

The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—JANUARY 4, 1913.

NO. 10

NEW YORK 416 LAFAYETTE ST.



Entered as Second Class Mail Matter at the Postoffice in Milwaukee



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THE LIVING CHURCH

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

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[These houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in Chicago, New York, and London respectively.]

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SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

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THEY PASS from us; between us and them the curtain falls; they go within the veil to meet we know not what. But He knows, and they are His, who made them, and for their sakes died and rose again. Christ the Consoler knows them, too, though it may be they knew Him not; and in ways undreamed of He finds His own. We weep, but no bitterness is in our tears; we weep, mingling prayer with our weeping: "Give them, O Lord, eternal rest; and let perpetual glory lighten them."—H. Hensley Henson.

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THE HEAVENLY REVELATION always comes to those who are faithful to the earthly duties.—H. F. Cope.

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The Mistake of the Wise Men

A LAY SERMON FOR THE EPIPHANY

"There came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him. . . . When they had heard the king (Herod), they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy."—St. Matt. 2:1, 2, 9, 10.

ONE thing was certain; the wise men were lost.

Nobody knows how far they had traveled; "the east" is an exceedingly ambiguous phrase. All the great continent of Asia stretched away eastward from that little Judean kingdom. There were the once fertile plains of Babylon, there was the great sandy waste of Arabia. Farther still were the stretches of the Parthians, the Medes, and the Elamites, the old-time civilization of Persia, the great and almost unknown region of India, and then the vast and already decaying kingdom of China with all its curious fore-knowledge of things which for many centuries were to be hidden from the West. How much of all this vast territory was embraced within that "East" from which the wise men came? Nobody knows. From far-eastern civilization they dropped down upon that far-western shore of their continent, offered their gifts, rendered their homage to the King of kings, and disappeared. Not even that earlier figure of Melchizedek, another king, is more enshrouded in mystery, nor does the Sphinx contain a more impenetrable secret. The wise men are the enigma of the Nativity story.

They had seen the star "in the east." Are art and legend right in supposing that the star had moved before them all the leagues of this vast journey, as the pillar of fire had once moved at the head of the advancing column of the Israelites? The text does not say so; yet the connection between the star and the visit is, somehow, a very intimate one. "For we have seen His star in the east," is given as the reason why the kings—if they were kings—were seeking Him. How did they know that the star which they had seen was "His star"? What impulse led them to make the long journey only that they might "worship" Him? The questions that arise at every turn are simply overwhelming. All we can be sure of is that He who lighteth every man that cometh into the world had shined into the hearts and into the understanding of those men, and had honored them with a revelation beyond what was given to any other mortals that were dwelling upon the earth, if we except the immediate little group of the Holy Family itself. The star was not the cause of their journey; it was only the outward and visible sign of an inward and spiritual illumination.

And yet the star played a very real part in the journey. Probably we are justified in assuming that, at least at times when it appeared to them, it moved before them, and directed their path. For the attempts to connect the Star of Bethlehem with any material object in the heavens are wholly illusive. It could be no comet, no conjunction of planets, no permanent denizen of the celestial sphere. It does not appear that any one saw that Star, except the wise men. For some particular purpose, God opened their eyes and permitted them to see some detached glory of the spirit world that, borne in the arms of an angel, might blaze before them the way to their King. So He had opened the eyes of the shepherds. So, later, were the eyes of those disciples opened who beheld the glory on the mount of Transfiguration. So, in greatly lessened degree, are our eyes sometimes opened in the moments of our most rapt devotion, so that some distant gleam of glory seems to shine

upon us from His sacred Face. So, but in vastly greater measure, shall the glory of the Beatific Vision some day burst upon us, when we shall see light supernal dancing from the countenance of Him who is the Light of the World, and who shines where there is no need of a candle nor of the light of the sun, for the Lord God giveth light.

And with all this glory and this mighty revelation in their hearts, the wise men had lost their way. Had they grown careless in following the leading of the Star? Or had the Star faded from the sky and left them guideless on a long, long road, hundreds of miles from home? All the answer we can make is that which is dictated from our own experience. After the exaltation of a good communion, when the Divine Presence seems peculiarly real and near, do come days of spiritual dryness. There are times when the divine leadership seems unquestionably to be vouchsafed to us; and there are other times when we seem thrown back upon our own resources; when problems seem insoluble, when uncertainty and doubt settle down over us like a fog and we cannot see before us nor behind. Spiritual darkness has probably been felt by every one who has really experienced spiritual light. This is the explanation of the sudden fall, even, at times, from common morality, of men who have led and are leading devout, spiritual lives. They fall, perhaps, into a great sin. They are not therefore hypocrites; they have only reacted from the ascent of great spiritual heights and, groping in the darkness of spiritual dryness, have fallen, in temporary apostasy, into the opposite extreme. The Star no doubt was always borne uniformly before those wise men, but they were not always sufficiently alert spiritually to see it. They were only human.

And now they had reached Jerusalem in this condition of spiritual dryness. Who knows that the Star had led them to Jerusalem at all? Evidently they had lost sight of it completely. They were asking the way now from ordinary passers-by, who had seen no Star. Did they throw themselves on the sand and pray God to open their eyes once more that they might see and follow the Star? Did they enter the gates of the beautiful Temple and offer their prayers for spiritual insight to Him who was the object of the Temple worship?

Oh no! Deprived now of spiritual consciousness, they followed their worldly impulses—these "wise" men. They might have entered the Temple; instead, they wended their way to the palace of Herod, the vassal king. Of all foolish things that wise men might do, this was the most foolish! Is spiritual discernment an attribute of kings? In the Quest for God, do we ever find Him by resorting to king's palaces? One who has found God may bring Him into political capitols and remain untarnished; but one who only seeks Him, finds Him not in politics, not in the pleasure-loving court of the King; of any sort of king. The wise men showed the absolute folly of human wisdom as a guide in the Quest for God.

But they went, foolish, worldly, class-conscious kings that they were, to the King's palace. And then began the chain of sorrows which their blunder introduced.

Has there not often seemed a sad incongruity to that setting of the Nativity, that it should involve the massacre of the innocents? God planned the Incarnation, we believe, before the worlds began. It was accomplished "in the fulness of time." The gates of the temple of Janus were closed. The soul and the body of the sweet Virgin Mother had been specially

prepared for the honor that should be vouchsafed to her. Prophets and seers had for centuries been foretelling the events. Surely the preparations must have embraced every detail of the most momentous event in the world's history.

And then our sense of congruity is jarred by the very crudeness of what happened. Could not God have planned that the massacre of the innocents might have been averted? It seems such a blemish upon the Nativity story. We would have all peace on earth; all sweetness, and love, and tenderness, and light. And then into the very heart of the picture that hideous blot is hurled. Did God relentlessly plan that the murder of little children should be a part of the beautiful story of the Babe of Bethlehem?

Was the flight into Egypt a necessary part of the Incarnation? What spiritual end was gained by it? A long, hasty, toilsome journey for a young mother, her little Babe, and an aged man. A sojourn under the shadow of the sphinx, with never a word uttered or a deed done that seems to have left an impress on the world. An exile that lasted until the death of the bloodthirsty King removed the danger to the young Child. And over and beyond all, the sound of lamentation and weeping and great mourning; Rachel weeping for her children and would not be comforted, because they are not. Surely, we say, the ways of God are past finding out. What good has ever been traced to all that suffering? What connection has any part of that tragedy with the Nativity and the Incarnation?

Let us ask the question relentlessly and trace it to its source. Let us find out the connection.

Herod knew nothing of the birth of this infant King until those stupid wise men appeared before him and demanded pointblank an answer to the most tactless question that ever could be put to a reigning King: "Where is He that is born King of the Jews?" Common sense ought to have suggested to them the unwisdom of such a question. But they had abandoned celestial leadership now, the Star had faded from their sight—or, rather, their perception had faded from the Star—and they were journeying along on their own unaided wisdom. And the net result of that colossal stupidity by which the wise men evinced their wisdom, was that, first, the king sought to confuse them in their search; second, the hasty Flight into Egypt was made necessary; and third, the blood of little children, the first martyrs of the new dispensation, was shed, and that birth that was heralded with songs of peace on earth, became the cause of bitter anguish to fathers and mothers whose little children were torn from them and were cruelly put to death.

And every bit of this tragedy was the direct result of the mistake of the Wise Men!

Who sent them into the King's palace at Jerusalem? Not the Star, for they went, inquiring the way, after the Star was no longer visible to them. Not God, for they were obviously acting on their own unaided wisdom. They were exercising the worldly wisdom of wise men, to whom vested interests and palaces and kings were the most sacred considerations on earth. With the decline of their spiritual consciousness they had lost the Star and they drifted naturally into the abode of their kind—the King's palace.

And yet—why did the Star desert them? Was not God responsible for that?

Well, all the learning of the modern psychology has not yet revealed to us the answer to that question. Why do we all individually, why does the Church corporately, have days in which we lose sight of the spiritual Stars that lead us? The Bible is silent upon most questions that can be answered by human experience. Our experience indicates to us that the Wise Men might probably have continued to see the Star if they had attained their spiritual pitch high enough for the purpose. They did not see the Star because their spirituality was too dim. Years of character training, in preparation for this crisis in their lives, bore the defects of their failure to reach the highest pitch of sanctity. God used them for His purpose, in spite of the defects in their character. No doubt He forgave their sins and granted them eternal life; but yet (a) the sins had left their indelible effect upon their character, (b) their imperfect character had led them to lose sight of the Star, (c) the failure to see the Star had led them into the King's palace, (d) their tactless but perfectly natural question had aroused the King's jealousy, (e) the King's jealousy had compelled the hasty flight into Egypt and directly led him to order the massacre of the innocents. All this was but the logical sequence of cause and effect. For all this, please acquit

Almighty God! If effect were not permitted—nay, required—to flow relentlessly from cause, God would no longer be God. The ultimate cause that compelled the massacre of the innocents may have been some school-boy giving way to temptation when one or more of the wise men fell.

TWO SINGULARLY apt lessons flow from this curious analysis.

First, our mistakes are apt to be the result of deficient character-training; and those same mistakes may be the efficient though unintentional cause of endless trouble and misery. Most Christian people pray God to keep them from sin; few remember to pray also to be kept from mistakes. Yet it is the well-meant mistakes of Christian men that make most of the trouble in the Church. Look back upon the history of our own national Church and see the part that has been played by the mistakes of perfectly well meaning men. God have mercy upon us for the blunders that we make when we really intend to do Him service!

Second, when we cease to discern the spiritual leadership of some Star that our own inner consciousness alone can recognize, the cure is not to be found in dependence upon things sordid and material. Here the Church and her servants have repeatedly erred. The rich man in the parish or in the diocese, the modern prototype of Herod in his palace, is the first resort of those who, by reason of a spiritual eclipse, fail to see their spiritual Star. When the Church, in her legislative bodies, in her administrative work, in her Quest for God, rushes into the palaces of money kings, or social kings, or kings of influence, instead of to her knees, she is repeating the blunder of the Wise Men, and may be creating the cause that will relentlessly result in driving the Infant Child out of His Bethlehem—His House of Bread—into the Egypt which may here signify retirement from some part of His visible Church; and the spiritual massacre of many innocents in the Church, whose faith is crushed out by the coldness, or the irreligion, or the worldliness within the Church may easily follow. God have mercy upon His Church when her wise men take counsel of worldly financiers or money kings in regard to the things of God, instead of solving her problems in the light of spiritual considerations alone. After all, these particular wise men, representatives of their kind, afford a pretty good exegesis of the principle that "not many wise men after the flesh, not many mighty, not many noble, are called" (I. Cor. 1:26). Wise men blundered into the King's palace; the unwise shepherds had been immune from any such blundering.

It is easy now to trace the train of circumstances which led, through the mistake of the Wise Men, to the exile of the infant Son of God and the massacre of sweet, innocent children. Perhaps our own mistakes, in the Church and in the world, may produce like sad results. God have mercy upon His Church, again, when His well-meaning servants make their mistakes!

But the comforting part of the story is told in the last section of the text. As the wise men moved away from the palace of Herod, once more the Star shone out ahead of them. Facing the palace they had lost the Star; with backs to the palace, the Star shone out again. Had they succumbed to the intoxication of the pleasures and the sordidness of the King's palace, never again would they have seen the Star. Now their backs were turned on the palace of worldliness, and their spiritual gaze was restored to them. As soon as they had voluntarily departed, and set out on their way, "lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. When they saw the star"—yes, we can well believe it—"they rejoiced with exceeding great joy."

Poor, simple, foolish Wise Men, to have been surprised at such an obvious sequence of cause and effect!

A PRAISEWORTHY action taken at the recent convocation of the missionary district of Nevada, was a provision that a committee consisting of the Bishop, one priest, and one layman shall annually recommend the study, by small groups of Church people in every parish and mission, of three books: one on social service, one dealing with the devotional life, and one treating of missions. The clergy are also urged to make their books available to the communicants of their parishes.

Such provisions will gradually ensure a more intelligent laity in the Church, with all that that will mean; and we

cannot think of a better way by which that end may be reached.

Nevada is giving some admirable lessons in Church administration to the older dioceses.

ANSWERS TO CORRESPONDENTS

W. H. H.—For the use of lights at a Baptism Burnett suggests that on a table near the font, covered with a white cloth, two candles should burn and also that processional lights be used in the procession from the chancel to the font, and be held by the taper-bearers during the service. Dearmer provides for the processional lights without mentioning stationary lights as well.

A. A. N.—(1) Catechists are not recognized in the canons but serve an important function in foreign work.—(2) The use of the stole in the daily offices is very modern. If used, the color should conform to the liturgical color of the day. On the other hand, there was real authority for the old-fashioned heavy black scarf, miscalled a stole, that is now nearly obsolete, having been largely superseded by the colored stole.—(3) The movement once instituted in General Convention to transfer the tables to the back of the Prayer Book failed.—(4) The Book of Offices was not adopted at the last General Convention, but it was printed for the tentative examination of the Bishops prior to final action in 1913.

MAN

FOR THE SECOND SUNDAY AFTER CHRISTMAS

HERE is a personal note to the teaching of the Christmas season; something more than the contemplation of Jesus, both God and Man; and this is our own place in the scheme of things. What are we?

"What is man that thou art mindful of him, or the son of man that thou visitest him?" is a deeply personal question, and many have asked it. How can it be answered? There is an answer, or there could be no question; and St. Paul gave it in four words.

Let us ask ourselves some other questions first, before quoting St. Paul; and let us watch the process by which the answer can alone be discovered.

