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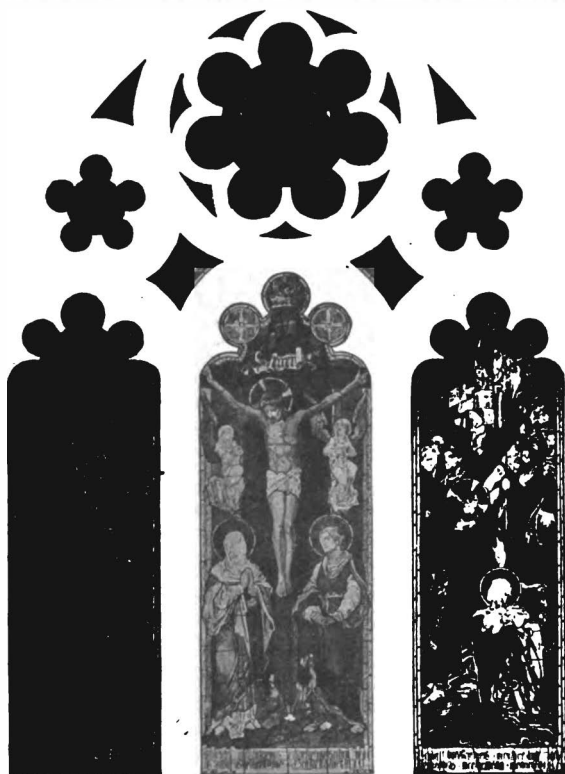
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A Weekly Record of the News, the Work, and the Thought of the Church

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I CONFESS that I do not see why the very existence of an invisible world may not in part depend on the personal response which anyone of us may make to the religious appeal. God himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this.—William James.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	355
Priesthood and Personality—Dr. McKim's Withdrawal—Hope for the Negro Problem.	
ANSWERS TO CORRESPONDENTS	357
OUR FATHER'S BUSINESS. R. de O.	357
BLUE MONDAY MUSINGS. Presbyter Ignotus	358
HONORS BESTOWED BY THE FRENCH ACADEMIE. European Letter. I. S. Wolf	359
EFFECTIVE PROTESTS AGAINST VIOLATION OF LAW AT HEREFORD CATHEDRAL. London Letter. John G. Hall	360
WHITELAW REID BURIED FROM NEW YORK CATHEDRAL. New York Letter	361
SADNESS MINGLED WITH SATISFACTION IN PHILADELPHIA. Philadelphia Letter	362
SYMPATHY FROM NEW ENGLAND CHURCHMEN TO CHRISTIANS OF THE BALKAN STATES	363
NEW METROPOLITAN FOR INDIA	363
MAYOR OF CHICAGO SNUBS CITY MINISTERS. Chicago Letter. Tertius	363
AN HISTORIC CHURCH IN VIRGINIA	364
PASTORAL VISITING. Rev. Percy T. Fenn, D.D.	365
THE RELIGIOUS POSITION AND MOVEMENT IN AMERICA, ESPECIALLY AMONG STUDENTS. I. Rev. Herbert Kelly	366
LETTER ON THE WORLD CONFERENCE ON FAITH AND ORDER	367
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	368
CORRESPONDENCE:	370
Dr. McKim Withdraws from Presidency of the House of Deputies (Rev. Randolph H. McKim, D.D.)—The Clergy Pension Fund (The Bishop of Pittsburgh)—The American Work of Fathers Benson and Vaughan (Rev. Samuel P. Macpherson)—Who May be Admitted to Holy Communion? (Mary McE. Ehrhard, Rev. John Cole McKim)—Niagara Falls (Isiah Randolph)—Simplicity in Language (Lewis Ostenson)—"Evangelical Catholic" (Rev. John H. Egar, D.D.)—The Etymology of "Protestant" (J. Carroll Poland, Jr., Rev. Allan Jacobs, Rev. John Cole McKim)—Prayer Book Paper No. 9 (Rev. James H. Young)—Parish Paper Provided (Rev. Curtis Carlos Gove).	
LITERARY	373
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor	375
"HE WAS NUMBERED WITH THE GODS." Rev. Roland Ringwalt	376
IN THE SUNLIGHT. Zoar	376
PERSONAL MENTION, ETC.	377
THE CHURCH AT WORK. [Illustrated]	379

CHRISTIANITY is a religion that will not keep. The only thing to do with it is to use it, spend it, give it away.—Henry van Dyke.



Priesthood and Personality

THERE comes occasionally a shock which leads one to discriminate carefully between Priesthood, or the office to which one may be ordained, and Personality, that which pertains to him who is ordained.

The people, in contact with their parish priest, naturally assume that the man and the office will be so completely blended that they will not have occasion to discriminate between them. They receive from the man the ministration of sacraments, of preaching, of prayers, of spiritual counsel and advice, of absolution. He is the welcome guest at the marriage feast and in all rejoicings. He kneels beside the sick-bed, he brings cheer to the sick and hope to those who are well. In affliction he brings consolation, and his are the last words uttered as the body of the departed is reverently laid to rest, earth to earth, ashes to ashes, dust to dust. In all the serious affairs of life, the parish priest performs an intimate part. To baptize, to instruct during childhood, to present for Confirmation, to administer Holy Communion, to pronounce absolution, to bless marriages, to visit the sick, to bury the dead, are all priestly offices; but along with all of them, and mixed with all of them, is always the opportunity for the ministration of holiness by a holy man. God could have provided angels or even machines to dispense the spiritual gifts, which proceed from Him, to the particular soul; but He chose to use the services of men as intermediaries, perhaps that we might all realize how intimately we are knit together in the one Body. All, priests and people, are men and women together, subject to like conditions of existence and like frailties; all, priests and people, are alike of a royal priesthood, in which each has a particular, God-given function to perform. The priesthood of the laity, though distinct from the ministerial priesthood, is real of its kind; and the manhood of the priest is as human as is that of the layman. In the one Body, if one member suffer, all the members suffer with him; if one sin, all are somehow involved in the sin. Thus only is it, by that intimate unity that is effected in Holy Baptism, that One, bearing the sins of the whole world, can make atonement for all, and can make all who will, partakers of His atonement.

The Church pre-supposes that the priest will be an example to his flock. There have been ages in Christian history, and there are still lands, in which holiness in the priest is less demanded by current opinion and the requirements of ecclesiastical superiors, than it is within the Anglican Communion. Nowhere, perhaps, is the ideal so high, nowhere is holiness of life so directly insisted upon, as in the Anglican Churches. The postulant and the candidate for orders must present certificates as to their moral fitness. The deacon, at his ordination, listens to St. Paul's admonition to Timothy concerning the conduct of the deacons, and afterward solemnly promises to "frame and fashion" his own life and the lives of his family so as to make of both, "wholesome examples of the flock of Christ." So at the ordination of priests, the Bishop, in the most lengthy exhortation printed in the Book of Common Prayer, presents in detail the conditions of the priestly life, in the endeavor to impress its sanctity upon the candidate, finally calling upon him to promise anew to make of himself and his family, "wholesome examples and patterns to the flock of Christ."

Public opinion, within and without the Church, is another factor that tends to hold up high ideals of the priestly life. The people expect their clergy, if not to be finished saints, at least to be seeking to lead the saintly life. They are exceed-

ingly restive if the life of the priest does not correspond, at least in ideal, with the standard which he preaches to them. They desire him to *lead* them to heaven; not to stand one side and point the way, urging them to go without him. Yes, the Church and the world agree in expecting very much of the priest. No doubt each priest, for himself, will sometimes cry in secret to his God, "Who is sufficient for these things?" But the constant opportunity for the use of sacraments and of prayer is presumed to be gladly utilized by the priest for his own spiritual growth and advance, quite as truly as they are offered for the edification of others.

Yes, the priest is undoubtedly expected to be a holy man. If he fails, he fails in the face of all his own promises, of the ideal which the Church has set before him, and of the reasonable expectations of people in general, within and without the Church. Certainly no one would have it otherwise. Only men who are trying to lead holy lives, whatever be the human imperfections that cling to them, are fit to be priests of God.

IT SHOULD BE remembered, however, that it is not greater holiness that distinguishes a priest from a layman. What a priest receives at ordination is grace to perform an "office" and a "work." To forgive and to retain sins, to be a "faithful dispenser of the Word of God and of His holy sacraments," are the specifications of that office and work which are expressly laid down in the formula of ordination. No doubt there are other specifications to the office and work of a priest than those thus named; but none of the power conferred upon him is of such character as to make a life of holiness easier for the priest than it is for the layman.

That is to say, the priest has no short road to holiness that is not open to the layman as well. All the means of grace that are open to the one are open to the other. The priest kneels before God to confess his sinfulness, not as priest but as man. He has erred and strayed from God's ways like a lost sheep. He has followed too much the devices and desires of his own heart. He has offended against God's holy laws. He has left undone those things that he ought to have done. He has done those things that he ought not to have done. There is no health in him. He means *himself* primarily when he implores "mercy upon us, miserable offenders." St. Paul was able to avow himself the "chief of sinners." Not many can truly say that they have such deep conviction of sin as that, and it would be worse than meaningless to utter the self-accusation without the conviction. St. Paul was ever painfully conscious of his great sin in persecuting the Church and consenting to the death of the proto-martyr. But if the priest cannot literally avow himself to be chief of sinners, he at least is on an equality with all other sinners. There is no particular salvation for priests. They sin, they must plead for forgiveness, as men. Not a word is there from cover to cover of the Prayer Book, of confession, of asking pardon, that discriminates priest from people. As sinners, as suppliants for pardon, they stand absolutely together.

Herein one discovers the answer to that question that at times strikes with terrible force—How could a priest fall into such-and-such a sin? How could he fall into a life of acquiescence in sin? He falls into these precisely as any other man falls into sin and once fallen, continues in it. He is only a man.

How can a layman, attending church and using the Church's prayers regularly, fall into any of the black sins that

do so often disgrace Christian people? Why do any of us fall into sin? With all my opportunity, why do I?

Do not all these questions belong together? Can we distinguish between the answers? Is not the fact of sin so well known to each one of us that he is able to perceive how another man may fall into a life of sin?

We rightly say that the validity of priestly acts is not dependent upon the sanctity of the life of the priest. That is a great comfort, alike to priest and to people, for by it they realize that no flaw in the character of the priest can contaminate the gift from God. The grace within the sacraments flows direct from God to each soul; the priest merely makes the necessary connection. A priest with a bad life dispenses as perfect sacraments as a priest of a holy life.

Of course that does not mean that the ministry of a bad priest is equally effectual with the ministry of a good priest. A priest must bring people to the sacraments as well as minister the sacraments to them. Only when his heart is in his work can he give efficient service. How many can recall being repelled by the cold officialism of some priest; or by the frivolous trivialities of another; or by the hard lack of sympathy of a third, or the failure of a fourth to realize the importance of such every-day merits as punctuality, urbanity, and the payment of his debts! These things interfere very materially with the efficiency of a priest's ministrations. The thoroughly trained Churchman, who has made some considerable progress in spirituality, can keep up his spiritual life in spite of these glaring defects upon the part of his priest, receiving the sacraments and obtaining their grace direct from God; but most of us, alas, are seriously dependent upon spiritual leadership, such as can only be given by a priest who is himself tremendously in earnest, and who is himself seeking, year by year, to grow nearer to the ideal of the Perfect Man. "Lest when I have preached to others, I myself should be a castaway," will be an ever present possibility to every devoted priest. And the sacraments are no charms, such as make for salvation apart from the effectual use of the grace conveyed through them.

We do occasionally see the spectacle of an unworthy priest. It is one of the saddest spectacles in this life. One would not sit in judgment; only God knows how to deal justly with those whose opportunities have been great and whose use of those opportunities has been unworthy. God have mercy upon them, wherever they be!

DURING the past two weeks the greatest distress has been felt by large numbers of Churchmen over the necessity for the deposition of one who had been widely trusted in the Church, who had been brought into intimate contact with many souls, but whose ministry it became necessary for his Bishop to terminate speedily. Into the spiritual experience of the deposed priest it is not for us to enter, and it would be unprofitable for us to discuss what steps may have led to the necessity for deposition.

But this we feel bound, from a partial and only a partial knowledge of the facts, to say. His Bishop has investigated, has learned the facts, has acted, and is now receiving the brunt of much criticism for his silence. *It is the duty of Churchmen of Philadelphia to rally to the support of their Bishop.* If, following One who in silence trod the winepress alone, Bishop Rhinelander deems it wiser that the full measure of facts known to him should not be made public, how shall those who have not the facts, condemn him? The deposed priest makes no claim to have been unjustly treated. In his reticence, following his prompt and decisive action, the Bishop of Pennsylvania has shown a greatness that ought to be appreciated by his fellow Churchmen.

The incident is the saddest one in many years of Church history. Let us not make it still worse by unintelligent criticism of him whose duty it was to act, and who acted in accord with his best judgment.

This is, indeed, an occasion for the lifting up of our voices; but only in prayer. Nothing else is appropriate at this juncture.

Dr. McKim's Withdrawal

ON another page will be found a letter from the Rev. Dr. McKim, president of the House of Deputies during the last three General Conventions, stating that he will not be a candidate for reelection in that capacity at the coming Convention. Dr. McKim has been at all times a gracious, courteous, and dignified presiding officer and his rulings during debates have been eminently impartial. That he has been increasingly out of sympathy with the course of legislation, completed and projected, has more than once been apparent, and he has perhaps not fully realized the kindly feeling which those whose measures have not met with his approval have felt for him personally.

The change in sentiment in the General Convention is entirely paralleled by the change of sentiment in Congress, and by a curious coincidence Dr. McKim's letter and Senator Bailey's valedictory, delivered in the Senate, come to public attention at one and the same time. They belong together. They are incidents of a common, nation-wide movement. In Church and in State new issues have come to the front and new ideals have taken possession of the people. There was at one time a hope that the elder statesmen of the old order would prove themselves able to continue their leadership under new conditions. That this has slowly proven impracticable is a matter of regret to those who, with no partisan implication, may be called progressives, alike in Church and in State. Ideals that seem political heresies to those of the old order are the animating force in the minds of the new leaders in both. That unwarranted extremes are seriously proposed on the one side or the other, nobody questions. That these extremes will ever be crystallized into legislation—we are writing equally of Church and of State—need not be seriously feared. The sober sense of the American people and the difficulty of obtaining constitutional majorities for hasty action are forces of conservatism so powerful as effectually to prevent such legislation.

Dr. McKim cites the proposed action relating to the Name of the Church, and his own active part in opposing change, as cause why "it would not be proper" for him to preside at the coming Convention. It is of course true that events have made that particular measure the distinguishing mark between the advocates of the older order and the progressive Churchman-

ship of to-day. Yet we can think of no other incident of legislation in the whole course of the history of General Convention in which the leaders of any advanced proposition have so carefully sought to regard the sensibilities of those who were opposed to them. In proposing a solution of the problem at Cincinnati they supposed they were offering that which would be more acceptable to the Protestant than to the Catholic wing of the Church; but it was rejected by the former, and accepted by the latter. The proposal now pending, that the present name be retained as a subordinate appellation with the title which undoubtedly appeals most strongly to the great majority of those who desire any change at all—"The American Catholic Church, commonly called the Protestant Episcopal Church in the United States"—shows once again their earnest desire to banish partisanship, to act in an inclusive spirit, and to make the position of Churchmen of the old order both tolerable and also congenial in the Church. When did the Protestant party, at any time in its history, ever show a like desire to make its measures not unpleasant to those who were not of it?

That the question must evidently be settled by a constitutional majority instead of, as once was hoped, by friendly agreement between the different wings of the Church, is a grave disappointment to Catholic Churchmen—the only group of Churchmen who have, at any time, appeared to be animated by that desire for inclusiveness. There was once a hope that Broad Churchmen, so-called, would appreciate the opportunity to exercise the "breadth" which they are prone to claim for themselves by cooperating in some movement for friendly adjustment. This, also, has slowly been seen to dissolve before our eyes, though we continue to believe that individuals among them will be found ready to do so. We cannot believe that the published utterances of leading Broad Churchmen represent the best thought of that section of the Church. They have trampled upon their own principles if that were so. Slowly it has appeared that, as a group, Catholic Churchmen alone will work for the ideal of inclusiveness in the Church, or can be looked to for larger than partisan action in legislation, whatever academic claims others may make as to the "breadth" of their good intentions. This thrusts a great additional responsibility therefore upon them. If Catholic Churchmen shall prove to be

the dominating influence in the coming General Convention they will be bound to act as the voice not of a party but of the whole Church. Alone among ecclesiastical parties they may not take action such as would meet the views of a single party. Determined, as we believe them to be, that it shall be both possible and pleasant for extreme Protestant Churchmen to remain within the communion of the Church, they must adapt their legislation to that end. How they propose to adapt such of it as has to do with the matter of the Name, we have already indicated, subject, of course, to the acceptance of the proposal by the legislators of the Church, for whom we have no right to speak with authority.

Sixty years ago Protestant Churchmen were making every sort of effort to force or to drive Catholic Churchmen out of the Church. With isolated individuals they succeeded; with the great rank and file of Catholic Churchmen they failed.

Forty years ago they were leaving no stone unturned to prevent the confirmation of leading Catholic Churchmen as Bishops of the Church; and in two instances they succeeded.

To-day the tables are turned. Protestant Churchmen no longer control the legislative bodies of the Church. It is pathetic that they will not see that the new dominating force offers them only love and friendship and a desire to live at peace with them and to make the legislation that seems necessary as acceptable to the minority as it can be made. All of them are welcome in the Church; their Bishops-elect are confirmed by unanimous votes.

In one statement Dr. McKim is obviously mistaken. He states that the coming Convention "is to decide this issue" relating to the Name. This, it cannot possibly do. If the proposition for amendment of any of the formularies should be accepted by a constitutional majority, it would only have the effect of sending such proposition to the dioceses for consideration, that the General Convention of 1916 might have the opportunity of taking definite action. It is wholly improbable that even that length of time would be sufficient, under the most favorable circumstances, to complete the action, in all the formularies of the Church. Thus affirmative action at this coming Convention could not possibly decide the issue. And of course negative action would decide it even less. The proposition will wait until a constitutional majority of General Convention shall prove to be animated by progressive Churchmanship. Whether such will be the complexion of the General Convention of 1913 we do not venture to prophesy. The measure can be postponed by failure to receive enactment; it cannot thus be killed.

In any event the issue cannot be "decided" in any one Convention.

WHEN, in a Negro ball-room in Chicago, one evening during the holiday season, Jack Johnson entered with his white wife and proceeded on to the floor, and then every other couple left the floor and the music was stopped, a greater gain was scored for the solution of the race problem in this country than, perhaps, in any other single incident in recent history. It meant that self-respect and racial respect have been developed among the Negro race, and that those present thoroughly realized that both their self-respect and their racial respect were insulted by the appearance of this couple of social outcasts among them. It meant that Negroes themselves are solving the problem that causes such a great anxiety to the thinkers of this country.

When Negroes as a whole are possessed of this race respect and race pride, which will tolerate no indignity from its own members, the beginning of new and cordial relations between races in this country will have been made.

ANSWERS TO CORRESPONDENTS

CHURCHMAN.—Authorities in moral theology hold that where one comes dishonestly into possession of money or valuables which cannot be restored to their lawful owners, they should be given for pious or public purposes. See Webb, *Cure of Souls*, p. 211.

C. A. H.—A priest need not be justified in leaving the cruets on the altar for the purpose of assuming that their contents would be consecrated for use "if necessary." There can be no contingent consecration, and the priest is bound to consecrate definitely whatever amount he deems proper.

REVERENCE is deeply rooted in the heart of humanity: you cannot tear it out. Civilization, science, progress, only change its direction, they do not weaken its force.—*Frederick W. Robertson.*

OUR FATHER'S BUSINESS

FOR THE FIRST SUNDAY AFTER THE EPIPHANY

GRANT that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

"Wist ye not that I must be about My Father's business?" was the question of the Child Jesus to Mary and Joseph when they sought Him, "sorrowing." It seemed an undutiful thing in Him to do. He had put them to anxiety and care by remaining behind. Should He not have been with the caravan?

What is our duty, *first*; to home and home-ones, or to our neighbor? Neither, as a matter of fact; but to God. God's business never conflicts with either of the other duties—if *one does one's duty*; and if we substitute "parish" for "home," and "domestic and foreign missions" for "neighbor," the answer becomes likewise, "neither."

Epiphany means "Missions" in these days, if it has any meaning at all. The Gentiles have always been those without the fold; and the manifestation of Christ to the Gentiles, to-day, can be made only through the channel of the missionary work of the Church. "Home" is no word to use as an excuse for the neglecting of that business, whether we mean by it our residence or our parish.

When people excuse themselves from attendance at church because of "duties at home," it is almost always safe to assume that full duty is not being done at home, either; for a well-arranged household will not permanently interfere with any member's presence at the House of God. When children of the Church excuse themselves from contributing to "foreign missions" on the ground that "charity begins at home," it is scarcely ever wise to expect any beginning, either at home or elsewhere.

The world frequently sets the interest of a busy parish life down to selfishness. The success of any local work may be the result of partisan pride or inter-parochial rivalry, however generous that rivalry may be; and the only way in which such a charge may be disproved is by the good works done for others, without the parish. No one could justly minimize the splendid work that is done in many a parish, where a ready ear is given to every local need; but who knows of such a parish that is not also sending men and women or means for the spread of Christ's Kingdom, also? It has become proverbial among those who know conditions that the parish that is deaf to the call of missions is a dead parish. The dead cannot hear.

Our Father's business, for us, is the doing of "these things," and not leaving undone the "other" things. As the Father sent His Son into this world to do not His own will, but the will of Him that sent Him, so are we commissioned by Him, through Jesus Christ, to go into all the world and to carry the glad tidings that God is with us. If Jesus has been permitted to do anything for us we *must* tell it; but, if there is nothing to tell—why, we shall probably say that we do not believe in foreign missions!

How people do persist in prescribing remedies! If they have been cured of a cold, or think that they have, by a certain medicine, then woe to us when they find that we have a cold. "You certainly must try so-and-so. It cured me in no time." And what is more natural than to recommend a thing in which we believe? There is only one excuse for neglecting the mission of the Church. It is a poor one, but it excuses. It is doubt of the efficacy of our Lord's coming to save the world.

"Simon Peter, lovest thou Me?" "Lord, Thou knowest that I love Thee!" Then, "Feed My sheep." Lord grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. *Amen.*

R. DE O.

IT IS OUR RIGHT to select from life those things that we want to look at. We can select pain or happiness; and the primary difference, I think, between people who are wholesome in their mental make-up, who are efficient in their mental processes and those who are not is in the kind of things that they choose to have before their mental visions. You know the good friend who is in earnest about your character and who thinks that good character is to be won only by throwing out the evil. He sees some fault that needs removal (and it is probably true), and he tells you of it. The critic who is constantly looking for evil finds it, and his life is filled with evil; he lives in an atmosphere of it. The other friend—far less philosophic, but far more a friend—and you welcome him or her—is the person who, whenever he sees something good, something happy, says so, dwells upon it and welcomes it.—*Dr. L. H. Gulick.*

BLUE MONDAY MUSINGS

CHRISTMAS is over!" One of the real penalties of being in Holy Orders is that such an utterance carries with it a sigh of relief from the lips even of the devoutest clergy. Those seasons which are full of the highest joy and greatest spiritual refreshment for us all, do mean weariness unspeakable of body and brain. Much of that burden is unavoidable: the hearing of confessions, the additional alms-giving, the children's fêtes, all add their part to the strain. But a large part of the exhaustion is quite needless, and comes from our forgetfulness of what the real Christmas spirit is. "The very spirit of Christmas reigns supreme at Blumstein's department store," read a sign in the New York street cars during the week before the holiday; but I take leave to doubt it. The Christmas spirit flees hurrying, irritable, nervous crowds of tired bargain-hunters busied about "exchanging gifts" in sordid commercialism. Nor do those grotesque caricatures of good St. Nicholas (vulgarizing an ancient myth quite unconnected with the feast of the Nativity) embody aught of that spirit.

Christmas is a religious festival, commemorating year by year the Incarnation of the one ever-living and true God, who was made Man and was born a Babe of a pure maiden in Bethlehem of Judea, Augustus Cæsar reigning, nineteen centuries ago and more. And the Christmas spirit brings men to their knees in gratitude for that unspeakable gift.

When, because God is shown all-living, and not mere power and wisdom, no vast tyrant or dread impersonal force, but our eternal Father, giving His eternal Son to be born as at this time for us, on our plane, that we might know Him and Jesus Christ, whom He hath sent, the Christmas spirit overflows in joy. A merry Christmas is ours indeed, and the Christian world is free to forget its pains and griefs for a little while, and to frolic innocently with the children. "Jest and youthful jollity" befit our festival, so long as they are seemly, chaste, and temperate.

And finally, since Christendom worships the eternal Child, enthroned in Blessed Mary's arms, with the angels, the shepherds, and the wise men worshipping Him, so, too, the Christmas spirit shows us the divine spark in all children and bids us be converted and become like them, that we may enter child-like into the kingdom of heaven.

AN UNKNOWN FRIEND sends this lovely poem, by Bertha G. Woods, surely worth preserving:

"THE WONDERFUL

And His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.—Is. 9:6.

The Counsellor? Not yet to Mary comes
That word, I think; He has such need of her.
The Mighty God? Ah, no, how can it when
He is so small and weak He can just stir
His head upon her breast? The Prince of Peace?
O sweet, spent mother, far too great that word!
She only knows the peace that wraps her round
Since first that baby cry of His was heard!

The Everlasting Father? That will come
Long, long years hence, with comfort solemn, deep!
But now she murmurs only "Little Son!"
And moves to kiss Him softly in His sleep.
One word alone of all the prophet spake
Is in her heart to-night, I think—just this—
The Wonderful! She says it o'er and o'er,
And breathes it yet again in every kiss!

HERE IS A Christmas message, published in a Boston paper, by one of the great dignitaries of the Roman Catholic Church, Cardinal O'Connell, of that city. It is so sweet and sane and timely that I rejoice to reprint it here where it will reach a different public:

"Swiftly fly the days, as nearer we approach the great Christmas festival—the Christ-Mass. At the very time that the days are darkest, the great light comes, *Lumen de Lumine.*"

"In Christ, God gives us Himself. Perfect love can never stop short of that. It must give and give until the giver has exhausted his treasure, and finally gives Himself. And what shall we give back?"

"One thing only we have to offer—one thing alone He will accept. It is the best that is in us—Good Will.

"Through the frail clay in which we are so feebly fashioned, so weak of purpose, so filled with piteous flaws, runs this wonderful vein of gold, the only riches we possess—Good Will.

"The Babe of Bethlehem stretches out His tiny hands for it, for it is His own. We need not hide our faces, He knows us all so well—His poor, weak brothers, troubled by so many cares, torn by so many conflicts.

"We must not feel ashamed of the rags of poverty which cover us. He knows them all so well.

"The Shepherds were as poor as we, but no false shame, no proud bashfulness, held them aloof from Him.

"Let us take their hands and go to Bethlehem, sorry for His sake that we have nothing to offer but just our poor selves, poor clay with a little thread of golden will running through.

"But to one another we have so much to give—all of us, the least of us.

"Mutual forbearance, a kind, sincere word heartily spoken, silence when a word might only hurt, an injury forgotten and forgiven.

"What trifles they seem! Yet they are the very finest things in all the world. Come, let us offer them to one another, on that day when God comes down to earth, to make all men brothers."

HOW DELIGHTFULLY FRANK and straightforward some preachers are! Here is a church notice from the *Lowell Courier-Citizen* of December 14th:

"A splendid church.

"An excellent pastor.

"A fine, well-balanced quartet.

"A sermon that will appeal to your reason.

"First Universalist."

AND HERE, to match, is a Chicago Baptist brother whose alliteration moves one to remark that frenzied folly fills no real need, however far-fetched, and that feeding the flock is far more faithful service than fretting them with fatuity:

"CALVARY BAPTIST CHURCH
"3947 Michigan Avenue

"FOUR SERMONS IN 'F'

"November 17th.—A Fat Fool.

"November 24th.—A Fickle Female.

"December 1st.—A Funny Farmer.

"December 8th.—A Fortune Found."

WHAT ARKANSAS READER can tell me the outcome of this duel? It is a *bona-fide* announcement, and I should like to know whether the debaters resorted to Arkansas toothpicks to conclude:

"A DEBATE

"I and Jack Winters of Graves, Okla., will hold a 10 days debate at Lone Chinkpin Baptist Church, beginning the 17th day of November, 1912. J. J. Borders will moderate for me, and many other preachers will be present. Winters is a Campbellite and came into the settlement following a ten days meeting I held and left a challenge for a debate in which the church asked me to sign. He is a wind jammer and does some blowing but the sheep did not hear him, for they know not the voice of strangers, neither did they follow him.

"My ten days meeting resulted in 18 additions to the church and I am proud of that church, and to say that I am thrilling with joy to meet Winters in debate is to put it mildly. We only hope that he will come to time and show up and come and take his medicine though it be bitter.

"Pettigrew, Ark."

