. W. H. Clarke was that the tower of St. Barnabas' church, Toronto, of which Dr. Clarke was rector, should be carried up to the height intended in the original design.—ST. GEORGE'S CHURCH, Oshawa, has been sold for \$10,000, but the congregation retains possession of the property for three years. A

new church better suited to the needs of the parish, which is a large and wealthy one, will be built on the schoolhouse and rectory lot.

Diocese of Algoma

THE VISIT early in November, of the Bishop of Mid-Japan, and Mrs. Hamilton, shortly before their departure for their distant field of work, to Fort William and Port Arthur, was a great pleasure to missionary workers in both cities. At the evening meeting in St. Paul's parish hall, Fort William, Bishop Hamilton gave a very full description of his work in Japan. The visits of missionaries are not so frequent in the diocese of Algoma as in some others, so that the visit of Bishop Hamilton and his wife was much appreciated.

A NEW CHURCH for the Indians on Sucker Creek Reserve, was opened by Bishop Thornloe on November 5th. For some years efforts have been made to collect enough money for the purpose. The little church has been two years in building, but is now one of the most picturesque on the island. Many gifts have been presented for the furnishing, the lectern being in memory of one of the first clergy to the Indians.

Diocese of Rupert's Land

THE MISSION OF HELP, begun in St. Matthew's parish, Brandon, on November 10th, was well prepared for, and it was thought would have far-reaching results.—THE WORK of building the new St. Matthew's is going on rapidly and the roof will soon be on. The removal of Judge Curran, on his elevation to the bench, from Brandon to Winnipeg, will be much felt in St. Matthew's parish, where he has long been a prominent worker.—THE MISSION OF HELP which was held at Manitou, for the rural deanery of Pembina, was concluded the first week in November. Large congregations marked the close. The mission was conducted by the Rev. E. R. Price-Devereaux, vicar of Working, England.

Diocese of Ottawa

THERE was a very good attendance at the November meeting of the rural deanery of Stormont, which was held at Crysler. Archbishop Hamilton presided and on the first day there was a conference with the members of the Woman's Auxiliary. At the public meeting in the evening an address was given by rural dean Carson on "The Position of the Church of England and the Privilege of Belonging to It." Another address was on "The Advantages of Having a Prayer Book." The Archbishop celebrated the Holy Communion on the morning of the second day.—AT THE MEN'S BANQUET in Trinity parish hall, Cornwall, on November 12th, the principal speaker was the Rev. Allan P. Shatford, rector of the church of St. James the Apostle, Montreal.

Diocese of Ontario

THE DIOCESE has lost a well-known and able priest in the Ven. Archdeacon McMorine, rector of St. James' Church, Kingston. He died on November 24th, at Auquita, Georgia, where he had gone to spend the winter. He had not been engaged in active work for some years. He became rural dean of Frontenac in 1900, and Archdeacon of Ontario four years later. Archdeacon McMorine was originally a minister in the Presbyterian Church, but was ordained in the Anglican Church in 1867. He was rector of St. James', Kingston, for over twenty-five years.

Diocese of Montreal

A NEW RESIDENCE has been purchased for the rector of St. James the Apostle, the cost being \$23,000. It will be ready by the first of May next, and will be remodelled throughout. The present rectory adjoining the church will be sold as the land in that

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locality is very valuable, and the money received for the sale will be expended in building a transept to the church, as the present seating accommodation is quite insufficient. The work will begin next spring and it is regarded as an evidence that the congregation of St. James the Apostle has no idea of uniting in the rumored large Cathedral.—IN THE SERMON preached in Christ Church Cathedral, on the fifty-third anniversary of the opening of the church, by Dr. Symonds, on November 24th, he made a strong plea for advance in the direction of a closer relationship between the Anglican Church and other religious bodies. At the same service a tablet in memory of Mr. Vivian Payne, who went down in the "Titanic," was dedicated. It was the gift of his colleagues in the Grand Trunk Railway offices. Mr. Payne was only twenty-three years old.

Diocese of Saskatchewan

A LETTER was recently received by Bishop Newnham from the Queen-mother, Alexandra, in which was enclosed a check for \$125, to help in building a new church at Lloydminster, in the Britannia settlement.—THE SALE of work conducted by the Woman's Auxiliary members of St. Patrick's congregation, Hudson Bay Junction, was successful and the proceeds paid off the debt on the church.

Diocese of Moosonee

THE MOST easterly point which the Mission of Help reached was Chapeau, a mission being held in St. John's parish in that city, which closed on November 17th. The missionary was the Rev. T. Guy Rogers of St. John's, Reading, England. The attendance increased as the mission went on, at both afternoon and evening services, all through the week, the interest was warmly shown. At the closing service memorial cards were given to all those who attended the mission.

THE MAGAZINES

(Continued from page 182.)

In the *Edinburgh Review* Mr. Sidney Low writes on "Mr. Balfour in the Study." "There was a tendency at one time," he says, "to assume that the brilliant debator of the House of Commons must necessarily be a dilettante when he wrote of philosophy, science, music, or sport; and on the other hand it was hinted that a public man who could find time to publish books on metaphysics and golf, and to lecture on aesthetics and physical research, could not be devoting himself with the requisite earnestness to the duties of party leadership. The same criticism was sometimes levelled at Mr. Gladstone, but Mr. Gladstone countered it by an emotional solemnity of manner, which is a protective apparatus that nature has denied to Mr. Balfour. He is hardly ever solemn, and never pompous, or pretentious, or pontifical. Even when he is most in earnest, when he is speaking with the fullest depth of conviction, he does not lay aside that urbanity which lends an unfailling charm to his writings, as it has done through Parliament after Parliament to his speakers in the House of Commons. He prefers the persuasive method to the rhetorical, the ironical to the vituperative. He has the ease, the polish, the dignified, mundane temper and the courteous restraint of the great writers and artists of the eighteenth century, with whom he has so many points of contact. . . . To an instructed reader it is always clear that Mr. Balfour moves lightly over difficult ground, not because of the thinness of his intellectual panoply, but because he wears it with the ease that comes of complete familiarity and accustomed use. His mastery of a subject is revealed by an acquaintance with it so intimate and natured that he has no need to display the artifices of erudition."

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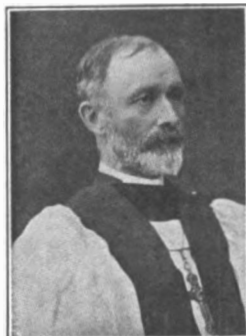
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