What is a dog? And if we may know that, what is meant by the word "dog"? There are so many kinds of dogs, and fanciers have greatly differing preferences; and a scientific definition leaves us very much at sea. Every bench show plays havoc with previous conceptions of the animal, for better types are constantly being evolved. One thing is certain; he who has seen the very best type of dog is best fitted to tell us what a dog is; because we cannot understand the possibilities—and therefore the animal itself—until we know the *highest type*. When we have seen the ultimate development of canine beauty and intelligence, we can give the meaning of the word "dog."

What is feminine beauty? It is useless to ask some savage who knows only the hideous caricatures of his own tribe. What a revelation of female loveliness the plainest civilized woman must appear to the men and women of ill-developed and brutally ugly races; but what a stupendous vision the fairest of gentlewomen would reveal herself! Even the ideal of the artist had a real prototype. We know feminine beauty only when we can see the most beautiful woman.

The principle we are seeking is this: that we cannot really know a thing until we have learned its highest form; and the principle is as old as Aristotle. So St. Paul answers the question of David, and ours: "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands; thou hast put all things in subjection under his feet. . . . But now we see not yet all things put under him. *But we see Jesus . . .*" And in those four words is our answer: "But we see Jesus!"

In the Man Christ Jesus we may see ourselves as we ought to be; and through faith we see, in spite of all our sin and wickedness, Him in us, and ourselves in Him. His spirit we find working in our spirits, and our better selves mirrored in His earthly life. The most real and the truest depths in us answer to His gracious words; and "the good that I would" we find ourselves doing in Him, and "the evil which I would not" restrained in Him. Ah, we see not yet all things put under the "man" that is in us; but we do see all things overcome by the might of the "Captain of our salvation." In humility we count ourselves not as having apprehended; but we press toward the mark for the prize of the high calling of God in Christ Jesus. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

R. DE O.

BLUE MONDAY MUSINGS

THIS dear little poem of Theodosia Garrison is surely worth reprinting at this season:

THE BALLAD OF THE COMFORTING

Mary smiled on her little Son,
 "Now, why hast Thou left Thy play?"
 "But to touch thy hands with My hands, Mother,
 Lest sometime there come a day
 When I may not close them within Mine own
 Though they fall as hurt doves may."

Mary smiled on her little Son,
 "Now blind wouldst Thou have me go
 That mine eyes Thou hast closed with kisses twain?"
 "My Mother, I may not know,
 But I fear a day when they look on pain
 And I may not close them so."

Mary smiled on her little Son,
 Close, close in her arms pressed He,
 "O Mother, My Mother, My heart on thine
 Lest sometime a day may be
 When I may not comfort nor make it whole
 Though it break for love of Me."

Now think you that by Calvary's hill
 Whereon her Son was slain,
 She felt upon her eyes that touch
 That veiled them unto pain,
 And filled her groping hands, and bade
 Her torn heart beat again?

THE *Public Ledger*, of Philadelphia, publishes an editorial on "Promoting Church Union," in its issue of November 23rd, from which I quote a portion:

"Many Christians remain outside the Church because of the multiplicity of denominations. The Church recognizes this obstacle, and a great movement has been launched for Church unity. Within a half-century—perhaps two decades hence—it hopes to see all Protestant denominations enrolled as one great Church, within which each of the now existing denominations will maintain its distinctive observances.

"Baptists will retain their immersion ceremony; the Episcopalian will have his mass; the Methodist his love-feast, and the Presbyterian as much of his Westminster Confession as he cares to adhere to. But all will be united under one great Church in name, even as they are now united in spirit.

"The next step it seeks will be a union of the Catholic and Protestant bodies, which, by that time, will present no great difficulty. Even at present, observers are impressed by the disappearance of denominational barriers. The utmost good-will and tolerance prevails among educated people of all Churches."

"Here's your good health and intentions, if they be virtuous?" was an old Irish toast. The intentions of the *Public Ledger* are surely virtuous; but knowledge is lacking. Christian union is something very different from such an *omnium gatherum* as this article portrays. "Can two walk together except they be agreed?" We can not blame the writer for lumping us off with "Protestant denominations," so long as we retain our present nickname; but even he ought to be able to discern that the difference between those who believe in the Church as a divine institution and those who think of it as a voluntary society, is radical, not to be bridged by any sort of "good-will and tolerance."

WHAT A WISE and significant utterance was that of "Mr. F.'s aunt," in *Little Dorrit*: "I hate a fool!" I have just read of a woman in New York, the food for whose three spaniels costs more than \$10 a day! Her "babies," as she calls them, eat the daintiest food, are bathed in scented water, and have a maid of their own. Do you wonder there are anarchists? How many neglected children might be cared for by such a woman as this, if she had a human heart! How many real babies she might adopt as her own, if God has afflicted her with barrenness, instead of these squirming, useless brutes she pampers so idiotically and wickedly! There is a reasonable affection for dogs and cats; but this hysterical, abnormal, morbid, abominable idolatry of beasts is worse than that which ancient Egypt knew, because against more light; and I do not wonder that medical men are considering it a special form of degeneracy, with a name of its own.

THIS EXTRACT from "The Parson's Defense," is worth reprinting, I think. The parson has just rung the door-bell:

"Mr. Smith (trying to be polite)—'Oh, it's my wife you want to see.'

"Parson.—'On the contrary, I want you.'

"Mr. S.—'I'm not religious.'

"Parson.—'At all events you are not a bachelor. Do you mind telling me where you were married?'

"Mr. S.—'Well, I'll be blown. At St. —'s church.

"Parson.—'I thought very likely. And have you ever been there since?'

"Mr. S.—'Well, I think I went with my wife when the babies were baptized, but I haven't been for quite a while.'

"Parson.—'Then you were religious once, anyhow, Mr. Smith.'

"Mr. S.—'Well, I'm not against religion, not in any shape or form, but I never took to church-going or anything like that. I think there's some that go to church that are no better than those that don't.'

"Parson.—'Yes, indeed, Mr. Smith. You really ought to come some time and hear us say the General Confession. Your worst fears would be confirmed.'

"Mr. S.—'Confirmed? No, I don't hold with that. I don't think anyone ought to set themselves up to be better than their neighbors.'

"Parson.—'I quite agree with you. But I suppose it wouldn't be a bad thing if we could be made a little better than we are.'

"Mr. S. (getting angry).—'Well, I'm sure there's a good many much worse than I am.'

"Parson.—'Mr. Smith! Mr. Smith! Mr. Smith! I thought you didn't hold with setting up to be better than your neighbors!'

"Mr. S.—'How you take a man up. I'm an honest man, but I won't make any professions till I'm quite sure that I can act up to them. I like to see my way.'

"Parson.—'Mr. Smith, I think you said you were a married man. How did you know that you would always keep on being fond of your wife?'

"Mr. S. (perceiving whither this line of argument is leading).—'Well, I'm a decent father, anyhow.'

"Parson.—'Exactly, Mr. Smith. What a funny thing it would be if you said, "I love my children, but of course I never speak to them or do anything for them, or expect them to do anything for me."'

"Mr. S.—'Ah, but that's not me. When I say a thing, I mean it.'

"Parson.—'Mr. Smith, do you believe in God?'"

I DON'T KNOW anything about these worthy people—colored, I fancy; but it is a fresh evidence of the need all classes have for what the Holy Catholic Church alone can give:

"KING EMANUEL CHURCH, THE DISCIPLES OF JESUS CHRIST

"15 Sawyer Street, Roxbury, Mass.

"DIVINE HEALING FREE!

"Great Awakening Revival

"Will begin December 1st at 7:30 P. M. and continue for Two Weeks

"Commencing at 7:30 each night

"Dear Friends—You are earnestly requested to come to this REVIVAL MEETING. Singers and Prayers of other Churches should come and let your prayers and songs sound aloud to warn the unsaved from the path of Sin and Death.

"The apostolic approval of the Gospel will be seen at these meetings. The sick are requested to come and be healed. Men, Women, or Children, come.

"Evil spirits cast out, children subject to spasms or fits, healed. Persons suffering with rheumatism, neuralgia, headaches, tuberculosis, consumption, chills and ague.

"THE BLESSED HOLY GHOST has manifested his presence by healing through this Servant of God by the laying on his hands and anointing with oil, in some person instances has been cured instantaneously and some time chronic diseases disappears after a short time.

"BE SURE TO COME AND HEAR FOR YOURSELF

"As the False Doctrine is being preached by the Anti-Christ Preachers who deny that Jesus Christ has come in the flesh and who declare Himself to be God and He only, and see to it that your children are not caught by him in his craftiness, for if it were possible he would deceive the very elect of God.

"Rev. Bro. Floyd will conduct Sunday Morning Services 11 A. M.

"Rev. Sister Laura Brown, a noted Evangelist in the South.

"Rev. Jere E. Brown, Divine Healer

"Rev. Dr. W. Burre.

Rev. Lyman H. Johnson."

OUR FRIENDS in Roseburg, Oregon, are nothing if not direct; and I rather like the directness—though not direction! This is from the *Evening News* of October 25th:

"FIVE CHURCHES

"Will unite in a Union Service, Sunday evening, October 27th.

Pastor McConnell of the Christian Church will deliver the sermon. His subject will be—

"HOW TOM AND SALLY WENT TO HELL FROM ROSEBURG."

PRESBYTER IGNOTUS.

CHRISTIANS must be in the world as He was in the world; and in proportion as the truth radiates from them, the world will be able to believe in Him.—*George MacDonald.*

DISCUSSIONS IN ENGLISH HOUSE OF LAYMEN

Qualifications of Church Electors Determined Upon

OXFORD UNIVERSITY MAY ALTER TERMS FOR THEOLOGICAL DEGREES

Parliament Grappling with Welsh Disestablishment Bill

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, December 10, 1912 }

A JOINT meeting of the Houses of Laymen for the Provinces of Canterbury and York has recently been held at the Church House, Westminster, under the presidency of Sir Alfred Cripps, M.P., chairman of the Canterbury House, to consider the report of the Joint Committee on the representation of the laity. The report stated that 14,048 sets of inquiries had been sent out to incumbents and rural deans, and 7,177 had been returned with answers. These showed that the number of persons taking part in the elections was very small, that there was a widespread disregard of the regulations, and that there was also in many cases a confusion between "communicants" and "qualified persons." Among the committee's recommendations were proposals for revised rules as to representation. With regard to the question of the direct representation of Churchwomen, the committee were unable to suggest any alternative scheme which would prevent the elections from being mainly in the hands of the women if the qualification were the same for men and for women. The recommendations were considered in the forms of resolutions, some of which were carried in a modified form.

It was decided that the Church assemblies on which the laity could be represented were parochial Church councils, rural-decanal conferences, diocesan conferences, and the Provincial Houses of Laymen, the members of which also constitute the Lay House of the Representative Church Council. The qualifications of representatives should be that they must be lay communicant members of the Church above 21 years of age, and of the male sex, except that representatives on parochial Church councils may be of the female sex. Qualified electors should include laymen above 21 years of age resident in the parish who either are actual communicants in the Church or have been baptized and confirmed and are admissible to Holy Communion and who do not belong to any religious body which is not in communion with the English Church; and women who possess similar qualifications, and also either owners or occupiers of property in the parish. A number of other decisions were arrived at concerning the convening and conduct of the parochial meeting and elections and other matters, and it was explained that these suggestions for the revision of the rules had been agreed to with a view to their being considered by the Representative Church Council.

At a Congregation of the University of Oxford, held on Tuesday last a statute abolishing the requirement that candidates for the B.A. and the D.D. degrees shall be in priest's orders in the English Church, was carried by a majority of 151,

after another statute abolishing the same requirement for examiners in the Final Honor School of Theology had passed by a majority of 105. The proposal to destroy the school of theology at Oxford as at present constituted passed Congregation once before—about seven years ago—but was rejected by a large majority in Convocation, the supreme governing body of the University, where the non-resident members among the country clergy muster strong and outvote the members in Oxford. As has been announced in these London Letters, the abolition of similar restrictions in relation to the divinity degrees at Cambridge University has recently been carried by members of the senate by a majority of 109.

A Cambridge correspondent of the *Times* newspaper writes that the procedure adopted by the council of the senate has raised a great deal of criticism. And he goes on to say that a strong sense of regret has apparently been roused among non-residents at finding that so many of the Cambridge teachers "regard theology from a purely intellectual point of view"; many of those who voted against the proposal to throw open the divinity degrees seem to feel that Cambridge theology "is in danger of ceasing to be Christian and of becoming mere Deism instead."

The Home Secretary has announced that, in view of the "new circumstances" (created by the recent defeat of the Gov-

ernment on the financial clause of the Home Rule bill), the Government could no longer be bound by their promise to endeavor to pass the Mental Deficiency Bill into law this session. This decision has caused widespread dissatisfaction in the country, and especially amongst the less partisan section of the Liberal party. It is practically admitted, as is pointed out in a protest by the Bishop of Birmingham in the *Times*, that this will be necessitated because of the presence of the Welsh Protestant members of Parliament, who insist upon the passing of the bill to destroy the ancient position of the Church in Wales and so rob her of her endowments.

"The fact is," writes the Bishop, "that a great measure of social reform is discarded by the political party specially committed to social questions because of the determination of a few men in the House of Commons to carry through legislation which will injure one religious body and be of no real service whatever to man, woman, or child in the United Kingdom." Why cannot the Dis-establishment Bill be postponed for a session instead of the Feeble-Minded Bill, the Bishop asks. To some of us, he says, the reply seems obvious: "Unless the Welsh Bill goes through this session, the sands of the present Parliament will have run out before it can be forced through the House of Lords, and it is fairly well known to Liberals up and down the country that it would be hopeless to go to the constituencies with this measure still part of the programme and to expect success. What a condemnation of the policy which is being pursued, and what a disappointment to social reformers!"

It appears from a correspondent of the *Times* of yesterday's issue that the use of the Athanasian Creed has been discontinued at Hereford Cathedral. The Creed was not recited on St. Andrew's Day, that being one of the feasts when the Church orders the use of the Athanasian Creed. Strong feeling has been evoked at Hereford by the action of the Cathedral chapter in thus arbitrarily abandoning the public use of the Creed. As soon as the Rev. Dr. Hermitage Day learned of the innovation in the practice of the Cathedral church he declined to proceed with a course of Advent sermons which had been arranged for him to deliver there, and consequently there was no sermon at the service on Friday last.

"If the Canons of Hereford favor the disuse of the Athanasian Creed," says the *Times'* correspondent, "it cannot be said that they have the support of the Prebendaries or other clergy connected with the Cathedral, and there is every reason to believe that a strong protest will be formally made against the new departure."

The Rev. A. H. Stanton of St. Alban's, Holborn, who was recently taken suddenly and seriously ill, is making good progress towards recovery, and is gaining strength daily.