W. M. MARLETT.

DR. POTEAT, president of the leading Baptist College of North Carolina, has his own ideas, evidently; but I fear logic, history, rhetoric, and a few other branches, were left out of his curriculum as an undergraduate. As witness his *Credo*:

"WHY I AM A BAPTIST

"(By W. L. Poteat, LL.D., in *Young People.*)

"I was a Baptist because my father and mother were Baptists. I am a Baptist because I am Baptist. The Baptist interpretation of Christianity and of man is mine. The chief items of that interpretation are:

"(1) The supreme and unmediated mastership of Jesus, which makes a priest an impertinence.

"(2) The spirituality of the church and by necessary inference, simplicity and spontaneity of worship and independence of civil authority.

"(3) The inherent worth of man as man and, by consequence, freedom of individual initiative and a democratic society.

"I am not a Baptist and a half."

FANCY RITUALISM is spreading, if one can believe the papers of New Brunswick, N. J.!

"BISHOP TO CONFER CROSS

"The Christ Church confirmation exercises will be held on Sunday evening at 7:30. Bishop Scarborough will confer the cross."

PRESBYTER IGNOTUS.

HONORS BESTOWED BY THE FRENCH ACADEMIE

Religious Workers Share in the Prizes Bestowed

BETTER RELATIONS BETWEEN CHURCH AND STATE FORESHADOWED IN FRANCE

Pope Frowns on a Church Party in Italy

OTHER RELIGIOUS NEWS OF THE CONTINENT OF EUROPE

PARIS, December 20, 1912.

IN the year 1783 a sum of money was given in trust to the French *Académie* which should fructify, bear interest, and provide each year the means of bestowing a gift upon a person who in spite of poverty should have accomplished a good and charitable work. During the hundred and thirty years which have passed since the institution of the Prix Montyon, as it is called from the name of its founder, successive and generous legacies have been added to the original fund, and towards the close of each year the members of the *Académie* meet to assign the numerous donations which its resources now permit.

This is the occasion of an interesting speech of one of the forty "*Immortels*." The speech this year was particularly moving and particularly interesting to us as Christians and Catholics for several priests and many good Catholics were recipients of a Prix Montyon. This fact is one among many welcome signs of a better attitude in the State toward the Church in France.

The Abbé Richard, who unhesitatingly risked his own life by plunging into the Seine six times in succession and saved six persons when the autobus leaped from the bridge into the river, received a gift of 2,000 francs. Among others rewarded was a servant, now eighty years of age, who since the year 1801 has worked with unrelaxing zeal at a village *presbytère*. She has served three successive priests, nursed the sick, helped the poor, attended upon poor boys whom the priests received as pupils, refusing aid, and supported during great part of the time her own parents. Donations were given to an abbé who had founded French schools in Japan, and to a frère who, after teaching young children in his own land during twelve years, went in 1862 to carry on similar work in Egypt, and in 1873 founded a school at Jerusalem, the first Christian free school established there. His influence spread through the whole of Palestine. Schools were founded at Jaffa, Bethlehem, Nazareth, also at Tripoli, Rhodes, Beyrouth. It is estimated that 40,000 children have been enabled by his work to receive instruction. Two abbés who founded orphanages and give up their time and strength to their inmates received donations.

Among other good works done in the true spirit of Christianity and marked for a gift were:

The society originated in the year 1886 by three simple work-girls of Toulouse who made it a rule to visit every day some poor aged person in need of care. Friends soon joined those three; there are now six hundred co-workers, all simply, happily giving up daily a morsel of their time, their strength, their youth, and glad-heartedness to the aged and lonely.

La Manécanterie des petits Chanteurs—a band of school-boys from the Paris lycées who undertake on certain evenings to meet together and practise singing with boys from the primary schools, poor boys who might otherwise be roving the streets.

Les Petits Mendians, a home for beggar children collected from the Paris slums.

The highest donation, 8,000 francs, about \$1,600, was accorded to the *directrice* of the hospital of the *Croix-Rouge*, founded in 1908 to give succour to the wounded—a society so prominently before the world in this time of war and rumors of war.

One of the most happy and significative signs of a better state of feeling by the Government in regard to religious mat-

ters is the fact that officers and men may now freely go to Mass or to other services. The practising Catholic has no longer ground for fearing to be looked on coldly in official quarters or to see the irreligious man preferred before him. It is known and generally acknowledged that the present Minister of War gives promotion loyally and fairly, according to merit and the value of a man's service. Strict impartiality is shown also in the aid given to destitute school children. Such aid is distributed to the pupils of the public government schools and the "*écoles libres*" without distinction.

The attitude of the government toward missions in the Levant and elsewhere is also distinctly encouraging—an attitude ascribed in some circles to be due to purely political motives. We hope not.

But notwithstanding all this, the application of the laws for the suppression of convents and monasteries still continues. The year about to begin is the last year of survival in France for the Congregations not yet broken up. By the summer of 1914 the last religious order not especially excepted, must be scattered. It is keenly regretted that the Poincaré Cabinet, so far more religiously-minded and juster to Roman Catholics than their predecessors for years, past, should yet persist in the breaking up of religious bodies.

The Pope has taken decisive measures in regard to certain Italian newspapers whose staff have for some time past been aiming at a distinctly Roman Catholic political party to sit in the Italian Parliament. For several reasons this would be contrary to the policy of Rome. For the attitude of the Vatican is that of complete silence and abstention in all Italian political matters. The Vatican ignores the Quirinal. Were a distinctly Roman Catholic party active in Parliament it would give the impression of representing authoritatively the views and intentions of the Holy See and be tantamount to the recognition by the Pope of Rome as the capital of Italy. It would also give rise to public discussions in which the Pope could not fail to be involved, a state of things Pius X. would on no account tolerate. The Pope forbids his clergy everywhere to take an active part in politics. They are to form religious and social associations among themselves and their people, but to keep politics at bay. Referring to this subject in one of the French dioceses, the Pope says:

"Let the Union be organized on a purely religious basis. Let men of all political parties without exception be loyally invited to join it. Let them unite heartily for the defense of the Church and service in good works, but on no pretext whatever let questions which separate and disunite them without the Union be permitted to penetrate within it and dislocate its members. . . . The wish to support certain lines of action, so natural especially at a time like the present when so many different political views and all-important events are in play, should it not give way momentarily at any rate, if likely to hamper the formation and harmony of a Union founded on the higher basis of religious interests."

This last month of 1912 has seen the death of an aged priest who had to do with all the important events of the greater part

of last century—and who has left his mark. Pere Vincent de Paul Bailly was born in 1832. His father's house was frequented by men such as du Lac, Montalembert, Ozanam, etc. But his school-days over, the young man went in 1852 to work in a telegraph office. Telegraphy was new then and the young Bailly showed himself remarkably intelligent, active, daring in the working and extending of the wonderful invention which he lived to see cross the ocean beneath its waves, and then become wireless. Attached to the personal service of Napoleon III. at St. Cloud and the Tuileries, it fell to his lot to transmit the telegrams that passed during the Crimean war. At the age of twenty-eight he resolved to give himself to the priesthood. A younger brother, now Superior-General of the Augustines of the Assumption, made the same resolution at the same time. They went together to Rome to study theology. Soon after his ordination the young Pere Bailly was chaplain to the Papal Zouaves and actively connected with the religious struggles in Italy. Later he took part as military chaplain in the Franco-Prussian war. He did ambulance work, was made prisoner, and went to give help and religious consolation to the French prisoners in Germany. Intensely interested in whatever might serve the cause of moral and religious regeneration, he founded, among other good works, that of *l'Union des Oeuvres Catholiques Ouvrières*. Then he took up his pen and was an active ecclesiastical journalist. In 1883 he founded the well-known paper, *La Croix*. He founded also the *Maison de la Bonne Presse*. But the monk-journalist was in continual conflict with the French government. In 1899 the Pope bade Bailly give up his office of editor. The *Croix* passed to other hands. Bailly was exiled from France for a time. He traveled for several years, then returned to Paris, living simply and quietly. He was always particularly active in the organization of pilgrimages and went himself no less than twenty-eight times to Jerusalem. It was from the hands of his brother that he received the last Sacraments. Another brother is editor of the well-known and widely appreciated review, *Cosmos*.

I. S. WOLFF.

EFFECTIVE PROTESTS AGAINST VIOLATION OF LAW AT HEREFORD CATHEDRAL

Determination to Omit the Athanasian Creed
is Reconsidered

COLONIALS WISH TO BE CONSULTED IN REVISION OF THE PRAYER BOOK

Serious Fears as to the Undermining of St. Paul's Cathedral

OTHER LATE ENGLISH CHURCH NEWS

The Living Church News Bureau
London, December 24, 1912

PROTESTS against the unrubrical omission of the Athanasian Creed at Hereford Cathedral have been showered upon the Dean and Chapter, and they have succumbed. It is now stated that they have decided to have the Creed used on the appointed days, beginning on Christmas, at the 8 o'clock service instead of at mid-day. Even now, however, they are disregarding the rubrical direction in the Prayer Book, unless they intend to have matins at an earlier hour than ordinarily at Hereford.

The following protest was made by the College of Vicars Choral:

"The Vicars' College, Hereford.—To the Hon. and Very Rev. the Dean and the Revs. the Canons of Hereford.—Rev. and Dear Sirs: The Custos and Vicars received with much regret the notice from the Dean and Chapter of their intention to discontinue the reading of the Athanasian Creed in the Cathedral on the appointed days for its use. They consider such an order as quite *ultra vires*, from a legal point of view, and as giving offense to the consciences of very many of those connected with the Cathedral and those attending its services, and calculated to do no real good in the present condition of the law of the Church. They trust, therefore, that the Dean and Chapter may see their way to reconsider the aforesaid notice, and remain, with all due respect, Yours faithfully, W. D. V. DUNCOMBE, Custos, College of Vicars Choral; A. J. CAPEL, W. B. GLEN-
NIE, Minor Canons."

The Hereford *Times* is said to voice the feelings of Church people generally in the diocese in regard to the original action of the Latitudinarian Dean and Canons. In a remarkable leading article it says:

"It will come as a painful surprise to the great mass of Church people in the diocese of Hereford and far beyond that the Cathedral Chapter have resolved to discontinue the use of the Athanasian Creed in the Cathedral. We trust that there will be a prompt and effectual protest made against this illegal act. . . . On St. Andrew's Day for the first time for centuries there was no Athanasian Creed. The Chapter have no more right to mutilate the Book of Common Prayer than we have. . . . If the present illegality is allowed to pass without protest, there is no telling how soon the screw will be applied again. Next time it may be the Nicene Creed, and then the Apostles' Creed, until every vestige of the faith for which Hereford Cathedral has stood for 900 years will be whittled away in order to suit the transient theological fads and fancies of unorthodox canons who are paid £400 a year for preaching the faith. . . . This is the time to speak out. Churchmen must take up the challenge and insist that this unlawful step shall not be persisted in. . . . We must remember that the whole diocese is affected by this deplorable business. Whatever is done in the mother church of Hereford concerns every member (lay and clerical) of the English Church. It is to be hoped that the indignation which will assuredly be evoked in the heart of every loyal Churchman and Churchwoman will be so well directed that the Cathedral authorities will be compelled to retreat from the false position in which they have placed themselves."

It appears that on last SS. Simon and Jude's Day the Capetown Diocesan Synod, the oldest of the dioceses in the Church of the Province of South Africa, passed the following important resolution in regard to the present scheme of Prayer Book revision here in the English Church:

"That whereas the Book of Common Prayer forms one of the strongest bonds of union between the Church of England and her Daughter Churches overseas, this Synod would respectfully urge that those Churches be consulted through their Synods or Bishops before any alteration or change in the text or rubrics of the Book of Common Prayer be decided upon."

The Archbishop of Capetown was requested by the synod to transmit the resolution to the Archbishop of Canterbury and the Archbishop of York as a formal and official act of synod.

Mr. S. Royle Shore, hon. Birmingham diocesan inspector

in plainchant, makes more widely known the important steps that have been taken in the diocese of Birmingham for carrying out Dr. Gore's ideal, when he was Bishop of the diocese, that everyone should be taught to sing and get to know, as a matter of course, some one simple unison service for the Holy Eucharist. With the approval of many who have been consulted, the old sixteenth century plainchant service of Merbecke has been selected for this purpose; and at the last diocesan conference the following resolution, on the proposition of Mr. Royle Shore himself, seconded by Canon Gardner, was unanimously passed:

"That the effort now being made in the diocese to standardize certain music for congregational purposes, and to organize and improve congregational singing generally, has the warm approval of this Conference."

As the hon. instructor in plainchant for the diocese, Mr. Royle Shore has brought out, in conjunction with Mr. E. G. P. Wyatt, a popular edition of the Merbecke music, in modern notation, but on strict plainchant lines. And with the help of the members of the committee of the diocesan Guild of Organists, who are representative of each rural deanery, he is organizing the work of instruction in a common method of singing the music throughout the diocese. Pending the issue of a cheap diocesan edition, which is now in manuscript, and will contain useful notes on the modern science of plainchant accompaniment, the organ part will be found, with other music, in a book of *Organ Accompaniments*, edited by Mr. Francis Burgess, and published by Messrs. Mowbray. The music is to be sung at the ordination in the Birmingham Pro-Cathedral on Saturday next, St. Thomas' Day, at 9:30, by the diocesan clergy choir, of which Mr. Royle Shore is the hon. choirmaster, who are singing at the special invitation of the Bishop. "The movement is being watched," writes Mr. Royle Shore, "and in due course will very likely extend to other dioceses." He should be pleased to give any information to correspondents. His address is at Calthrope Cottage, Edgbaston, Birmingham.

In view of the bill promoted by the London County Council, which will shortly be brought before the House of Commons, Mr. Murvyn Macartney, official architect of St. Paul's, again seeks the publicity of the *Times* newspaper to warn the people of London of the grave danger to St. Paul's of allowing a tram subway to be constructed within a few feet of the east end of the Cathedral:

"From the end walls of the Cathedral to the side of the tunnel measures 65 feet, and the bottom is only 6 feet above the footings at their deepest point. Now St. Paul's stands on a thin bed of marl under which is over 40 feet of loose sand-gravel, held together by the presence of water. If this is tapped in any way, subsidence is bound to follow, with what peril to the Cathedral I care not to predict.

"Tunnels of any kind would tend inevitably to disturb the water lodged in the subsoil and cause it to drain off. And it is the fear of this as much as of the inevitable intermittent vibration of subterranean traffic which causes the Dean and Chapter to make this protest."

An appeal has been addressed to the chairman of the L. C. C. by the Dean and Canons of St. Paul's, requesting that the proposal might not be proceeded with. The Cathedral authorities are not without hope that there will be no necessity to go to the trouble and expense of opposing the County Council's bill when it comes before Parliament.

The Criminal Law Amendment (White Slave Traffic) bill has now become law; and in view of the completeness of the

police organization, says the *Times*, there will doubtless be no delay in bringing to justice many known procurers, procuresses, and *souteneurs*. A special staff, composed of the ablest officers at Scotland Yard, has been formed. To escape their attention it is reported that many miscreants of foreign nationality have already left London for the continent. As a matter of fact, the gravest offences in procuration have been committed by foreigners of both sexes, and, according to the statement of an experienced police officer, the procuress is more difficult to deal with than the procurer. In many instances these women have been seen with their victims at railway stations ready for departure, but arrest has not been possible. In the matter of "aiding, abetting, or compelling," and exercising "control, direction, or influence" over fallen women, the same police authority suggested that, so far as females are concerned, unpleasant revelations will possibly follow the strengthening of the pro-

visions of the vagrancy act. The possibility that the lash may be used has alarmed a number of men who are known to have been engaged in the White Slave trade, and those who have not already left the country are believed to be apprehensive of the future.

A message has been received at the office of the Universities' Mission to Central Africa that, after innumerable delays, extending over a whole year, the trial of the Portuguese officer who murdered the Rev. A. J. Douglas, mission priest, on Lake Nyasa, has at length taken place, and he has been sentenced to two years' imprisonment from the date of the arrest.

**Portuguese Officer
Given Light Sentence**

The Bishop of St. Asaph, in a letter to the *Times*, asks members of the House of Commons before they vote upon the proposals for disendowing the Church in Wales to weigh certain facts. He takes his own diocese with a population of 313,233. What happens then if this bill passes as it stands to-day?

**Some Results of
Welsh Bill**

"My successor will have only the bare walls of the Bishop's Palace, every stone of which was built and paid for since 1791 by two of my predecessors, who were men of large private means. The whole of the episcopal income will have been taken away. The Cathedral, founded in 580 and restored, indeed well nigh rebuilt, by Churchmen within the last one hundred years, will be left without one penny for Dean or canons or choir. There are 209 parishes in the diocese, and of these parishes 112 will be left without one single penny of their ancient endowments. There are 300 clergy in the diocese; of these 100, being unbeneficed clergy, will be turned adrift at once without compensation. Our churchyards, the majority of which have been enlarged by the generosity of Churchmen, will, if unclosed, be wrested from us; to many of us they are the most halloved spots in the land."

Half the committee stage of this robbery bill has now been got through by the aid of the Irish Nationalist vote: a measure which, had it emanated from Henry VIII. instead of Mr. Lloyd George, would have blackened that sovereign's memory with even a deeper stain.

A guild has been formed with the title of the Artists' Guild, the object of which is to unite in a common society those artists who believe in the Christian Faith and who find in it an inspiration for their life and for their art, which is their life's work. The Bishop of Winchester has been elected president for the first year, and the council consists of various representatives of painting and designing, metal work, and architecture, music being presented by Mr. Francis Burgess, the eminent plainsong musician.

**Artists' Guild
Organized**

The quarterly paper of the Society of the Sacred Mission, Kelham, states that Father Kelly, founder and late director of the society, has been invited to take part in the formation of the "theological tradition" in the new Theological College at Tokyo. This college has lately been established, the money for buildings and endowments being supplied from the thank-offering presented at the Pan-Anglican Congress:

**Father Kelly
Will Go to Japan**

"It is of the first importance that there should develop in this college a native Christianity, such an expression of the Catholic Faith as can be mediated naturally through the Japanese mind, rather than an English orthodoxy translated into Japanese. It is intended that those who will afterwards be priests of the Nippon Sei Kokwai should be trained in this college, and the authorities believe that both as a theologian and as a trainer of ordinands Father Kelly is the right person to help in the pioneer work."

Therefore the present director, Father Jenks, has consented to his absence from Kelham for two years, in spite of the loss the House thereby incurs. Father Kelly expects to leave early in January, and will travel by the way of Siberia, so as to have a look at Chinese theological education. J. G. HALL.

SOME INDEED have been so affectedly vain as to counterfeit immortality, and have stolen their death, in the hope to be esteemed immortal; and others have conceived themselves dead: but surely few or none have fallen upon so bold an error, as not to think that they could die at all. The reason of those mighty ones, whose ambition could suffer them to be called gods, would never be flattered into immortality; but the proudest thereof have by the daily dictates of corruption convinced the impropriety of that appellation. And surely, although delusion may run high, and possible it is that for a while a man may forget his nature, yet cannot this be durable. For the inconceivable imperfections of ourselves, of their daily examples in others, will hourly prompt us our corruption, and loudly tell us we are the sons of earth.—*Sir Thomas Browne.*

WHITELAW REID BURIED FROM NEW YORK CATHEDRAL

Distinguished Company of Public Men in Attendance

CATHEDRAL ORGANIZATIONS MEET ON ST. JOHN'S DAY

Rector of St. Andrew's Celebrates Twenty-Fifth Anniversary

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, January 7, 1913 }

THE funeral of Whitelaw Reid, late Ambassador to the Court of St. James, was held in the Cathedral of St. John the Divine on Saturday morning, January 4th. The President of the United States, many Federal and State government officials, distinguished scholars, journalists, and public men attended the services. Owing to the great demand for admission, entrance to the Cathedral was limited to applicants bearing the special cards issued by the Dean.

When the body was brought to the west door, it was met by a procession which had passed down the south aisle. This column was composed of the full Cathedral choir, the Cathedral clergy, the Rev. Richard T. Henshaw, Archdeacon Emery of California, the officiating clergy, the Bishop of Ohio, Bishop Boyd-Carpenter, and the Bishop of New York, followed by the honorary pall-bearers.

The Rev. Howard C. Robbins, rector of the Church of the Incarnation (the parish of which Mr. Reid and his family have long been members), read the opening sentences; Dean Grosvenor, who was Mr. Reid's former rector in the same parish, read the lesson. The choir then sang Sir Arthur Sullivan's exquisite setting of the words, "Though I walk through the valley."

Bishop Leonard began the Creed and said several collects. At the last stanza of Hymn 395, "Those eternal bowers," the officiating clergy proceeded with Bishop Greer to the coffin, where the remainder of the Burial Office was said by the Bishop of New York, except the actual committal. This was subsequently said at the grave in Sleepy Hollow Cemetery, Tarrytown, by Dean Grosvenor.

President Taft and the official party retired from the Cathedral after the Bishop had said the blessing.

The procession of choristers, clergy, and pall-bearers then passed down the middle aisle escorting the body while the Dead March from *Saul* was played on the organ.

Two important annual meetings of Cathedral organizations were held on St. John's Day. At 10:30 o'clock the members of the diocesan Auxiliary met in the Cathedral for their annual service. Bishop Greer celebrated the Holy Communion, assisted by Dean Grosvenor, Canon Nelson, and the Rev. F. K. Little. The Bishop made a devotional address.

**Cathedral
Organizations Meet**

Immediately after the service the business session was held in Synod Hall. Mrs. Henry W. Munroe, president of the corporation, was in the chair. After prayers, said by the Bishop, interesting reports showing encouraging progress in the work of the Auxiliary were presented by the treasurer, Mrs. William M. V. Hoffman; and by the standing committees, including the committee on the Cathedral Choir School; missionary work, Cathedral boxes (for offerings in churches and chapels), flower decorations for the altar, etc. Addresses were made by Bishop Greer and Dean Grosvenor. The members of the Executive committee were reelected. The officers are: Mrs. Henry W. Munroe, president; Mrs. Richard Irvin, Mrs. James Herman Aldrich, and Miss Amy Townsend, vice-presidents; Mrs. Charles Frederick Hoffman, secretary; Mrs. William M. V. Hoffman, treasurer.

The attendance was very gratifying in spite of the heavy rain-storm.

On the afternoon of the same date the trustees held their annual meeting in the Diocesan House, 416 Lafayette street. Besides the transaction of routine business, the architect's revised plans for the new episcopal residence were considered. They were finally adopted and subsequently filed with the city authorities. This building will stand south of the Cathedral nave, between it and St. Faith's House for Deaconesses. Just to the east of it and south of the Bishop Potter Memorial chapel the Dean's house is being built. Ground was broken for these residences on November 8th. The cost will be about \$100,000 each.

The arrangement is to keep the lesser buildings, that are to surround the Cathedral proper, well to the Morningside avenue or eastern side of the close, and so leave the Amsterdam avenue or western front always clear, that nothing may interfere with the perspective of the nave. The only structure except the Cathedral front to be on Amsterdam avenue is the new Synod House, located at the

extreme south limit. The above mentioned three buildings are being pushed forward as rapidly as the weather permits, and they will be ready for use in time for the meeting of the General Convention next October unless unforeseen complications arise.

The choristers of the Cathedral gave an enjoyable concert in aid of the missionary work of the diocesan Auxiliary to the Cathedral on Monday afternoon, January 6th, at the residence of Mrs. Prescott Hall Butler, on Park avenue. The affair was a great success artistically and financially.

A booklet, commemorating the completion of twenty-five years of the rectorship of the Rev. George R. Van de Water, D.D., at St. Andrew's church, has just been published, in the course of which the remarkable growth of the parish during this quarter century is set forth. Dr. Van de Water came to the parish as rector in succession to the late Dr. Lobdell on January 1, 1888, having been rector of St. Luke's Church, Brooklyn, immediately before that time. Through his efforts the large debt that stood upon the parish property at the beginning of this rectorship has been greatly reduced, and the parish itself has been built up so that it is now one of the largest and most active in the city. The communicant list is now over 2,000, and there is one of the largest and most efficient Sunday schools among our parishes.

Dr. Van de Water's anniversary was celebrated on Sunday, January 5th. In addition to the early morning services there was special music and a sermon by Bishop Greer at 11 o'clock. The rector made a brief address and William H. Sage, senior warden, on behalf of the congregation, formally presented greetings to Dr. Van de Water. At the evening service there was a short recital of organ music on the \$12,000 instrument recently installed and dedicated, and a sermon by Bishop Burch. The vestry issued cordial invitations to the parishioners and the rector's friends to attend a reception to Dr. and Mrs. Van de Water on Wednesday evening in the assembly room. Letters of congratulation and good wishes came from many sections of the country.

The executive board of the New York branch of the Woman's Auxiliary to the Board of Missions has begun its active work for the Triennial through its committee of arrangements, of which Mrs. Vernon Mansfield Davis is chairman, Miss Ellen I. Flanders secretary, and Mrs. John McEwen Ames is treasurer. The president of the diocesan organization, Miss Elizabeth Ray Delafield, is *ex-officio* a member of the committee.

The committee has completed its general organization, with Mrs. Augustus Noble Hand as chairman of the committee in charge of headquarters, Mrs. Richard Irvin as chairman in charge of hospitality, Mrs. Stephen Baker of services and meetings, Miss Alice Lindley of the Junior work. Many committees are yet to be appointed to serve under these chairmen, and the enthusiastic cooperation of the women of the whole diocese is asked especially in extending hospitality to the many visiting guests. St. Michael's parish, Ninety-ninth street and Amsterdam avenue, will give the use of its church building during the convention for headquarters for the Woman's Auxiliary and the kindred societies. The committee will serve afternoon tea daily at St. Faith's House, so that the members of the General Convention may gather there after the afternoon sessions.

There are already many plans under way, and the offers of help and the assurance of cooperation from all directions have greatly encouraged the committee.

The Church Periodical Club will celebrate the twenty-fifth anniversary of its foundation at St. George's memorial house on Friday, January 10th, at 3 o'clock. It is expected that the Bishop will preside and that there will be addresses by the Rev. Karl Reiland, Drs. Stires and Lubeck, and the Bishop of Harrisburg.

A service in memory of the late Professor Nash of the Episcopal Theological School at Cambridge is arranged by the New York Alumni Association of that school, to be held at Grace church, next Sunday, January 12th, at 4 o'clock, when a memorial address will be made by the Rev. Leighton Parks, D.D.

STRIVE TO BE KIND

IS NOT the sin of sins unkindness? Because of it tears flow, hopes die, friendships are strained, and hearts well-nigh broken. Not to be kind widens the breach between rich and poor, labor and capital, the fortunate and the unfortunate. Just to be kind heartens the discouraged, strengthens the weak, and makes heavy loads easy to carry. Be kind to those about you. It costs you little or nothing, and is the best investment you can make. The returns will come back in compound interest. Your employer, your friends, your household, even your foes, will respond to kindness.—*J. Wilbur Chapman.*

EVANGELIZING is getting hold of character—to make new men and to make communities after the pattern of Jesus Christ. It is to make a nation after that pattern. Nothing short of this is evangelization. In that sense how little has been done in this country!—*Charles H. Thompson.*

SADNESS MINGLED WITH SATISFACTION IN PHILADELPHIA

The Very Sad Case of Discipline Has Been Well Handled
by Diocesan and Parochial Authorities

FATHER HUGHSON TAKES CHARGE OF ST. MARK'S
PARISH

Incidents of the Christmas Season in the Quaker City

ANNIVERSARY OF THE RECTORSHIP OF REV. L. N. CALEY

The Living Church News Bureau }
Philadelphia, January 7, 1913 }

THE brightness of the Christmas octave was clouded for Church people by the unhappy events briefly recorded last week; the resignation and departure from the city, speedily followed by the deposition, of one of the leading priests of the diocese, under the shadow of grave charges against his moral character. The intensity of excitement that marked the first days of this tragic episode have now given place to calmer feeling, in which profound sadness is mingled with satisfaction over the wisdom, courage, and impartial firmness with which the authorities both of the diocese and of the parish met the crisis. It is recognized by all who are in any way conversant with the facts that what had to be done was well done. Father Hughson arrived in town and took charge of St. Mark's on New Year's Day. He is well known to the parish, having been a member of the staff of curates during his earlier ministry, and under his steadfast guidance, the work goes forward in orderly fashion.

Among the incidents of the Christmas season which have not been mentioned, but deserve notice, was the carol service at the Church of St. Luke and the Epiphany on the afternoon of Sunday, the 29th, which was attended by nearly one thousand persons.

Christmas Activities. Carols, some of great antiquity, were beautifully sung by St. Luke's fine choir, aided by a harpist and other instrumental accompaniment. The City Mission was active as usual in providing for the poor at this holiday season. A group of young women from the larger parishes of the city trimmed a tree and provided gifts for five hundred children at old St. Paul's, the City Mission headquarters. The children of St. Mary's, West Philadelphia, invited the children of the mission Sunday school of All Saints', Darby, to be their guests on Holy Innocents' Day. The Darby school, one hundred and fifty strong, came into the city on chartered trolley cars, and the two schools enjoyed a joint Christmas entertainment.

In fitting recognition of the twentieth anniversary of the rectorship of the Rev. Llewellyn N. Caley, Bishop Rhineland made at the Church of St. Jude and the Nativity a stated visitation on Sunday, January 5th, preaching in the morning at the anniversary service, addressing the Sunday school in the afternoon, and preaching and administering Confirmation at night. Mr. Caley has asked the congregation to try to raise the endowment fund of the parish, which now amounts to \$88,000, to \$100,000 before September 14, 1914, which will be the seventieth anniversary of the laying of the cornerstone of the church. His rectorship has been one of marked growth, both spiritual and material. The church has been enlarged and improved, a parish house, the gift of Mr. John E. Baird, and one of the most complete in the diocese, has been added, the whole of the endowment raised, and much else done in the way of equipment for service. Much has been wrought also in fields extending beyond the parish. Mr. Caley has been one of the chief supporters of the Galilee Mission, and a conspicuous leader in Sunday school work. He is a member of the Executive board of the Sunday School Association, a lecturer in its Teacher Training course, and a member of the Church's General Board of Religious Education, for whose establishment he drew the canon passed by the General Convention at Cincinnati.

The annual meeting of the Free and Open Church Association, held at the Church House on the last day of the year, had been preceded by rumors that the Association might be dissolved, on the ground that its work had been so successful and its principles were

now so generally accepted that the reasons for agitation which existed when it was organized, thirty-seven years ago, no longer obtain. However, the decision of the meeting was that the battle was not yet fought to the end, and the work was taken up with renewed vigor for 1913. The report of the general secretary, the Rev. John A. Goodfellow (who was re-elected), showed that in 67 dioceses there are 5,160 free churches and chapels, or 86 per cent. of the whole. In the missionary jurisdictions, 638 out of 642 churches and chapels are free. Putting together organized dioceses and missionary districts 87¼ per cent. are free. Six of the dioceses have in them no parish that rents pews, and over four hundred churches are kept open daily for private devotion. The old parish of St.

David's, Radnor, became a free church in 1912. The officers, in addition to the general secretary, are: Mr. W. W. Montgomery, president; Messrs. Seth Low and Orlando Crease, vice-presidents; Mr. Charles W. Cushman, treasurer. In order to enlarge the membership of the association, the annual dues were reduced to 50 cents, and life memberships to \$5.00.

The funeral of Henry Carey Baird, the well-known author and publisher, was held in the Church of St. James the Less, Falls of Schuylkill, on January 2nd, the rector, the Rev. Edward Ritchie, officiating. Mr. Baird died at Wayne, Pa., on December 30th, at the advanced age of 87 years.

Funeral of the late Henry C. Baird

The predominant interest of the Epiphany season is, very fittingly, Missions. Three meetings of interest are announced. The Church Club has a missionary meeting at the Church House on Epiphany night, at which Bishop Lloyd and Bishop Rhinelander are the speakers. The Woman's Auxiliary holds its Epiphany meeting January 13th, in the afternoon at old St. Peter's, with the Rev. John G. Meem of Brazil as the principal speaker, and on the evening of the same day, Mr. Meem and the Rev. S. U. Mitman will speak at the missionary service of the Sunday School Association, in the Church of St. Jude and the Nativity. The annual meeting of the Association will be held just before the service.

Missionary Meetings

SYMPATHY FROM NEW ENGLAND CHURCHMEN TO CHRISTIANS OF THE BALKAN STATES

A HANDSOMELY engrossed letter, signed and sealed by Bishop Parker, embodying the sympathy of the Missionary Council of the Department of New England for Christians in the Balkan States during the present war, has been sent to the Archbishop and Holy Synod of Athens and to the ecclesiastics at the head of the Churches of Bulgaria, Servia, and Montenegro. The letter reads as follows:

"To the Archbishop and Holy Synod of Athens and our brethren of the Holy Orthodox Church of the Kingdom of Greece, Grace, Mercy, and Peace from our Lord Jesus Christ:

"The Bishops, clergy, and representatives of the Episcopal Church in that portion of the United States commonly called New England, assembled in council in the city of Providence, state of Rhode Island, on October twenty-third in the year of Our Lord one thousand nine hundred and twelve, direct me to send to our brethren in Greece, Montenegro, Servia, and Bulgaria, through their spiritual leaders, an expression of warm and earnest sympathy.

"We desire to tell you of our fervent hope that God will guide your counsels and aid your efforts for the welfare of your and our fellow Christians. Our warmest sympathy goes out to the wounded, the sick, and the dying, and to those who mourn for the dead, and to our sympathy we join our earnest prayers that by God's mercy the strife of battle may soon end, and that lasting peace may be given to you and to the world.

"The Council of the whole of our American Branch of God's Holy Catholic and Apostolic Church does not meet for many months, and so in our smaller gathering to plan for the work of God in our separate dioceses and in the group which they form, we hasten to express to you our feeling of fellowship in your sufferings and our prayers for your peace.

"Signed for the Council of the Episcopal Church in the dioceses of Connecticut, Massachusetts, Rhode Island, Vermont, New Hampshire, Maine, and Western Massachusetts, and by its order,

**"EDWARD MELVILLE PARKER,
Bishop Coadjutor of New Hampshire."**

NEW METROPOLITAN FOR INDIA

THE announcements are made, first, that the Bishop of Calcutta, Metropolitan of India and Ceylon, the Most Rev. R. S. Copleston, D.D., has resigned his bishopric owing to ill-health; and second, that the vacancy is to be filled by the appointment of the present Bishop of Lahore, the Rt. Rev. George Augustus Lefroy, D.D., to be Bishop of Calcutta and Metropolitan. Bishop Copleston, who now retires from his work, has been a Bishop in India since 1875, when he was consecrated for the see of Colombo in Ceylon. This bishopric he filled until 1903, when he was advanced to the position he has now given up, and was succeeded in the see of Colombo by his brother, the Rt. Rev. Ernest A. Copleston, D.D. Bishop Lefroy has spent the whole of his ministry in India, having gone out in 1891 as head of the United S. P. G. and Cambridge mission at Delhi, from whence he became Bishop of Lahore in 1899.

INJURIES hurt not more in the receiving than in the remembrance. A small injury shall go as it comes; a great injury may dine or sup with me; but none at all shall lodge with me. Why should I vex myself because another hath vexed me?—*Joseph Hall.*

MAYOR OF CHICAGO SNUBS CITY MINISTERS

Refuses to See Them on an Errand Looking to Enforcement of Law

PREPARING ACTIVELY FOR "THE WORLD IN CHICAGO"

Tribune Discusses the Henry VIII. Superstition

OTHER RECENT NEWS OF CHICAGO

**The Living Church News Bureau }
Chicago, January 7, 1913 }**

AN unusual incident took place in the heart of Chicago on Monday, December 30th. Aroused by the carousing and debauchery of New Year's Eve in the down-town cafes and hotel restaurants, in previous years, a large number of ministers of various denominations met at mid-day, and marched to the mayor's office in the city hall, and thence to the office of the chief of police, for the purpose of petitioning these officials to see that the city law was enforced on New Year's Eve, commanding that "between the hours of 1 A. M. and 5 A. M. no liquor shall be sold in any saloon or dram shop or other place, and that no one except employees shall be permitted to remain between those hours in any place licensed for the sale of liquor." Though the mayor had been informed some days before that a committee would thus wait upon him, he had ignored this letter, and he refused, through his secretary, to see this large company of ministers who had taken the time and the trouble to go to his office on this commendable errand. For this discourtesy the mayor has been widely criticised.

The chief of police was more courteous in that he did receive this large delegation, though he would not make any promises to enforce the law. The refusal of Mayor Harrison to see this unusual and numerous delegation was followed up by newspaper reports of his remarks concerning the ministers which, though possibly garbled by the reporters, were not only weak and specious, but added to the indignity of his refusal to see these petitioners. The papers had for days previous contained data to the effect that the chief of police would allow the New Year's Eve revellers to stay in their drinking places until 3 A. M., though the doors would be locked at one and no more liquor would be sold after that hour. One result was that, even discounting the newspaper accounts of the orgy, Chicago was shamefully disgraced by the drinking which ran riot on that otherwise clear and quiet night. Another result is to array against Mayor Harrison the deep-seated indignation of a large group of earnest and not unimportant men, in all parts of the city. A third result may be the instituting of legal proceedings against both the mayor and the chief of police, though at this writing this point has not yet been fully determined. There are increasing numbers of men, both clerical and lay, who are resolved that the time shall come when the saloon element shall not be so powerful in the public affairs of Chicago.

Possibly 10,000 persons thronged the Chicago Coliseum on the evening of Monday, December 30th, at a great mass meeting on behalf of "The World in Chicago." It was advertised as a meeting of the "Stewards" and of all others interested. Bishop Anderson presided, and made an address. The other speakers included Dr. Frank W. Gunsaulus and Dr. John Timothy Stone, leading spirits in Chicago's religious circles. A large chorus sang the music of "The Pageant of Light and Darkness," as part of the evening's programme. The music is by Hamish MacCunn, one of the most important of Scottish musicians. The director of the music is Mr. Harrison Wild, the organist and choirmaster of Grace Church, Chicago. There are five "Episodes" in this effective pageant, namely, the "Episodes of the North, South, East, and West," the whole group culminating in a fifth "Episode" as a climax. The scenes are laid, respectively, among the Eskimos, the people of Africa, of India, and of Hawaii. At the finale a quartet sings the lines, while everybody on the stage is kneeling:

*"In Christ there is no East, no West,
In Him no North nor South."*

Then, with a long roll from the drums, everybody rises, including the audience, and all sing the Doxology. Dr. Wild has lately written an article about this music in which he has stated that every note and every word serves a purpose, oftentimes a simple one, but always effective, and many times affecting. The harmonies and rhythms are always typical, vividly impressing the mind with their power." The interest in this gigantic undertaking is deepening, all through the city, as the time draws near for the commencement of the final preparations.

The Chicago Tribune has lately given some space to the item

which recently appeared in this letter about Henry VIII. not founding the Church of England. Your correspondent was called up the other day by one of the *Tribune* staff, and had the privilege of giving him a condensed instruction in the history of the Reformation, by telephone. The resulting item, which included an interview with Mrs. Ella Flagg Young, corroborating the report that she had admonished the public school teachers of Chicago not to teach that "Henry VIII. founded the Church of England," was a pithy statement of the facts of history, such as possibly enlightened a large number of the *Tribune's* readers. The whole event has attracted attention in papers outside of Chicago.

The Chicago Local Assembly of the Brotherhood of St. Andrew has been thoroughly organized for the current year, with the following officers from Chicago chapters: Mr. W. N. Sturges, president (St. Peter's chapter); Mr. J. L. Houghteling, Jr., first vice-president (St. James'); Mr. Courtenay Barber, second vice-president (Redeemer); Mr. Fred Huber, secretary (St. James'); Mr. Edwin Clark, treasurer (St. Paul's); the Rev. C. K. Thomson, chaplain (rector of St. Alban's). Six other men, with these officers, form the Executive committee, which is meeting monthly, at dinner, on the first Monday evening in each month. These meetings are being followed, at 8 P. M., by joint meetings of this Executive committee and the directors of all the Chicago chapters. Chairmen of the following committees are being rapidly appointed by this Executive committee: Publicity, Confirmation, Campaign, Early Corporate Communion, Work with Road-Traveling Men, Special Services in Churches, Men for the Ministry, Aid in Missionary Campaigns, Missions Study Classes and Every-Member Canvasses of Parishes, Work at Men's Clubs, National Convention, the Quarterly Bulletin, Hotel Work, the Big Brother Movement, Bible Classes, and Hospitality.

The Junior department of the Brotherhood is also building up a strong local assembly work, with the following officers: Chairman, Mr. Courtenay Barber (Redeemer); Vice-Chairman, Mr. John M. Young (Christ Church); Secretary, Mr. George Kubitz (St. James'); Treasurer, Mr. James L. Houghteling, Jr. (St. James'); Chaplain, the Rev. Walter S. Pond of Holy Trinity Church. These officers were elected at the annual meeting of the Junior Local Council, in Mid-Advent. A Junior local assembly meeting is planned for February. The examination in matters pertaining to the Church, which has been in several previous years a marked feature of Chicago's work among the Juniors, will be held this year at a later date.

Gratifying progress is attending the work of St. Paul's mission at La Salle, under the leadership of the Rev. F. S. Fleming, priest in charge. The Christmas celebration was the first which has been possible since this new work was organized as a mission. Four-fifths of the communicants received the Holy Communion. A handsome set of white silk eucharistic vestments for priest and altar were given by the congregation. The offering was \$126. There are fifty-nine communicants.

The cornerstone of the addition to Grace Church, Hinsdale (the Rev. E. H. Merriman, rector), was laid on New Year's Day, and the work will be rapidly pushed to completion. The Rev. E. H. Merriman has lately issued a pamphlet for parochial use, consisting of some dozens of questions about the parish, the diocese, the missionary organization of the Church, and such like, each with its answer, the whole being entitled, "Things You Ought to Know." It has had a merited circulation outside his parish as well as within its membership.

At the Chicago Homes for Boys, seventeen boys were baptized at one service lately held in the chapel. The Rev. K. O. Crosby, the new director of the Homes, has lately given his interesting lantern lecture on the life and activities of the boys (both in their city homes and at their summer camp, "Camp Hardy.") in St. James' and St. Paul's parish houses, Chicago, St. Matthew's, Evanston, and Christ Church, Waukegan.

The Rev. John D. McLauchlan, who has been rector of St. Paul's Church, Kankakee, for the past five years, has accepted a call to the Church of Our Saviour, Chicago, and began his new duties on January 1st. He began his ministry as one of the curates at St. Peter's, Chicago.

The January meeting of the Chicago branch of the Woman's Auxiliary was held on the 2nd, in the Church Club rooms, the address of the morning being by Mrs. Robert B. Gregory, her theme being "Around the World View of Missions." There were many local branches represented, with a total attendance of ninety.

Dean Sumner is receiving more invitations to solemnize marriage than ever before, since his publicly announced rule concerning health certificates as one of the prerequisites for the solemnization of marriage at the Cathedral or by the Cathedral staff. People in all parts of Chicago, who are often strangers to the Dean and even to the Church, are writing to him asking for the privilege of his ministrations at their weddings, gladly agreeing to furnish the desired certificates. Sometimes two or three times in a given week such

requests will come. The Dean has issued the following printed statement regarding the conditions of marriage at the Cathedral of Chicago:

"Persons desiring to be married at the Cathedral will be expected to conform with the following regulations:

- "1. Both must have been baptized.
- "2. Neither may have a divorced husband or wife living.
- "3. Someone known to the Cathedral clergy must vouch for the identity of each.
- "4. They must bring at least two persons who know them to act as witnesses of the ceremony.
- "5. Each must present a certificate properly signed by a reputable physician to the effect that he or she has neither an incurable or communicable disease and is mentally normal.
- "6. Arrangements must be made at least three days before the day appointed for the ceremony, in order that the banns may be published at three public services of the Cathedral."

A great many of the Chicago clergy insist upon the baptism of both parties, before marriages, and also refuse to solemnize the marriage of any party having a divorced husband or wife living.

Christ Church, Woodlawn, has been adorned by a very beautiful bronze door for the tabernacle of the high altar. It portrays the scene on Calvary at the moment when our Lord commended His Mother to St. John. The work was done by Miss Kathleen M. Robinson, and is her gift to the new altar. It was blessed at the low celebration on Christmas Day. The children of Christ Church Sunday school helped prepare the "crib" for their Christmas festival, the boys of Mrs. Winne's class making the representation of the stable in the rocky cave, and the girls of Miss Russell's class designing the costumes for the characters. The Rev. C. H. Young, rector, is opening a question box on Sunday evenings, with valuable results.

Christ Church, Woodlawn

TERTIUS.

AN HISTORIC CHURCH IN VIRGINIA

HERE is a church in the diocese of Southern Virginia, built in 1845, of materials that were used in a former church dating back to Colonial days, which was at one time the parish church for a territory extending from the Blue Ridge mountains northwesterly to the Mississippi river, thus including the present states of West Virginia, Ohio, Indiana, Illinois, Michigan, and Wisconsin. This is Trinity Church, Staunton, of which at the present time the Rev. W. Q. Hullahen is rector. It is needless to say that the parochial bounds have gradually been reduced, so that at the present time they include a part of Augusta County in the state of Virginia alone.

From notes furnished by Dr. Charles Minor Blackford it appears that—

"In 1738 the Virginia House of Burgesses took steps to divide the county of Orange, as it was inconvenient for the residents of that part of the county that lay west of the Blue Ridge mountains to communicate with the county seat. It was therefore enacted that the portion of Orange county lying west of the Blue Ridge, be divided into two counties by 'a line drawn from the head spring of the Hedgeman River to the head spring of the River Potowmack' (Potomac), and that all of the territory lying northeast of that line be Frederick county, and the remainder, 'from the summits of the Blue Ridge to the utmost limits of Virginia,' should be 'one county and one parish, to be known as Augusta county and Augusta parish.'"

This is the county and the parish that extended over the wide range of territory already mentioned, and it was in the reign of King George II. that the division was effected.

"In 1781 Lord Cornwallis was coming up through the Carolinas, and he detached Colonel Tarleton to make a rapid raid into Virginia. The Governor, Thomas Jefferson, and the House of Burgesses, fled from Williamsburg to Charlottesville, and, as Tarleton continued his pursuit, they crossed the mountains to Staunton, where the House of Burgesses met in Trinity church on June 7, 1781, continuing in session there for about three weeks. Governor Jefferson's term expired on June 1, 1781, but, as his successor failed to qualify, Colonel William Flemming, a member of the Governor's Council, acted as Governor while the State government was seated in Staunton.

"As the years passed, Time acted as destroyer, however, and the old building fell into such decay that it had to be pulled down in 1845, when the present structure was erected on the old site and largely built of the old materials. The churchyard contains many graves that date back to colonial and early statehood days, and there are few spots of more historic interest in this portion of Virginia."

Pastoral Visiting

BY THE REV. PERCY T. FENN, D.D.

A FEW months ago there was a voluminous correspondence carried on through the columns of one of the weekly papers of the Church of England on the subject of pastoral visiting, and the results obtained from it.

Many opinions were expressed, good, bad, and indifferent, but the consensus of opinion was that it does not accomplish anything, and is a weary waste of time and energy. Such an opinion is somewhat startling and iconoclastic, and is a reversal of the teaching of Pastoral Theology of former generations.

Do you remember Dr. MacLure, that "Doctor of the old school," whose character is portrayed so exquisitely by Ian Maclaren in *Beside the Bonnie Briar Bush*? The grip which that rugged old practitioner had upon the hearts of the people of Drumtochty is the grip that the pastor of former generations had upon his parishioners!

To-day that hold is relaxed, and, with rare exceptions, the pastor is not, as formerly, the friend and adviser of all within his cure. The conditions of life, and the methods employed in Church work, are so different to-day that the pastor has neither the time, nor his people the disposition, to encourage such intimacy. In fact the pendulum seems to have swung to the other extreme, so that men of deep learning and of wide experience have come to doubt the advisability of what we may call house-to-house visitation.

In many parishes, especially in our country villages and towns, the old traditions demand it, and the minister must comply, else his influence will be negligible. But in our larger cities the duties of the pastor are so absorbing as to leave little room for him to make the round of his parish, and to become acquainted with the units who compose it.

But the question recurs, "Is it, after all, desirable?" That is, is it desirable at all times, and under all circumstances?

George Herbert used to say that a "House-going parson makes a Church-going people." And this was probably true in the day in which he lived. But after a ministry of twenty-three years in the East, the South, and the Middle West, we have come to the conclusion that pastoral visiting is really a very small factor in the building up of a congregation, and that the results produced are not commensurate with the strength and energy put forth.

The best proof of this is found in the fact that we have tried it. For some years we fervently believed in its efficacy, and we did see some good results, especially in New England. If a parishioner had been absent for a Sunday or two, a call of enquiry would usually result in his presence at church on the following Sunday. And in many cases the people looked for the rector, and expressed heartfelt sorrow if he failed to visit them.

It may be that localities are different, but we are inclined to believe that the people have come to dread the pastoral visit almost as much as the pastor does himself. For the fact remains that in many localities it does not produce results.

We have made, frequently, fifty calls within a week, and most of them were made upon the absentees. And, although most of them promised to be at church the following Sunday, when Sunday came they did not appear. This has happened repeatedly. And on various occasions when a minister known to us has called upon certain of his people, he has been denied admittance. He had actually seen some of them peering through the door or one of the windows, but when they saw him they refused to let him in. In other cases when he sent up his card the servant was sent down with a very courteous excuse. This seems to strengthen the inference that the people are no longer expecting to be called on.

On the other hand some of our clergy are themselves to blame. We know of one man who seldom stayed for less than two hours whenever he received a hearing! In this particular case the family refused to go to the door after his second call.

Then there are many men who are so diffident and retiring that a call is painful to all concerned. When they call they scarcely know what to talk about, and if they did, they would be too nervous to talk.

Then there are other men so worldly that a visit from them never succeeds in strengthening the hold of that family upon spiritual things.

The primary object of a pastor's call, in olden days, was to instruct. His visitation was always one of helpfulness. He gathered the children and the domestics around him, made them repeat the Catechism, instructed them on the Sacraments, and generously upbraided them for their waywardness or lack of knowledge. And such a man always left his mark upon the homes he visited.

But to-day, when we make our calls, our business seems to be to cackle! It is with difficulty that we approach religious subjects, and if we are too insistent we are very apt to do more harm than good.

There are now very few homes in which we are asked to offer prayer. The people do not expect it, and it is often embarrassing even to suggest it. Even Ian Maclaren has gone so far as to say, in his *Cure of Souls*: "One thing the pastor will not do, and that is to offer prayer in every house, because no man can pray four times an hour for an afternoon without the most miserable formality, and because prayer ought to spring out of the occasion." This is very true, but even if the pastor were capable, the opportunity is no longer furnished.

And there is one serious consequence that usually arises from too frequent calling, and that is a too-thorough familiarity with his people. Familiarity, here as elsewhere, breeds contempt.

When we see our people in their pews in church, and hear from time to time of their self-denials, our respect for them is enchanced. But when we see them too frequently in their own homes, and become acquainted with the manner in which many of them spend their lives, and the worldliness that engrosses them, we discount their professions of piety on Sunday, and lose the respect we ought to cherish.

Of course there are some families that depend upon the visit of the pastor. He is still their unfailing friend, and to him they appeal in almost every sorrow and difficulty of their lives. But such people are found usually among the poor. We have had them send for us at all hours of the day and night; we have been with them in prostrating illness, have sat by the bed of death, have helped to strengthen them to bear the waywardness of some prodigal in the family, and have done for them what, perhaps, none other could have done. But these are the noble exceptions.

The rank and file seem to be entirely indifferent in regard to the pastor's call.

And so to visit the "whole" within one's cure seems to be a fruitless part of a busy pastor's labors.

Other men may have a different experience. They may be able to tell of work accomplished by pastoral visitation which could have been accomplished in no other way. We would like to relate such an experience, but it has never yet been ours.

A crowded church does not depend, nowadays, upon a pastor's calls. That day has passed away. It depends rather upon the ability and the piety of the preacher, the location of his church, its furnishings, and the character of the music. Let him deliver the Gospel message adapted to the spirit of the age, and let him be sympathetic with the sorrows of his fellow men, and ready to alleviate those sorrows to the best of his ability, and his message will never lack the hearers.

He must always have his office hours and make himself accessible to all, and he must always devote his time ungrudgingly to the sick and suffering members of his flock; but the most powerful magnet to draw the people to his church will be the story of the Cross as told in the language of this twentieth century, with the pious, self-sacrificing life of the messenger in the background.

THE OUTSTANDING characteristic of the early Christians was the new joy that possessed them. Their meetings, even when in secret caves and attics, were love-feasts and times of praise. The fragments of the earliest hymns are all joy-songs. A Christian should always be happy, because he has been raised from the dead to the promise of an inheritance incorruptible, sure and enduring forever. He should be happy because, whatever trials he may have to endure, he is sustained and kept inviolate by the power of God. He should be happy because God has deemed him of enough worth to redeem him by the life of His own Son, has even ordered all the processes of the universe to make him holy. The secret of joy is the consciousness of God.—*Selected.*

The Religious Position and Movement in America, Especially Among Students

BY THE REV. HERBERT KELLY,
Priest of the Society of the Sacred Mission, England

I.

[This paper, with its second chapter to be published in next week's issue, is the beginning of a series of papers in which the distinguished author records his impressions in regard to religious matters in America, under several distinct titles. The remaining papers will follow in quick, if not in consecutive, issues. Father Kelly's American tour was made last spring in the interest primarily of the Student Christian Movement, especially in connection with the Y. M. C. A., and at their invitation. He embraced the opportunity to study conditions in the student world in America quite generally, and it is of these conditions, and of the duty of the Church in regard to them, that his papers will treat.—EDITOR L. C.]

IN company with the Rev. Neville S. Talbot, fellow of Balliol College, Oxford, I had been asked to undertake a tour among Church students in the universities and seminaries of the Atlantic States and in Chicago. At the close it was suggested that we should put together our impressions of the general religious situation; the following paper represents in the main our result.

So far as anything specially American is concerned, my opinions can only have the somewhat indefinite interest and value which may come from learning how things strike an outsider. At the same time it should be remembered that what is going on in America is only one phase of a world-wide movement. It is this general movement which I am trying to analyse, though, so far as my opportunities allow me to judge, I am speaking of it as it applies to America. I may add that the general correctness of our estimate was emphatically endorsed by one who probably knows more of the religious mind of American students than any one else.

I have written very critically, but in fact I feel very hopeful. In England there has been lately a considerable increase of religious earnestness, but it does not seem to me anything like so strong as it is in America. But while there was more religious driving power, there seemed to be less directive power, less sense of where movements were going to, and even less discrimination of what was Christian and what not. Because there were such rich possibilities and so many grounds for hope, I thought it the more necessary to call attention to its dangers.

I believe America has in her hands the materials, the enthusiasm and courage, the mental freedom, for solving many of those problems about which we in the old world have well-nigh despaired. But America is peculiarly inclined to forget that problems cannot be solved by enthusiasm and power alone; they must first be understood.

I have throughout looked on everything and written as a Churchman, and as a Catholic; and I write to Churchmen. I am quite convinced that the key of all these problems lies in their hands. If my estimate is at all right, the Church in America has a tremendous work and responsibility laid upon her. She has perhaps nothing like the resources of the Church in England, certainly nothing like the material resources, but then this is not a material question. If she will make clear to herself, not merely the text, but the meaning and force, of her message, and go forward fearlessly, not looking merely to her own people, but wholly to the delivery of her message to the religious thought of America, everything is before her.

I would not say that Modernist alone, but all of us, are rather apt to forget that religion is just concerned with the relation of man to God. Behind it lies but one question: Is there such a thing as God? Is God actually the Ruler of the world, or are human ideas, purposes, efforts, activities, the only true factors of life? Christianity is not a new Jesus-worship; it is solely concerned with the revelation of God to man, and the reconciliation of man to God in Christ, because these and these only provide us with an effective answer to the question, and an effective ground for the relation.

More or less unconsciously a great change has come over our attitude to this subject. The old-fashioned Protestants had a very vivid sense of God's presence and actuality. They were full of the conviction of human weakness, worthlessness, sinfulness, yet by their simple-minded faith in God and in what

God would do through and with them, they achieved great victories, moral and other, without thinking, very largely *because* they did not think, of themselves in the matter at all.

This old faith in God, in the redemption He has worked for men, and is working, is now rapidly disappearing, or at least is overlaid—"hidden from our eyes." Sir Oliver Lodge gives the new mind its classical expression, "The modern man is not worrying about his sins. His business is to be up and doing." I suppose very few religious people would accept quite so blunt a statement, but that is just the danger. We do not formulate our meaning, and in consequence we drift into positions we do not mean without knowing. In England a short time ago I listened to a young and very earnest speaker urging on us that the existence of evil was not an argument against the existence of God, for "God had never yet had a fair chance with the world." An eminent Bishop assured a congregation that God "must be almost heartbroken at the way things were going." I saw the quotation from this "remarkable sermon" in a Church paper from the opposite side of the world. With a general "ah-how-true!" expression, we and the Antipodes alike receive these statements in perfect solemnity.

At a certain University in America I found a whole Inter-Denominational religious committee—Churchmen and all—full of the most beautiful earnestness and prayerfulness, humble and contrite Christians, visibly and consciously resting all that they were doing on God—till they got to talking of their religious work. Then it was hard to imagine that they had ever heard of a God in heaven or on earth. They were just full of their own activities, thoroughly bent on setting God's world straight for Him. Besides, that interesting undertaking "has such an excellent effect on your own character and makes you feel ever so nice inside"; which it does—for the time being.

Here we have three manifestations of what I contend to be the same thing. In the first, the thought of God is more or less definitely set aside. Sir Oliver Lodge goes on to admit that there may be a future judgment on some classes of very immoral people, but it does not occur to him that God is judging the theories, religious, social, or other, of the well-meaning, or that such judgment is a factor which needs considering. In the second, by a strange theological confusion we are told that God cannot help us, but it is implied that we might help Him. In the third, there was a full and genuine belief in God, yet that faith was slipping into mere self-consideration.

If however I admit that all these are good men, that the last in particular were sincerely good Christians, what does their somewhat defective way of talking matter? To these young students at least, as they are just now, it matters very little, but that is not all.