J. G. HALL.

A NEW ECUMENICAL PATRIARCH OF CONSTANTINOPLE

[FROM OUR EUROPEAN CORRESPONDENT]

OWING to the decease of the late Patriarch of Constantinople the Government of Greece decided to proclaim seven days of mourning. The following is a brief outline sketch of this Orthodox Greek prelate's life:

He was born at Boyadjikelli, Constantinople, on January 18, 1834. His name was Christos, but it was changed to Joachim at his ordination as deacon. As deacon he served in Roumania and in the Greek church at Vienna. In November 1860 he was appointed second deacon at the Patriarchate, Phanar, and in March, 1863, he was promoted to the post of the great Protosyncellus.

On December 10, 1864, he was elected Metropolitan of Varna, Bulgaria, which post he was still occupying in 1872, when he declared himself to be opposed to the schism existing between the Greeks and Bulgarians. On January 9, 1874, he became Archbishop of Salonica. On October 4, 1878, Joachim was elected Ecumenical Patriarch in the place of the deposed Constantine V. Upon his succession to the Patriarchal throne he immediately sought to ameliorate the troubles between the Greek and Bulgarian Churches, and was, in consequence, accused of having sold himself to Russian influence. He was therefore obliged to abdicate, and retired to the Laura, Mount Athos, in March, 1884.

During his Patriarchate he accomplished much. Consequently his memory was revered by the Orthodox laity. Among other undertakings he decorated the dingy Patriarchal palace in the Golden Horn. He reestablished the Greek School at Phanar, and created the Patriarchal library. He refounded the Patriarchal printing office, and started the *ἐκκλησιαστικὴ Ἀλήθεια*. The late Bishop of Salisbury's booklet on "The Teaching of

the Church of England on some Points of Religion, set forth for the Information of Orthodox Christians in the East" was printed in this periodical, by act of his Holiness, "in order that the same might be studied by Orthodox Theologians."

It was during this period that the Servian Church was declared independent, on October 20, 1879, by the Holy Synod of Constantinople. Joachim constituted the Archbishopsrics of Nicopolis and Nevro-Kopion, Macedonia, and on March 25, 1880, he successfully negotiated with the Austrian Government on behalf of improved arrangements of Orthodox sees within that kingdom.

On the decease of Sophronius, the aged Patriarch of Alexandria, the vacant throne was offered to the ex-Patriarch of Constantinople, but he declined to accept, and in June 1901 he was reelected Ecumenical Patriarch and retained this position until November, 1912, when he entered into rest.

The late Patriarch was liberal-minded, and publicly stated it was his "desire that the cordial relations between the Orthodox Greek and Anglican Churches should continue as during the occupancy of his predecessor, Constantine V., and even that more energetic action should be taken in the future than in the past." He also tried to modify the severity of the Orthodox fasts, from a hygienic point of view, but owing to the opposition which those efforts aroused, he was frequently forced to threaten the Holy Synod with his abdication.

NEW PRESIDENT OF THE RUSSIAN HOLY SYNOD

THE Metropolitan of Moscow, Mgr. Vladimir, has been appointed Metropolitan of St. Petersburg and President of the Most Holy Synod, in succession to the late Mgr. Anthony.

GENERAL MISSIONARY BULLETIN

NEW YORK, December 19, 1912.

THE time has again come for the Apportionment letters to be sent out. The Apportionment is the same as that of last year, namely, \$1,300,000. The following report of receipts and comparisons is for the first three months of our year ending December 1, 1912:

Amount received to December 1, 1912.....	\$74,602.72
Amount received to December 1, 1911.....	65,183.42
Increase.....	\$ 9,419.30
Contributing Parishes 1912.....	1,206
Contributing Parishes 1911.....	1,109
Increase.....	97
Parishes completing Apportionment 1911.....	51
Parishes completing Apportionment 1912.....	29
Decrease.....	22
To December 1st we have received 40 Parish Apportionment lists as against 66 last year.	
The Appropriations are.....	\$1,361,841.09
The total of the deficits of the past few years is.....	197,633.12
Total amount required.....	\$1,559,474.21
Against this we count on receiving from—	
The Woman's Auxiliary United Offering.....	\$80,000
Interest.....	85,000
Miscellaneous sources.....	5,000
Undesignated legacies, say.....	90,000
	260,000.00
Leaving the amount required.....	\$1,299,474.21

which is \$525.79 less than the Apportionment of \$1,300,000. On the Apportionment we have already received \$74,602.72. Indeed it will be a blessed record if we can report to the General Convention next October that the obligation has been met.

The increase in contributions of \$9,400, and the increase in the number of contributing parishes, 97, is splendid. But then the Church is always so brave and noble in everything she undertakes, that we have been taught to look for such increases, and we are never disappointed. It must be remembered, however, that the money increase is only the incident; the real increase is love for God.

At this particular season of the year we all love to think of that ancient day when the Star of Bethlehem rested over Palestine at the place where the Holy Child was born. We all rejoice in remembering that thereby came to pass the fulfilment of the prophecy of old: "Unto us a Child is born, unto us a Son is given."

The difference to-day from that ancient time is this: That

because of the fulfilment of that prophecy, the Star of Bethlehem now rests over all parts of this world of ours, for the Blessed Saviour is born again in the hearts of His children, day by day and year by year. And not only from the East come the wise men looking for Him, but great is the company that comes from the West, and the North, and the South, and "when they see the Star, they rejoice with exceeding great joy."

Very truly yours,

GEORGE GORDON KING, *Treasurer.*

FATHER SEYZINGER'S LECTURES

CHIE lectures to be delivered in three eastern cities by the Rev. Father Seyzinger of the Mirfield Community in England, have already been noted in these columns. The New York series will be given on Monday afternoons in Lent, beginning February 10th, at the Little Theatre, 238 West Forty-fourth street, the price of tickets for the course being \$5.00. The statement that these are to be given under the auspices of the Colony Club should, however, be corrected. The arrangements for the course are made by a voluntary committee. The following is a syllabus of the several lectures in the proposed course:

LECTURE I

THE CLAIMS OF THE ANGLICAN CHURCH

The Anglican Church claims to be part of Christ's One, Holy, Catholic, and Apostolic Church.

This is not a mere legal claim. The Anglican Church, to vindicate her Catholicity, must justify her claim by a threefold Apostolic test. See Acts, Chap. 2, v. 42, R. V.

- (a) Continuity of Doctrine,
- (b) Continuity of Fellowship,
- (c) Continuity of Sacramental System.

LECTURE II

VALIDITY OF ANGLICAN ORDERS

The central question of continuity in the Anglican Church is bound up with the question of her Ministerial Succession.

- (a) The Apostolic Succession is the golden thread of fact which binds the Anglican Church of to-day both to her own spiritual ancestors prior to the Reformation and to the early Church.

The Essentials of Holy Order preserved in the Anglican Rite.
Inadequacy of Orders exercised by bodies out of union with the Church.

The Idea of Priesthood.

LECTURE III

THE AUTHORITY OF THE CHURCH

The Meaning of Authority in the Church.

The Papal View of Authority.

The Anglican Church a Scriptural Church.

- (a) The central idea in the great protest of the sixteenth century was an appeal to Scripture and Antiquity.
- (b) The fundamental principle of the Reformation—"The Church to Teach, the Bible to Prove." The Individual and Church Authority.
- (c) The Relation of Tradition to Revelation.

LECTURE IV

CHURCH IDEALS IN SOCIAL LIFE

The Kingdom of God a present Ideal. The Sacraments.

The Kingdom of God a present Ideal. The Worship.

The Kingdom of God a present Ideal. The Unity of Life.

LECTURE V

CHURCH IDEALS IN SOCIAL LIFE. PRACTICAL OUTCOME

Temporal Results.

Spiritual Results.

The members of the general committee which is responsible for this course are Mrs. Archibald Alexander (chairman), Mrs. Horace Brock, Mrs. Richard Irvin, Mrs. Henry Munroe, Mrs. Henry Fairfield Osborn, Miss Lydia Redmond, Mrs. Charles Howland Russell, Mrs. W. W. Reese, Mrs. Allen Tucker, and Miss Mary Fuller Sturges (secretary and treasurer).

NO MAN can see his sin by looking at it; he can only see it by looking away from it. Only by the vision of purity can I learn my impurity. I never find that I am in rags until my Father brings forth the best robe. I never know that I am in discord until my Father's house reveals its music. I never realize that I am hungry until my Father says, "Let us eat and drink and be merry!" I never am conscious that I am a prodigal until the voice of my Father cries, "This my son was dead and is alive again, was lost and is found!"—*George Matheson.*

A WHITE CHRISTMAS IN NEW YORK

Good Church Attendance Generally Reported

WINTER AND SPRING APPOINTMENTS OF THE BISHOPS

Branch Office of The Living Church }
416 Lafayette St. }
New York, December 30, 1912 }

A BRISK snowstorm on Tuesday gave New York a white Christmas. The day itself was clear and sun-shiny, and good attendances at Church services are generally reported. At the Cathedral of St. John the Divine Canon Jones celebrated the Holy Communion at mid-day and Dean Grosvenor was the preacher. Bishop Greer officiated and preached at the Church of St. Mary, Mott Haven, which is now without a rector. Bishop Burch celebrated the Holy Communion at an early hour in the chapel of St. Faith's Home, Tarrytown, a rescue home for young girls. Later he was present at the formal opening of the new Church of the Mediator in the Bronx, Kingsbridge avenue and 231st street. The parish house and church, built of stone, will cost \$110,000. Most of this sum has been raised; one subscription was for \$50,000. On Christmas Day, the Rev. John Campbell, rector of the parish, announced to his people that a legacy of \$2,000 had been received for the building fund. Short addresses were made at the mid-day service by Bishop Burch and the rector. Warm congratulations were given by friends and members of the congregation to their leader in the movement to build this handsome church.

An episcopal brief has just been issued from the Diocesan House, 416 Lafayette street, giving a list of the appointments made by Bishop Greer and Bishop Burch in the period from January 1 to June 12, 1913.

Episcopal Brief Issued

The letter contains this appeal: "It is very earnestly requested that the clergy will arrange to have offerings made at the time of these visitations for the Church Extension Society." Since the list of appointments went to press there have been about thirty additional assignments made by the Bishops. At this time about 180 appointments have been made. This number does not include dates set for important meetings of boards of trustees, committees, and conferences in furtherance of diocesan institutions and various agencies. Besides these, four mornings in every week, Tuesday, Wednesday, Thursday, and Friday, are designated for the office hours of the Bishop and the Bishop Suffragan, at the Diocesan House.

Among the more notable appointments are these:

Sunday, January 5th.—St. Andrew's Church, Harlem, twenty-fifth anniversary of the Rev. Dr. Van de Water's rectorship. Bishop Greer preaches at 11 A. M., and Bishop Burch at 8 P. M.

Tuesday, January 7th.—Men's meeting, St. Mary's Church, New York, 8 P. M.

Friday, January 10th.—Twenty-fifth anniversary of the Church Periodical Club at St. George's Memorial House, 3 P. M.

Saturday evening, January 11th.—Rally and dinner of laymen of Westchester and the Bronx, Bronx Church House.

Wednesday evening, January 15th.—Dinner to officials and keepers of the City Prison.

Sunday, January 19th.—Consecration, Chapel of San Salvatore, New York, 11 o'clock.

Thursday, January 23rd.—Annual dinner, New York Church Club.

Friday evening, January 24th.—Rally, St. Luke's parish, Convent avenue.

Saturday evening, February 1st.—Twenty-fifth anniversary of the Rev. Dr. Lubeck's rectorship of the Church of Zion and St. Timothy, dinner of men of the parish.

Saturday, February 22nd.—Washington's Birthday—Cathedral, conference of Brotherhood of St. Andrew, morning and afternoon.

Tuesday, April 1st.—meeting Archdeaconry of Orange.

Wednesday, April 2nd.—Meeting Archdeaconry of West Chester.

Saturday, April 12th.—Cathedral, Sunday school celebration, 3 P. M.

Tuesday evening, May 6th.—Cathedral, Masonic service, 8 o'clock.

The Rev. Charles Mercer Hall has felt obliged by ill health to resign his rectorship of the Church of the Holy Cross at Kingston, having written from Asheville, N. C., to his parish of this determination. His ministry in Kingston began nearly twenty years ago, when he came to that city as curate at St. John's church under the Rev. L. T. Wattson. The parish of the Holy Cross was organized in January, 1896, when Fr. Hall became its first rector. During these years, as a local paper well says, "Father Hall has been one of the foremost citizens in every civic and social movement and devoted a great deal of his time in charitable work, not only among the people of his own congregation but in aiding anyone whose need

came to his attention, in fact he was generally regarded as the Good Samaritan of the city. His courage was undaunted, poverty, sickness, and contagious diseases never daunting him in his good work. Everyone who knew him has admired him and borne for him an affection that very few clergymen ever gained."

The Rev. Charles Mercer Hall was graduated at the General Theological Seminary in 1891, and in the same year was ordained both as deacon and as priest by the present Bishop of New Jersey. He is the author of several devotional and other works. His wife is a daughter of Judge Alton B. Parker, who is one of the wardens of the parish.

At the Church Club rooms on Friday evening, December 20th, laymen from more than fifty parishes in Manhattan and vicinity gathered in large numbers on the invitation of the Diocesan Missionary committee. Addresses were made by Bishop Greer, who presided, and by other prominent members of the diocese. Plans for aggressive work in Church extension were considered. The meeting was most enthusiastic and the attendance gratifying; it was the best yet held.

Missionary Meeting

The committee in charge of the mid-winter reunion of the Associate Alumni of the General Theological Seminary have arranged a programme designed to be of value to the seminary and individuals. They have secured as speakers, Bishop Codman of Maine, the Rev. Professor George A. Coe, the Rev. Herbert Parrish of Baltimore, and Mr. Robert A. Woods, director of the South End House, Boston. Some of the topics will be: "Alumni Representation in the Board of Trustees"; "Some Problems in Religious Education"; and "Christian Values in Social Work." The reunion will be held at the St. Denis, opposite Grace church, New York, on Tuesday evening, January 21st, at 7 o'clock. Further particulars may be had from the Rev. John Keller, secretary, Chelsea Square, New York.

Programme for Alumni Reunion

The Rev. John Clarkson Eccleston, *rector emeritus* of St. John's Church, Clifton, Staten Island, died at his residence in New Brighton, Staten Island, Thursday, December 26th. Funeral services were held in St. John's Church, on Sunday afternoon.

Death of Rev. J. C. Eccleston

Dr. Eccleston was graduated from the General Theological Seminary in 1854: was made deacon the same year and was ordained priest in 1855 by Bishop Alonzo Potter. Twice he was rector of St. John's Church, 1856-62 and 1867-98. From 1863 to 1866 he was rector of Trinity Church, Newark, N. J.