(1) To these Christian students it may matter little: They are just the picked devotionalists of their university, bred, I cannot doubt, in pious and loving homes, yet it is just the weakness of this old pietism that it has so little consciousness how much it depends on a certain type of religious character, partly emotional, partly imaginative. It is an exceedingly beautiful product of careful training and divine grace; but these students were trying to present the Christian religion to their fellows. What exact meaning has that peculiar and delicate religious character for the ordinary student who is thinking how to push his way in a very hard and practical world?

As a mere visitor to the country, one is confronted even more than in England with the question: What has the Crucifixion to say to all this roaring energy of civilization, and to those caught up into it? And it is a strange thing to note that with all our "Social-problems-Christianity," which is talked on all sides and headlined in every paper, the very idea that God and His Christ are concerned in a man's daily work, in its efficiency and conduct, in the ordinary relations between the manufacturer and his employees, never enters our heads. Social problems are keenly discussed; but in the first place they are discussed by theorists, by those interested; they are not discussed very much by the really practical people—the business men themselves, to whom it will come to carry them

out. In the second place, social problems are recognized as belonging to social science rather than to religion. The business men have seldom learned to look on business and business methods as a matter in which God is interested, nor have the sociologists regarded their question as a matter in which God's will is not merely interested, but the actual moving force to be reckoned with. It was somewhat ominous to me that my university religious committee worked on all practical questions in perfect harmony with an "Ethical Section" formed on a non-religious basis.

This separation of religion makes our practical life god-less. I use the word descriptively; I am not meaning it offensively. I do not for a moment contend that it is necessarily either immoral or unphilanthropic. It often desires to "do good" and to render "justice," but always with the assumption that these must be according to our judgment of the good and just. So, in aristocratic England, one has heard men talk of what is just "for the lower orders." So I have heard men in Africa defend slavery. Is it not this love of "doing the bossing," of dealing out what we think and according to our ideas, which besets the millionaire ideal?

(2) I do not in the least doubt the genuineness of the beautiful Christianity I have witnessed among so many students, but I do think it is being maintained by an inconsistency, which is not possible to those who have not had their upbringing. And I would ask further, how long will it be possible even to themselves? If we could go on being boys, of course nothing would ever matter. If it were not that boys sin so horribly, God would never be more than the most joyous of all games; religion is more delightful even than base-ball. They don't really *need* God otherwise. Those who deal with the young are apt to forget that few of us can be boys indefinitely. Boys' enthusiasms are lovely to look at; but what is going to happen to them afterwards? Two things:

(a) The time comes when some must go out to secular callings and get slowly ground up in the iron of commercial life. One may and does begin with any amount of enthusiasm for higher ideals, but one has become part of a world which cares nothing for ideals, and in which only a grim struggle for existence keeps one's head above water.

Further, as a man learns the vastness and reality of the world, he learns also of necessity how entangled its problems are, how little they are inclined to yield to the patent remedies which in our youth seemed so obvious. Failure, disappointment, disillusionment, and the grinding struggle of life, these are the things that take it out of a man, drive him away from God, force him in upon himself, to be content by making his own life a practical success.

There are those whose lives are cast in pleasant places, or whose character rises superior to all trial, but we are not talking of these few. It is to the common-place, to the poor-spirited, that the Gospel is preached, not to the comfortable and spiritually select. Have we got a Gospel for the poor, and for the merely average person?

(b) The students whom I am considering here as typical, and they were a very favorable type, knew nothing whatever of modern theological or philosophical problems. I doubt if any of them had studied philosophy, but if they had, it was in a purely academic way, without any consciousness that it affected their own lives. So long as a man does not get thinking, it is quite possible for him to keep a true underlying Christianity intact in spite of much which is inconsistent, and even virtually unbelieving. As some go out into the business world, and need a Christianity which will stand the strain of being lived, so others go into the intellectual world and need a Christianity which will stand the strain of being thought. I do not think the Christianity they had was equal to either of the demands likely to be made on it. I have no doubt that in many cases, it would be found capable of the necessary development, but I am afraid in many more it would not. When these students go to their seminaries, as many of them will, and study modern theology, that simple-minded attitude will be no longer possible, and in many places it is not possible now.

In some of the older and more established universities modern thought of all kinds is in full tide. Where that is the case, the weakness of this informal and indefinite religion, the religion of Undenominationalism, so largely based on mere subjectivities, becomes deplorably obvious. In some cases it is being offered to men in a shape which one can only call a ghastly travesty of religion, without reverence, without worship, without reality. One who had been brought up in such a thing

described to me the disastrous effect it had had on men within his own knowledge. He spoke of it shuddering, as "far worse than nothing. The Sunday sermons were a course of lectures on moral hygiene. Very rarely indeed was there a hint of anything to do with the Gospel. Sometimes the sermons were sentimental, and the men thought it a joke."

(To be continued.)

LETTER ON THE WORLD CONFERENCE ON FAITH AND ORDER

TO ALL OUR BRETHERN IN CHRIST:

MUCH must be done before the proposed World Conference on the Faith and Order of the Church of Christ can be called. The mere details of the preparations are numerous and complicated. The names and addresses of the proper officers of those communions throughout the world which confess our Lord Jesus Christ as God and Saviour must be obtained, and invitations issued to them. These invitations cannot always be accepted promptly, for meetings of official bodies may not be held for two or three years. What shall be the basis of representation? Where shall the Conference meet and how long should it remain in session? In what way and how far shall the course of its procedure be outlined beforehand? It may well be years before these and numerous similar problems, which will be disclosed as the preparations go on, can be fully solved.

But the first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in His one Body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual, or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living, continuous Body of the one Lord? Do we know whether or not the brethren, from whom we have been separated for centuries, possess any of the precious things of which we are stewards or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the Church? Has it any authority, and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the communions to which we severally belong?

The committee appointed by the Protestant Episcopal Commission to consider the Plan and Scope of the World Conference believes that, before the Conference can actually be called, there must be created a more general and intense desire for reunion, a warmer atmosphere of Christian love and humility, and some wider and clearer comprehension of such questions as the above which must be faced and considered when the Conference meets. The committee therefore urges that Christian people should assemble together informally in frequent meetings, first, for united prayer that the way to reunion may be made plain, and that we may have grace to follow it; second, that coming to know and appreciate each other better, we may learn of those precious things which we have hitherto kept from each other, and thus may deepen and widen the desire for a reunion which shall convince the world that God has sent His Son. Such local and informal conferences will help to prepare the way for larger conferences which will gradually lead up to the world meeting, at which it is hoped that we shall see that there is no sufficient reason for much, at least, of our present separation.

In aid of such conferences, the secretary will send, on request to those who so desire, the names and addresses of all the persons who, within such area as may be specified in the request, have shown sufficient interest in the matter to ask to be entered on our permanent mailing list. That will serve two purposes: It will enable those who wish to do so to get into touch with some persons near them who are interested, and it will doubtless suggest others who would be glad to be entered on the mailing list, if they knew of the movement.

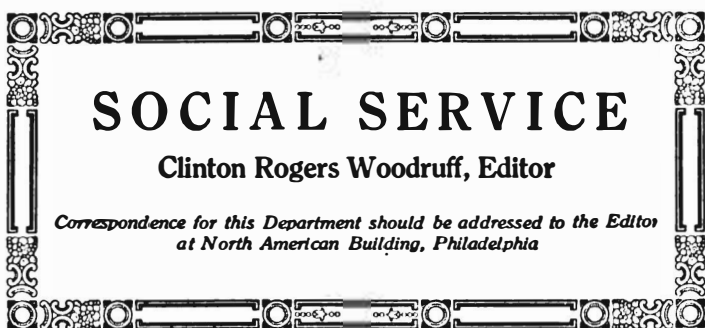
The only names so entered are those of persons who write to the secretary and request it, and we hope to receive many more requests.

The committee recommends: 1. That such conferences should at first be very small and informal. If the smallest number of persons fairly representative of a community can first be brought together to discuss the problem thoroughly, there will be a better prospect of real progress. 2. That the

devotional side should be emphasized throughout. The desire for reunion must be grounded in and fed above all by common prayer. 3. That, in selecting topics for discussion, careful search be made to find those which are really fundamental, but which the divisions of the past centuries have obscured. As the meaning of these questions is grasped more fully, it may come to be seen that the divisions growing out of them need not have occurred. Divisive and disputed topics should be carefully avoided until, by repeated meetings, the members of the conference have reached a large measure of unity.

A bibliography will soon be printed and mailed to all who are on our mailing list which may help to suggest books for instructive reading, though it must be confessed with sorrow that, at present, too many of the books which attempt to deal with Christian reunion are disfigured by partisanship and lack of thorough knowledge. Let us pray that our hearts may be so filled with the love of Christ, and our eyes so opened by the Holy Spirit, that we may all be one in Him, who liveth and reigneth, Father, Son, and Holy Spirit, one God, forever and ever.

For the Committee on Plan and Scope,
Your brethren in Christ,
WILLIAM T. MANNING, *Chairman*,
ROBERT H. GARDINER, *Secretary*.



THE diocese of Chicago is taking an advanced stand in the matter of marriage, as instance the following resolution recently unanimously adopted by its Social Service Commission:

"WHEREAS, It is generally agreed on the part of authorities on the subject of mental, moral, and physical deficiencies, that there is an increase in the number of afflicted persons; and

"WHEREAS, Much time is being given to changing the environment of the unfortunate persons, too little time is given to prevent the spread of disease, and mental and moral degeneracy to succeeding generations; and

"WHEREAS, Medical societies, national, state, and local, the American Bar Association, social workers, and the clergy in general of the country are giving increased attention to the subject of safeguarding marital selection; be it

"Resolved, That this Commission request and urge the clergy of this and other dioceses to safeguard the integrity of the race and the home, so far as the power lies with them, by spreading educational matter before the congregations under their charge, and, if not insisting upon, at least encouraging the presentation of a health certificate from a reputable physician, to the effect that those whom they are to marry have neither an incurable nor communicable disease; and, further, the clergy and Social Service Committees are urged to assist in the movement for social and moral betterment by initiating and encouraging special legislation looking to carefully drawn rules to prevent the securing of licenses by those who are morally and physically unfit."

VALUE OF PARKS

Gradually we are awakening to the value of parks: the business man, the social worker, the citizen generally.

Western hotel managers testify to the fact that travelers with increasing frequency ask to be directed to the parks. In the words of the manager of one of St. Joseph's hotels: "All hotel men are aware of the need of improving a city in the way of building parks and driveways, in order to make the place appeal to visitors."

One of the first things a stranger asks upon reaching a new town, is, "Where are your parks?" The city that is eager to impress the stranger favorably will have some beauty spots to direct him to. All the cities seem to be waking up to a realization that they must possess something to show their enterprise and wealth, and that they are building for future generations, as well as for the present.

In the words of this progressive hotelkeeper: "Just as we

praise other cities on account of their beauty, so would visitors boost St. Joseph if we had a modern system of parks and boulevards to show them. As a man is often judged by his clothes, so is a city judged by its visual appearance, only more so."

In the social life of a great industrial city like Pittsburgh, so a University of Pittsburgh professor tells us, no problem bulks larger, and none requires for its solution more wise judgment and intelligent planning, than that of adequate recreation facilities. A city is judged largely and not improperly as to its desirability as a place of residence by its educational and recreational advantages. It is in the hours of his recreation that a man, whether he toils with his hands or with his brain, really lives.

A comprehensive plan of parks and playgrounds is basic to the whole recreation problem, in his judgment. Unfortunately most cities have developed parks and playground centres as necessity or opportunity arose without plan or system. But with the new interest and activity in city planning evident everywhere, thoughtful attention is being given to the proper correlation of parks and playgrounds to the general city plan.

DISCUSSION OF SEX HYGIENE

It is only eight years since Dr. Prince A. Morrow started the first organized effort to secure popular discussion of venereal diseases and an understanding outside the medical profession of their causes and effects. He found the *Survey* (then *Charities*) the only lay journal willing to open its columns to the demand that these diseases be dragged out into the light and that they be understood for what they are—communicable and preventable, but frequently incurable, as the *Survey* has recently pointed out:

"To-day the venereal diseases, the prevention of prostitution, white slavery, sex morality, a whole range of reforms conveniently grouped under the name of sex hygiene, have become subjects of constant discussion in newspaper and magazine. Pamphlets and books from reform bodies and from commercial publishers increase rapidly, and there is danger of overdoing, or badly doing, an important and delicate task."

It is a pleasure to note that THE LIVING CHURCH has been in the forefront in this full, free, and helpful discussion. The Social Service department, one of the earliest to be established in a religious weekly as a regular feature, and to-day one of the largest, has from the beginning, with the hearty cooperation of the editor of the paper, frankly noted and commented upon the work which men like Dr. Thomas and Dean Sumner have done and are doing, and has sought by a careful presentation of the facts on the one hand to arouse the conscience of Churchmen, and on the other, to direct their activities into practical lines.

THE CHICAGO PLAN

"I have heard of your Chicago plan," said Mr. Henry Vivian of London and chairman of the British Copartnership Tenants Housing Council. "I have studied it and have just one fault to find—but that is a big one. It seems to me that the plan is too superficial. When it has been attained, the visitors here will ride along your boulevards and inspect your parks, and applaud. They will go away singing the praises of Chicago Beautiful. But there are other elements in town planning than the merely beautiful. We always associate beauty in this work with two other all important factors—health and efficiency. The three run hand in hand—they are interdependent."

"We must have beauty and art to instil imagination into the people. Imagination means thought and thought means the best kind of work. Health in work is a necessity. All of this means increased efficiency. Real town planning must consider all three."

UTILITY COMMISSION LAWS ANALYZED

The National Civic Federation has issued an analysis of the railroad and public utility commission laws of the various states describing the organization and work of these bodies.

The director of the investigation, Dr. John H. Gray of the University of Minnesota, says:

"In this part of our compilation we have gathered together all of the material found in the statute books relating to the organization and constitution of central commissions. This legislation is voluminous and its condensation and analysis has entailed a large amount of time and painstaking effort. It has been distributed to

friends of the department and other interested persons, subject to final revision at a later date. We expect the compilation and analysis of public utility regulation laws to be extremely valuable to all who may be interested in the regulation by state authority of public utilities in any part of the country. It will be especially valuable to members of legislatures."

MODEL COTTAGE FOR WORKINGMEN

A model workingman's cottage, which can be built for \$500 and rented for \$6.50 a month, has been devised by the Los Angeles Investment Company and was exhibited at the National Municipal League Exhibition in Los Angeles. The house as planned will have four rooms and four sleeping porches, and it is believed will be of great benefit in every family of moderate income.

The cottage contains a large living-room, den, kitchen, front and back entrance, bath room and four outdoor sleeping porches. It contains all modern improvements, practically fire-proof with solid concrete slab roof or metal lath roof.

The workingman's house was designed by Ernest McConnell, chief architect of the Los Angeles Investment Company. Charles Elder of the company has a plan of financing a project by which these cottages can be built by other people, a rental of \$6.50 per month being charged.

FIGHTING POVERTY AND MISERY IN ENGLAND

"It is no use sending men to sanatoria," declared Chancellor Lloyd George in arguing for his national insurance bill. "It is no use even giving them free doctoring, unless you relieve them from anxiety about their households. So we are making provision for the maintenance of the family during the time a man is under the doctor's hands, when he is fighting his struggle with the angel of death. We look after his children for him. Let him have both hands free to fight with the help of a doctor, and he will pull through.

"The allowance we are making is not a sumptuous one to begin with, but it will grow. It will grow without a single addition or charge upon employer or employed. One of the advantages of our scheme is that it will expand, it will fructify, it will bear more fruit. This is the beginning—and the beginning of a good deal more before we have done. We are not done with fighting poverty and misery in this land."

WHAT SHALL BE DONE ABOUT IT?

In the following effective way the *Duluth Tribune* argues for a well-kept public lodging house to supplement the work of the state employment agency:

"A girl looking for work is found on the street after nightfall; has no job, not any too much money, no acquaintance here. Where shall she go? There are few places that are safe and respectable; and she certainly should not be sent to a police station.

"A woman with a family of small children is found at the railroad station. Her husband failed to meet her. She has not one cent, not even for food. She doesn't know a soul here, and she can't speak English. What shall be done with her?

"A runaway girl is taken up by the police on instructions from home. What shall be done with her?

"None of these people ought to go to jail. The strays can't be left to starve. There is no place where they really belong. What shall be done about it?"

PROGRESSIVE IDEAS AT HOME AND IN ENGLAND

After a careful study of the English campaign, Everett Colby, the "progressive idea" leader in New Jersey politics, declares that in some respects America is ahead of England. In commenting upon the difference of methods and ideas, he says:

"We are further advanced than England in independence of thought and action, and much freer from party ties. This is illustrated by the fact that in England there is absolute 'bossism' within the party—the word of the party leaders is law. The civil service and the manner of dealing with all private bills, however, prevent this tendency from resulting in corruption as it does with us."

Mr. Colby finds a deeper interest abroad in the temperance question and common sense liquor legislation. He declares, however, that the progressive leaders in American politics have a broader vision than the English.

ANTI-TUBERCULOSIS CAMPAIGN

Nearly \$19,000,000 was spent in the anti-tuberculosis campaign in the United States during the year 1912 according to the fourth annual statistical statement of expenditures in this movement issued by the National Association for the Study and

Prevention of Tuberculosis. These annual statements are based largely on reports received from anti-tuberculosis agencies throughout the country. The figures are estimated where actual reports are not available.

A HOUSING SCHEME for Bradford (England) working men is being considered by the city council. It is proposed to purchase land for erecting 200 workmen's dwellings, to be let at not exceeding \$1.10 weekly, and to be within the two-cent tram-car ride of the centre of the city. A few years ago the corporation cleared an insanitary slum district called the Longlands area, destroying houses containing 1,053 people and in substitution erected houses for 528 persons. Other clearances of slum districts have also been made in the city, and this has intensified the necessity for more accommodation for the working population. The West Riding County Council has acquired 4,256 acres for \$611,524. About \$68,000 is to be spent in adapting the land to small holding purposes. Already 2,591 acres have been so leased, and a considerable area for further leasing will be available as small holdings in April of next year.

PENNSYLVANIA is not going to lack for organized effort to solve its problems of congestion and housing. Reference has already been made to the Suburban Planning Conference held here last month. Now a housing meeting, held in connection with the National Housing Committee, has just been concluded. Resolutions urging the enlargement of the powers of boards of health were presented to the state commission which is recodifying the state building laws, asking that the local boards of health be given power of original sanitary inspection and that they be allowed to pass upon the sanitation of buildings before the builders can open them for use.

THIRTY-TWO STATES have so far notified Secretary of State Knox of their ratification of the proposed income tax amendment to the Federal constitution, and four of their rejection. To become effective, four more states must ratify. Those which have not as yet notified the department of ratification or rejection are Delaware, Florida, Louisiana, Massachusetts, New Jersey, New Mexico, Ohio, Pennsylvania, Vermont, Virginia, West Virginia, and Wyoming. Connecticut, New Hampshire, Rhode Island, and Utah have notified of rejection.

UNSKIMMED municipal milk at seven cents a quart is a possibility in Cleveland. Through the prospective organization of a municipal milk company, patterned after the incorporated City Fish company, the city may deal directly with the Farmers' Congress, of Geauga county, composed of nearly 2,000 producers, and retail milk to all at two cents a quart under the present price. The Congress believes a similar company could contract at approximately 14 cents a gallon if the farmers were assured a steady market.

A CORRESPONDENT in York, Pa., writes, "Our German population is very economical. They thought their fathers had managed to live over thousands of open cesspools and that we might do so, that it was better to waste our health than waste our dollars. They are gradually changing their minds about this, and I believe we will complete our sewer system in the near future." I wonder how far this condition is general in our smaller communities.

A RECENT straw vote was taken in the District of Columbia on the question of suffrage—not woman suffrage but man suffrage. Out of a possible 33,000 voters, 11,378 votes were cast. Of these, 10,471 favored the right of suffrage in the District, while 902 voted against. As La Follette asks, "Isn't it pretty nearly time to give the citizens of the District of Columbia self-government?"

WORD comes from Los Angeles that six clergymen have been put on the rolls of the Los Angeles police force as special officers. These minister-policemen are members of the Juvenile Protection League. They have been commissioned not only to safeguard the young and prevent the exploitation of girls, but to arrest and prosecute parents who neglect their children.

A BILL is pending in the British Parliament to remove the disqualification of clerks in holy orders and other ministers of religion as municipal councillors. It is being bitterly contested.

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.

DR. MCKIM WITHDRAWS FROM PRESIDENCY OF THE HOUSE OF DEPUTIES

To the Editor of *The Living Church*:

WILL you allow me to state, through your columns, that I have decided not to allow my name to come before the House of Deputies in October 1913, in connection with the Presidency of that honorable body?

Aside from the fact that I shall have filled this distinguished office for nine years, by October next, I hold that, inasmuch as the proposal to change the name of the Church promises to be an important issue in the Convention, and inasmuch as I have, under a strong sense of duty, taken an active part in opposing any change, it would not be proper for me to preside over the Convention which is to decide this issue, even if it were the wish of the members of the House that I should do so.

Washington, D. C.,
December 26, 1912.

Yours truly,
RANDOLPH H. MCKIM,
President of the House of Deputies.

THE CLERGY PENSION FUND

To the Editor of *The Living Church*:

HAVE received from a business man, and enclose, an outline of a plan whereby a suggestion lately made by one of your correspondents might be carried out, and the Five Million Dollar Clergy Pension Fund subscribed and completed soon.

The business man, with business sense, remarks: "The raising of this fund does not differ materially from getting up the capital stock of a corporation. Both are business propositions, and should be treated as such."

We seem to prove ourselves the children of light, by not going into such enterprises for the glory of God and the good of men with anything like the sagacity and energy of the children of this world.

I send the suggestion of my correspondent in order to elicit, if possible, opinions of all sorts, and, please God, signal contributions toward the furtherance of a result so desirable as that for which the Five Million Dollar Pension Fund was created:

"There are about one million communicants in the American Church. Levy an assessment on every parish and mission, of five dollars *per capita*, to be paid, in ten annual installments, the interest at, say 5 per cent., to be paid with each annual installment, which would give the treasurer of the fund the interest on the whole fund from the time it was subscribed. The treasurer of the fund to prepare a booklet, setting out fully the plan, with one leaf a subscription blank; the Bishop of each diocese to be furnished with as many copies as communicants, he to send to each parish the number required, the parish priest to see that they are given out; a committee of one or more laymen appointed to canvass and solicit subscriptions; a certain Sunday, one, two, or three months from that date to be set aside to close the subscriptions and make return to the treasurer of the diocese, he to make returns to the General Treasurer.

"It is not to be expected that each communicant, or the major part, would give anything; but there are, in every parish, 10 or 20 per cent. who do pay practically all the fixed charges, and that same per cent. will pay this assessment, with little or no inconvenience. In a church with say 100 communicants, assessment \$500, one man may give \$250, five others the balance. This is, no doubt, extreme, but is what can be done, if the matter is properly presented, and completed in less than six months from the time it is begun. Any parish of 100 communicants is, in a way, a fair representative of every other of the same size—some very poor, young people without income, those in comfortable circumstances, and now and then a rich man; none of these last who cannot pay \$500 in ten years. The obligations of those who die, or are for any reason unable to meet them during the ten years, will be assumed by the young people as they grow older. Many who cannot give now, in one, two, three, four, or five years, can and will give.

"The Church owes a living to the old and disabled clergy, and it is the duty of every Churchman to see that this obligation is discharged. Put it up to them in a business way, and they will do it."

Pittsburgh, Pa.,
December 31, 1912.

CORTLANDT WHITEHEAD,
President of the Commission.

THE AMERICAN WORK OF FATHERS BENSON AND VAUGHAN

To the Editor of *The Living Church*:

I FEEL constrained to write you to correct a false impression which may, or, rather, must be produced by a statement in your issue of December 21st under the heading "Lectures on Anglican Churchmanship."

The statement to which I refer is that the Rev. Fathers Vaughan and Benson were imported last winter by the "Roman propaganda" for the express purpose of delivering lectures to "so-called non-Catholics." By your reference to the "Roman propaganda" you give it to be understood that there was something official about the coming of these reverend gentlemen, that it was due to some action taken by the authorities of the Church. Of Monsignor Benson's mission, the motive of it and the character it assumed, I can speak with absolute assurance, as I was at the time a member of the clerical staff of the parish in which he delivered the series of sermons for the preaching of which he was brought to this country, and, furthermore, while on a visit to the other side in the summer of 1910, I was commissioned to see the Monsignor and arrange with him for his visit to the United States. It is true I did not see him, as the letter in which I was requested to do so reached me too late to permit of this, but I know of course what it was he was to be invited to do should he agree to come to New York, and I can assuredly say that preaching to non-Catholics or lectures on the subject of Anglicanism had no place whatever in it. He was simply asked to "preach the Lent" in a parish church, that of Our Lady of Lourdes in New York City, he being left absolutely free as to the subject of such preaching, the only stipulation made being that he should preach four times a week, which he actually did. It was simply a private invitation sent by the rector of the parish named, who will no doubt be mightily surprised to find himself described as "propaganda" (dear delightful, mysterious word!). The purpose of this good parish priest in extending the invitation was simply to afford his parishioners the help and stimulus of a Lent preached by one of the most brilliant and distinguished of living English preachers, and that this purpose was fulfilled all who had the privilege of listening to the sermons can abundantly testify. The book by Mgr. Benson entitled *The Friendship of Christ*, published recently by Longmans, Green & Co., contains, in somewhat condensed form, this Lenten course, and I think it will be searched in vain for any trace of the kind of preaching which any one reading your article would expect to find there. The only part of Mgr. Benson's work in this country to which the statements of the article in question have any application would seem to be the lectures he delivered on "Protestantism" and "Catholicity" respectively, in the Hotel Astor, New York, the same lectures being also given in Washington, together with one in Detroit. This was the only part of his work that could be called polemical, and, so far from being, as your contributor states, the cause of his "importation" into this country, it was not even distantly contemplated when he was invited, but was distinctly an afterthought and side issue, not decided upon till he had been some time in this country.

The case is much the same with Father Vaughan. The purpose for which he was "imported" was fulfilled in the series of sermons on Socialism given during Lent in St. Patrick's Cathedral, New York, and since published under the title, *Socialism from the Christian Standpoint*. Of course this is, in a way, "preaching to non-Catholics," at all events preaching about non-Catholics, but not in the sense conveyed by your article. It is true Father Vaughan delivered lectures in various places (I do not know on what subjects), after he had fulfilled the purpose of his "importation." These, however, were arranged by no "propaganda," but were entirely on his own initiative and in every sense his own affair.

Trusting to your fairness to insert this letter, I am

Very truly yours,
SAMUEL P. MACPHERSON.
Church of Regina Coeli, New York, December 24, 1912.

WHO MAY BE ADMITTED TO HOLY COMMUNION?

To the Editor of *The Living Church*:

I CANNOT see why waiving the rubric as to unconfirmed communicants is not "putting a premium on schism." I have myself heard a city rector (in many ways most estimable, and standing well in his diocese) invite outsiders to the Easter Communion at a service held on Maundy Thursday, and he specifically excluded from his invitation the unconfirmed children of the parish!

I knew of another rector who would "admit" an outsider upon his presenting himself at the altar rail and would afterward privately inquire if the man intended to be confirmed. Was not the latter the proper attitude? If we construe "admit" so strictly as Mr. Gilman, why not make us all present ourselves at the altar holding our Confirmation certificates in our hands? (I never had one, myself, and the Bishop who confirmed me is dead.) Anyhow, how could a priest ever by any possibility know that a person was not "ready and desirous"?

As Article VII. distinguishes between the ceremonial and the

moral law, may we not also distinguish between rubrics of principle and rubrics of convenience or rather of ceremonial?

I am far from arguing that all rubrics were written under divine inspiration (as for instance the Black Rubric in the English Prayer Book!), but I think there are many of us in the Church who hold that the second rubric after the Confirmation service ought to be heeded, not merely because it is there, but because it says just what it ought to say, because it is *right*.

A study of Prayer Book history will, I think, convince an open-minded person that the rubric at the end of the Communion service was not written to forbid "reservation" but to forbid the profaning of the remains of the Holy Eucharist by its being used as common food in the pastor's home.

Anyhow I could name perhaps a half-dozen rubrics which are broken all the time. But what has that to do with the case? Why should a priest ever invite outsiders to the Holy Communion? It is not for us to show why they should not; I think the burden of proof rests with them. Why should they suppose that "the marriage garment required by God in Holy Scripture" does not include Confirmation where it may be had?

What has the constant admission of unconfirmed Church people to the Holy Communion here in America (before there were Bishops here) got to do with it either? They were, I hope, "ready and desirous." If not, they should not have been admitted. Why, one of our earliest American Bishops was (so I have read) never confirmed. Is that any argument why we should not be?

The interpretation about that rubric only being for the Church's own children is certainly a "newer interpretation" to me than the literal and common-sense one. What a strange mother who would make a feast for others but not for her own children! When anyone proves to me that a devout, well instructed Catholic child (not yet confirmed) is more unfit for Holy Communion than—say—a member of one of the many denominations, who rejects the Church's doctrine of the Real Presence, I shall also, perhaps, change my mind about the rubric. If to eat and drink unworthily is to eat and drink a judgment upon ourselves, should not any priest hesitate before he runs the risk of bringing a judgment on the head of a good Methodist or Congregationalist? Remember that the "churches" which have no Apostolic Succession and therefore presumably no "Real Presence," no valid Eucharist, do not require, perhaps, the preparation the Church does.

Would God the priests of the Church would not make the sacraments they are entrusted with administering so easy of access as to make them held in light esteem. It is not the privileges most readily bestowed that are most appreciated by the human race.

Sincerely, MARY McE. EHRIARD.

Midland Park, N. J., December 30, 1912.

To the Editor of *The Living Church*:

IT would be temerarious for anyone, without careful thought, to comment upon the utterances of so learned a prelate and so distinguished a Churchman as the Bishop of Tennessee.

The (3) of his letter would have been worded somewhat differently, I think, had your learned correspondent recently read the lives of the early Bishops of Ohio. Your "literal" interpretation was, I think, that of Bishop Philander Chase.

The (4) of his letter fails, perhaps, to emphasize fairly the fact that the rubric under discussion itself makes clear the point that the Sacrament of Confirmation is not "absolutely necessary to the worthy reception of the Sacrament"—of the Altar.

As to the omission of the words "infants are born in the wrath of God," we may well remind ourselves that we still retain the scriptural teaching in the Catechism.

The difficulty about the rubric does not seem to centre about the question of who is to be excluded from Holy Communion, but as to who is to do the excluding. So long as the rubric remains the law of the Church, the plain grammatical meaning of its wording leaves no doubt as to its legitimate interpretation. The persons designated cannot lawfully communicate.

In the primitive Church it seems probable that none but those who were confirmed or were ready and desirous to be confirmed, would be present at the *missa fidelium*. Perhaps the dismissal of the unbaptized at the end of the *missa catechumenorum* was attended to by the *ostiarii*.

At the Reformation, the minor Orders were dropped in the English Church, as they were thought to be no longer necessary. But the framers of the rubric contemplated congregations composed entirely of Catholics. Here in America we have mixed congregations and no *ostiarii*. (Perhaps in the gradual restoration of *lectores*, someone will give this a thought). No doubt it would be best, were it possible, that admission to the *Missa Fidelium* should be discreetly ordered by some such trained officer as the *ostiarius* was.

Meanwhile, what is the duty of the priest? If he admits persons whom he knows to be neither confirmed nor ready and desirous to be confirmed, he can do so only on the ground that the duty of excluding those who are forbidden by the law of the Church to communicate, does not fall upon his shoulders. This is the only possible ground on which he can communicate them. And if he takes this ground he must also (if they come up to receive) com-

municate persons whom he knows to be unbaptized or whom he has himself suspended from Holy Communion, no matter how openly and notoriously evil their lives may be.

In other words, he must either take upon himself the burden of excluding those whom the Church excludes, or he must consistently refuse to exclude anyone. Yours very truly,

Lyndonville, Vt., Dec. 26, 1912.

JOHN COLE MCKIM.

NIAGARA FALLS

To the Editor of *The Living Church*:

NOTE in your issue of the 21st inst. an article on the preservation of Niagara Falls; a subject of deep interest to all lovers of the grand and beautiful in nature. Of such I am one, and familiarity as a rather constant visitor to the Falls through a long term of years has never lessened the thrall in which the beauty and grandeur first held me. For some time I was consulting engineer to the Commissioners of Queen Victoria Niagara Falls Park. I made a report upon the hydro-electric potentialities of the great cataract to the Province of Ontario and I was adviser for two of the hydra-electric developments on the Canadian side; besides designing the "obelisk dam" at the intake to the International Railway power plant just above the horse-shoe falls. As a natural consequence of this long association with the Falls, I think I know some things about them that have not been revealed to the non-professional observer.

Now, let me lay down a proposition which I think is sound. God has given man dominion over the things which He has created in the world on which He has placed the being made in His image. He has given man these things to enjoy and to use and He has revealed uses to man which his finite mind could never have conceived without the aid of revelation. Now, He has made it possible for man to derive power for his needs from the great forces of nature without destroying the beauty of His creation. This is eminently true at Niagara. Much zeal and much eloquence has been expended in defense of that wonder of our continent; but there is a "zeal not according to knowledge" and some of the zeal for Niagara is of that description.

At the present time, the forces of man and of nature are combining to diminish the beauty of Niagara, but in that destruction, nature is by far the most aggressive and it is more vitally important to stay her hand than it is to restrain man in his plans. I have seen a notable recession in the escarpment, over which the waters plunge, in the years that I have known the Falls, and a shallowing of the depth over parts of the escarpment and great increase in depth near the center. The once horse-shoe form of the Canadian Falls has gradually changed until to-day they are V-shaped. Leading to the apex of this V is a deep and ever-deepening channel into which the vast bulk of the river's flow is concentrated with destructive effects that threaten the beauty of the Falls as nothing else does; each year this channel scours deeper and gathers greater dynamic and destructive force. It is within the range of man's ability to check this destructive tendency, restore beauty to the whole Falls, and give man abundant water for his needs. I have talked this matter over with President Taft, and from his layman's standpoint he was so impressed that he gave me a letter of introduction to Mr. Fielding, Minister of Finance of the Dominion under Premier Laurier. This I presented February 13, 1911. His first question was: "Is there any money in it for Canada?" He then said, "We have to look at these things from the dollars and cents standpoint." He introduced me to the Minister of Public Works, Dr. Pugsley, who in turn consigned me to his engineering advisers, Messrs. St. Laurent and Coste. To these gentlemen I unfolded my plans and they expressed to me their belief that they were entirely practicable and would be efficacious in preventing further destruction and restoring beauty to the Falls. The Laurier government went out of power, and depletion by man and destruction by nature are still working together at Niagara Falls. Yours truly,

Chicago, December 28, 1912.

ISHAM RANDOLPH.

SIMPLICITY IN LANGUAGE

To the Editor of *The Living Church*:

RECENTLY in a country church I listened to a sermon on the Incarnation given by a priest of the Church who supplied a vacancy in the parish. The sermon was fully the usual length and was delivered to a fair-sized congregation. But as I sat and heard the preacher so often repeat the word "Incarnation" without any subsequent or explanatory phrase, I thought I would quietly ask a few persons after service if they understood what the minister was talking about. I was not very much surprised to hear the few I happened to ask answer me in the negative.

Now do not think that because this happened to be in a country church, the case is much different elsewhere. In talking with the rector about Sunday school work a few years ago in a large and fashionable city parish, he made the remark about the boys and young men in his Bible class that when he asked them what "Incarnation" meant, not one was able to answer him.

And if these young men did not know, I think it very safe to conclude that but very few men and women in the parish did. If

the men and women should be catechised like children I think they would answer even less creditably.

The majority of the men and women of the parishes have not spent very much time studying the classics, neither do their children nowadays in this scientific age. And even if they had, they would understand just as well, and with just as great an appreciation, the plain Anglo-Saxon of the Bible.

This shows how great men may become useless, because they are not common enough. If they talked so that little children could understand them, then we all could understand them.

It is a waste of time and effort to talk unless people to whom you talk understand you. You may say the most saving words in the world, but unless the people understand those words it is a foreign and unknown language to them. In this day and age of universal learning it ought not to be hard to select those words that are "understood by the people." LEWIS OSRENSON.

Oconomowoc, Wis., January 2, 1913.

"EVANGELICAL CATHOLIC"

To the Editor of *The Living Church*:

SINCE you were so good as to print my letter on the term "Evangelical Catholic" as a proposed emendation of the name of *this Church*—(not of "the Church," as is often incorrectly written)—I have received several publications which show me that this term is already coming into vogue as descriptive of the latest phase of the forward movement toward a true Catholicity; and I write this to ask you to print the extracts which follow—not as supporting my position, but as anticipating it. The first is from that notable book, of which I have only just now been able to secure a copy, Father Figgis' lectures at Harvard last year, entitled *Civilization at the Cross-Roads*. The second of these lectures begins in this way:

"Jan Van Eyck in *The Adoration of the Lamb* has given to the world what is often said to be its greatest painting. All of you know either by sight or reproduction that glory of color and composition. No one, however far removed from that faith which alone made such a picture possible, but is at once awed by its presentment of the victim slain from before the foundation of the world, and its exaltation of that sacramental chalice in which the Blood is made available for all ages and every condition. For it is not the crowd of worshippers in all their bravery of blue and scarlet on which the eye rests, nor even the far green distances with their castles which make the wonder of the picture, but the figures in the centre, the altar with its image of a Lamb, and the chalice flowing blood. There, summed up in an image at once bold and compelling, is the whole notion of *Evangelical Catholic Christianity*, stretching right through history, binding together the ages in a unity of adoring love. . . . So that, as one looks, one almost hears the words: 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honor and glory and blessing. And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever' (pages 121, 122). On page 190 is this: 'The unique note of the Christian religion is the *humility* of God. . . . It is needless to develop at length what this view involves. For it has embodied itself in the Christian Church. The whole *Catholic Evangelical theology* of grace, of the Sacraments, of the Atonement and the Incarnation is but its expression; inadequate it is true, and figurative, but generated in the need of depending the one supreme fact of the divine and supernatural character of the whole order against interpretations which in the long run would have destroyed it.'

I want to ask, in passing, Do you not yourself feel the holy enthusiasm attending the thought of Evangelical Catholic Christianity and Evangelical Catholic theology manifest in these passages?

Here is my answer to the Rev. Mr. Jones of Baltimore, who, in *THE LIVING CHURCH* of November 30th, could not find a theological meaning for the word "Evangelical"—or "Evangelic," as it might more properly be written, to correspond with "Catholic" and "Apostolic." Although the adjective does not appear in the Greek New Testament, the noun of the stem occurs fifty-five times, usually translated "Gospel," and the verb seventy-five times in the sense of "preach" or "evangelize"; and if from these one hundred and thirty examples Mr. Jones cannot find a meaning for "Evangelical" or "Evangelic," it must be, I am sorry to think, because he does not read his Greek Testament. To my mind, "The Catholic Evangelical Church" is simply, "The Universal Gospel-preaching Church."

My letter in *THE LIVING CHURCH* brought me, much to my satisfaction, from the Rev. Dr. Andrews of Guilford, Conn., "with the compliments of the author," a copy of his pamphlet entitled *Catholicism*, which I had not seen, though published more than a year ago. In this he advocates, with much greater ability and learning than I possess, the name proposed in my letter. From him I learn that the combination "Evangelical Catholic" is quite a favorite with the *London Church Times*, the organ of the advanced party in England. Thus, on page 20, he speaks of "the tribute lately paid to the great Tractarian missionary, Canon Body, with his share in the inevitable absorption into the Catholic system of the undoubted truths to which Evangelicals (and even Liberals) had borne witness, and just appear-

ing in 'the development of the *Evangelical Catholicism* of which George Body was so splendid a representative'" (*Church Times*, June 11, 1911). "Within a few months," says Dr. Andrews, "I have repeatedly seen the two words in juxtaposition in the *Church Times*. . . . This practice certainly shows that the two things which the two words stand for are felt to be akin. And I will close with an extract of somewhat similar purport from one of the friendly though perfectly frank 'American Sketches' which an English Churchman sent home from the United States, late last year. . . . 'In no country in the world,' this writer says, 'is there an opportunity like this [in the United States] for presenting the Catholic faith in its full Evangelical bearing on the lives of men!' (*Church Times*, December 10, 1910). In the eyes of this careful observer, then, we have a special call among the Churches of Christendom to be at once, and by eminence, Catholic and Evangelical. To take the name that Muhlenberg loved might pass for an acceptance of the call. And, accepting it with sincerity and zeal, we might help Christians everywhere to see more and more plainly, the holy Catholic Church of the Apostles' Creed."

May I conclude with a brief commentary on a brief text of St. Paul's: "And now abideth faith, hope, love, these three."

1. Faith, Apostolic. "They continued steadfastly in the Apostles' doctrine."

2. Hope, Evangelic. "He brought life and immortality to light through the Gospel."

3. Love, Catholic. "The greatest of these is Love."

644 Shepard Avenue,

JOHN H. EGAR.

Milwaukee, Wis., December 27, 1912.

THE ETYMOLOGY OF "PROTESTANT"

To the Editor of *The Living Church*:

MAY I enter another comment anent the change of name? I am moved to write by Mr. H. F. Fuller's letter in the current issue of the paper. I judge from the other part of his correspondence that he is no more anxious to keep the word "Protestant" than am I. I don't believe, moreover, that Laud and Cranmer would care to style themselves Protestants in the light of the present understanding of that term. Etymology is well enough, but it is not always satisfactory, not to say even truthful, for a correct interpretation. In the English of to-day, one word is not preferred to another because it is derived from this or that source; the present meaning of a word is not fixed by its etymology.

"There is," says Landor, "a fastidiousness in the use of language that indicates an atrophy of mind. We must take words as the world presents them to us, without looking at the root. If we grubbed under this and laid it bare we should leave no room for our thoughts to lie evenly and every expression would be constrained and cramped. We should scarcely find a metaphor in the purest author that is not false or imperfect, nor could we imagine one ourselves that would not be stiff and frigid. Take now for instance a phrase in common use: 'You are rather late.' Can anything seem plainer? Yet 'rather,' as you know, means originally 'earlier,' being the comparative of 'rathe'; the 'rathe primrose' of the poet recalls it. We cannot say 'You are sooner late'; but who is so troublesome and silly as to question the propriety of saying 'You are rather late'? We likewise say, 'bad orthography' and 'false orthography'; how can there be false or bad 'right-spelling'?" (*Conversations, Third Series*; Johnson and Horne).

True ex-gesis must take into consideration present usage as well as etymology. Should Mr. Fuller ask any passer-by on the street whether or not he were a Catholic or a Protestant and receive the latter as answer, I wonder if he wouldn't instinctively understand the questioned person to be protesting himself an "anti"-Catholic.

Faithfully yours, J. CARROLL POLAND, JR.

West Roxbury, Mass., December 28, 1912.

To the Editor of *The Living Church*:

IT seems to me curious that so many of those who dissent from our present name, assume that the word "Protestant" is an absolutely negative term. Etymologically, there seems to be no authority for such a theory. Of course to "protest" means to "be a witness before," and the very first, and therefore the most important, synonym given by Webster, is "to affirm." Probably few of us would be ashamed of being "affirmers" of any great truth.

Christ Church Rectory,

ALLAN JACOBS.

Plymouth, Mass., Christmas Eve, 1912.

To the Editor of *The Living Church*:

THE Rev. Horace F. Fuller has rendered a valuable service to the advocates of a correction of the legal title of the Catholic Church in this country. He points out that its former use by such men as Laud, etc., was at a time when the word *protestant* was commonly understood in a positive sense. On this ground, he argues (in his letter of December 14th), there was a legitimate use for the word, quite consistent with the Catholic position of the Church. Following the same line of thought, are we not logically bound to come to the conclusion that since the word "protest" has, in popular use, lost all positive significance, its use by Catholics is no longer legitimate but simply misleading?

Yours truly,

Lyndonville, Vt., Dec. 26, 1912.

JOHN COLE MCKIM.

"PRAYER BOOK PAPERS NO. 9"

To the Editor of *The Living Church*:

PRAYER BOOK PAPERS NO. 9 has just come to my hand, as no doubt to yours. From the pen of the late Rev. Henry S. Nash, D.D., it represents the best scholarship in the opposition to Change of Name, as indeed scholarship which has won recognition in other countries than ours. It is interesting to note Dr. Nash's terminology. He uses the words (speaking exclusively of the *Protestant Episcopal Church*):

- "The Church in America"—once.
- "The (this or our) American Church"—3 times.
- "The Church"—25 times.
- "The Church we love and serve"—once.
- "The Protestant Episcopal Church"—not one single lonely time.

Only on the title-page does that revered name stand. Even the heading, "'Protestant Episcopal,' a Plea for the Constitutional Study of the Church's Name," omits the title when speaking of the Church!

As "The Church," or "The Church we love and serve," is not possible as a Name, Dr. Nash's usage must be "The American Church," which he uses six times, to the once for "The Church in America."

Could anything reveal more fully how dead "Protestant Episcopal" really is, when the great champion of the cause did not use the name once in the seventeen pages of his plea? He, no doubt, did not use it there simply because he never used it in speech or thought, unless he wanted to be legally accurate.

Very truly yours, JAMES H. YOUNG.

Tiffin, Ohio, January 3, 1913.

PARISH PAPER PROVIDED

To the Editor of *The Living Church*:

IT should be generally known that the Parish Leaflet Co. of Valparaiso, Ind., is furnishing to rectors a parish paper with local pages, on a self-sustaining basis. For fourteen years the Leaflet has been in the process of evolution, under the management of the Rev. L. W. Applegate. For seven years I used it in one form, and distributed nearly 75,000 copies in my own parish and in many missions.

It now offers a series of well-written, briefly-told and strongly-stated articles upon the Church and her ways. It certainly solves the parish paper problem, and opens the way for the introduction of Church periodicals of national reputation.

Very respectfully,

St. Michael's, CURTIS CARLOS GOVE.
Oakfield, N. Y., January 1, 1913.

SOCIAL BROTHERHOOD AND THE CHURCH

The identification of religion and social-reform as co-extensive will stand in the light neither of science nor of Christian teaching. Both of them show that religion is conditioned by social ideas and ideals, but that religion itself is that which unites man to the Great Spiritual Being. Incidentally it unites the worshippers of that Being. But the relationship to the Being is the essential thing. Christ put it that way with His twofold commandment, "Love God"; "Love thy neighbor." The love of God was "the first and greatest."

Religion made me a radical. Religion makes lots of men radicals. It doesn't do it by conducting surveys, or holding dancing classes, or conducting social fellowships, or even by leading in constitutional conventions. It generally does it best, as it ever has done it best, by filling man so full of the love of the Incarnate God for him, and so warming his heart with love for God, that he simply cannot help aiding in those movements that make for equal opportunity for that mutual love to spring up in the hearts of all his brothers.

Please understand the point. There is confusion of thinking in much modern talk about religious social-service. It is one thing to endeavor to enthrone man in the place of Almighty God. It is quite another to serve man because one loves Almighty God.

Your paper (*The Public*) is so fair, and so readable, that I feel you are doing a great wrong to print an article subtly and patronizingly insinuating that the Church will be truly what she ought to be only when she "enters the life of the whole people" by turning herself into a glorified social-centre. The more social-centres the better. And more radical things than that! But the business of the Church is something besides which even social-service is relatively unimportant. The Church will be democratic when she realizes the tremendous ethical concept involved in the worship of the Almighty Father by those redeemed through His Incarnate Son, and inspired with His Indwelling Spirit. The first duty of a good radical is to call spades spades. Confusion of the Church and social-service movements accomplishes no good at all, unless to destroy the Church be considered a good. And it is hard to see how that destruction can help the Church's legitimate child, democracy.—REV. BERNARD IDDINGS BELL, in *The Public*.



SOCIAL AND POLITICAL

Citizens Made and Remade. By William M. George and Lyman Beecher Stowe. Boston: Houghton, Mifflin Co. Price, \$1.25 net.

This important book not only gives the origin and growth of the George Junior Republics, which have spread so rapidly in the United States, but also aims to give an interpretation of the significance and influence of the movement. Through these republics, as well as through other movements involving self-government for boys and girls, it is proposed to build up character, will-power, and self-control in the young. The contention is made by the authors "that through the application of the principles (inherent in these), and thus only, can a citizenship be trained for the future as will adequately preserve and develop the highest ideals of our nation." Whatever success may have been obtained thereby, or whatever one may think of the methods set forth, no educator can fail to realize that the methods of education and character-building which were so successful fifty and more years ago, when this country was homogeneous in race and ideals, are failing to-day when this homogeneity with the ideals has disappeared. For this reason such a book as this, presenting a plan to deal with this new condition, and moreover a plan which has worked and is working so successfully, is valuable. Highly interesting is the account of how Mr. George, step by step, was led from the position of benevolent despot to that of "Daddy" of a self-governing democracy. The way led through work and property to law and self-responsibility. There is much here that will be helpful to the thoughtful reader.

We are much attracted by the chapter on "Citizens Remade" in which is put forth a plan for the remaking of our criminals into citizens. Surely it is time for us to think of our present method of dealing with crime and criminals; it can hardly be deemed a success. It is based on vengeance, punishment, not on redemption. We spend over \$5,000,000,000 a year on the punishment of crime, and we neither prevent crime nor save the criminal; crimes are increasing not diminishing; young criminals are made worse by imprisonment. We should therefore be willing to study carefully any plan or method which aims at preventing the young from becoming criminals, and at changing criminals into honest men. Such a method this book gives us and for that reason it should be read by us; and by us, is meant laity and clergy. The only justification for our present attitude of *laissez-faire* is a belief in the Calvinistic doctrines of predestination and total depravity.

H. P. S.

The New City Government. By Henry Bruere. New York: D. Appleton & Co. Price, \$1.50.

Mr. Bruere outlines in his introductory chapter what he considers the new standards in city government, including "purposive education," the prevention of destitution, personal and community healthfulness, and so on through a list of "simple prerogatives of citizenship" which he believes are clearly "not beyond the reach of twentieth century municipal action." In other words, "definitizing the promise of efficient administration," he applies his standards and tests to ten commission-governed cities: Cedar Rapids and Des Moines, Iowa; Kansas City, Topeka, and Wichita, Kansas; Dallas, Fort Worth, Galveston, and Houston, Texas; and Huntington, W. Va., to "make the inquiry an absolute instead of a relative (the italics are Mr. Bruere's) test of the governments as they are now constituted."

To discover "absolute" tests for human conduct would be a real find, but it must be confessed that this volume does not disclose them. It shows how ten cities met the author's tests, but it does not show whether they met them better or worse than ten other wisely governed cities; and herein lies the inadequacy of the volume, although the conclusion is stated that "first-hand observation of commission government confirms the claim that it at least leads to official effort to give better service, and on the whole, to more exacting demands on government by the public." This is considerable, perhaps all that can be expected until one absolute method of securing efficiency is devised by Mr. Bruere and his associates. For although he sagely points out that the chief danger involved is that once citizens have secured the adoption of the plan, they will rely upon the plan and not upon citizen interest and insistence for furthering governmental progress, he falls into the same attitude by advocating efficiency methods which he claims will if adopted solve the problem.

CLYTON ROGERS WOODRUFF.

PETER ROBERTS' *The New Immigration* is a storehouse of facts, rather than a carefully thought out discussion of the problem of the immigrant from southwestern Europe. It is a fair presentation, although such conclusions as are stated are from the extreme Protestant point of view of the Y. M. C. A. workers, of which Dr. Roberts

is easily one of the leaders. In the chapter on "Churches" he brings out the fact that one of the first things which the faithful Catholics, Russian, Greek, and Roman, do in this country is to proceed to build a church. He estimates that it would be safe to put the per capita contribution for this purpose at \$10 and the total at \$75,000,000. He does not compare this with the investment of Protestant immigrants, possibly because the figures do not exist. The chapter on "Politics," as does the whole book for that matter, discloses a hopeful outlook. Nevertheless Dr. Roberts does not close his eyes to the great and grave difficulties and he frankly raises the question as to whether the probation period for citizenship should not be longer. In this connection he pertinently remarks that "Adams County, Ohio, had no foreigners in it and yet it was honeycombed with penal voters." (New York: Macmillan Company. \$1.60.)

SEX EDUCATION, by Dr. Ira S. Wile, is written with the idea that parents "must come to realize sex is at the basis of a proper appreciation of many phases of life." The idea of creation as a religious concept is essentially a sex problem. Biblical literature abounds in allusions to sexual questions that can be appreciated only by the best informed readers. "Be fruitful and multiply" needs as much explanation as the Seventh Commandment. Mythology cannot be read and understood by the uninformed. Chivalry demands knowledge for its comprehension, and so on through the list of subjects of human interest. For assisting parents to aid their children, this book has been prepared. To the question, "When should parental instruction begin?" Dr. Wile answers, "When the child first expresses a desire to know as evidenced by a question." He believes that the child should be told in all definiteness. (New York: Duffield & Co. Price, \$1.00.)

PROGRESS AND UNIFORMITY IN CHILD LABOR LEGISLATION is the latest Columbia University monograph in economics. It is a study in "statistical measurement," by William F. Ogburn, Ph.D., giving detailed information regarding each state during the past third of a century. Especial emphasis has been placed upon the progress of legislation and upon its uniformity. The volume shows great industry and constitutes an important contribution to the movement for uniform child labor legislation, giving, as it does, the cold, hard facts about existing laws. (Longmans, Green & Co.)

BIOGRAPHY

Saint Gregory the Great. By Sir Henry H. Howorth. New York: E. P. Dutton & Co. Price, \$3.50 net.

It is not certain that for either character or ability, Gregory deserves to be called "the Great." But, certainly, the Church has had few men of greater influence. "He stood," as this author says, "with one foot amidst the ruins of the old worn-out world, and the other in the chaotic anarchy which was presently to give birth to a new world." His theology was the terminus of one age and the starting point of a new. He was the disciple of the ancient Church and the preceptor of the mediaeval. He lived at the point of transition from the old religious patriarchate to the secularized papacy of the Middle Ages. His life touched Constantinople in the East and Canterbury in the West. He was at once a patrician and a monk, a student and a statesman, a liturgist, a musician, and a missionary. Gregory's life history has thus a many-sided interest. The author of this biography has previously written books, as we learn from the title page, on the *History of the Mongols*, *The Mammoth and the Flood*, etc. He is not a specialist in Church history, but his book is written in a pleasant style, and should stimulate the reader to the study of larger works. We should feel more inclined to recommend it if the publishers had put it out in a more modest form and at a more moderate price. W. P. L.

RELIGIOUS

Primitive Church Teaching on the Holy Communion. Being an Appendix to the Author's Commentary on the Office of the Holy Communion. By Henry Meyrick Goulburn, D.D. New York: Longmans, Green, & Co. Price, 65 cents.

This volume of less than one hundred pages is evidently, to the author, a very serious book. But having regard to the matter and the method of it, it can scarcely be considered a serious contribution to Eucharistic writings, even from the standpoint of persons sympathizing with the writer. Though the book is called "primitive teaching" it is only so in the sense that the author assures us of its primitiveness. Quotations of primitive authors are very rare in it and are selected with a care that shows the existence in the writer's mind of a canon of eligibility among primitive authors. Even St. Paul is quoted with discrimination, and there is scarcely a passage cited, either sacred or profane, which would not suggest immediately to the mind of any well-informed reader a large number of texts and quotations which would render nugatory the author's interpretation.

The book is entirely negative, or nearly so; the chapters attacking, in their order, Fasting Communion, Non-communicating Attendance, Auricular Confession, and the Doctrine of Sacrifice. The only positive touch is the last chapter, in which the author tells us what the Eucharistic Sacrifice really is.

It would not be profitable to discuss in detail the arguments of the book. When it is understood that he approaches the subject from

an exaggeratedly "Receptionist" point of view regarding the Real Presence, the positions can be reconstructed. Admitting that certain persons achieve an added reverence by fasting before receiving, the author yet condemns the practice because of the silence of the Prayer Book (threadbare argument!) and because some clergy show a disposition to enforce this custom. He makes his reader formulate the question, Why all this rancour about a practice which (canons being what they are) can never be enforced and which in itself can do no conceivable harm?

Non-communicating attendance he condemns sweepingly as a perversion of the Sacred Ordinance. When it is understood that he is doubtful about allowing choristers to remain throughout a Choral Celebration and seriously debates the desirability of permitting candidates for confirmation to be present once or twice at the Eucharist so that it need not be strange to them, no more need be said. He allows that our Lord established Absolution as a power of the ministry, but he objects seriously to a set form either for it or for confession, and advocates the opinion that forgiveness is conferred in the Eucharist (that is the receiving of it) and conferred by sermons dealing with God's mercy. Ignoring all other Catholic liturgies, he pins his faith to the mutilated English canon and maintains that we sacrifice to God our "praise and thanksgiving."

Concluding, it is not too much to say that the work, which from its title is apt to attract the buyer and the reader, is biased in its presuppositions, unscholarly in its methods, and almost childish in its conclusions.

F. S. PENFOLD.

The Ministry of Absolution. An Appeal for Its More General Use With Due Regard to the Liberty of the Individual. By Cyril Bickersteth, M.A., of the Community of the Resurrection. New York: Longmans, Green & Co. Price, \$1.20 net.

This admirable book of 140 pages provides material in scholarly and human form which any priest dealing with regular parochial conditions should not fail to read. Seldom have we seen the subject of auricular confession treated in so sane a fashion. Mr. Bickersteth clearly draws on a wide fund of experience. He is conversant with the daily round of parish life as well as with the more intense conditions aroused by parochial missions. Whether the clergy practice confession or not, it is surely a subject which every fair-minded pastor must face. This book, in no ultra-partisan spirit, but in what one would call a devout and scholarly wholesomeness, reviews the field of an absolving ministry. Some readers may feel that the book does not express strictly enough definite directions for priest and penitent. Therein lies its wholesomeness and loyalty. Others may object, especially when the author speaks of the confessions of young people, that he is too explicit.