Miss Mary Harriman, a graduate of the Philadelphia Deaconess House, has resigned her position on the staff of St. George's Church. She was operated on for appendicitis early in November, and has convalesced rapidly. She is spending the winter with her parents, the Rev. Dr. and Mrs. F. W. Harriman, at Grace rectory, Windsor, Conn.

Miscellaneous Information

It was the joyousness of the best Christians that attracted the non-Christian world. There is ample testimony to this in the beginnings of Christianity in Rome. The Roman was stoical, not ebullient in his nature. He suffered nobly often, and endured with a grim patience, but his heart never bubbled over with the joy of an unfettered soul, with the ecstasy of one who saw the heavens opening in the end. But the first manifestation of conversion which he witnessed in his neighbor was a radiant joyousness, a buoyant greeting of life, a triumphant not stoic endurance of all ill. This sunniness, this certitude that all things worked together for good won him to the new faith. It is proverbial that the happy countenance of the Salvation Army lassie has led thousands to inquire as to its source.—*Selected.*

O THOU who art the Father of all faithful souls, give us the great gift of faith—the faith that makes faithful. Help us always to believe in the best that we know and the best our hearts had hoped for. May we not be utterly cast down, if ever we look upon the ruins of our happiness, or even of our strivings after goodness. Bid us arise in patience and good cheer, to keep on our way, to take up our broken task once more, to rebuild the eternal mansion-house of God in the midst of our vanishing days. So teach us that by our failures we may learn how to outlast time, to rescue from decay and oblivion all that is best and loveliest in the fleeting days, and to become true citizens of the kingdom of heaven that passeth not away. Amen.—*Unity Hymns and Chorals.*

THE ONE GREAT TRUTH to which we all need to come is that a successful life lies not in doing this, or going there, or possessing something else: it lies in the quality of the daily life. It is just as surely success to be just and courteous to servants or companions or the chance comer, as it is to make a noted speech before an audience, or write a book, or make a million dollars. It is achievement on the spiritual side of things; it is the extension of our life here into the spiritual world, that is, alone, of value. This extension is achieved, this growth toward higher things is attained by our habitual attitude of mind. It develops by truth and love and goodness: it is stunted by every envious thought, every unjust or unkind act.—*Lilian Whiting.*

SAD REPORT FROM PHILADELPHIA

Dr. Mortimer Resigns His Parish and is Deposed from the Ministry

EVENTS OF CHRISTMAS DAY IN THE QUAKER CITY

The Living Church News Bureau (Philadelphia, December 30, 1912)

A SAD series of events, concerning which full information has not been made public, resulted last week in the resignation by the Rev. Alfred G. Mortimer, D.D., of his rectorship of St. Mark's Church, on the advice of the Bishop; followed on Sunday by his deposition from the ministry upon his formal renunciation thereof. Dr. Mortimer had officiated at St. Mark's on the preceding Sunday, the Fourth in Advent. Bishop Rhinelander took his place on Christmas Day. The Rev. S. C. Hughson, O.I.C., will have temporary charge of St. Mark's at the Bishop's request.

Sensational reports and charges are printed in the daily papers which, however, admit that they are entirely at sea concerning the facts, and which are devoting a great deal of space to the subject. The only rumor that has been explicitly denied is that Dr. Mortimer had gone over, or was to go over, to Rome; and the only authoritative statement that has been made is the following from the Bishop:

"It is a fact," he said, "that Dr. Mortimer has withdrawn from the work of his ministry. This action, however, was not the result of any trouble between him and his vestry nor in consequence of any request on their part for his resignation. It followed upon a conference between himself and me in which personal matters of serious moment were considered by us. After the most careful reflection I counseled him to take the action which he afterward took, and his vestry approved the course."

Dr. Mortimer is now the guest of his brother, the Rev. F. E. Mortimer, D.D., of Jersey City, and has announced that he will soon leave for England, where he expects to make his home in future. His health has been much impaired, requiring frequent absence from his parish during the past year. He is 64 years of age.

The holiday crowds in the lower part of the city on the Monday night before Christmas witnessed the sight unusual in Philadelphia of a Bishop preaching from the end of a truck. The Inasmuch Mission, in which both our Bishops have been intimately interested, and which has now been taken under diocesan control, had the aid of Bishop Garland in a street preaching campaign, which attracted much attention. The Bishop explained that this was no new and untried method. He himself had preached in the streets of Liverpool years before, and more recently he had seen the Bishop of London addressing crowds of people in the streets of that great city. Mr. George Long, superintendent of the mission, and other workers, made up a party which circled from the shopping district of Market street to the sections of the city where vicious dives abound and the Gospel has scant hearing. The mission gave Christmas cheer on Christmas Day to many homeless men, and also gathered for dinner forty men who have turned from evil to better things and are striving to make a fresh start.

Bishop Garland as Street Preacher

Bishop Garland celebrated the Holy Communion on Christmas Day in the Church of the Advocate, and later confirmed a class in the Church of the Incarnation. Both he and the Rev. Dr. Floyd W. Tomkins were present in the evening at a reception given by Mr. A. J. Drexel Biddle to the members of the Bible Classes enrolled in the organized movement that bears his name. Mr. Biddle greeted during the day no less than five thousand men and women at the house on Mt. Vernon street, which has now become the headquarters of this really remarkable movement, and presented to every one of them an individual gift. They came from at least two hundred classes, scattered throughout Philadelphia and the neighboring towns. Refreshments were served to all who came.

Christmas Events in the City

Bishop Rhinelander had been expected to preach at the morning service at Pottstown, but instead was at St. Mark's, Philadelphia, and in the evening left for New York, where his wife's father is critically ill.

HE WHO NEVER makes any mistakes, at least to his own way of thinking, may be a very exemplary man but he is not exactly the kind of person with whom we like to be "chummy." Perhaps one reason why God lets us make mistakes is that we may be more sympathetic with our erring fellowmen. Of course we ought to profit by our mistakes and not repeat them, yet some mistakes are worse and more irretrievable than others.—*Selected.*

CHICAGO CHURCH BURNED ON CHRISTMAS MORNING

Total Destruction of St. Andrew's Casts Gloom Over the Day

HOW THE FEAST WAS CELEBRATED IN THE CHURCHES

Special Items of Progress at Harvard and Freeport

VARIOUS HAPPENINGS IN CITY AND VICINITY

The Living Church News Bureau
Chicago, December 30, 1912

CHRISTMAS in Chicago, for the people of the Church, was shadow-cast with sympathy, as the morning papers told the outlines of the complete destruction by fire of St. Andrew's church, Washington Boulevard and North Robey street, during the early hours of Christmas morning. The church had been most elaborately decorated, and the people were looking forward to a joyous keeping of the festival, inasmuch as the Rev. Frank E. Wilson, of Chicago Heights, had just accepted a call to succeed the Rev. E. Croft Gear as the rector. Two crossed wires in the chapel ignited shortly after 2 A. M. on Christmas Day, and in a brief space the whole church had burned to the ground—a total loss. When the parishioners who were aroused had arrived on the scene, the vestrymen resolved, while the building was burning, to go ahead and rebuild at once. There is about \$12,000 insurance, though there is also a debt of some \$5,000 or \$6,000 resting on the property. Prompt and plucky action in another direction also characterized the reception of this calamity by St. Andrew's people. Someone said, as the parishioners stood watching the building's total destruction, that some provision ought to be made for the early Christmas Communion. Happily the frame cottage adjoining the church, which has been used for some years as a parish house, was unharmed by the fire. Some of the young men led off with the suggestion that it be cleaned up at once, and put in suitable condition for the Christmas Eucharist. What with telephoning to the Cathedral for vestments and for chalice and paten, and to a neighboring undertaker's for chairs and other furniture, the plan took practical form immediately, and the little parish house was finally put in excellent shape, so that at 10:30 A. M. the Rev. Dr. Easton, of the Western Theological Seminary, who was to have been the Christmas Day celebrant, took charge of the service, and it was attended by nearly 150 communicants of the parish. Those who thus turned this cottage into a temporary church worked all the rest of the night, from about 2:30 A. M., but they succeeded.

Christmas Day was marked by Indian summer weather in Chicago. Not a cloud in the sky, and there was no wind. The temperature was above freezing, and these same balmy and unusual conditions prevailed during the night of Christmas Eve. The full moon lent an added beauty to the night, as the many worshippers wended their way to and from the various midnight Eucharists that were celebrated in the city and suburbs, as well as in other parts of the diocese. Among the parishes where there were these midnight celebrations were Trinity, Aurora; St. Luke's, Evanston; and, in Chicago, the Church of the Transfiguration, St. Martin's (Austin), St. Bartholomew's, St. Paul's (Kenwood), St. Alban's, and the Church of the Redeemer. The first celebration at St. Peter's was at 5:30 A. M. There were over 600 communicants at St. Peter's, about 400 at Christ Church, Woodlawn, over 300 at the Church of the Redeemer, about 300 at St. Bartholomew's, and between 200 and 300 at St. James'. In nearly every parish there was a special Christmas offering, often for parish expenses, and here and there for some funded debt. Grace Church gave its entire Christmas offering to St. Andrew's Church, Dr. Waters having heard of the burning of St. Andrew's just as he was entering his sacristy for the mid-day Holy Eucharist. The congregations at St. James' were unusually large, and the offering was more than the Rev. Dr. Stone, the rector, had asked for, being above \$850.

Choral Eucharists prevailed at nearly all the mid-day and at all of the midnight celebrations. The services by Eyre in E flat, Cruickshank, Gounod, Stainer, Tours in F, Foster, Moir in D, Andrews in F, Woodward in D, were among the favorites. Among the anthems were Tours' "Sing, O Heavens"; Berwald's "To Us a Child of Hope is Born"; Adam's "Noel"; Gounod's "O Sing to God"; Dunham's "While All Things Were in Quiet"; West's "Sing, O Heavens"; and Handel's "Hallelujah Chorus." Children's Eucharists were celebrated in many parishes, and Christmas carol services were held in many more, mainly on Christmas Eve or on the evening of the First Sunday after Christmas.

Chicago remembered her poor with unusual generosity this Christmastide, and the Church did her share, not only in making donations to the diocesan institutions, but also in sending out Christmas dinners in large numbers in all parts of the city. The

custom of teaching the children to give miracle plays or tableaux of the Christmas scenes is growing in Chicago, and is having a notable effect in Christianizing the holiday and Christmas-tree gatherings of the children in our Sunday schools.

The Bishop preached at mid-day at the Cathedral. The Rev. Dr. Herman Page, recovering from appendicitis, was able to leave St. Luke's Hospital long enough to enter his chancel at St. Paul's, Kenwood, and to pronounce the benediction at the close of the mid-day service. The Rev. H. B. Gwyn, rector of St. Simon's, Sheridan Park, kept his final Christmas festival as rector, inasmuch as his departure for New York is now nigh at hand, where he is to become the *Churchman's* editor-in-chief. His vestry and congregation gave a reception for him on the evening of December 30th, to which widespread invitations were issued. All in all it was a beautiful keeping of the great feast this year, in and around Chicago.

The people of Christ Church, Harvard (the Rev. R. S. Hannah, rector), have made unusual progress in every department of their work during the past year. They have just completed the payment of the debt on the rectory, amounting to over \$1,000, with interest, and are looking forward enthusiastically to the building of a parish house. Every financial obligation, diocesan, missionary, and parochial, has been fully met, during the year. The congregations have increased, and the various parochial organizations have grown in numbers and strength. The Rev. R. S. Hannah has been in charge for about eighteen months. The future is full of promise. Harvard is a thriving town of several thousands of people.

An unusual achievement in the leadership and organization of social service has been accomplished at Freeport, during the past year by the Rev. F. J. Bate, our rector in that enterprising and growing city, and by the strong committee of leading citizens over

whom he has been the chairman. The movement began a year ago, when the mayor and the Business Men's Association of Freeport called a meeting to prevent the over-lapping of Christmas charities throughout the town. The Rev. F. J. Bate was made chairman of that gathering, and before the meeting adjourned, it was decided to empower a committee to form plans for a permanent United Charities Association. The result was the creating of an able committee of a dozen of the principal men and women in Freeport, including the mayor, the county judge (who does the Juvenile Court work), the state's attorney, the humane officer, members from the school board and the county board, the Woman's Club, the Settlement Home board, and the like. Under the leadership of its chairman, our rector, this committee at once grasped a far larger scheme of work than that which had originally been suggested. The result is that now Freeport has, as its United Charities Association, a board of directors, a paid general secretary who is a trained and experienced social worker, an income of over \$2,000, secured in one-dollar and five-dollar subscriptions, and the following departments of work: (a) a committee on charities, to investigate all cases, to classify them and to study their conditions, as well as to extend wise help and to keep a private registration bureau; (b) a department of truancy, cooperating with the school board, the general secretary being the truant officer; (c) a department of dependency and delinquency, working in unison with the juvenile court and the county court, providing friendly visitors, "big-brother" helpers, and the like; (d) a department of constructive work, which is already making arrangements for the employment of a visiting nurse, and which will soon organize the inspection of moving-picture shows, housing conditions, investigation of fire escapes, sanitary conditions, and not omitting a close scrutiny of the social evil. In working up this unusual association, which a member of the Illinois State Board of Charities has declared to be the best in any large-small town in Illinois, the leading spirit was the rector of Grace Church, the Rev. F. J. Bate. He helped to present the plan, largely his own in outline, to the Woman's Club, the Commercial Association, the city council, the school board, the Ministerial Association, the various charitable societies previously organized, and also to the several denominational congregations of the city. The whole enterprise has attracted so much attention outside of Freeport that it is soon to be written up in the report of the Illinois State Board of Charities. Grace Church and its able rector are to be sincerely congratulated on such an achievement in good citizenship and social service.

Bishop Toll observed the first anniversary of his consecration, at St. Mark's, Evanston, on St. John the Evangelist's Day, celebrating Holy Communion at 10 o'clock. He also conducted the Christmas-week services at St. Mark's. The Rev. Dr. Weeks of Iowa passed the holidays in Evanston, assisting the rector of St. Matthew's, the Rev. A. L. Murray.

The December parish paper of St. Luke's Church, Evanston, contains a long and very interesting letter from the Rev. F. G. Deis, formerly curate at the Church of the Epiphany, Chicago, and now St. Luke's personal representative in China, his stipend being paid by the Evanston parish. The letter tells a vivid story of missionary travel and enterprise, and stated that the work in China is growing steadily. He is in the district of Hankow.

(Continued on page 332.)

**Writes of
Work in China**

Cathedral Consecrated in Central China

A VERY notable event in Chinese missionary annals was the consecration of the Cathedral for the missionary district of Wuhu, at Anking, on November 10th.