Apart from the valuable details which appear on every page, the best of the book we feel is an insistence on just what the subject of sacramental confession means, namely, a certain open-eyed, wholesome normality. Whether priest or layman, whoever reads *The Ministry of Absolution* will thereafter approach the subject of confession with deeper and clearer vision.

S. S. D.

The New Light on the Old Truth. By Charles A. Dinsmore, D.D. Boston: Houghton, Mifflin Co. Price, \$1.25 net.

This interesting volume had its origin in the request which some thirty business and professional men of Waterbury, Conn., made to Dr. Dinsmore, a prominent preacher of that city, to address them informally on six week-day evenings on the general subject, "The Modifications of Religious Faith Due to the Investigations of Scientists and the Researches of Critics."

The specific topics discussed at these meetings by Dr. Dinsmore and now published in book form were: "The Modern World and the Modern Man," "The Bible," "The Person of Jesus Christ," "God and Salvation," "Immortality," "Improvement."

The atmosphere pervading the book is decidedly modern and optimistic. The method of treatment is based on an ever progressive and expanding philosophy. The language is clear and flowing and very attractive. Dr. Dinsmore's manner of laying emphasis on things spiritual is truly admirable and satisfying. The portion devoted to the consideration of Jesus Christ is most reverent and impressive, although it hardly squares with the standards of ancient Christianity. As Churchmen we cannot but wish that some statements had been left unwritten. But taking the work as a whole, we think that it will be found profitable reading for those laymen whose interests extend beyond material things. Its fine tone and language are impressive and winning.

J. A. C.

MANY PEOPLE are troubled because the life of faith does not lie before their feet defined by sunshine; others doubt the reality of their surrender to the divine will because their emotions are not touched and life does not become instantly "one grand sweet song." This means generally that emotion is not the natural expression of their temperament. Religion is not a reality in a man's life until it takes hold of his will; and a man becomes a Christian, not when he says, "I feel" or "I believe," but when he says, "I will." For it is only as a man wills to make his belief a part of his life that he passes out of the region of intellectual assent into the region of vital religion.—*Outlook.*

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of work of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt,
1504 Central Ave., Indianapolis, Indiana

HERE will have been held a great number of Epiphany meetings when this page appears; many of them will be "first" meetings of this kind. Every branch of the Woman's Auxiliary, if it recognizes its own reason for existence, observes this great Feast of Light. It has been a pleasure for this Department to send out, by request, many suggestions for such meetings and many copies of "Twelfth-Night Traditions." This paper, involving a good deal of research, was prepared some ten years since by Mrs. F. E. Hale of Christ Church, Indianapolis, and was read at a union meeting of the parishes. Being too good to be laid aside, it was printed, and on the opening of this Department was proffered for Auxiliary use. It has been sent north, south, east, and west; has been copied and recopied, and now parts of it are given with the hope that they may be kept for future use. This paper, supplemented by the cake, has made a large part of the Epiphany meeting, but it must not be supposed that it has been all. It has been merely an historic and literary curiosity to show how ancient and how joyous was this day since the beginning of the Christian Era. The United Offering has had a large place in all these meetings; by common consent it has been the elected missionary topic of these occasions. Women who have never known of it will hear with enthusiasm its almost romantic history, and we predict that this Epiphany, more than any other single day, will swell the U. O. of next October. It would have been interesting to publish all the hopeful, earnest, purposeful letters received regarding this great Epiphany, and the thought which comes from their pages is, "Behold, the day is at hand."

TWELFTH-NIGHT TRADITIONS

Our clergy are wont, at this season, to set forth so vividly the spiritual significance of the day that in this paper I shall confine myself to the modes of celebrating this great feast of the Church, as they obtain in different countries, where it is variously known as "Twelfth Day," "Twelfth Night," "The Feast of the Bean," and other names. In studying these varying modes, it is found that, in spite of much that is foreign to the day, it is Christian in origin and has been observed from very ancient date. To us it is known as the Epiphany, the Feast of Lights, from a Greek word meaning *appearance* or *manifestation*; and it was first observed to mark Christ's manifestation to the Gentiles.

There are records to show that the primitive Christians kept the feast for twelve days, the first and last of which were especially solemn. These two days were both known as Epiphany; the first, corresponding to the present Christmas, was called the greater Epiphany, from our Lord having on that day made His appearance in the flesh; the latter, or twelfth day, was known as the lesser Epiphany, commemorating a threefold manifestation of His Godhead. First the appearance of a blazing star which guided the wise men out of the East when they came with their gifts of gold—typical of His royalty; frankincense, signifying His divinity; and myrrh, which typified the bitter sorrow which remained for Him. The second event was the descent of the Holy Spirit at the Baptism, and the third was the first miracle performed at Cana. These three manifestations of the divine nature, each occurred upon the twelfth day after Christmas, in different years.

In the first century, the people began to distinguish between these two feasts of the Nativity and the Epiphany proper, but it was not until 813 that the latter was kept as a separate festival.

In Spain the day is called the Feast of Kings, and there, in the middle ages, the worship of the Magi was celebrated by a little drama called "The Feast of the Star," when three priests, clad in the garb of kings, coming from different directions, met before the Cathedral altar. The middle priest approached from the east and pointed with his staff to a star. A dialogue followed, and after kissing each other, they began singing "Let us go and inquire," the precentor responding, "Let the Magi come." A procession was formed and as soon as they

entered the Cathedral nave, a crown with a cross formed of stars was lighted and pointed out to the Magi, who walked singing, "Behold the Star in the East." The priests responded: "We are they whom you seek"; and, drawing a curtain, a child was revealed whom they knelt before, after which the offerings were made, and the gold, frankincense, and myrrh divided among the priests. The priests then continued to pray until a youth representing an angel appeared and addressed them, saying: "All things the prophets foretold are fulfilled"; chanting this, the drama ended.

A FESTIVAL given in Milan in 1336 shows the tendency to emphasize the externals of Christianity during the middle ages. It was under the direction of the preaching friars and was called "The Festival of the Three Kings." Three kings appeared mounted upon large and strong horses covered with cloths of gold, followed by pages and a great retinue. A golden star, suspended high, was made to move before them, and the procession, passing to the Pillar of St. Lawrence, was met by King Herod, with his scribes and wise men. The kings asked Herod where Christ should be born and the wise men, after consulting their books, replied, "In Bethlehem." The kings, wearing their crowns and each bearing a golden cup containing his offering, go to the Cathedral, preceded by trumpeters and followed by their retinues. On one side of the high altar lay an ox and an ass, and, in a manger, a young mother and child to whom gifts were offered. A writer of the period records: "The concourse of knights, ladies, and ecclesiastics was such as was never before beheld."

In Rome, the festival was chiefly for children. Fruit and confectionery stalls were gaily decked and a ridiculous figure known as the Belfani parades the streets amidst a stream of wit and nonsense. In France, as in England, the custom of preparing a special cake prevails. This is lighted by twelve candles and is known as the twelfth-day cake. A bean and a pea are inserted and when the family and guests are assembled, the cake is divided and the lady and gentleman receiving these are crowned king and queen of the feast. The French have a phrase meaning good luck, "He has found the bean in his cake." During this feast whenever the king or queen lifts his glass, the company shout, "The king (or queen) drinks." In that time when Mary, Queen of Scots, was passing those last sad days at Holyrood castle, she often tried to divert the tedium with masques and plays, and on Twelfth-day, 1653, she celebrated it as she had known it in a happier time at the Court of France. When the cake was divided, the lot of queen fell to Mary Fleming, one of the noted "Four Marys." Her royal mistress arrayed her pretty maid of honor in her own robes and jewels that she might fittingly sustain her mimic dignity. It so happened that Lord Randolph was at this time the English resident and was much in love with this same Mary Fleming. In a letter from him to the Earl of Leicester is written: "Two such sights in so good accord was never seen as to behold two worthy queens possessed of one kingdom without envy. The Queen of the Bean was that day in cloth of silver, her head, her neck, her shoulders covered with jewels." But later, when the dancing begins, the writer laments that, instead of the pretty Queen of the Bean, he is drawn as a partner by Mary Stuart herself.

ON TWELFTH NIGHT, 1606, Ben Johnson's masque of "Hymen" was performed before the Court, and seven years later the gentlemen of Gray's Inn were summoned to Whitehall to give a Twelfth night masque, which was attended by a ceremony known as the Baby Cake, the usher bearing a lighted cake containing the pea and the bean, this custom having been borrowed from France. Evelyn, in his diary, says that in the time of Charles II, Twelfth Night had degenerated into a gaming festival; the men of the Court assembling for that purpose in the King's private audience chamber, when His Majesty was wont to open the revels by throwing the dice himself. The chaplain of a man-of-war at this period writes of the way the

day was kept at sea: "We had a great kake made, in which we put a bean for the King and a pease for the Queen and a cloave for the court phool. The kake was cut in pieces and they were put in a napkin, out of which each took one, as in a lottery: then each piece was broken to see what was in it, when comes much laughter to see us tumble over one another, the weather being so ruff." To go back a few years we find that, beginning with the reign of Elizabeth, the Lord Mayor, with the aldermen and guilds, were wont to attend a service at St. Paul's, and after listening to a sermon, made an offering.

In Wales a contribution was made, and with it, a huge pot of ale and the usual cake were provided. These were sold and the profits given to the poor rate, but becoming an abuse, the custom was abolished. Thomas Hardy describes a quaint game played by the peasants on this festival. The Epiphany cake is a plum (or what we call a raisin) cake, made by the hostess of the cottage where the gathering is held. It is baked in a circular form with a hole in the middle. The great event of the evening comes when the clock tolls the midnight hour: a procession of the guests is formed, the king and queen of the festival leading the way. The bailiff and hostess bring up the rear and all go to the stable, where the king takes the cake from the queen and hangs it upon the horn of an ox. If the ox tosses it off backward, the cake is the property of the bailiff, but if it falls in front, it is claimed by the hostess. These traditions have declined during the last half century, but in the shops, cakes are still to be had, ranging in price from a few shillings to many guineas.

In Staffordshire the peasants gathered and a beacon typical of a star was lighted upon a hill. A writer, describing a festival in this locality in the sixteenth century, says: "Thomas drew the bean, so he was chosen our king, and we came near giving him a fall when we lifted him to the rafters so he could make a cross with chalk to keep off evil spirits from the house during the year."

In conclusion, we who are so remote from these things which we perhaps regard as buffoonery, may yet see in them the joyful honoring of that day which now is fittingly observed as the beginning of the missionary year and the New Year's Day of the Woman's Auxiliary.

"HE WAS NUMBERED WITH THE GODS"

BY ROLAND RINGWALT

HOW sarcastic the old Latin is! There must have been many to sneer as another dead Emperor was formally deified. Somebody could recall his stupidities, and now he was counted among those who knew the mysteries of the supernatural. There was a low jest about his vices, perhaps gossips reveled in the cruelties and scandals that clung to the memory of the very new god. If ever the flesh and blood now represented by a pompous image had been cowardly, if the hand had clutched greedily at a bribe, if the royal head had been turned by the wiles of a slave-girl, what ugly whispers must have sounded even in the confines of the palace. To this day it is a proverb that no man is a hero to his valet; surely the weaknesses and the wickednesses of the dead Emperors were discussed, now in grim sarcasms, now with a hideous minutiae. It was not a modern critic, but an ancient Roman who called the city "a great sewer." From time to time, a monarch who lived in the old fetid atmosphere—yea, moved and had his being in it—would leave it all behind, and go into another world. It became a fashion to number such a one with the gods.

The early Christians were, as a rule, morally above and mentally below the average Roman citizen. Ethically they recoiled from the evils that were tolerated or even patronized by the spiritual wickedness in high places. Intellectually, they could not rightly estimate the nobler side of the empire that was a tyrant rather than a protector to them. A Christian slave, scorned by his master and mocked by his mates because of his faith, might not be able to understand the orations of Cicero. The splendid traditions of the Roman army did not appeal to him, though he knew that Roman soldiers had crucified our Redeemer. He could not enter into the noblest side of Roman imperialism, he could not see how divine it seemed to a pagan mind, it was to him a vision of something terrible and merciless. If the shrewd politicians and the ambitious chieftains sneered, the persecuted Christians shuddered whenever they heard of a sinful man numbered among the gods. To them, Nero was the beast in the Apocalypse.

But long after Shakespeare had made a jest of "imperial Caesar, dead and turned to clay," modern science clung to the

ancient habit of deification. Jupiter and Mars, Saturn and Neptune look down "from yon blue heaven above us bent," and here and there are proofs that man can rank with them. Tycho Brahe's name links with the moon. Herschel is a point in the far remote. At intervals we see Halley's comet. The latest measure of Congress may for a while bear the name of its framer, then it is merely as "the tariff of 1846" or "the act of 1793," but Kepler's law will always be Kepler's law. It is not enough for man to give his name to the disease he investigates, the plant he discovers, the mountain he climbs, the strait through which he is first to sail, the island to which he steers. Ambition soars higher than that and the genius of the astronomer gives new titles to "the spacious firmament on high."

How strange all these names would have sounded to Caesar or to Augustine, and the second was as intensely Roman as the first. After all, it was not much to be numbered among the gods. This was a form; nobody cared much about it; it might be bad taste to omit it. It was like giving a degree to somebody whose influential friends want him to have it. No intelligent Roman of the latter days actually respected the emperor any more because of a deification that had lost whatever impressiveness it originally possessed. But the gradual encroachment of the human mind on the skies is an ennobling subject for thought. Scott's remark is picturesque: "He knew by the streamers that shot so bright that spirits were riding the northern light," yet poetry is not comparable to fact. Steadily down from the days of the Chaldean shepherds men have watched the stars. Minute and laborious observations have gone on, and here and there a demonstration has been reached. It is a prophecy yet to be fulfilled that the sign of the Son of Man shall be seen in the heavens, but even now the sign of man's power, the sign of man's wisdom, the sign of man's capacity for patient labor may be seen. The unwearied student who in youth sacrifices frolic, and in maturity sacrifices rest, to his devoted watch on high may wonder what man is that God should be mindful of him; nevertheless he knows that God has put all things under man's feet. Though we do not know when the moon shall be turned into blood, yet science can and does tell when the sun shall be darkened. From the Greek general who decided on his journey after a beast had been cut in pieces according to form and custom, from the old-time sailor who bribed a witch to insure him a good voyage, to the ascertained facts of astronomy, there has been a great step upward. We have not discarded the old heathen phrase; we have learned to use it in a nobler and broader sense. There have been men whose labors opened to us portions of the scroll of heaven, and they have been numbered with the gods.

IN THE SUNLIGHT

BY ZOAR

THE room was swept, and—as it was thought—thoroughly dusted. With a sigh of contentment the worker stopped, gave a satisfied glance all around, but, just as she sat down, a ray of bright sunshine fell on a corner which in the ordinary light had seemed clean, but which showed now still grey and dusty, unworthy of the rest of the room. As she quickly set things to right, a train of thought was awakened in the writer's mind. She remembered an incident of years ago in the chapel of a church school, when the sun had revealed hidden things. Two by two, looking demure under their white veils, the girls had marched in, singing the processional hymns. They seemed almost as serious as the Sisters themselves, until a ray of bright sunshine fell upon some of the bowed heads and revealed curly locks, bright bows, fashionable attire which in the first dim light had been concealed by the veil. With the thought that indeed "things are not what they seem," and not yet enlightened as to the deeper side of life, it may be that the writer indulged in a sarcastic remark (as if sarcasm ever helped anybody). What then is the lesson which comes home to-day from these two "small things of life"? Is it not the need, the intense need of *honesty, sincerity of purpose, thoroughness in action*, in all we undertake?

The pure light of the Sun of righteousness shall in that Day pierce every veil behind which the soul thought herself hidden, illuminate every dark recess, and pitilessly, relentlessly reveal every secret.

Oh! shall we not ask to be cleansed from every spot in the Blood of the immaculate Lamb, that we may be able to stand before Him and to rejoice in the glorious light of His Presence?

THE FIRST SUNDAY AFTER EPIPHANY

Count not thy body base, although it be
Of dust compact, in appetite and need
Allied to creatures of inferior breed,
And born to weakness and mortality.
Be not thy body's thrall, nor slavishly
To its demands imperious give heed,
Nor follow where its lust and longing lead,
Else shalt thou perish by its tyranny.

It is God's building, so it is not base;
It is ordained thy subject, not thy king;
Therefore do thou, as gift of richest grace—
It is thy reasonable service—bring
Thy body as a living sacrifice
To God, pure and well-pleasing in His eyes.
JOHN POWER.

Church Kalendar



- Jan. 1—Wednesday. Circumcision.
- " 5—Second Sunday after Christmas.
- " 6—Monday. Epiphany.
- " 12—First Sunday after Epiphany.
- " 19—Septuagesima Sunday.
- " 25—Saturday. Conversion of St. Paul.
- " 26—Sexagesima Sunday.

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.]

BRAZIL

The Rev. John G. Meem.

CHINA

HANKOW:

Miss M. E. Wood of Wuchang.

SHANGHAI:

Mrs. F. R. Graves of Shanghai.

PORTO RICO

The Rev. F. A. Warden.

WYOMING

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

Personal Mention

THE address of the Rev. W. S. CLAIBORNE, rector of Sewanee, Tenn., for the next six weeks will be 281 Fourth avenue, New York City, care of the Church Missions House.

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

THE Rev. WILLIAM GARNER is in charge, as *locum tenens*, of Holy Trinity Church, Swanton, Vt., until May 1st, while the rector, the Rev. Edward S. Stone, is spending five months in the Adirondacks for his health.

THE Rev. JASPER W. HARD, formerly in charge of St. Barnabas' Church, Glenwood Springs, Colo. (missionary district of Western Colorado). Is now in charge of St. Paul's Church, Fort Morgan, All Saints' Church, Sterling, and the work at Brush and Akron, Colo.

THE Rev. Dr. CHARLES L. HUTCHINS and son of Concord, Mass., sailed on January 4th on the *Lacontia* for a few weeks in Egypt.

THE Rev. JOHN J. LANIER, formerly in charge of Emmanuel Church, Warrenton, N. C., is now in charge of St. George's parish, Fredericksburg, Va.

THE Rev. A. A. McCALLUM of the staff of Holy Trinity Church, Minneapolis, Minn., has accepted a call to St. Thomas' Church, Rawlins, Wyo.

THE Rev. JOHN F. MITCHELL, formerly a missionary on the west coast of Africa in the Gold Coast, is in charge of St. Paul's Church, Warsaw, St. Titus' Church, Hamilton, and Christ Church, Meyer, Ill. (diocese of Quincy).

THE Rev. GEORGE NATTRESS has resigned the rectorship of St. Andrew's Church, Wellesley, Mass.

THE Rev. HERBERT E. RYERSON of Congress Heights, Washington, D. C., has been elected rector of St. Paul's Church, Georgetown, Del., and it is expected that he will take charge of the parish on Ash Wednesday.

THE Rev. JOSEPH D. SALTER has resigned the charge of Trinity Chapel, Excelsior, Minn., and has accepted a call to St. Andrew's Church, Ash-

land, Wis. (diocese of Fond du Lac), where he is now in residence.

COMMUNICATIONS for the Standing Committee of the diocese of Quincy should be addressed to the secretary, the Rev. GRANVILLE H. SHERWOOD, Rock Island, Ill.

THE Rev. SUMMERFIELD E. SNIVELY is now assistant minister to the Rev. William S. Adamson, rector of the Church of the Holy Spirit, Nice, France. Mr. Snively, who is a physician as well as a priest, is residing at the Busby Hotel, Nice, France.

THE Rev. EDWARD S. STONE, rector of Holy Trinity Church, Swanton, Vt., is spending five months in the Adirondacks for his health, his address being 12 Park Place, Saranac Lake, N. Y. During his absence the parish is in charge of the Rev. William Garner.

THE Rev. DAVID W. THORNBERRY, for the past five years rector of St. Thomas' Church, Rawlins, Wyo., has been nominated as Dean of the Cathedral at Laramie, Wyo., where he will begin his duties on January 15th.

THE address of the Rev. FRANK E. WILSON is changed from Chicago Heights, Ill., to 2125 West Adams street, Chicago, Ill.

ORDINATIONS

DEACONS

OLYMPIA.—In Trinity church, Seattle, Wash., on December 21st, the Festival of St. Thomas the Apostle, Mr. WILLIAM LEONARD CULLEN, Mr. CLARENCE THWING, and Captain ARTHUR PENRYN STANLEY HYDE, U. S. A., were ordained deacons by Bishop Keator. The candidates were presented by the Rev. Dr. H. H. Gowen, rector of Trinity Church, and the sermon was preached by the Rev. Sidney Morgan, rector of St. Paul's parish, Seattle. Mr. Cullen, as lay reader, has for the past year had charge of the work at St. John's, South Tacoma. Mr. Thwing was formerly a Presbyterian minister. Captain Hyde, stationed at Fort Flagler, Wash., as a lay reader formerly carried on a splendid service for the men at the post chapel.

QUINCY.—At St. George's church, Macomb, Ill., on the Sunday after Christmas, Mr. JOHN FORBES MITCHELL was ordered deacon by Bishop Fawcett. The sermon was preached by the Rev. E. P. Chittenden, Ph.D., chaplain of St. Mary's School, Knoxville, Ill.; the Rev. J. M. D. Davidson, general missionary of the diocese, presented the candidate. The Rev. Mr. Mitchell preached at St. George's in the evening. He is in charge of St. Paul's Church, Warsaw, St. Titus' Church, Hamilton, and Christ Church, Meyer, Ill.

PRIESTS

IOWA.—In St. Stephen's church, Newton, Iowa, on the Ember Wednesday in December, the Rev. LEROY TITUS WEEKS, Ph.D., was advanced to the priesthood by Dr. Longley, the Suffragan Bishop. Archdeacon Williams of Iowa City presented the candidate, and united in the laying on of hands with the Very Rev. Marmaduke Hare, M.D., Dean of Trinity Cathedral, Davenport, and the Rev. W. P. Williams. The sermon was preached by the Bishop. Dr. Weeks was formerly a Methodist minister and a professor in a Methodist school.

DEGREES CONFERRED

ST. JOHN'S COLLEGE, WINNIPEG.—D.D. upon the Rev. SAMUEL PRITCHARD, priest of the diocese of Duluth.

DIED

ANDREWS.—At Guilford, Conn., on December 23rd, in the seventy-eighth year of his age, WILLIAM GIVEN ANDREWS, D.D., for twenty-five years the rector of Christ Church, Guilford, and rector *emeritus* since 1906.

CROSS.—In Winoski, Vt., on December 24th, aged nearly fifty-one years, Mr. JOHN H. CROSS, of a numerous Church family.

CURTIS.—At his home in Wauwatosa, Wis., on January 2, 1913, CHARLES E. CURTIS, junior warden of Trinity Church, aged forty-four years. Funeral services in Trinity church on Friday, January 3rd; interment at Madison, Wis., on Saturday, January 4th. R. I. P.

MERRILL.—At her home in Portland, Me., SARAH ELIZABETH DAVIS, wife of the late J. Ambrose MERRILL, aged seventy-eight years. "Entered into rest."

MYGATT.—Entered into Life Eternal on the morning of December 14, 1912, from his home, 155 Audubon avenue, New York City, JOHN TRACY MYGATT, eldest son of the late Henry R. and Esther Maria Mygatt, aged seventy-six years. "I have kept the faith."

SNELL.—At her residence, Ashmont, Boston, Mass., on St. Stephen's Day, December 26th,

LUCY STEDMAN SNELL, wife of Joseph D. Snell, and daughter of the late Dr. Charles H. Stedman and Lucy Rust Ingalls of Boston.

WATSON.—At Utica, N. Y., on January 1st, WILLIAM H. WATSON, M.D., senior warden of Grace Church, Utica, in the eighty-fourth year of his age. Funeral services at Grace church, Friday, January 3rd, at 2 P. M.

MEMORIAL

WILLIAM HENRY WATSON

In remembrance of a valued friend and associate the rector and vestry of Grace Church, Utica, record the profound sense of loss the parish has sustained in the death, which occurred in the morning of January 1, 1913, of WILLIAM HENRY WATSON, A.M., M.D., LL.D.

For twenty-nine years Dr. Watson served with Christian faithfulness as a warden in the church and we heartily testify to our high appreciation in his warm interest in all matters that pertained to the parish, his assiduity in attending upon all the services of the Church, his generous liberality as a parishioner, his discriminating judgment and his never-failing courtesy extended to all who held personal or official relations with him. Nor was it alone to his parish that his sympathies and efforts were given. They reached beyond into the life and activities of the entire community; they were broad in the outline and scope of Christian duty, the influence of which bespoke a personality endowed with qualifications which bestowed encouragement, aid, and much comprehensive charity.

He was frequently a delegate to diocesan conventions, and three times he was a representative of this diocese in the General Convention of the Church.

He has gone to his rest in the fulness of years, crowned with many honors, and been gathered into the garner where eternal peace and joy await those who, in humility, have been ever faithful unto the end.

"Eternal rest grant unto him, oh Lord, and let light perpetual shine upon him."

Utica, N. Y., January 3, 1913.

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 WANTED—CLERICAL

LOCUM TENENCY wanted for four months beginning January 7, 1913. A preacher of ability, experienced in missions, home and abroad. Good reader. Musical. References furnished. Address "AMYRE," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—CLERICAL

CURATE, young, unmarried, wanted for parish in Greater New York. Address "L. R. U.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CHURCHMAN desires immediate position as catechist, and study for Orders; or position as superintendent of Boys' Home. Well experienced. Earnest. Address, X. Y., care THE LIVING CHURCH, Milwaukee, Wisconsin.

MATRON OR HOUSEMANAGER for orphanage, school, hospital, or private family, by capable, middle-aged widow. Mrs. DRUMMOND, 1401 Elmwood avenue, Evanston, Ill.

POSITIONS OFFERED—MISCELLANEOUS

HOME-LOVING Churchwoman, capable, strong, cheerful, wanted as companion help to lady on ranch. Good home. References. Mrs. G. H. ALDOUS, Shamrock, Wheeler county, Texas.

PARISH AND CHURCH

AUSTIN ORGANS.—According to John Herman Loud, F.A.G.O., of Boston, organist and recitalist of twenty years' experience, our new organ in All Saints', Providence, is the finest he has ever heard or played. He adds: "Words fail to describe the glory of the full organ which is awe inspiring and tremendous like the great cathedral organs of Europe. The round horny diapasons and the rich velvety 'red' reeds do the business." Mr. Loud had not up to this

BOOKS RECEIVED

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

FREDERICK WARNE & CO. New York.
The Tale of Mr. Tod. By Beatrix Potter, author of "The Tale of Peter Rabbit," etc. Price 50 cents net.

The Legends of King Arthur and his Knights. Compiled and Arranged by Sir James Knowles, K.C.V.O. (J.T.K.). Illustrated by Lancelot Speed. Price \$2.00 net.

About Robins. Facts, Songs, and Legends. Collected and Illustrated by Lady Lindsay. Price \$1.00 net.

LONGMANS, GREEN & CO. New York.
Let Us Grow Hard. Addresses and Papers on Spiritual Subjects in the Service of the Guild of S. Barnabas for Nurses. By Edward F. Russell, M.A., Chaplain to the Guild. Price 90 cents net; postpaid 97 cents.

The Glory after the Passion. A Study of the Events in the Life of our Lord from His Descent into Hell to His Enthronement in Heaven. By the Rev. James S. Stone, D.D., Rector of St. James's Church, Chicago. Price \$1.50 net; postpaid \$1.60.

ROBERT APPLETON CO. New York.
The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Hebermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Thomas J. Shahan, D.D., Condé B. Pallen, Ph.D., LL.D., John J. Wynne, S.J., assisted by numerous Collaborators. In Fifteen Volumes. Volume XV.

SHERMAN, FRENCH & CO. Boston.
Here and There a Leaf. By Louise Heywood. Price \$1.20 net.

Christmas Praises and Other Poems. By George E. Ackerman. Price \$1.25 net.

Leaves from the City Beautiful. By Amelia M. Starkweather, author of "Tomtits and Other Bits," etc. With a few selections written for special occasions by Jacob F. Starkweather, her husband. Price \$1.25 net; postpaid \$1.34.

The Youth Replies: and other Verses. By Louis How. Price \$1.00 net.

The Former Countess. A Romance of the French Revolution. By Annie Fields Villa, author of "Inherited Freedom," etc. Price \$1.40 net; postpaid \$1.50.

BOOKLETS

Bishop Grafton.

YEAR BOOKS

Year Book St. Andrew's Memorial Church, Yonkers, N. Y.

THE CHURCH AT WORK

DEATH OF REV. W. D. MANROSS

WILLIAM DOANE MANROSS, a priest of the diocese of Central New York, died from the shock following a serious operation, at the Hospital of the Good Shepherd, Syracuse, N. Y., on Monday, December 30th. He was born in Hartford county, Connecticut, November 18, 1865. Early in life he moved with his widowed mother to Baltimore, Md., and when a mere boy became actively interested in city mission work among the poor. He was preparing to enter the Alexandria Divinity School to study for the ministry when ill-health compelled him to give up study and seek out-door employment. He spent several years at sea in marine service and commercial life and was a devoted officer of the National Guard of Maryland. Feeling confident that his health was fully restored he obtained a position as teacher at St. John's Military School at Manlius, N. Y., and prepared for the sacred ministry in St. Andrew's Divinity School under the direction of Bishop Huntington.