It was a beautiful day. The spirit of religious exultation was abroad among the Church members. Nearly all the clergy of the district were present, together with catechists, teachers, and delegates from the various out-stations. Members of the Woman's Auxiliary and a number of foreign missionaries belonging to the China Inland Mission were also on hand. A vested choir composed of thirty-six Christian boys gave evidence of a careful training, their youthful voices ringing out clear and sweet in a way that would have reflected credit even on a choir at home. Every seat was filled, the aisles were crowded, and hundreds of people had been shut out.

The Sentence of Consecration was read by the Rev. Edmund J. Lee, the Lessons by the Rev. Rankin Rao, and the Rev. F. E.

cine, had been condemned and dismantled, cleared of idols, and made use of for government purposes, only a week prior to the formal opening of the Cathedral. This and the coming of Bishop Huntington to reside in Anking must be regarded as a happy augury, especially when viewed in the light of the eagerness with which the citizens of Anking thronged these services.

The Cathedral is easily the largest, the best constructed, and the most completely furnished church in the Yang-tse Valley. Though its capacity is limited to 1,000, it could be made to hold several hundred more. It is built in Gothic style, cruciform in shape, with fourteen smoothly chiseled stone pillars down the main body and with grayish-blue bricks planed and pointed outside as well as inside. The system of lighting, being a combination of electric and incandescent mantel lamps, has a power of 2,000 candles, affording a most excellent illumination for a Chinese interior city. Every detail, both as



CATHEDRAL OF THE HOLY SAVIOUR, ANKING, CHINA

Lund. The Rev. Hunter Yen, Chinese priest in charge, read the Psalter. The hymns were announced by the Rev. Bernard Ts'en and the Creed and Prayers were read by the Rev. R. A. Goodwin. The sermon, preached by the Bishop, Dr. Huntington, made a deep impression on all, being a carefully prepared statement of facts concerning the spiritual nature of all men and their duty to render homage and worship to their Maker and to conform to His Word and Commandment, both in devotional services and in public and private life. The Rev. Philip Lindel Tsen, who took the most prominent part in the evangelistic meetings during the week, read the Epistle and the Rev. C. F. Lindstrom the Gospel. Mr. Lindstrom's presence at this occasion was greatly appreciated both by foreigners and Chinese in view of the fact that he was the first clergyman stationed in Anking. During the seven years of his ministry (1898-1905) the Cathedral site was bought and the chapel which the Cathedral now supplants was built. In the subsequent growth of the evangelistic work, both in Anking and out-stations, in the creation of a more extensive equipment, and in the development of institutional work, etc., the credit which falls on the Rev. E. L. Woodward, M.D., and the Rev. Edmund J. Lee, it is but fair that the earnest work and faith of the early pioneer days, when Mr. Lindstrom was alone in the station with scarcely a Chinese assistant at his side, should be remembered.

The Anking Cathedral is located in the very heart of the city, on a small hill, making the tower visible from all points. Its close neighbors, the City Temple and the Temple of Medi-

regard to the structure itself and its superior appointment, shows surprisingly what Chinese workmanship can accomplish under proper supervision. Nor is one less impressed with the small amount of money expended, which does not exceed \$10,000. In America such a building would be cheap at \$50,000. The Rev. Edmund J. Lee, who secured the money and, to a large extent, supervised the work of construction, is greatly to be congratulated.

The programme covering a series of evangelistic meetings held twice a day during the week that followed the consecration, had been arranged by the Dean, Dr. E. L. Woodward. It included such subjects as: "The Church and the Republic"; "The Church and Socialism"; "The Church and Commerce"; "The Christian Warfare"; "The Church and Modern Civilization"; "The Church and Modern Education"; "The Kingdom of God on Earth," etc. These and kindred subjects were ably treated, chiefly by the younger Chinese clergy. It is no exaggeration to say that the number of people who attended these lectures must have been in the neighborhood of 15,000. The afternoons were taken up by services for women and children, and in the evenings the men were invited by tickets according to their rank and station in life. The officials and students came first, then gentry and merchants, and so on. The interest was sustained to the very last meeting, all of which were overcrowded, yet orderly, each audience being composed chiefly of the middle and upper classes. Seldom has a deeper impression been made by a series of lectures of this kind. So great an interest was taken in these meetings by all classes of people that it is

doubtful indeed whether an election of a President in the United States or a coronation of a King in Europe has ever surpassed it in any single city. The favorable comment upon each day's proceedings by the native press and the friendly attitude of the officials had much to do with this success. The Governor not only sent representatives to attend the consecration service, but called the day after with his staff and spent practically the whole day, taking dinner with the missionaries, and visiting the Cathedral and various institutions, making speeches and convincing every one of his interest in, and understanding of, the purport and aim of all Christian activities.

One could not help being impressed with the fact that the Church has taken in a piece of new territory in Anking. The harvest is truly ripe and our opportunities unprecedented.

A STANDARD CURRICULUM FOR SUNDAY SCHOOLS

THE new curriculum put forth by the General Board of Religious Education has come from the press. It is an attractive pamphlet of twenty pages, entitled "The Standard Curriculum for the Schools of the Church." This curriculum has been under discussion within the board for a number of months. It was originally prepared by a committee of which the Rev. L. N. Caley of Philadelphia is chairman. It can be secured from the general secretary, the Rev. Wm. E. Gardner, 281 Fourth avenue, New York City. While in the main it is a continuation of the excellent curriculum published by the Joint Commission, in many features it takes some decided steps in advance.

The new note in the curriculum is the emphasis upon the making of Churchmen. It centres the attention not upon Bible Study or Church History and Doctrine, but rather aims to present such steps for the educational work of the Church as will lead the youth "to become well-instructed, devout members and active in Christian service."

One or two features of the curriculum will cause comment, notably the giving of two years to the Old Testament Stories and History when the child is about nine or ten years of age. At first thought this seems a misuse of time, but it is in line with the last work in child study, which claims that at those critical ages his attention should be centred upon stories of religious heroes and adventure. The plea is that these stories are readily received, the interest is easily held, and the way made clear for instruction in memory work, and the first essential steps in the training in Christian service.

Another feature that will arouse comment is the emphasis upon Mission Study. It is found in some form in almost every grade, but when the child is about thirteen years of age the entire year is given to an extended and definite study of the missions of the Church. There is a certain reasonableness in this arrangement, for after a more or less extended study of the Old Testament and the Life of our Lord and the personal and social duties which grow out of a knowledge of Him, it follows that the gulf between the Bible times and the present day should be bridged in the mind of the child by some course that shows Christ as a living force, not only in Church History but in the life of the present.

The curriculum can but contribute much to all Sunday school teachers and leaders. It shows that a teacher in the schools of the Church has more to do than simply "tell the Bible stories and hear the Catechism." It makes definite suggestions for each grade in Memory Work, Church Knowledge, the Development of the Devotional Life, and the Training of Christian Service, all of which must enter into the education and training of efficient Churchmen.

We can well imagine a rector taking copies of this curriculum into his regular teachers' meeting and spending a most profitable session comparing the aims and objectives of the teachers in his own school, with those aims and objectives which the new board has set forth so clearly in this curriculum.

CHICAGO CHURCH BURNED

(Continued from page 330.)

A new sanctuary lamp of rare beauty was lately presented to the Church of the Ascension, in memory of Mrs. Elizabeth Whitaker McMurray, by her four children. The red light is set down within the bronze body of the lamp and shines out through the interstices of the *Ter Sanctus*, which constitutes the framework of the bowl. The late Mrs. McMurray entered into rest on February 28, 1912.

Beautiful
Memorial Given

TERTIUS.

NEW ARCTIC EXPLORATIONS

AFTER three years and a half spent in the vicinity of Flaxman's Island, about 250 miles from Point Barrow, in Alaska, where he charted and sounded 150 miles of seacoast which had been unmapped since its exploration by Franklin and Simpson more than fifty years ago, Ernest de Koven Leffingwell, noted Arctic explorer and son of the Rev. Dr. C. W. Leffingwell, has returned and related some of his experiences. During his stay in the North Mr. Leffingwell had a white man as companion at his cabin at Flaxman's Island. Much of the time he was alone, however, and when in the spring of this year Dr. R. M. Anderson came to him on Flaxman's Island, the two explorers talked all night and until 11 o'clock the following night, then they retired until 5 A. M., and resumed the conversation until night, when Leffingwell's voice gave out and Dr. Anderson was as hoarse as a raven.

In an extended interview with him printed in the *Los Angeles Examiner*, Mr. Leffingwell says:

"Speaking of conversation, the Esquimaux are gradually learning English, but they never pursue its study to any great extent. They learn to read simple nursery rhymes, but never master a book. The Esquimaux women are not as unsophisticated and ignorant of the outside world as is thought.

"By means of illustrated magazines and newspapers which come into the country through whalers, traders, and explorers, they have an idea of fashions adopted by women of the outside world. Descriptions of the costumes are passed on by word of mouth as are also other stories of the great world outside the Arctic Circle.

"While the Esquimaux take an interest in the outside world, they are well satisfied with their lot. Most of them in the region I explored have boats, and efforts to obtain food are not attended by great hardships. Esquimaux ask little more. While they are eager to learn our tongue, they have not sufficiently developed the power of concentration to make any great headway."

In a little power boat, fifty feet over all, Mr. Leffingwell made his surveys. He paced off every foot of the beach, approximately 150 miles, established beacons at intervals of five miles and then by triangulation verified his findings. Most of his maps are made on a scale of two miles to the inch.

Mr. Leffingwell's first experience in polar research was in 1901, when, with Captain Egnar Mikkelsen, he joined the Baldwin-Zeigler expedition to Franz Joseph Land. Later Leffingwell furnished one-third of the funds for the Duchess of Bedford expedition, and when other members returned to civilization following disaster to the vessel he stayed at Flaxman's Island. He came out in November, 1908, procured more funds and returned in the spring.

THE FOLLY OF ESAU

HE WHO, because of the false charms and enticing pleasures of this life, turns a deaf ear to God and duty, is but another Esau trafficking away in blind and foolish weakness his birthright as a child of God and his inheritance to eternal life. He is as simple as the ignorant savage who barter away his store of diamonds and gold for a cheap but gaudy ribbon, or yields his freedom for a bottle of the white man's rum.

There came a time when Esau realized his folly, but could find no place for repentance, though he sought it in agony and tears. He could neither recall nor change the past, but was forced to drink even to its bitter dregs the cup of sorrow and remorse which in heedless recklessness he had filled. Do not be an Esau.—*Alabama Christian Advocate*.

THE REASON the Holy Communion, or the Eucharist, is the great service of the Christian life is not merely that here we learn to plead the tender mercy and compassion of a love that ever gives itself unceasingly, but rather it is because here we can pour out our hearts in united praise and adoration to Him who has opened up to us the full glory of life in all its beauty; because here we can reach out with passionate longing for the privilege of making our service to our fellowmen show forth the tender compassion of our Lord and Master. Only as we make our worship an integral part of our lives shall we come to know the power and joy of the Christian life. Do not think of it as something for an hour on Sunday only. Give it first place in your consideration. Have some definite place in every day for praise and thanksgiving. Would that we could realize more deeply the great power that comes to regular and frequent sharing in the great Eucharistic Feast, wherein our hearts are lifted up to Him who dwells on high, where with Angels and Archangels and all the company of Heaven we laud and magnify God's Holy Name.—*Dean Davis*.

Church Work Among Japanese on the Pacific Coast

BY THE REV. L. S. MAYEKAWA,
Priest in Charge of the Japanese Mission, San Francisco

IT is a quite obvious fact that there are many Japanese here on the Pacific coast. Though I have no statistical table now in my hand, it will not be a great mistake to estimate that there are more than fifty thousand of my fellow countrymen scattered through the states on the coast. Now, my dear readers, when you realize this fact, you would ask yourselves at once, why are they here? Why have they come here to America? There must be some reasons for it.

First of all, they came here to learn the Western civilization. You know of course something about Japan. Japan had been dreaming her ignoble peace for a long time before she was awakened by the thundering cannons of the American fleet commanded by Commodore Perry in 1853. That was the birth-date of the modern Japan. Since then she opened her door wide to the world. Many missionaries came over to Japan from both America and Europe. The old order was changing very rapidly into the new. The Western civilization watered the land like a mighty river. The missionaries were, and still are, not only missionaries, but "civilizationaries." Many ambitious youths, imbued with the spirit of the West, desired earnestly to see with their own eyes what is going on on the other side of the world—the source and fountain of the civilization. Undoubtedly, this longing and desire of Japanese youths brought them here on the Pacific coast.

There is still another reason why they came. As one of your wisest has said, America is the land of opportunity. Therefore many people are coming in to the land from various quarters of the world. Some of my fellow countrymen came here with purposes, like many of other nations, to open their way in this land of fortune.

These are two chief reasons out of many why they came here. Did they obtain what they wished to get? What are their actual, present conditions? How are they? What are they doing?

They are struggling very hard in the mighty current of this changing world. You will think, Japanese are good for house-servants. Yes, many of them are working in families as cooks, waiters, laundry boys, and such like. But to confess the truth, most of them were not servants while they were at their old homes. They were students, without knowing the bitterness of the world and difficulties of existence, for their parents provided for them. But now they are in entirely different conditions. They are in the university, so to speak, of Adversity. They have hard work to do and no sweet homes. They are alone in the crowded city. They who are in the country lack high ideals and innocent pleasures. They feel cold even with their hard-heated work.

And how many of them are really learning the civilization of the West? How many of them are making their fortunes? Are they on the way to success? Do they not face terrible temptations and vices? Can they resist them? Do they know the true meaning of success? It is all in vain to attempt to learn the civilization without accepting Christianity, which is the core and root of it. But alas! Many do not realize that. Let them know then of the truth, that "the fear of the Lord is the beginning of knowledge." They are earnest indeed to earn money. But what is money but it belongs at one time to one, another time to another? Let them lay up first their true treasures in heaven. Let them find out their own Saviour who is more than gold and silver. I know, they are in need—the terrible need of the glad tidings of Jesus.

However, American Japanese, I mean Japanese who are in America, are not without sympathy. They have their true friends in such personalities as Dr. Sturge of the Presbyterian

Church, Dr. Johnson of the Methodist, and a great many other Christian workers. Their works are noble indeed. They are respected and thanked by even those of us who are not yet Christians.

And now, my dear readers, I am making my statements narrowing down; and I come at least to inform you something about our Church work. How does it stand? How is it going on? It is a great pleasure to me to say that our Church is doing something for them and for Him.

To begin with the north, there is one Japanese mission in Seattle, Washington, in which Mr. G. Shoji, a Japanese lay-reader, under the great sympathy and deep interest of the Rev. Mr. Gowen, is doing his best. There is another in the city of Sacramento, the capital of California. The Rev. Mr. Kajitsuka is the priest in charge of the mission. Next, to jump to the south, there is another Church mission in the city of Angels. Miss Mary L. Paterson, my mother in spiritual sense, is sacrificing all for it, having her best helper in the person of Mr.

Paul R. Ito. I heard lately that Bishop Johnson of Los Angeles bought a house for the use of the Japanese mission. And there is still another mission in the heart of San Francisco. These four missions are indeed four pillars which lift up and sustain the roof of hospitality, sympathy, kindness, and love. I said before that Japanese who are here on the coast have no real, sweet homes, but they who are in these missions have their own. The missions are indeed their sweet homes. Yea, they are more than mere sweet homes—they are God's houses in which they worship their God who is also your God, the Father of all.

The San Francisco Mission has a pretty long history. Since the work began it is already over seventeen years. During those

years many changes occurred and many difficulties arose. But it is ever safe in His hands. And the work is, though slow, constantly going on. Our present mission house, together with the lot, was secured about three years ago by our Bishop. And we have now a very comfortable home at 2236 Post street. We are indeed very thankful to our Bishop Nichols and Archdeacon Emery, and many other sympathizers and friends in the Church. There are at present twenty-five communicants, five baptized members, seven catechumens, and several others attached to the mission. We are few yet, but have hope in the future.

As to the work we are doing, we have services twice on Sunday—the Morning Prayer at eleven o'clock and Evening Prayer at eight. Our Sunday school is taught by Mr. Paul H. Tochigi, a divinity student. On Tuesday, in the evening, we have an English Bible class, taught by Mrs. M. E. Jefferys who is the mother of the mission. Another Bible class in Japanese is held every Friday evening. Regular attendants at these classes are from seven to twelve. The Brotherhood of St. Andrew also meets once a month, and each time we have the opportunity to hear from some American or Japanese friends who give us both instruction and encouragement. We publish our monthly paper titled the *Do Bo*, which means The Brethren, the idea being taken from Psalm 133:1, and also from one of the fundamental Christian truths, that is the brotherhood of man. This monthly leaflet will not only carry the messages of the mission home to the dispersed members, but it will help the readers to lead them nearer to Him. Free distribution of religious pamphlets is a most desirable and helpful thing among our people; and we do occasionally publish such sermons as seem to be suitable for the purpose. The work is ever hard but always promising.

Now, I ask you for your sympathy and help, my dear readers. Please remember our Church work in your prayers.



JAPANESE MISSION, SAN FRANCISCO

Often I hear some say Japanese will take care of themselves. They have their own religions. They have their own way of thinking and doing. Their thoughts and ideas and customs are all different from ours. They are hard to convert. It is beyond our power. We are we, they are they. What have we to do with them? Let them be alone! *Laissez faire!*

But friends, this is evidently not the spirit of Christ. Christ yearns for all men. The gospel is meant for all nations. Though the work is hard it must not be left undone. The best work is not always easy. The noblest work is surely the hardest. The Christian work is the best and noblest work in the world. Many saints and heroes of the faith suffered and sacrificed much for it. No Christian has reason enough to be free from the work; he or she has no excuse to make from having responsibility for others. We have Christ's authority (Matt. 28:19) to obey, and Christ's love (2 Cor. 5:14) to give. And American Japanese must also be Christianized. If they are Christianized, they will be Americanized. If they are Christianized, then they will be a great help to promote the missionary work in Japan, for many of them are intending to go back, later or sooner, to their old homes. It is, therefore, an inevitable necessity to Christianize Japanese who are here on the Pacific coast. Say not, then, it is too hard for us to Christianize them, let it alone! We do not trust in our own strength. We feel the mightier Power behind us. God is with us. He ever loves and works. He is the One to whom all must come at last and worship and serve. Israel Zangwill, in one of his successful dramas, beautifully illustrated America as the "melting pot." But where is the fire to melt? There is no fire but Christianity. By the fiery love of Christ all will and shall be melted into one. Yea, "they of the people and kindreds, and tongues, and nations" shall become and ever be one in Jesus Christ, our Lord and Master.

With such hope and vision, I make my hearty request known to you, my dear readers. We need your sympathy, kindness, love, help, and prayer. Pray for us, I pray you, for "more things are wrought by prayer than this world dreams of."

THE SPIRIT OF REVERENCE

By LILLA B. N. WESTON

AMONG the present generation there prevails a growing tendency to treat all things lightly. Life is short, and the enjoyment of the moment seems supreme. Whether this is but another phase of selfishness wherein the soul bows before nothing except the self-appointed "I," is an unanswered question; but certain it is that the price of utter irreverence is a lost God: and the soul that is acquainted not with God is desolate and blighted indeed.

Reverence is the soul's incense rising in gossamer clouds before the Throne of the Living God. Reverence invests holy things and teachings and traditions with sacredness and beauty and majesty. Without true reverence there cannot possibly be true worship; and when the soul ceases truly to worship, Almighty God withdraws into the Sanctuary beyond the Veil. None may feel His blessed Presence who approach Him not in humility and reverence.

He who loses his reverence loses his respect—his inherent respect for babyhood, for girlhood, for wifehood, for motherhood, for home and the sanctity of the marriage bond, for all that stands for the best and finest and noblest in life. Can he afford to lose these? Can the world afford to have him lose them?

There are too many who see nothing in the Bible but a thing of paper and ink. They either forget or do not know that it is saturated with the essence of things divine, that its every page glows with the radiance of the Creator's love, that its promises are comforting, its counselings sound. To them it is but a book, with millions of others like it; and, aside from the fact that it is unpraiseworthy and somewhat vicious to mutilate or mishandle anything which has taken time and brains to fashion, they consider that there is nothing evil in the act of flinging it carelessly about.

There are too many who see nothing in an altar except a solid piece of furniture of peculiar construction, covered with a strip of linen more or less ornamented with embroidery or lace, and set with a shining cross and tall candlesticks. To these people altar bread is nothing but oil and flour skilfully blended and baked, and cut into neat discs. To them vestments are no more than garments of linen or silk or brocade, as the case may be; useless and rather foolish, but worn because of

an ancient and persistent whim. To them Baptism is but the moistening of somebody's forehead with perfectly ordinary water, and the mumbling of a few words in a superfluously solemn manner. The marriage ceremony is also a set and absurd form of words about which Church people are needlessly particular, and other form or words doing equally well so long as the intention is good and the law satisfied. Death too, being a daily occurrence, holds no great awe for these people; to be sure, it is something of a shock: but as there may be no future state for the soul (provided anybody has a soul), it is as well to live to the full each day that passes, missing no excitement or sensation which the hours offer. Ah, the grotesqueness of such a distorted view of life! Yet it is this very class of people who claim to be broad in their thoughts and liberal in their beliefs.

Induce one of these flippant people to enter a church building some day. Drop on humble knee and invite them to do likewise. The place is shadowy, perhaps; the windows are things of smoldering color; points of golden light burn on the altar brasses; a sense of peace pervades the whole. An unawed voice is at your shoulder:

"What's that red light kept burning up there for?"

"Hush!" you whisper. "It is the light burning where His Body reposes. There are angels up there swinging censers and chanting to the Lamb. Christ walks in Paradise with your dead and mine, He sits at the right hand of the Father, but He also feeds with Heavenly Food all those who hunger and thirst for His love and His blessed guidance. He clothes His priests in garments that are an armor against the Evil One, that are a company of God's hosts in themselves. Here they bring little children that the Holy Ghost may descend upon them and render them heirs to the Kingdom of Heaven; here come youths and maidens to be sealed with the sign of the Cross, that they may daily grow in grace and understanding, and receive the Bread of Heaven and the Wine of Life; here they come, two by two, that they may be joined soul to soul according to God's holy ordinance, and live to rear their children in the ways of God; here they are carried at last, silent and at rest, that our prayers may ascend over them for the peace and joy of their departed souls; and here, too, we pray long and earnestly in the years after they have been laid away in their green graves, that they may continue to know increasing joy in Paradise. The things of God are here; it is an holy place where His Angels pass and repass, and where the souls of the faithful are lifted bare and shorn of pride to the Maker!"

Your companion is plainly bored. "You are crazy!" is his contemptuous response.

But you are not crazy. Christ was not crazy. The Priest who stands with you when your nearest and dearest is claimed by death, is not crazy. Yet Christ taught these beautiful things, the priest teaches them, and you believe them. But the beauty of life, the dear light of the sunshine, the heavenly perfume of the unfolding rose—all these things your companion ignores or has lost sight of. He does not realize it, and he may not be to blame; perhaps it is the unfortunate result of his upbringing, his environment, his personal struggle with life. Perchance his brain's mirror is set so that it catches only tinsel and gaudy effects, and fails to reflect the deep beauties which are imbedded within all holy things and teachings, all blessed words and conditions.

Ah, dear God, give of Thy light to those who walk in great darkness! For he who appeareth before His Maker with lowered eyes shall see not the dust of the street but a golden vision of the Most High!

PRAYER

I TRUST in the living God, Father Almighty, Maker of heaven and earth and of all things and creatures visible and invisible. I trust in the kindness of His law and the goodness of His work. I will strive to love Him and keep His law and see His work while I live. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love. And I will strive to love my neighbor as myself, and even when I cannot will act as if I did. I will not kill or hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life and guard and perfect all natural beauty on earth. I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalry or contention with others, but for the help, delight, and honor of others and for the joy and peace of my own life.—*John Ruskin.*

A New Condition in Home Missions

By G. MOTT WILLIAMS, D.D., Bishop of Marquette

ONE who can remember nearly fifty years, recalls that the work of our Church was, as long ago as that, very sharply differentiated from that of the Protestant denominations. Every one of our peculiarities was also sharply attacked. We had to argue for a Liturgy, we had to argue for a Christian Year, we had to argue for vestments, we had to argue for episcopacy, we had to argue for Sacramental Grace. If people came to believe in any of these things, they took the definitely unpopular step of joining the Episcopal Church. If we had then left our name to the verdict of the Protestant public, they would have undoubtedly dubbed us Catholic.

"But we have changed all that," and the principal factor in the more recent change has come from the progress of the liberal party in the Presbyterian Church. Fifty years ago the Presbyterian pulpit still rang with Calvinistic definitions, the Five Points being firmly held, and we being looked upon as milk-and-water Arminians. Now the alternative confession of faith which has come from the party led by Dr. Henry Van Dyke has pushed Calvinistic definitions, still supposed to be held, completely to one side. The new confession is a general statement of Christian doctrine with which most simple minded Christians would find themselves in agreement. It harmonizes well with what our people have always been taught. It does not harmonize at all with the former doctrinal platform of the Presbyterians.

So, too, in their new liturgical zeal, they have begun at once not only to use a liturgy, but to use it in ways that our own people were long in two minds about. They have not only a Prayer Book, whose great indebtedness to our own is carefully masked by means of the use of synonyms, but they are getting surpliced choirs and snatches of the choral service. The most recent combination we have heard of is to join a surpliced choir with a moving picture show for Sunday evening, something we have not yet quite reached in "ritual." But where there has been a fairly strong Presbyterian church, and we have had a small mission in the same place, it not infrequently happens that the service in the Presbyterian church is more elaborately rendered out of our accustomed materials, than we, in our little chapel, can hope to do, for lack of musical talent or other means. The minds of those people who sought our communion largely through the attraction of a liturgy are naturally perplexed, and they are doubtful what to do when the local Presbyterian pastor and people energetically urge the abandonment of our services and union with them in the interests of having "one strong Church." It not infrequently happens that they go the length of saying that they had a Prayer Book long ago which had been gradually disused, and that we had copied theirs instead of theirs copying ours.

Now when there are only about twenty-five families of our people in a place, and these are bound up socially with their Presbyterian brethren as they are apt to be, some of them are likely to feel that it will be a long time before "our Church comes along," and that the best thing they can do for the present is to fall in with these proposals. And so it seems to be increasingly necessary to say that the crucial point between us and the Presbyterians never was the liturgy, for the Episcopal Church in Scotland, where the conflict over principles was sharpest, was long non-liturgical; but the crucial point is the authority of the ministry. An Episcopal ministry derives its authority from the Apostles, and they from Jesus Christ. A Presbyterian ministry derives its authority from the Presbyterian Church, which had no existence before the closing half of the sixteenth century.

One reason why our Church in her Book of Discipline does not lay before her people clear and explicit rules how to behave in the presence of Presbyterians, Congregationalists, Methodists, Baptists, was because there were no such people when our book was published in 1549. So this apparent weakness in our book is really its strength. For these people brought in new theories of Christianity and the ministry, against the unanimous consent of Historic Christendom. No proof has ever been offered of these new claims except repeated assertion and the charge of bigotry against those who could not accept them. Hence,

there is no proof that they can have authority to administer valid sacraments, except something which is not really a proof. We are, for instance, unable to deny that our separated brethren do seem to receive sacramental grace, even though we doubt the Orders of those officiating. But this need not surprise us when we remember our own doctrine of spiritual communion. Because one of God's people dies entirely out of reach of a priest to give him his last Communion he is not thereby deprived of the Sacrament. He can by faith receive the Body and Blood of Christ without either priest or elements with him. So the apparent effectiveness of sectarian sacraments received in good faith is no argument against the regular necessity of an apostolic ministry.

Then when our few people are waiting for "the Church to come along," they need reminding that *where there are any Church people at all, the Church has "come along."* If none of them is in Holy Orders, neither are those dissenting pastors who so eagerly proffer their services, and more eagerly request subscriptions. And the layman, the faithful layman, is in better case than the others because, unless he suffers himself to be led away by specious arguments, he at least is neither in heresy nor in schism.

But our lonely people may respond, "This would often leave us a Sunday without services." Why? We all have the Prayer Book, and large parts of the Prayer Book service are open to lay use. Thousands of Church families have lay-reading at home on Sunday when they are too far from church to go regularly; why do not the ten thousands? If one family can keep its Churchmanship alive, two or three could do it far better. If they feel that they miss a sermon, they can either read one out of a book, or study the catechism more thoroughly, which never comes amiss. And they are ready for the priest when he comes. If they still feel that they must seek alien preaching, they may feel sure that not all they hear will be what they can approve of.

No, the logic of the new Presbyterian movement is not that they should swallow all our small churches, but has been worked out before their own eyes.

While Dr. Van Dyke was actively at work for the modified confession and the Book of Common Worship, his admirable and eminent co-pastor in the Brick Church, New York, has worked the thing out logically. If the Episcopalians were right in having liturgy, etc., all of which Presbyterians had strenuously opposed and now accepted, wasn't it probable that we had been right in other things in which we followed the traditions of the Universal Church? So he found his way into our ministry, where he now holds a highly honorable position, without loss of charity toward his former associates.

In face of the temptations which come from these new resemblances, all our people need to take a firm grasp of principle, and remember that every member of the Church is both responsible and representative. The Church depends upon him and relies upon him, and is by the public judged in him.