He was ordained deacon in June 1897 by Bishop Huntington and immediately began his chosen missionary work at the Onondaga Indian Reservation, near Syracuse, where he preached his first sermon and a year later celebrated his first Eucharist. He and his devoted wife, Martha Elizabeth Wilson, whose father was, and whose brothers are priests of the Church, met with great success in bringing the Indians to Christ, and attracted the attention of Bishop Hare who persuaded them to take charge in 1900 of the mission school at Rosebud Agency, South Dakota. Ill-health compelled him to relinquish this work in less than two years, and he took mission work at Fox Lake, Wis., whence he removed to St. Michael's Church, Wilmington, Del., where he served under Bishop Coleman for three years. Brief pastorates, owing to imperfect health, at Springfield, Vt., and at St. John the Divine, Syracuse, N. Y., followed till he was called to Vineyard Haven, Mass., in 1906.

Early in 1910 as the faithful missionary at the Reservation was about to retire because of old age, the Indians, pagan as well as Christian, of their own motion sent an urgent petition to Bishop Olmsted, asking him to bring Mr. and Mrs. Manross back to them. Yielding to what seemed to them to be a distinct call from on high, they resumed the work in September, 1910.

Though suffering acutely from the malady that finally caused his death he pursued the

work so energetically and wisely that it had prospered greatly during the last two years. Though there is a Methodist mission also on the Reservation, recently at a meeting of the chiefs, pagan and Christian, the Chapel of the Good Shepherd was declared the "State" or official Christian Church of the Onondaga tribe.

He preached his last sermon on Advent Sunday and celebrated his last Eucharist on Christmas Day, both under great physical strain. Two days later he was taken to the hospital where his death occurred. For



THE REV. WILLIAM D. MANROSS

twenty-four hours before the funeral his body lay in the home that had been his, and it was a most touching sight to watch the sad faces and hear the oft-repeated lament, "The Indians have lost a good friend," as hundreds of those for whom he had labored, called to pay their last respects.

The burial service was held in the chapel he had served so well. The building was crowded to its utmost capacity by Indians, clergy, and friends from Syracuse. In the temporary absence of the Bishop from the diocese, the services were conducted by the Rev. Dr. Karl Swartz of the Church of the Saviour, Syracuse, assisted by the Rev. Walter E. Jones and the Rev. James Malcolm-Smith. The Rev. Drs. Coddington and Coley and the Rev. Messrs. Jaynes and Doolittle were the honorary, and six Indians, the active bearers.

The Rev. Mr. Manross leaves a widow and two young sons. The body was taken to the family lot in Forestville, Conn., by his aged

mother and his sister, Mrs. William Bunce.

By his labors the mission at the Onondaga Reservation has been made more effective than ever before and has roused great interest in the diocese.

MYSTERY PLAY AT ST. PAUL'S, BROOKLYN

A MYSTERY PLAY was presented in St. Paul's church, Brooklyn, on the Sunday before Christmas Day at 7:30 in the evening. It took the members of the congregation back into the Middle Ages and proved to be a most inspiring and beautiful representation of the Holy Night in Bethlehem. The cast was trained by the Sisters of the Holy Name Convent and did great credit to the careful supervision of the sisters. The handsome Gothic interior of the church with its many pillars, which had the Christmas greens twined about them, and the creche with its straw-thatched roof, which sheltered the Virgin and the Holy Child, all lent a subtle and holy aspect to the play.

The play opened when the Virgin Mary entered, carrying in her arms an image of the Holy Child, and seated herself on a chair in the chancel between the choir stalls. Her long white veil and blue cloak fell in graceful folds about her as she sat with bowed head adoring the Infant Christ in her arms. Soon the Archangel Michael appeared, and, standing near the Virgin, sang Gounod's "Ave Maria." As the last words died away St. Joseph, bearing a staff and dressed in the costume worn in the East at that time, approached the chancel and took up his position behind the Virgin, while the Advent hymn, "O come, Emmanuel!" rose upon the air. Next an angel choir, composed of an equal number of boys and girls, with blue robes and big white wings fastened to their shoulders, entered, singing "Angels from the Realms of Glory." After paying homage to the Holy Child they took their places on either side of the chancel and sang the old carol, "The Cradle Song." At the conclusion of the carol, three shepherds, clothed in the skins of animals and each armed with a shepherd's crook, advanced while the angel choir rendered "While Shepherds Watched Their Flocks by Night." Next came the Three Wise Men, who had been guided to the Manger by the shining of the Eastern Star, and as each King knelt before the Holy Child he offered his own particular gift of gold, frankincense or myrrh, during which was sung

"Star of Wondrous Beauty Bright." Finally twelve little girls, dressed in white, entered and joined the group in the chancel, completing the picture and representing the faithful people. The sight was one that the large congregation present would not soon forget, and an air of calm, holy, quietude reigned as the words "Holy Night, Silent Night, All is Calm, All is Bright, Round the Virgin Mother and Child" filled the sanctuary and echoed through the church.

The play closed by the whole company marching in procession down the middle aisle and up one side aisle into the sacristy, singing as they went, "*Venite Adoremus Dominum.*" The characters passed out in the same order in which they had entered, only the Virgin and St. Joseph brought up the rear and the whole company was preceded by an acolyte swinging a censer from which clouds of incense ascended.

THE APPROACHING COUNCIL OF THE DEPARTMENT OF THE SOUTHWEST

THE CLERGY and laity of the Southwest are taking keen interest in the Council of the Department, which is to meet in Austin, Texas, on January 14th. The programme which has been prepared by the Rev. H. P. Silver, department secretary, and the Rev. Henry N. Hyde, secretary of the council, shows some new and notable features of interest. The most important of these is a conference to consider the organization of a department "Board of Strategy," which has been suggested by the Rev. E. H. Eckel of St. Joseph, Mo. The idea behind the suggestion is that of coordinating and energizing the internal missionary work of the Department in such way as to bring about the largest measure of efficiency and to make the power of the Church felt most strongly at those points which are logical centres of influence in weak or unoccupied fields. The Rev. Mr. Eckel will present the plan as a whole, and its practicability in specific phases will be discussed by the following speakers: for "University Work," the Rev. E. W. Saphore of Fayetteville, Ark.; for "Work in Rural Districts," the Rev. D. A. Sanford of North Texas; for "Associate Mission Work," the Rev. S. G. Welles of Eastern Oklahoma; and for "Work through Missionary Literature," the Rev. R. E. L. Craig of Houston, Texas. The Bishop of North Texas will preside over this conference, and general discussion will follow the appointed speeches.

Bishop Winchester of Arkansas will preach the sermon at the opening service in St. David's church. Governor Colquitt of Texas will welcome the delegates with an address at the Gregg Memorial parish house on the afternoon of the opening day, and the Presiding Bishop will respond. Each of the twelve Bishops in the Department will give a brief address on the special or characteristic problems and opportunities of his field. On the second day the Rev. F. M. Crouch of New York, executive secretary of the Joint Commission on Social Service, will lead in a conference on "The Church In Social Service." This will be followed by a conference on "Mission Study." On the third day Dean Colton of Oklahoma City will discuss "The Sunday School and the Apportionment"; Dean Kaye of Kansas City "The Woman's Auxiliary and the Apportionment"; and Dean Moore of Dallas "The Congregation and the Apportionment." Bishop Thurston will preside over a general conference on the Sunday school, in which the leaders will be the Rev. Messrs. Philip Cook of San Antonio, and the Rev. L. F. Potter of Kirkwood, Mo.

The Bishop of Texas and the Church people of Austin will give a reception to the delegates on the first evening and a luncheon on the day following. Two great missionary services will be held on Wednesday and Thurs-

day evenings at which the speakers will be Bishop Tuttle, Bishop Partridge, the Rev. H. P. Silver, the Rev. Peter Gray Sears, and Mr. J. A. Waterworth of St. Louis.

PARISH ANNIVERSARY IN MILWAUKEE

ST. PAUL'S CHURCH, the senior parish of the diocese of Milwaukee, will hold its seventy-fifth anniversary during the last week in January with special services on the Sunday which is the day following St. Paul's day. There will be a corporate communion of the parish on that day and a service of commemoration with sermon by the Bishop, while in the evening at a thanksgiving service there will be addresses by rectors of the daughter parishes of the mother church. The celebration will be continued during the week



ST. PAUL'S CHURCH, MILWAUKEE

with various functions, and offerings will be devoted to an endowment fund for the parish.

St. Paul's was founded in the early days of the city, and its original church stood on the corner of Jefferson and Mason Sts., the present site of the Layton Art Gallery. The present church edifice, on the corner of Marshall and Knapp streets, was erected some thirty years ago and is one of the handsomest church buildings in the city. The parish has never heretofore had a more vigorous Church life than at the present time under the rectorship of the Rev. Holmes Whitmore.

MEMORIALS AND OTHER GIFTS

CHRIST CHURCH CATHEDRAL, St. Louis, Mo., has been further adorned by a window placed in the westernmost bay of the south aisle. It is in three parts. The two lancet windows represent the marriage feast in Cana and our Lord's triumphal entry into Jerusalem. The circular one above sets forth the Transfiguration. The three are divided by stone tracery, and are most excellent in color and workmanship. The window was made in France, and is the gift of Miss Maria C. Gregory, in memory of her brother, Charles R. Gregory. Another enrichment just finished is the pair of bronze gates at the entrance to the sanctuary where the great stone rearedos was placed a year ago. They are cast of solid bronze, carved and finished by hand in the Gorham studios. Mrs. B. B. Graham, who gave the rearedos, and Mr. Kivas Tully, who designed it, are likewise the donor and the architect of these beautiful gates.

ON THE Third Sunday in Advent the Bishop of Oklahoma made his visitation to St. Matthew's Church, Enid, Okla. (the Rev. Edward Charles Russell, rector), and at the morning service blessed a very handsome set of altar linen, presented by Mrs. Joseph M.

Lee of Kansas City, "In loving memory of Donald Albert Lee; Died in Kansas City, Mo., May, 1911, Aged 14 Years." The presentation was made through Mrs. George F. Southard of Enid. On the Fourth Sunday in Advent the rector blessed a beautiful purple stole, presented by Mrs. W. E. Brigham of Toledo, Ohio.

ON CHRISTMAS DAY a pair of seven branch candelabra, vesper lights, were blessed and used for the first time at St. Luke's Church, Denison, Texas, the Rev. T. J. Oliver Curran. They are the gift of Miss Isobel Tone, in memory of her parents. The rector has just completed the first year of his administration. During this year the Duplex Envelope has been established, as result of which local expenses are entirely met and all missionary pledges have been overpaid ahead of time. A new rectory completed at a cost of \$5,000 was ready for occupancy last June.

A BEAUTIFUL WINDOW, designed and made in Munich by Mayer & Co., has been placed in Grace church, Lyons, Iowa, as a memorial of Miss Henriette E. Henningsen, and was unveiled by Bishop Morrison on Sunday, December 29th, one year after the death of this good woman. The subject is "Patience," and the window is placed on the north side of the church, just inside of the altar rail, and is given by her sisters, "To the Glory of God and in loving memory of Henriette E. Henningsen, January 15, 1859, December 27, 1911."

A NUMBER of memorial gifts have been lately given to St. Matthew's Church, Auburn, Wash. (the Rev. Harry Hudson, priest in charge). These include altar cross, new altar, altar vases, altar lights, eucharistic lights, and a beautiful font. The Bishop of the diocese (Olympia) held a special service of benediction and preached a most instructive and helpful sermon on "Church Worship."

THE NEW Bishop Randall Hospital at Lander, Wyo., was the recipient of various donations during the Christmas season, including several pieces of greatly needed furniture for the nurses' room given by the Junior Auxiliary of St. Clement's Church, St. Paul, Minn., and by a parishioner of the church.

A ROOD BEAM, erected in memory of the first Bishop of Western Massachusetts by friends in the parish, was placed in the Church of the Reconciliation, Webster, Mass., during Advent. The material is quartered white oak.

A BRASS FONT EWER of beautiful design, presented to St. John's Church, Essex, N. Y., in memory of the late Miss Frances E. Ross of Essex, was recently dedicated by the rector, the Rev. Claude Soares.

TWO BRASS CANDLESTICKS of very handsome design and workmanship have been presented to the little Church of the Ascension at Byers, Colo.

GREEKS HOLD SERVICE IN IOWA CHURCH

THE GREAT hydro-electric water power nearing completion in Keokuk has brought to that city numerous foreign laborers and among them many Greeks. On invitation of the rector (the Rev. John C. Sage), and the congregation of St. John's Church, and with the approval of the Bishop of the diocese, the Greeks have been offered the use of the parish church for their occasional services, the first of which was held on Sunday, December 22nd, a priest from Moline, Ill., officiating. The Greeks greatly appreciate this courtesy of the rector and congregation of St. John's and expect to take advantage of the hospitality and hold other services in the future.

BECOMES DEAN OF LEXINGTON CATHEDRAL

THE REV. ROBERT KINLOCH MASSIE, D.D., professor of Ecclesiastical History, Canon Law, and Christian Missions in the Virginia Theological Seminary, has accepted the call to become the dean of Christ Church Cathedral, Lexington, Ky., and will begin his new duties on February 1st. Dr. Massie is a native of Virginia and a graduate of the University of Virginia and of the seminary of which he is now a professor. He has seen service as a teacher in Maryland and Virginia, and as a missionary in China. During 1896-1898 he was rector of Meade parish, Upper-ville, Va., and resigned that work to accept his present position in his alma mater. Dr. Massie has had an eminently successful ministry and is a preacher of marked ability.

HISTORIC BOSTON CHURCH REOPENED

CHRIST CHURCH, the historic old North Church of Boston, Mass., was formally opened for services on Sunday, December 29th, after having been closed for six months for renovation. A great deal of important work has been done on the inside in the way of restoring the edifice to its original condition. Bishop Lawrence, who now is the rector, was the preacher and the famous old King George communion service was used at the Celebration of the Eucharist. There was a large congregation present. Services will be held in the church each Sunday, and the preacher on January 5th was Professor Kellner of the Episcopal Theological School.

A conspicuous feature of the restored interior is a series of memorial tablets that have been placed on the walls. Most of them are of marble, with two of bronze.

The first one tells of the building of the church, as follows:

CHRIST CHURCH

The Church of England in the South Part of the town (the first King's Chapel, 1686) being inadequate for the needs of the people subscriptions were obtained in 1722

for a church at the North End
This the most ancient house of worship in Boston, designed after the manner of Sir Christopher Wren

was opened December 29, 1723
His Majesty George the Second
The Earl of Thanet, Governor Nicholson of South Carolina, Leonard Vassall, Thomas Tudor and Peter Faneull as well as several persons living in Antigua and Barbadoes were among its early Benefactors.

Another relates how the spire was built, thanks to the gift of seventy tons of logwood by the Honduras merchants. It reads as follows:

THE SPIRE

due to the bounty of Honduras Merchants and built in 1740, was long a guide to mariners. It fell in the great gale of October, 1804. The present reproduction was built in 1807 from drawings by Bulfinch.

This Peal of Eight Bells
the first made for the British Empire in North America

was proposed by Gidney Clark of Barbadoes, cast by Abel Rudhall of Gloucester in England, 1744, and transported free by John Rowe the Diarist

It proclaimed the repeal of the Stamp Act on the morning of May 19, 1766, and the surrender of Cornwallis in 1781

A third tablet has a list of the first officers. Three others are to the memory of Timothy Cutler, ex-president of Yale, who was the first minister; to Asa Eaton, rector from 1803 to 1829, and to Mather Byles, rector at the time of the Revolution. While most of his parishioners were patriots, he remained loyal to the king, and was banished under penalty of death by the Act of 1778.

Another tablet recalls Thomas James Gruchy, junior warden, who, as captain of the privateer Queen of Hungary, captured a French ship in 1746 and took from it the four statues of cherubim that have ever since stood in front of the organ. These were in-

tended for a church in the settlements on the St. Lawrence; they are considered fine examples of wood carving.

Still another tablet calls attention to an almost forgotten incident of history. Major John Pitcairn of the Royal Marines was mortally wounded at the battle of Bunker Hill; he was carried to the boats on the back of his son, who then kissed him and returned to duty. The major died the same day and was buried in a vault under the church.

The generosity of the "Gentlemen of the Bay of Honduras" is commemorated by a tablet on "The Bay Pew," which was set apart for their use.

The last tablet, which is of bronze, bears a condensed history of the church down to and including the present restoration.

MISSISSIPPI PARISH CELEBRATES ANNIVERSARY

CHRIST CHURCH, Vicksburg, Miss., celebrated its seventy-fifth anniversary on the First Sunday after Christmas. The anniversary sermon was preached by Bishop Weller of Fond du Lac, the grandson of the Rev. George Weller, D.D., who was the first rector of this parish. The history of this old parish is in many ways unique and interesting. Founded in 1837, work was begun on the present structure in 1839, but was not completed until 1844, on account of the vicissitudes of fire and yellow fever, the latter causing the death of the first rector in 1841.

The church was consecrated by Bishop Otey of Tennessee in 1844. In the seventy-five years of its history it has had only six rectors. Of these, three died in its service, two, Dr. Weller and Dr. Patterson, giving up their lives while ministering to the sick and dying in the yellow fever epidemic of 1841 and 1853, respectively, the third closing a life of faithfulness and devotion to duty in the eighty-third year of his age and in the thirty-eighth of service in this parish. Of the other three, one, Dr. Lord, was compelled to leave Vicksburg by the exigencies of war, another is now serving his tenth year in the rectorship, so that it may be said that in its whole history of seventy-five years, only one rector has voluntarily resigned. The respective rectors and the dates of their incumbency are as follows: the Rev. George Weller, D.D., 1839-1841; the Rev. F. W. Boyd, 1842-1845; the Rev. Stephen Patterson, 1845-1853; the Rev. W. W. Lord, D.D., 1854-1863; the Rev. Henry Sansom, D.D., 1865-1903. The Rev. Charles W. Hinton has been rector since 1903.

In the chancel with the Bishop of Fond du Lac there was the Bishop of Mississippi, the rector of the Church of Holy Trinity, and the rector of the parish. The Bishop of the diocese spoke a few words of cordial welcome to Bishop Weller and of hearty congratulation to the members of the parish, which he declared was not merely a mother but a grandmother of parishes in the diocese. Bishop Weller in his sermon applied the lesson of the Incarnation to the history of the life and influence of this parish.

CENTRAL CHINA FAMINE RELIEF

A PAMPHLET containing a full report of the activities of the committee that administered the charity of the world in connection with the famine in Central China between October 1911 and June 1912 has been published. Bishop Graves, of our own missionary district of Shanghai, was chairman of the committee of administration. The pamphlet shows the great extent of the famine district and therefore of the misery involved, and enters intelligently into the causes of both, and of the possibilities for permanent improvement. The committee finds not only that the death rate was enormous but also that moral deterioration which accompanied

the famine was very pronounced, leading, as it did in many cases, to the actual selling of children and even wives in order to obtain food. The difficulties of administering relief funds were also very great, and the lack of public spirit on the part of many of the gentry in China itself added largely to the difficulty. Warm appreciation is expressed for the assistance that was granted from the United States and from the civilized world in general. The pamphlet, which is an interesting resumé of the whole subject and which is fully illustrated, may no doubt be obtained by inquiry of Bishop Graves, American Church Mission, Shanghai, China.

DECENNIAL CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION

THE DECENNIAL CONVENTION of the Religious Education Association will be held in Cleveland, Ohio, March 10th to 13th, discussing the general theme, "Religious Education and Civic Progress." The progressive civic spirit of Cleveland makes this topic peculiarly appropriate. The programme, which is already almost completed, provides for over thirty different meetings with over one hundred speakers.

The character of previous conventions of this association is sufficient assurance that the questions of the relation of religion and of education to social betterment and civic welfare will be discussed in a thorough-going and vital manner. Some of the topics coming under the general theme are: "Social Training in the High Schools"; "Methods of Moral Training in the Elementary Schools"; "Possible Relations of Religious Instruction in the Public Schools"; "Voluntary and Curriculum Courses in the Bible in Colleges"; "Religious Training in Professional Schools"; "Community Programmes for Christian Associations, Churches and Sunday Schools"; "Responsibility of the Church for Moral Training"; "Ethical Questions in the Pulpit"; "Sunday Schools and High School Students"; "Children and Church Worship"; "Education and Social Service"; "Religion in Social Settlements"; "Religious Education and the Y. M. C. A."; "The Sane Teaching of Eugenics and Sex Hygiene"; "Responsibility of the Church for Home Education"; "The Newspaper and the Moral Welfare of Children"; "Making Citizens in the Home."

The unique feature of this convention will be the bringing together in joint sessions of the various departments of the association work in order that the problems of coordinating different agencies may be carefully studied.

The invitation to meet in Cleveland came from a joint body representing the federated churches, schools and colleges and business interests. Efficient committees already have the preparations for this convention well in hand. Hotel headquarters will be at the Statler. Those expecting to attend this convention should make early reservations. All persons are entitled to attend. Advanced programmes as they are issued will be sent from the office of the Religious Education Association, 332 South Michigan avenue, Chicago.

CHAPEL CONSECRATED AT READING, PA.

ON SUNDAY AFTERNOON, December 22nd, Bishop Talbot consecrated St. Luke's Chapel of Christ Church, Reading, Pa. (the Rev. John J. Neighbour, vicar). All the clergy of Reading were present at the service, and many more persons were present than could be seated in the pews. The Bishop preached the sermon, and congratulated the members upon their achievements. The vicar expressed his appreciation of the efforts of his people and mentioned with gratitude the indebtedness of the chapel to the late Bishop Howe and the Rev. William Pendleton Orrick, late

rector of Christ Church, for the founding and support of the mission for many years, and to Mrs. Edwin L. Mayer of Christ Church for securing contributions amounting to \$1,700 several years ago, and to Mr. Horace Roland, a vestryman of Christ Church, for a gift of \$200 last week, which wiped out the debt on the chapel and made the consecration possible.

A little previous to the coming of the Rev. Mr. Neighbour a temporary rear wall of the chapel had been covered with concrete and a concrete coping and ornate metal fence had been placed around the property. Recently, under the administration of the Rev. Mr. Neighbour, the following improvements have been made. A large gilt cross has been placed above the central tower and a small gilt cross over the front entrance. The roof has been thoroughly repaired and rendered weather-proof. All the woodwork on the exterior has received two or three coats of paint, and a new notice board in blue and gold was placed at the front porch. The woodwork of the interior has been cleaned and varnished; the side walls of the nave, and the Sunday school room painted in water paint of rose color, and the chancel, minister's room and vestry room painted in blue and stencilled. A new handsome Wilton carpet has been laid, a new communion rail placed, a new cabinet put into the minister's room and a new bookcase in the Sunday school room. The heating plant has been overhauled and the basement of the church has been calcimined and the floor concreted and the whole fitted up as a gymnasium. In addition to many gifts of work and money, a large Bible, a pair of glass cruets, a silver bread box, and a silver baptismal shell have been given. There have been personal gifts of two silk stoles and books for the library.

CORNERSTONE FOR MISSION CHURCH LAID IN DENVER

ON THURSDAY, December 10th, on a stormy and severe day the Bishop laid the cornerstone of the mission church of St. George at Cherrylyn, near Denver. In spite of the weather several of the clergy were present, but the sermon and singing were necessarily curtailed. This mission has been placed in the charge of the Rev. John H. Houghton, D.D., rector of St. Mark's Church, Denver.

DIAMOND JUBILEE OF QUINCY CATHEDRAL

BEGINNING with the patronal festival on St. John's Day, and extending over the First Sunday after Christmas, the Cathedral Church of St. John, Quincy, Ill., observed its diamond jubilee or the seventy-fifth anniversary of the founding of the parish. There were fitting services on each day of the celebration, and on the Sunday after Christmas, the last day of the jubilee, at the late Eucharist, there was a procession about the church and the Communion Service in E flat specially composed for the Diamond Jubilee by Professor Roland Diggle, Mus. Bac. (*Oron*), organist and master of the choristers of the Cathedral, was sung with great power and beauty. Dean Lewis preached the sermon on "Our Patron Saint," from the text, "That disciple whom Jesus loved." In the afternoon, following festal evensong, there was given a twilight organ recital. The services were well attended by large and devout congregations.

St. John's parish was founded on Easter Day, March 26, 1837, and the first church erected by the new congregation was used for the purposes of divine worship for the first time on the First Sunday after Christmas, December 31, 1837. The building was formally consecrated to the worship of Almighty God by Bishop Chase on the festival of St. John the Baptist, June 24, 1838. It is noteworthy that this was the fourth parish church

erected in the diocese of Illinois, the others being located at Chicago, Jacksonville, and Rushville.

St. John's Church has been a Cathedral, however, only since 1877, at which time the General Convention authorized and gave consent to the erection of two new dioceses—Quincy and Springfield—within the then diocese of Illinois, the primary convention of the new diocese of Quincy meeting in the Cathedral of St. John, Quincy, on December 11, 1877. The Rev. Alexander Burgess, D.D., rector of Christ Church, Springfield, Mass., was elected the first Bishop. Bishop Burgess occupied the see for twenty-three years. He was succeeded by the Rt. Rev. Frederick William Taylor, D.D., who died in about a year and a half after his consecration. The present and third Bishop is the Rt. Rev. M. Edward Fawcett, D.D., Ph.D., who was consecrated on January 20, 1904, and enthroned on the Feast of the Purification, February 2, 1904. The present Dean is the Very Rev. Chapman S. Lewis; the Rev. William O. Cone, is Canon in Residence.

The diamond jubilee was also commemorated by the publication of an artistic booklet containing a history of the parish. It is planned, furthermore, to signalize the anniversary by placing in the Cathedral a number of stained glass windows to the memory of the founders, pioneers, and early members of St. John's parish.

EDUCATIONAL SECRETARY TO MAKE EXTENDED TRIP

THE REV. WILLIAM E. GARDNER, General Secretary of the Board of Education, beginning January 10th, will cover an itinerary in the middle west, which will occupy five weeks. He will attend the Council of the Seventh Department meeting in Austin, Texas, January 14th and 15th, also the meeting of the Sunday School Convention in Toledo, January 29th and 30th. Other points touched will be St. Louis, San Antonio, Oklahoma City, Kansas City, Des Moines, Chicago, Cincinnati, Dayton, Detroit, Grand Rapids, and Milwaukee. During the trip he will describe the work of the new Board of Education, tell of its plans, and present the responsibility which the Church has for the unification of its methods in religious instruction and training.

NEW YEAR'S SERVICES AT BOSTON CATHEDRAL

OF ALL the inspiring sights incident to the ushering in of the New Year in Boston there was none that came up to the observance of the occasion both inside and outside of St. Paul's Cathedral. The service at eleven o'clock conducted by Dean Rousmaniere was full of thoughtful suggestion for the new year; the prayers were full of a new consecration, the hymns were those in which every one could join, and which the congregation filling every corner of the edifice and crowding into the aisles, even sitting on the floor, sang with a hearty will. The Dean in his address took the parable of the Sheep and the Shepherd and he emphasized the fact that God knows all His sheep and calls them by their individual names and singles them out for some individual duty. At 12:15 came the office of the Holy Communion, and for this service the larger part of the congregation stayed. The Dean was assisted by the Rev. Ralph M. Harper. Owing to the immense number of persons who communicated the service was unusually long, and could the tremendous success of this service have been anticipated (looking at it numerically) it is likely that there would have been more clergy to assist.

For the great crowd outside the church there was lofty enjoyment of the occasion for on the porch of the Cathedral were four

trumpeters who played a number of the best known hymns for the first fifteen minutes of the new year. There had been no thought of singing but with one accord the vast crowd which overflowed onto the Boston Common across the way gave voice to their inner feelings and one mighty volume of sound ascended as each hymn was begun by the trumpeters. No such inspiring sight or sound has been seen or heard in Boston in a long time.

There was a large congregation at the watch meeting at Trinity Church where Bishop Lawrence preached with the Rev. Dr. Mann and the Rev. Reuben Kidner taking the rest of the service.

LEGACIES AND BEQUESTS

IN THE DEATH of Miss Susannah Weare of Sioux City, Iowa, the diocese of Iowa has lost a faithful servant, and St. Thomas' parish one who has always shown great interest in its affairs. Miss Weare was for five years the president of the Iowa branch of the Woman's Auxiliary where she did effective and faithful work. The funeral services were held December 20th at St. Thomas's church, Sioux City, and were conducted by the Bishop of the diocese, assisted by the Rev. E. H. Gaynor. Miss Weare was thoughtful of the interests of the diocese even in her death, and among other bequests found in her will are the following Church objects: St. Thomas' Church, Sioux City, \$2,000; Iowa Episcopate Fund, \$5,000; St. Katharine's School, \$1,000; St. Augustine's School, Raleigh, N. C., \$1,000; All Saints' School, Sioux Falls, \$1,000; Y. W. C. A., Sioux City, \$1,000; Boys' and Girls' Home, Sioux City, \$1,000.

MISS SARAH GRISWOLD, a communicant of Grace Church, Lyons, Iowa, on her death recently left a bequest of some \$10,000 to the parish. In order to avoid a controversy with her heirs, the parish accepted a compromise of \$3,500, which has been added to its endowment fund.