THE VARIED CALL

The voice of God speaks in a thousand ways;
To some of self-denial, some of pain
Uplifted into patience—or a chain
Of joys successive and flute-notes of praise.
Yet every call is music! And our days
Of joy or sorrow may bring sweetest gain,
Even as earth transmutes each silver rain
Into soft greenness or a blossom-blaze.

The soul must listen. As, when singing seeks
To enter hearts, great silence must control
E'en whispered murmurs—so, when Heaven speaks
We stand entranced, so perfect is the whole!
Nay, scarce draw breath, lest, unresponsive still,
We lose one jot of that star-girdling Will.

CAROLINE D. SWAN.

WE HAVE a perfect right to condemn in others faults which we frankly condemn in ourselves. It does not help on the world if we go about everywhere slobbering with forgiveness and affection; it is the most mawkish sentimentality to love people in such a way that we condone grave faults in them.—A. C. Benson.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

NEVADA CONVOCATION TAKES ADVANCED GROUND RELATIVE TO MARRIAGE

ADVANCED ground relative to marriage was taken by the recent convocation of the missionary district of Nevada, in session at Reno, when the following resolutions were adopted:

"Resolved, That this convocation heartily approves that portion of Bishop Robinson's address in which he refers to the carelessness of many clergymen in the performance of the marriage ceremony, and to the possibility of safeguarding this sacrament by requiring that a certificate of health from some reputable physician accompany the marriage license; and be it further

"Resolved, That we, the clergymen of the district of Nevada, pledge ourselves to require such a certificate of health in any case where there is a reasonable doubt in our minds as to the fitness of either party for marriage.

"Resolved, That this organization advocate the passage of a law by the next legislature requiring that such a certificate of health be presented to the county clerk upon application for a license to marry."

MICHIGAN CITY SOCIAL SERVICE COMMISSION

The Commission on Social Service for the diocese of Michigan City, is composed as follows: Chairman, the Very Rev. W. S. Trowbridge, Dean of the Cathedral, Michigan City; the Rev. L. B. Hastings, Elkhart; Mr. E. M. Parker, Valparaiso; Mr. E. T. Wood, Fort Wayne; Col. W. C. Johnson, Elkhart; Dr. Paul Bowers, Michigan City; Dr. Rose Alexander Bowers, Michigan City; D. L. L. Ten Broeck, La Porte; L. W. Keeler, Michigan City.

The first meeting will probably be called in January, at which time the commission will elect sub-committees. Funds are to be provided for by voluntary contributions from each parish in the diocese, these to be collected by the diocesan treasurer.

CARDINAL GIBBONS' INVOCATION

At the opening session of the American Civic Association at Baltimore, Cardinal Gibbons offered the following Invocation:

"We ask, O Lord, Thy abounding mercy for all our brethren and fellow citizens throughout the United States, that they may be blessed in the knowledge and in the observance of Thy most holy will; that they may be able to serve Thee in that peace which the world cannot give; and after enjoying the blessings of this life, be admitted to those which are eternal. We commend in a very special manner to Thy protection the members of the American Civic Association, here assembled in Thy Name, in the cause of healthful life and civic purity; and may this external cleanliness be the reflection and the expression of the chastity and purity of their wills, that their wills may be in conformity with the will of God.

"May all here present, all men and women, be made conscious of the fact that no one should be a drone in the social bee-hive, that no citizen should be an indifferent spectator of the social efforts and civic movements undertaken for the sake of humanity; and may all those who are endowed by God with a superior intelligence, and blessed with a superabundance of the things of this life, be the leaders and the exemplars and models to others, guiding them both by word and example in the path of civic purity, and of personal righteousness."

A BOY SCOUT AT WORK

Colin H. Livingstone, president of the Boy Scouts of America, and banker of Washington, tells a delightful little story of a boy scout's good turn: "A woman selling newspapers," he says, "was caught in a gust of wind and her papers torn from her grasp. A boy scout ran forward and picked them up for her, and as he handed them to the aged woman, she said to him:

"You are a gentleman."

"No, I am a scout," he replied.

"What is your name?" I asked, as I happened to be nearby and saw the good turn.

"That would spoil it. Good night, sir," and the boy disappeared.

POSSIBILITIES OF GOVERNMENT HEALTH BUREAU

"We need to develop, under governmental auspices, a bureau or department," declared a speaker at the International Congress of Hygiene, "in which the funds of the government shall be expended for research of every kind useful in the practice and enforcement of hygiene and preventive medicine. That something of this sort may grow out of the present United States Public Health Service there is reason to believe, but it will need far greater appropriations and widening of its scope of duties before it shall have filled the place that the medical profession of this country has a right to expect the government to create in the progress of hygiene and demography."

SALEM (Mass.) recently completed a new charter. Objection to its legality was made on the ground of the smallness of the vote cast at the election, but the full bench of the Supreme Court in passing upon the matter, said: "Elections must be settled as a practical matter by those manifesting interest enough to vote. Failure on the part of some of the electorate to take the trouble to express their views by depositing their ballot cannot stop the machinery of government. Apathy is not the equivalent of open opposition."

MRS. CRYSTAL EASTMAN BENEDICT, in telling why the woman suffrage amendment was lost in Wisconsin in November, said: "Whether they are wrong or right in their fears, the brewers of Wisconsin have decided that giving women the vote will hurt their business. They put their business, as, alas, most big corporations do, ahead of democracy, justice, and simple human right, and they are determined to do all in their power to delay the coming of votes for women."

THE REV. ALLEN PRESLEY WILSON, rector of Christ Church, Lykens, Pa., has been elected president of the Lykens-Wisconsin Board of Trade. So far as I know, this is the first time in the history of the state that a clergyman has been thus honored, and I think the first time in the history of the country. It will be interesting to note how promptly the business men will respond to his inspirational efforts.

"HOUSING CONDITIONS in Main Line Towns" is the title of the report of an investigation made by Marion Bosworth, under the direction of the committee of investigation that the Main Line Housing Association appointed. Those who think that small suburban communities are free from housing evils will find this report most illuminating. It can be had of the Association (Empire Bldg., Philadelphia).

THE LIGHTHOUSE, Philadelphia, maintains an open forum for the full, free, and frank discussion of industrial, economic, and social problems. The work is in charge of a committee of representatives from the district council of United Textile Workers of America, Philadelphia, and vicinity, and the Lighthouse.

"IF IT IS GOOD BUSINESS for the Harvester trust," *La Follette's* asks, "to spend a million dollars in developing more and better crops, isn't it equally good business for the people, through their government, to invest money in showing the farmer how to increase the efficiency of himself and his land?"

WOMAN SUFFRAGE amendments were submitted in Oregon by initiative petitions. In the other states where the question was voted upon it was by action of the state legislature.

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.

CHURCH OPPORTUNITIES IN WESTERN CANADA

To the Editor of *The Living Church*:

MAY we crave your indulgence to make known the need of help in which our work in Western Canada stands?

About four years ago, the Bishop of Calgary received from a prominent Churchman in Calgary, the offer of one of four locations as a site for a college, to be known as the "Bishop Pinkham College," together with a sum of money which was increased by further donations.

Owing to the great inrush of population during the last few years, an extraordinary demand had been made upon the Church, and it was felt that the establishment of a diocesan institution, in which men could be specially, and, if necessary, generally trained for the work of the sacred ministry in this important part of Canada, would do something toward securing an adequate supply of suitable and efficient clergymen.

Side by side with this great work and in connection with the college, it was thought advisable to establish a boys' school, which would provide not only a thorough high class education on definite Church of England lines after the type of the great English public schools, to fit boys for professional and commercial careers, but also, by special attention being given to the inculcation of refining, moral, and religious principles, equip them to take their part in life as Christian gentlemen and prepare them, by instructions in the principles of the Holy Catholic Church, to build up the Church of England in Western Canada.

With these ends in view, a site consisting of four acres was chosen on the outskirts of the city, and the foundation stone of the college was laid on May 31, 1911. The boys' school was opened in September, 1911, and forty-one pupils were enrolled during the first year. Although the dormitory accommodation has been nearly doubled, the school has started its second year with every bed occupied, and there are many applications for places which must be held until further accommodation has been secured.

This eminent success shows that the school supplies a real want in this country, and as this is the only Church of England boys' school between Winnipeg and the Pacific Coast under diocesan authority, the parents, who evidently desire that their children shall be taught the faith, the whole faith, of their fathers, are giving it their heartiest support. But if the school is to be able to meet the demands for accommodation, its buildings must be at least doubled in size this next year.

Up to the present, a sum of over \$30,000 has been expended in building and furnishings, and whilst the fees charged adequately cover current expenses, there is not sufficient margin in so short a period to meet the cost of the much-needed extensions. What is to be done?

In 1911 the Church people in this diocese gave over \$37,000 for the erection of churches, parsonages, etc., and over \$67,000 for the stipends of their clergymen, and with the continual and rapid growth of new towns and cities, these great needs will entail an even greater strain on the generosity of the people this year. Especially so, as the Church in this diocese, desiring to be self-supporting, has decided to be no longer a recipient of grants from the Canadian Missionary Society.

Therefore we cannot hope to obtain much from our own people here, though many are contributing handsomely to the funds.

We feel sure that there are many of your readers who, if our great needs at this critical juncture in the life of the Church and of Church Education in this country were made known, would be only too glad to help us.

With regard to the other branch of the work, the Theological Hostel, the need is equally great. Each year the Church is losing the valuable services of her sons, because we have no place where they can be trained for the noblest of all work.

In this city there is established a university college where an excellent course in Arts may be taken by the students who would receive their specific training in the proposed theological hostel. Never in our generation has the appeal which troubled St. Paul with regard to Macedonia, been uttered with greater distress than it is being spoken by the Church's sons and daughters in Western Canada, "Come over and help us!"

We shall be glad to send further information to any of your readers who would like to communicate with us. Never in the history of the Church in this diocese has the need for efficient men been more acute. Many missions and congregations in which work has been commenced are languishing for the want of a resident clergy-

man, and many other spheres of labor cannot be entered upon as they should be if the Church is to do her duty to her members in this diocese year by year. At least twenty-five men are needed immediately to cope with these needs.

Though the English Missionary Societies have done a great work in partly meeting the need for men, yet a body of locally trained clergy, familiar with the country and its conditions, would be invaluable. For these purposes a sum of at least £10,000 to £12,000 is needed, and gifts, however large or small, would be greatly appreciated.

During the recent Mission of Help, the college has been visited by the Rt. Rev. Bishop Boyd Carpenter, the Rt. Rev. the Bishop of Edinburgh, Father Paul Bull, and the Rev. S. Warner, Sandown, Isle of Wight, all of whom, we feel sure, would be glad to testify to the good work which is being done.

(Countersigned)

A. P. HAYES,

CYPRIAN CALGARY.

Principal B. P. C.

Calgary, Alberta, Canada, December 23, 1912.

THE PROBLEM OF MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

ARE we not in danger of overstressing in all our discussion on the subject of divorce, and of approaching the subject from the wrong end?

Divorces arise from a wrong view of marriage; marriages are at the present time to a very great extent entered into very unadvisedly, and lightly, and scarcely with the fear of God, reverently, and soberly. Is it not therefore as much a question of marriage as of divorce, if not more so?

Much is being said all over the country of the evils of divorce, and they are great; but one hears very little of the duties and the sacredness of marriage. Many sermons are preached against divorce, and comparatively few on marriage, its nature and purpose. As I look back on my knowledge of the Church in America, I can remember very few sermons dealing with marriage, and many dealing with divorce, and these usually unsatisfactory; for while condemning divorce, they aided very little in solving the problems which lie back of divorce. Is it not time that this Church of ours awakes to a sense of the Catholic teaching as to marriage and teach its own people?

For after all, when a true sense of the sacredness of marriage, as a sacrament ordained of God for the preservation of the human race, is grasped by the American people, or, if the idea of sacrament is not acknowledged, the sacredness as a God-ordained institution for a definite purpose, then the number of divorces will of themselves be less; but when marriage is merely the living together of a man and woman, sanctioned by the law, entailing no obligations, of no particular sacredness, then men and women will seek to break the tie when it becomes irksome, as they do.

What is marriage in the Catholic sense? It is a sacrament, ordained of God for the procreation of the human race, by which a man and a woman through the grace of God live as husband and wife. As a sacrament, it must be received in a spirit of holy fear, reverence, and due preparation, with a realizing sense of what it means. Do we as a clergy teach our people this?

The mere living together of a man and a woman does not of itself constitute marriage. Herein one ought to make a distinction between marriages acknowledged by the civil authorities, and those acknowledged by the Christian Church; not all civil marriages can be, or ought to be, regarded as such by the Church, and it often happens that what the Church considers a valid marriage may not be so accepted by the State. In America the Church has nothing to do with the purely civil marriages, and it would be well if many of those now performed by the clergy were delegated to the magistrates; her jurisdiction is over her own and those who acknowledge her authority. To these she can say and must say that to be true marriage, the estate must be entered into religiously, according to God's law, ecclesiastically, according to canon law, legally, according to the State law, and physically, according to nature's law. The violation of any of these and the impossibility to carry out any one does to a certain extent and within limits invalidate the marriage.

The clergy ought not to be parties to hurried and haphazard marriages. Many of those who are the most strenuous against divorce will marry almost any who present themselves before them, asking only if they are baptized and unmarried, not knowing how great a lie may be told them. Can the blessing of the Church in

marriage be given when the ceremony is merely gone through with to prevent scandal, and not from repentance of the sin?

There is another phase of the question that should always be considered. The Church has always allowed separation of the married, when this was deemed necessary for the well-being of either, or for the spiritual welfare of either. Now the modern State almost universally grants only divorce *a vinculo*, absolute freedom of the marriage tie, with only occasionally a restriction as to remarriage. There arise many cases when it is impossible for married people to live together, as in the case of a brutal, drunken husband or of an adulterous wife. A simple separation would be all that a Christian would ask, but, and here is the modern difficulty, the law does not recognize this, and moreover, in many places, says that as long as the marriage is not broken by divorce, the husband is liable for the debts of the wife, and the wife for those of the husband. A man may be a drunkard, living with another woman, and yet the wife be compelled to pay for his food and clothes; a woman may be on the vaudeville stage, living in adultery, and the husband be forced to see his name used and to pay for her living. The only protection is through the courts by divorce. Shall we say that it shall not be done? Is the sin in the separation, or in the remarriage?

Is it not time that we, the clergy, consider some of these things?
H. P. SCRATCHLEY.

NIAGARA FALLS AND ITS WATER POWER

To the Editor of *The Living Church*:

BEWARE of sentimental nonsense about Niagara Falls. The Power Development takes from the surface of the river three-eighths of an inch of water. Do you think that a tourist can perceive or miss that amount of water?