BY THE WILL of Mrs. Nathalie E. Baylies, St. Thomas' Church, Taunton, Mass., will get the income of \$5,000 which sum is given into the keeping of the trustees of donations of the Massachusetts diocese.

WISCONSIN RECTOR HAS STRENUOUS NEW YEAR'S

THE RECTOR of St. Matthew's parish, Kenosha, Wis., spent New Year's Day in visiting all the pupils of his Sunday school. With the assistance of an automobile he was able between 8:30 A. M., and 5:30 P. M., to call at 185 residences, leaving New Year's cards for 361 children and calling in all on about 600 persons.

TO AID SETTLERS IN CALIFORNIA

THE BOARD OF MISSIONS of the district of San Joaquin, having reason to believe that many persons belonging to the Church, removing to California from eastern dioceses, become lost to us because of locating in sections remote from our parishes and missions, has appointed a committee to help prospective settlers, in the selection of a suitable neighborhood for their homes, and to supply accurate information as to the location of our churches and mission stations. If there are any families or individuals in your parishes who contemplate moving to California, the committee would count it a favor if the clergy would send their names and addresses to Horace E. Dibblee, secretary, Board of Missions, District of San Joaquin, Fowler, Calif. It is possible that in addition to information respecting our Church privileges, helpful advice may be given in regard to actual land values. It may be said that the committee

has no connection whatever with any real estate or promotion agency; its interest is solely to "shepherd" the incoming members of the Church, and to save them, where possible, from taking up lands—sometimes of questionable value—and making their homes, as many have done, at great distances from our churches.

DEATH OF REV. J. L. BERNE

THE REV. JOSEPH LIVINGSTON BERNE, canonically holding a non-parochial relation to the diocese of Alabama, whose last work was at Fort Smith, Ark., passed into life eternal at the hospital of the Widows and Old Men's Home, Walnut Hills, Cincinnati, Ohio, on December 31, 1912, shortly after receiving the Blessed Sacrament from the chaplain of the institution, the Rev. Canon Reade. The funeral was held from the Cathedral on January 2, 1913, Canons Purves and Reade officiating. The Grand Army of the Republic also had services at the grave, the deceased priest being a member of that organization.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Death of Mrs. J. H. Blacklock—Seek to Arouse Interest in the Prayer Book

THE SYMPATHY of the entire diocese goes out to the Rev. Dr. J. H. Blacklock, rector of St. Michael's and All Angels Church, Anniston, in the death of his wife from pneumonia early in the morning of Holy Innocents' Day. Mrs. Blacklock was eighty years of age and had she lived one day longer would have been married just fifty-four years. As this is written, Dr. Blacklock himself is dangerously ill with pneumonia and the fact that he is over eighty years of age causes deep concern.

BISHOP BECKWITH is undertaking the large task of interesting the entire diocese in a systematic study of the Prayer Book. Where it is possible he gives a day or longer if necessary in each parish and mission to public instruction in methods of Prayer Book study. A very general and growing interest is marked wherever he has gone, and with coöperation from the clergy, which can reasonably be counted upon, an even larger interest is expected.

ATLANTA

C. K. NELSON, D.D., Bishop

Work at the New Church of St. James, Cherokee Heights, Macon, Ga.

THE BISHOP of the diocese made his first visitation to the new church of St. James, Cherokee Heights, Macon, on Sunday night, December 22nd, and confirmed a small class, the first to be presented to him at this place. This new work which is rapidly growing was begun one year ago in a private residence at Cherokee Heights, one of the largest and most promising of the suburbs of the city of Macon. It has grown very rapidly ever since and now bids fair to be self-sustaining at no distant day. It has a large and promising Sunday school and two regular church services are held each month, and the work is housed in an attractive frame building, very complete and centrally located. A number of beautiful memorials have been put in place in the church by various members of the congregation or their friends.

BETHLEHEM

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

Notable Union Service Held at Christ Church, Reading

ONE OF THE most notable of recent services in the diocese was held on Sunday evening,

December 22nd, in Christ church, Reading (the Rev. Frederick Alexander MacMillen, rector). The congregations of the Free Church of St. Barnabas (the Rev. Richard Waverly Baxter, rector), St. Mary's (the Rev. Harvey P. Walter, rector), and St. Luke's Chapel (the Rev. John J. Neighbour, vicar), united in the service, with the result that every seat was filled and people were standing in the rear of the church and half-way up the side aisles. The combined choirs of Christ Church and St. Barnabas', numbering about seventy voices, under the direction of Mr. Edward H. Knerr, assisted by Mr. William H. McGowan, rendered excellent music including the solo, "Thus saith the Lord" and "Sanctus" quartette and chorus from Gaul's "The Holy City" and the "Hallelujah Chorus" from "The Messiah." All the hymns were carefully selected to correspond with the subjects of the addresses. Mr. William R. Butler, of Mauch Chunk, spoke most eloquently of the relation of the Church to the history of the nation, and of many individual members of the Church who have rendered prominent services to the nation. Bishop Talbot followed with address on the efforts and progress toward Christian unity. Bishop Talbot had preached the sermon at Christ church in the morning, and had been tendered a reception on the preceding evening. At the Sunday morning service the offering was taken to defray the expenses of the renovation and redecoration of Christ church, and amounted to \$3,700. The Christmas offering of Christ Church, for the General Clergy Relief Fund, amounted to \$539.88.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., Bishop

Parish House Opened at New Hartford—Last Services Held in Old Syracuse Church

ON SUNDAY, December 29th, the new parish house for St. Stephen's parish, New Hartford (the Rev. Frederic S. Eastman, rector), was opened and blessed. It cost only \$2,600 and is 24x48 besides the kitchen and passage-way for the choir to march through into the vestry and then into church. The building is frame with concrete basement and is built on the lawn between the church and rectory. All the money has been subscribed, and the Parish Aid Society provided chairs, dishes, gas and coal ranges, while St. Mary's Guild purchased a new piano. Within the boundary of this old parish All Saint's Mission has been opened on Genesee street near the West Shore Station, as this district is growing rapidly. A new frame building with concrete basement and all modern improvements is nearly completed. The rector has been doing considerable work there during the past year.

ON NEW YEAR'S DAY the last services were held in Trinity church, Syracuse, and the old building deconsecrated, and the property transferred by the vestry of the parish to private individuals who have purchased it for commercial and building purposes. During the month of January services will be held in the old parish house on Seymour street, and thereafter until the erection of a new Church building, they will be held in the newly remodeled parish house at the corner of West Onondaga street and South avenue.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Meeting of the Diocesan Woman's Auxiliary

THERE WERE 114 ladies present from the various parishes of the city and suburbs of Denver at Ascension Memorial church and the meeting of the Woman's Auxiliary of the diocese of Colorado on Tuesday, the last day of the old year. The general topic of the meeting was the work of the Church in Japan.

EASTERN OKLAHOMA

T. P. THURSTON, Miss. Bp.

New Mission Organized at Colinsville by the Bishop and General Missionary

ON MONDAY, December 30th, Bishop Thurston and the Rev. Samuel G. Welles organized St. Mary's mission at Colinsville. The afternoon was spent in visiting the industries of this thriving oil and gas town and in visiting the schools, at which the Bishop made an address. A six o'clock dinner was given by the Churchmen and prominent citizens, at which twenty-eight were present. The Bishop, in a most convincing way, explained the needs of the Church in Oklahoma and the necessity for a mission at Colinsville, and money was immediately subscribed for the purchase of a lot, and for the purchase of a portable chapel, which idea has been promoted by the Rev. Mr. Welles, who has organized the work there, where his portable chapel will be first used, until a permanent building is erected, when it will be moved to some new mission station. A service was held in the Presbyterian church, at which the Bishop preached, the Rev. Mr. Welles, and the Rev. William Metcalf of Bartlesville, assisting in the services.

KANSAS

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

Archdeacon Haupt Presented With Generous Gifts

AT THE CLOSE of the midnight Celebration at the Church of the Epiphany, Independence, one of the vestrymen called the rector, the Rev. William H. Haupt, from the choir room and in the name of the parish presented him with a handsome gold watch, and a receipted bill from the leading tailor for a suit or overcoat. The Rev. Mr. Haupt also received substantial remembrances from other parishes to which he has endeared himself as Archdeacon.

KANSAS CITY

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

St. George's Church, Kansas City, Pays Large Indebtedness

ST. GEORGE'S CHURCH, Kansas City (the Rev. Dr. Cyrus Townsend Brady, rector), is rejoicing over the successful completion of its effort, beginning Thanksgiving and ending Christmas, to raise \$3,000 to pay off the floating debt and leave the church clear of incumbrances, save the bonded debt. The subscription was completed on the Sunday after Christmas, the amount pledged being a little in excess of the sum required.

KENTUCKY

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

Feast of Dedication Observed by Louisville Church

ON SATURDAY, December 21st, the feast of the dedication was observed at St. Thomas mission (a chapel of the Church of the Advent), Louisville, by a special Celebration of the Holy Communion in the morning and a festival service in the evening which was fully choral, when the vested choir of men and boys of the parish church were present and rendered special music. At this service, the Rev. James Marshall Owens, rector of St. Andrew's Church, delivered the sermon.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Bishop Burton Lectures on Church Unity to Ministerial Association—Rector Preaches at Union Service

THE Covington Ministerial Association invited Bishop Burton to deliver his address on "Christian Unity and Church Union." A special service was held in Trinity church, Covington, Ky., on December 8th, eleven of the

Protestant congregations of the city being represented. Trinity church which has the largest seating capacity of any church in that part of the city, was crowded to the doors. The beautiful music was rendered by the combined choirs of Trinity and St. John's. The ministers of the various congregations represented entered the church in the procession with the Bishop and the Rev. J. M. Magruder, rector of Trinity, and the Rev. H. G. Raps, rector of St. John's. The Rev. Joseph W. Hagin, minister of the Disciples congregation, read the lesson. The offering was given to the Commission on Church Unity. The address was a strong presentation of the Church's position and was very favorably received. Suggestion was informally made by some of the ministers present that the address be printed in pamphlet form for general distribution.

THE REV. J. M. MAGRUDER, rector of Trinity Church, Covington, Ky., preached the sermon at the union Thanksgiving services held in the Greenup Street Methodist Church at 10:30 A. M. He celebrated the Holy Communion in his own church at 9:30 A. M.

MILWAUKEE

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

Kenosha Parish Makes Large Offering for Clergy Relief

St. MATTHEW'S parish, Kenosha, made a Christmas offering of \$180 for the Aged and Infirm Clergy Relief Fund, being the largest the parish ever made to that object.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop

Mission Study Courses at the Cathedral—The Sailors' Haven at Charleston—Notes of Interest

A STUDY of the Church's missions is offered in several courses at St. Paul's Cathedral and already the responses have been most gratifying. These are being held on the five Friday evenings of January, and the purpose of the study is to lead one to a first-hand knowledge of the facts relative to the unparalleled advances of Christianity in such strategic centres as Japan, China, and the Moslem world; to introduce one of the great men and women who have worked for God in the foreign field in the last century, and to study the present world crises underlying our modern missionary movement. There are ten separate courses, all of which meet on the same nights, and they are offered before Lent in order that men and women may be better able to lead or help in mission study in their own parishes during the Lenten season.

THE SAILORS' HAVEN, Charlestown, entertained seven hundred sailors on the evening following Christmas. It also was a reception in honor of Stanton H. King, who had completed twenty years of service as superintendent of the Haven. Mr. King was presented with a purse of gold from the Emmanuel Guild and a check for \$1,000 from Boston friends in token of their appreciation for faithful services. Bishop Lawrence was present as were a number of the clergy and prominent lay workers. Following a dinner to the sailors there was an entertainment and distribution of gifts to the seamen. The dinner was provided by the Episcopal City Mission. The presentation to Mr. King was made by the Bishop, who made an address of congratulation, the Rev. F. B. Allen, superintendent of the Episcopal City Mission, and the Rev. Philo W. Sprague, rector of St. John's, Charlestown.

CHRISTMAS EVE was made notable at St. Paul's Cathedral, Boston, by the presence on the porch of the edifice of a quartette of trombone players, which for fifteen minutes before the midnight hour played old hymns including the ever-welcome "Adeste Fideles."

Then as the hour struck the musicians proclaimed the birth of Christmas morn. There was a large crowd outside the church which reverently enjoyed the novel occasion, and many of these being Church people later went inside for the midnight Communion which was celebrated by Dean Rousmaniere. At 3 A. M. there was another celebration for night workers.

WORK is to be begun right away on the restoration of the steeple of the old North Church in Salem street, Boston. The fund for the purpose has been assembled entirely from the descendants of Paul Revere himself, augmented by gifts from the descendants of his father, Apollos Riviere. All of the names of the donors will be enrolled in the records of the old church, and a small tablet will be placed in the steeple setting forth the conditions under which the work was accomplished.

THE VESTRY of St. John's church, Roxbury, has voted to increase the salary of their rector, the Rev. Frederic W. Fitts, from \$1,200 to \$1,600.

MISSOURI

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

Ancient Carols Sung on the Streets of St. Louis—Bishop Winchester Visits Old Parish—Notes

UNDER AN IMPULSE given by the Rev. George E. Morton, rector of St. Michael and All Angels Church, St. Louis, the ancient English custom of Christmas street carolling was revived in St. Louis on Christmas Eve. Groups of children from various churches, both Catholic and Protestant, were taught the carols. They sang before St. Luke's Hospital, the Jewish Hospital, the Masonic Home, and in various hotels, besides visiting private residences where lights were set in windows or invitations given otherwise. Incidentally the contributions received were collected to be used for poor children. It is expected that the custom will be continued next year.

Bishop Winchester of Arkansas had charge of the services in his former parish, the

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Introductory Note by the Rev. Samuel Hart,
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CONTENTS

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WHEN THERE IS A BURIAL OF THE DEAD.

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Church of the Ascension, on the Fourth Sunday in Advent. On the following day the Church Club of St. Louis gave a luncheon in his honor, at the City Club, attended by over seventy men. The Bishop gave an enlivening account of the potentialities of Arkansas, material, intellectual, and spiritual.

AFTER SEVERAL YEARS of effort St. Alban's congregation has paid in full for the lot on which it stands, and where its permanent building is to be put. The lot is excellently located, is 70 by 145 feet, and is worth \$100 a foot.

ON THE Fourth Sunday in Advent the congregation of the Church of the Redeemer had the pleasure of dedicating the organ, following the payment of the last \$2,000 of its cost.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Rector Instituted at St. Paul's, Wickford—Altar Painting Installed at Grace Church, Providence

THE REV. H. NEWMAN LAWRENCE was formally instituted as rector of St. Paul's Church, Wickford, on Sunday morning, December 22nd, by the Rev. Daniel Goodwin, D.D., representing the Bishop of the diocese. Morning Prayer was said at 10 o'clock, followed at 10:45 by the Institution service and the Holy Eucharist. Special music was prepared for the occasion and the sermon preached by the Rev. W. F. B. Jackson of Providence. Mr. James A. Greene, senior warden of the parish, took his assigned part in the service, presenting the keys of the church to the rector. The Rev. Mr. Lawrence has been in charge of St. Paul's for several months and now enters upon the rectorship of this old colonial, historic parish in Old Wickford, "the Venice of America."

THE PICTURE representing Christ giving His commission, "Go ye into all the world," which is the centre-piece of the great tryptich in the new reredos at Grace church, Providence, was in place and exposed to view for the first time on Christmas morning. The four outside panels contain four angels each holding a flower representing north, east, south, and west; the lotus for the east, the papyrus for the south, the lily for the west, and the rose for the north. The central panels represent Christ and the eleven apostles. The title of the painting is "The Great Commission," and was painted by Mr. R. D. Flint of Boston under the supervision of Mr. Ralph Adams Cram, the architect of the new chancel.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Handsome Purse Presented to Cincinnati Rector

AS A RECOGNITION of faithful service a check calling for \$582 was presented on Christmas Day to the Rev. H. Boyd Edwards of Christ Church, Cincinnati. Accompanying the check was a card reading, "From many friends."

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Annual Meeting of the B. S. A.—Death of Mrs. G. M. Irish—Notes

AT THE ANNUAL MEETING of the Buffalo assembly of the Brotherhood of St. Andrew, held last week in Buffalo, N. Y., the following officers were elected: President, William H. Turner; Vice-President, H. B. Jaques; Secretary and Treasurer, Charles J. Burton; Delegates at large, M. S. Burns, W. A. Haberstro, and F. M. Adams. The Rev. J. A. Regester talked upon "The Church and Christian Unity." This is the last in the Church history series which has been studied this year. The programme committee for the

coming year consists of F. A. B. Wenk, Dr. F. A. Ballachey, and Charles M. Burton.

THE SYMPATHY of his parishioners and of his fellow clergy goes out to the Rev. George M. Irish, rector of Trinity Church, Lancaster, in the loss of his wife, Helen Stevenson, who died on December 27th after only a two days' illness from heart trouble. Besides her husband she leaves a son, a senior in the Columbia Medical College. The Bishop of the diocese officiated at the funeral which was held on the Saturday afternoon following.

A CHRISTMAS DINNER for strangers was given at Trinity parish house, Buffalo, at which forty men and women assembled who were thus able to escape an otherwise lonesome Christmas dinner. All shared alike in the expense of preparation so that it was not a charity dinner. There were guests there from Switzerland, Holland, Italy, the Canadian Northwest, and many states of the Union. The Rev. Cameron J. Davis, rector of Trinity, was present and delivered an address of welcome. All dined at one long table and between courses there were songs, while games and dancing followed dinner.

A BRANCH of the Woman's Auxiliary has recently been formed at the Church of the Holy Apostles, Perry, N. Y., which is under the charge of the rector of Mount Morris (the Rev. George A. Harvey). Article one of the constitution it adopted reads as follows: "This branch of the Woman's Auxiliary shall be called the 'Henrietta A. Harvey Memorial branch.'" This is in appreciation of the great interest taken in the work by Mrs. Harvey before her death.

ON FRIDAY, December 20th, the Bishop of the diocese quietly celebrated the twentieth anniversary of his consecration to the episcopate.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

The Bishop Randall Hospital at Lander—Work at the Laramie Cathedral—New Church Completed at Kemmerer

THE BISHOP RANDALL HOSPITAL at Lander has been opened, and already the patients are coming in. The first patient was an Arapahoe Indian; a case of appendicitis with many adhesions. Most fortunately he made a rapid recovery. It was the first operation ever performed on an Indian in Wyoming. Had the result proved fatal, it might have set back for many years the usefulness of the hospital to the Indians. Two patients from one hundred miles away are also there; one, a man with a broken leg brought in from Circle Ranch; the other one, a maternity case from an equal distance. Where the doctors' fees are a dollar a mile, it can be seen what a saving the hospital is when persons live at such a distance.

REPAIRS and improvements have been made in the Deanery in Laramie by the vestry, preparatory to the coming of Dean Thornberry, who plans to arrive about the middle of the month. A new organization of the young people of the Cathedral Parish is in process of formation, having for one of its objects the extension of friendly greetings to new comers, especially among the students at the university.

ST. JAMES MISSION, Kemmerer, of which the Rev. W. N. Pierson is the vicar, has just completed a beautiful church, at a cost of about \$5,000. The plans were given to the district by Mr. Coveney of Brigham, Coveney & Bisbee, Boston.

CANADA

Diocesan News from Across the Border
Diocese of Ottawa

THE DUKE and Duchess of Connaught, with their suite, attended morning service in

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St. Bartholomew's church, Ottawa, on Christmas Day. On Christmas Eve their Royal Highnesses, with the Princess Patricia, took part in the distributing of the Christmas gifts to the children of St. Bartholomew's Sunday school.—THE DIOCESAN SYNOD will meet shortly.

Diocese of Quebec

BISHOP DUNN has issued a strong pastoral on the much discussed subject of Church unity, decidedly disapproving of some phases of the movement. At the recent meeting of the Deanery of Sherbrooke the note of disapproval was also quite prominent.—THE DIAMOND JUBILEE of Bishop's College, Lennoxville, falls on January 28th, and the Alumni association are making a special effort to the sum of \$100,000 for the general endowment fund of the college. At the meeting of the association held in Sherbrooke on December 10th, the members were confident of success.

Diocese of Montreal

THE PROSPECTS for the raising the quarter of a million dollars for the permanent fund of the diocese are very good. Trinity Church, Montreal, is confident that the \$1,000 asked from the parish for the fund will be forthcoming.—THERE is a general impression that St. Margaret's Home, Montreal, is supported by private contributions. In reality it is largely a self supporting institution. While the same careful attention and accommodation is given to those inmates who can pay and those who cannot, the management endeavor to keep up the number of paying inmates, thus fulfilling the double purpose of providing a desirable refuge for those who can afford to pay, while these aid in supporting one for those who cannot. All applications for admission are made to the sister in charge.

THE DIOCESAN SYNOD has been called to meet on January 28th. The date is earlier this year, as Lent is so early. There will be the usual service in the morning with a celebration of the Holy Communion. The preacher will be the Rev. J. B. Willis. Bishop Farthing will deliver his charge on the afternoon of the first day, and in the evening there will be a conversazione held by the Bishop and Mrs. Farthing in the Synod Library, for delegates to the synod. Some of the business left over from the last synod to be taken up is the confirmation of the amendment to the Canon on the W. and O. fund, and also that on the division of parishes. The amendment to the Widow's and Orphan's Canon is by adding the following section: "The Bishop of the diocese for the time being shall be entitled to become a subscriber to and his Widow and Orphans have the benefit of the fund, on compliance with the provisions of the Canon."—THE VIEWS expressed by the Rev. Dr. Symonds, on "Apostolical Succession," both in a sermon in Christ Church Cathedral, and in a letter to a secular paper, have been warmly condemned by several members of the Anglican Church in Montreal, in letters to the same paper. The Rev. Arthur French, rector of the Church of St. John the Evangelist, Montreal, in a temperate and courteous letter deprecates the putting into the mouths of High Churchmen such statements as that they believe the doctrine of apostolic succession to be necessary to salvation. Mr. French begs that Mr. Symonds will more clearly define his meaning as to some of the terms he uses, as for instance in what "High Church" consists. The sentence in Dr. Symonds letter to which so much exception has been taken is as follows: "We believe its theory of apostolic succession to be without basis in Scripture, contrary to reason, lacking in charity and a weakness to the Church of England."—IN MORE of the city churches in Montreal than in former years, services were held in the last hour of the old year and the first of the new. In

the church of St. James' the Apostle there was a celebration of Holy Communion after mid-night. Owing to the wild excesses which took place last year at New Year's parties in some of the city hotels, a pastoral from the Bishop was read in the churches on the last Sunday in the year, reminding his people of the solemn significance of the commencement of a new year and pleading for a reverent and godly observance of it. The Bishop preached himself at the midnight service in St. Stephen's church.

Diocese of Calgary

THE REPORT of the December meeting of the Executive Committee, shows a strong forward movement in the diocese. The efforts which have been made to promote self-support in the various parishes, have been so far successful that there are now about thirty-one clergy supported entirely by the free will offerings of their congregations. Last year the sum paid for stipends by Church people in the diocese was about \$67,000. It is now proposed that the diocese shall relinquish any assistance from the Missionary Society of the Church in Canada. In the past nine years the diocese has received from that society the sum of \$68,819, and during the same period has contributed to the society a total sum of \$12,792. During that time large sums have had to be spent on building in the diocese, churches, parsonages, halls, and improving Church property generally. It is earnestly desired by the Executive Committee that in addition to relinquishing the grant of the Missionary Society, the diocese should raise at least \$1,000 by voluntary subscriptions, to be given to the society as a thank offering for help received in the day of need. The estimates made up for the needs of the Home Mission and General Purpose fund of the diocese, for the year 1913, are about \$15,000. It is thought that this increase will have to be largely made up by the three wealthiest centres, Calgary, Edmonton, and Sethbridge.

Diocese of Ontario

THE NEW RECTOR of St. James' Church, Kingston, succeeding the late Archdeacon McMorine, is the vicar, the Rev. T. W. Savary. A new Sunday school building is to be erected as a memorial to the late rector.

A HANDSOME brass lectern was used for the first time on Christmas Day, in St. Luke's



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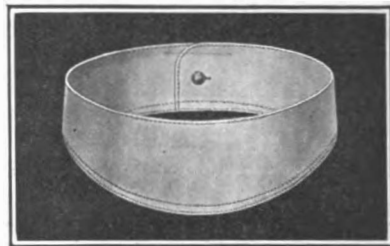
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church, Kingston. It was the gift of Mrs. C. L. Stewart, Ottawa, in memory of her mother.—THE FUNERAL of the late Dean Crawford of Halifax, took place in Trinity church, Brockville, on the last Sunday in the year.

Diocese of Columbia

THE BISHOP of the diocese, the Rt. Rev. John Charles Roper, preached at the special service in St. John's church, Victoria, the occasion being the last service to be held in the old church, on December 15th. It is expected that the new church will be finished and consecrated by Easter, but a portion is already finished enough to allow of services being held in it. The old church is the iron one which was brought out in parts from England, by Bishop Hillis, and consecrated in 1860. The site has been sold to the Hudson Bay Company.

Diocese of Huron

AT THE DECEMBER meeting of the Executive Committee of the diocese, Bishop Williams presiding, the question whether women shall be allowed to become members of vestries, was discussed. Only men are eligible at present in the diocese. The matter was referred back to the committee in charge of it, as they were not ready to report upon it.

THE SOCIETY known as the Mothers' Meeting, established three years ago in the parish of Trinity, Galt, has been remarkably successful. The rector, Canon Ridley, holds the gathering every Monday.—ST. DAVID'S CHURCH, London, established over three years ago as a mission by All Saints' Church, was dedicated by Bishop Williams the Sunday before Christmas.

Diocese of New Westminster

THERE WAS a celebration of Holy Communion in St. Paul's church, New Westminster, to commemorate the fifteenth anniversary of the arrival in Vancouver of the Ven. Archdeacon Pentreath. A clerical breakfast was also held at Columbia Lodge on the same morning.—A HANDSOME parish hall has been opened in St. Mark's parish, New Westminster.—A BEAUTIFUL WINDOW, to cost \$2,000, is to be placed in the west transept of Christ church.

Diocese of Toronto

THE FORTIETH ANNIVERSARY of All Saints' Church, Toronto, was celebrated on the last Sunday in the year. Bishop Sweeny preached, and reference was made to the late Canon Baldwin, for thirty-seven years rector of the church.—A RECEPTION was held at the see house on New Year's Day, by the Bishop and Mrs. Sweeny, which was largely attended by both clergy and laity.

Diocese of Algoma

AN IMPROVEMENT has been made in the parish hall of St. Paul's, Fort William, the east transept of it having been divided off as a guild room. This was done at the expense of a member of the congregation, Mrs. Boreham, who offered the gift as a thanksgiving for past mercy.—THE REV. H. BRUCE, lately incumbent at White River, began his duties in his new parish at the beginning of the year. He had accepted the rectorship of North Cobalt.—IN A LETTER to the Rural Deans and clergy of his diocese, Bishop Thornloe strongly opposes the suggestions on Church Unity signed by some of the Canadian clergy in a recent circular. He says in part: "To grant to ministers of non-Episcopal communions, however exemplary their lives or effective their preaching, permission to occupy our pulpits, would be, in my judgment, a dangerous invasion of the authority committed by Christ to his Apostles and by them transmitted to their successors through the ages. This authority I conceive to be the chief safeguard and guarantee of continuity in the Church's Faith and Order."

The Magazines

THE NOVEMBER *Nineteenth Century* has a well-written article on "The (English) Political Outlook as Seen by a British Canadian," Mr. W. Caldwell, from which we take this paragraph: "Many years ago, on revisiting this country from the United States, the writer used to feel most of the things that our American cousins still feel after a few days or weeks on our shores; beginning, shall we say, with the 'spell' of London and the personal and aesthetic charm of our English life, and ending with the well-known sad signs of the degeneration and the social distress that for ever were the glories and the marvels of the England of to-day and yesterday. They make one unhappy, as it were, in London, in Oxford, in the country, in Liverpool and Glasgow, in the Highlands, and on the seashore. Now, after a decade of Canadian citizenship (punctuated by trips to Europe), he sees, even at the moment of landing, the same things that he used to see then, but with the fortitude of an Empire hope and an Empire reality." And the writer goes on to argue for tariff reform as a step in empire building.

An article on "Recent Book Sales" in the same magazine says: "Just as the Duke of Roxburghe's sale in 1812 stands as the Genesis of modern book collecting, so the Hoe sale in New York and the Huth sale in London may be regarded as its Revelation. Nothing that preceded the Roxburghe sale could compare with it, and it is scarcely possible that two such sales as the Hoe and Huth can take place within the next twenty-five or fifty years—for the few remaining great private libraries can be counted on the fingers of one hand. The fashion—as have the opportunities—of forming such libraries has passed away from England to the United States.

IT IS CURIOUS to what an extent our happiness or unhappiness depends upon the manner in which we view things.—E. C. Burke.

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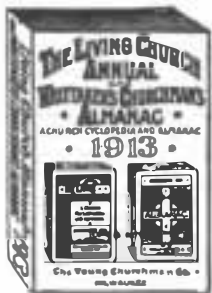
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