The three-eighths of an inch of water is made to produce about 500,000 horse power. It would require 24,000 tons of coal every twenty-four hours to produce that much power; in other words the three-eighths of an inch of water taken from the river saves for the people of this country 24,000 tons of coal every twenty-four hours—a train of ordinary coal cars three and one-half miles long. You cannot see the water taken from the river, but you can see the coal train three and one-half miles long saved for the people every twenty-four hours.

One cause of the lowering of the water at the edges of the river is the recession at the apex of the Horse Shoe Falls. The quantity of water passing over the Falls at that point has increased, and this increase is taken from the American side of the river and is perceptible at the edges of the stream.

The quantity of water going over the Falls varies. A wind blowing up Lake Erie blows the water back from the river and at times diminishes the amount of water going over, while a wind blowing down the lake increases the amount. I have seen a storm on Lake Erie that raised the water two feet at the brink and twenty-five feet in the lower river in the gorge, for a rise of an inch at the brink means a rise of a little over a foot in the gorge. The force and direction of the wind on Lake Erie accounts for the great changes in the amount of water going over the falls.

It is nonsense to attribute that which is due to the wearing away of the rocks and to the force and direction of the wind to the Power Development at Niagara Falls.

Yours most truly,
Niagara Falls, December 23, 1912. PHILIP W. MOSHER.

CLERGY PENSIONS AND THE FIVE MILLION DOLLAR FUND

To the Editor of *The Living Church*:

THE recent letters of Bishop Whitehead, Dr. C. Ernest Smith, and Mr. W. R. Stirling do no less than establish my contention that the Five Million Dollar Fund should be at once completed, and probably by some radical modification of the method now employed. The heart of the laity doubtless is, as Dr. Smith claims, sound. But nevertheless, to quote Mr. Stirling, "no real valuable progress will be made until and unless the laity recognize that it is their plain duty to pension the clergy."

Mr. Stirling does not seem to regard \$228,000 in cash, after all these years, as "real valuable progress." There are many who agree with him. And he confirms my claim that we are expecting too much from the unassisted efforts of one man, even though he be as capable as Dr. Wilkins is in presenting a cause.

Referring to statements in paragraphs one and four of Bishop Whitehead's letter, no doubt pensions at 64, or automatic pensions, are provided for under the canon on clergy relief, but that is the last and the least pressing of the things provided. Surely the makers of the canon can hardly have contemplated raising \$5,000,000 for only one phase of clerical relief, and that not the most pressing.

In paragraph three it seems to me that credit for increase in the amount given the General Clergy Relief Fund is not accurately, and hence not justly, given. As a matter of fact, as the records open to all men prove, since the present administration of that fund began, the natural and normal increase of receipts has shown a doubling every three years. It is therefore most natural to expect such increase and to feel obliged to account for any failure.

As to the diocese of Pennsylvania and Pittsburgh, it would ap-

pear that there is some error in the Bishop's figures. The offerings in 1910 were nearly \$1,000 more than in 1909; in 1911 about \$2,500; and in 1912 about \$1,500 more than in 1911. In Pittsburgh the offerings for 1910 were \$2,000 in excess of 1909; and for 1911 they were about \$1,000 more than for 1910. The offerings for 1912 held about the same proportion as for 1911. And it will be recalled that, with one or two exceptions, all the churches and missions were whipped into line by the admirable committee headed by Dr. McIlvaine.

But leaving all that aside, the fact is that the Five Million Fund should never have been given to the clergy to start. It should have been prepared for by a widespread agitation to create a demand. It should have been given the prestige of large subscriptions, which I personally know could have been secured. Then the admitted need would have been matched by a demand and the whole thing put through in less time, perhaps, than even the five years of which Dr. Smith dreams. The query cannot be put down: If the present small sum has been given by the clergy and "givers of small amounts," who are going to give the next quarter of a million? The quarterly pensions of the General Clergy Relief are our first duty. How long are we to block them in this way? The increase of income for that fund may be matched by—even exceeded by—increase of pensioners. The good Bishop recognizes that. Do not, then, all these points raised by your four correspondents interlock into one candid admission that results are not what they should be? That some enlarged method or machinery should at once be sought? And that unless the Five Million Fund is to be closed up now, in justice to our first obligation, it should be made a finished thing?

WILLIAM C. RICHARDSON.

THE BOARD OF MISSIONS AT INDIANAPOLIS

To the Editor of *The Living Church*:

MAY I ask you to note that the opening service of the Board of Missions at its session recently held in Indianapolis was not in "Grace Cathedral," but in All Saints' Cathedral? Grace Pro-Cathedral has coalesced with the new Cathedral organization of which the proper title is *All Saints'*, and not *Grace*, as your correspondent thought.

A further comment concerning the events of last week here at the Cathedral. The Bishop of New York, in the very striking address which he made at the Rev. W. E. Stockley's ordination to the priesthood, went much further than the account in *THE LIVING CHURCH* would imply. Speaking from the question as to why we should believe in historic Christianity, he pointed out not only that it was the revelation of eternal life, already begun in the souls of men, but that the evidence for this new life was the evidence of the miracle of the gospel which every man who has the life must feel and know in his own soul, as by the power of that life he is enabled to do not that which is natural to man but that which is above his nature. He evidenced as the peculiar element in the ethical teaching of Jesus Christ, that we should forgive our enemies. "Every time you see a man doing that you see 'a miracle,' something supernatural. The message of the prophet, the work of the priest, is bearing witness to this eternal life, which through the power within him becomes better and better known to each one." Bishop Greer claimed not that it was almost a miracle but altogether one.

It is a great regret to those who heard him that there is not a verbatim record of what was said.
Indianapolis, St. Thomas' Day. CHARLES S. LEWIS,
Dean of All Saints' Cathedral.

ONLY ONE "AMERICAN" COUNTRY

To the Editor of *The Living Church*:

PERMIT me briefly to answer the objection sometimes made to "American Catholic" that it is too large a title for us, as implying that we claim jurisdiction over the whole American continent. My answer is (perhaps it has been made before by some one else, but if so I have not seen it) that there is, strictly speaking, no American continent known to geography; but only North American and South American continents. In exact language, "American" means pertaining exclusively to the nation commonly called the United States; because that country officially names itself "America" in the preamble to its constitution. "United States of America" is our full official designation. There is no other country using "America" as part of its official name. So there is no other "American" country outside the limits of the United States. Canada and Mexico are *North American* countries, and the United States the sole "American" country. Therefore "American Catholic Church" would mean the Church having jurisdiction only over the country calling itself "America" in its constitution—the United States of America.
Baltimore, December 20, 1912. CUSTIS P. JONES.

CHANGE OF LEGAL TITLE, NOT OF NAME

To the Editor of *The Living Church*:

WOULD not this whole discussion be made clearer if we would emphasize the point that it is not a change in the name of the Church in this land that we are contending for, but a change in its legal title? Our name is our birthright. Our legal title is whatever descriptive epithet the constitution and canons may give us.

We are the American Catholic Church, whether we call ourselves so or not. We are not the Protestant Episcopal Church, however long we may continue to have that legal title tacked on to us. The contention is that we should by canonical action make our legal title conform to our birthright name—American Catholic.

Utica, N. Y.

JESSE HIGGINS.

THE NAME OF THE CHURCH AND DR. WASHBURN'S LETTER

To the Editor of *The Living Church*:

I WAS particularly struck with Dr. Washburn's letter in your current issue. Dr. Washburn is no pamphleteer or partisan, but a most distinguished and dignified priest of the Church, and more than this, he is learned and scholarly, bred in that fine school of Connecticut Churchmanship which is farthest possible from anything Hanoverian or Latitudinarian.

It is rather surprising, therefore, to find him at this late date, not, it is true, indecorously "rushing into your correspondence column," but leisurely rebuking the distracting logomachy which proceeds from the stirring West, where the Church is face to face with conditions wholly absent from the placid shades of Philadelphia. In that happy and retired city everything is settled and endowed and comfortably Protestant Episcopalian.

Dr. Washburn, like most defenders of the present misnomer, points to a far-off happy time when we may "deserve recognition as a comprehending and inclusive branch of the Catholic Church." If we be a *branch*, why is it "tampering clumsily with the name" to call it the American Catholic Church?

I am at a total loss to understand why, under our true name, we cannot all of us, even in the thirteen original states, still cherish the memories of the formative crisis of our national Church. If we claim our "appropriate designation" now, we shall at least start right toward those halcyon days to which Dr. Washburn so feelingly alludes.

Both Dr. Washburn and the genial Mr. Lewis are yoke-fellows in riveting upon us what they call the "present venerable title." Why "venerable"? Of course a hundred years in Philadelphia seems a long time, but after all, there is no name on earth so wholly venerable as the august name *Catholic*, the name of the creeds, the name of the ages.

Why not place it where it belongs upon the banner of the Church we love, and, as a tribute to the immediate past of our country, add the words—"Commonly called Protestant Episcopal"?

This suggestion of THE LIVING CHURCH is kindly made and ought to satisfy the most conservative and sensitive of our people.

St. Louis, December 21, 1912.

HENRY LEVERETT CHASE.

To the Editor of *The Living Church*:

PASSING over the ten or a dozen sneering remarks in Dr. Washburn's letter on the Name of the Church, and writing as a native of Philadelphia and a former parishioner of Christ Church in that city, I am somewhat amazed that one who has so lately come under the glamor of that association should pit 125 years against the centuries that have elapsed since the Church has gloried in the Catholic Name.

The whole tone and temper of the letter fits in so well with Mr. Lewis' unhappy pamphlet that one cannot but feel that the "cause" of the present Name of the Church is rather put to it for argument. Both the letter referred to, and also the pamphlet, recall the old and well-worn method of "abusing the plaintiff's attorney."

Why cannot we have pure argument, without sneers and contempt? Are not we all interested in a great question? And if so, why such unfortunate letters as Dr. Washburn's?

Yours truly, FRANK B. REAZOR.

West Orange, N. J., December 20, 1912.

To the Editor of *The Living Church*:

I NOTED in a recent issue a very un-American letter from the rector of a Philadelphia parish, more noted as a colonial relic than a live parish.

Free discussion on any subject of general interest carries with it the undoubted right to scatter widely any article bearing on the subject, and this should not be held up because it does not line up with the views of any individual or clique. Pennsylvania has often been represented by men who have ceased to grow, and who desired to halt all advance beyond their own view-point. We have a few such remaining, but the present year has seen such a wonderful revelation of the new forces at work in our state that it is to be hoped the reactionary spirit in the Church may find the same forces at work.

That you were fair enough to print his letter should be sufficient proof to the reverend gentleman that the subject is not being cooked but is having free discussion in your columns. With all due respect to the rector of the Colonial Relic, I believe the Colonial gentry whose pews are held sacred, would have scouted the idea of choking off a discussion of the proper name for the then British colonies.

W. C. HALL.

[Criticism of Dr. Washburn's letter in these columns is now at an end.—EDITOR L. C.]



LITURGICAL

The Mass. A Study of the Roman Liturgy. By Adrian Fortesque. New York: Longmans, Green & Co.

The study of Liturgies has hitherto received scant treatment in the education of the clergy. There are signs that it is to be given more attention. Many works in England and some American works are now available to help the parish priest to realize the value of the Prayer Book as a well of Catholic theology and practice. One weakness in the study of the Prayer Book has been that too little attention has been paid to the origin of the offices therein, and the bearing of the rubrics on the theological issues of the day. For a proper understanding of the Book of Common Prayer, considerable study of the Roman Missal and Breviary is necessary. Mr. Fortesque's book is one of the most valuable contributions in easily accessible form that has come to our notice. It is scholarly, compact, concise, and honest. We commend this book to those who think the Missal the only rite that fulfils the Catholic ideals of worship for the Eucharist and who deprecate the Prayer Book, as a dislocated product of the sixteenth century. The dislocation of our rite is less violent than that which took place at some time in the Roman Mass. The present writer concludes that it is not the original Roman rite. "It is a rearrangement and almost certainly a fragment." There appears to be no reason for the abrupt dislocation of the parts of the Canon, and the time it happened, while later than the fourth century, does not appear. There are many additions from Gallican sources which he calls "late." As an integral part of the Mass, the prayers at the beginning of the service, *introibo*, etc., are post-Reformation. The ancient Roman Mass was as devoid of "proprs" as our own rite, and as simple in the sense that it was as little responsory. It was as long as some of the rites of the Eastern Church probably, as St. Gregory mentions that it took three hours.

When the author comes to the Canon of the Mass, so much admired by many Anglicans, he makes free use of the term "difficulty" in its treatment. Here the dislocation of the rite is most apparent. "We have seen the difficulty of the word *igitur*." "The form *Communicantes*, etc., is difficult." "*Hanc igitur* is perhaps the most difficult prayer of the Mass." "The five epithets, *benedictam*, etc., are difficult." "The second prayer (*surplices*) is full of difficulties." "These two prayers have caused enormous difficulties to commentators." "There is a difficulty about the place of the *Pater Noster*." These are but random selections from his treatment of many points which even to the casual student of the Roman rite, seem puzzling. In the light of his comments we see that the attempt in the Prayer Book of Edward VI. to return to a rite freed from the meaningless and awkward corruptions of the ancient worship of the Church, was an honest one. Cranmer had felt the "difficulties" of our author.

For the benefit of those who assume that what is Roman is right, we call attention to what this distinguished writer says about the reading of the Epistle towards the east: "The Epistle was read from the ambo, facing the people. Ambos were built in churches down to the thirteenth century. There is no reason why they should not be built and used as they are still at Milan. His position towards the altar is quite anomalous, since he is reading to the people."

On the subject of the muttering, or as he calls it "whispering" the consecration and other parts of the prayers other than the "Secrets," he says: "Undoubtedly during the first three centuries the people heard the consecration-prayer." He dismisses the mystical reasons usually urged. It began as a tendency, not as a rule. So late as the sixth century a law was promulgated compelling the clergy to "make the divine oblation . . . not secretly, but in a voice that may be heard." "The desire to hasten made the priest begin one prayer before the people finished the response to the last." "The *Sanctus* sung by the choir took some time; meanwhile the celebrant went on with the prayer, which in that case had to be said silently. So it became a custom, a tradition, and later mystic reasons were found for it."

Of communion in one kind, he says, "Our practice is not Catholic, but Latin."

It is instructive to see him reconstructing the Mass, to obviate the grammatical difficulties, the want of connection and separation of parts, in much the same manner that Mr. Lacey does in his *Alcuin Club Tract on Liturgical Interpolations* (noted below), in the case of the Anglican rite.

Liturgical Interpolations, and the Revision of the Prayer Book. By the Rev. T. A. Lacey, M.A. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, paper, 20 cents, by mail 23 cent; paper boards, 40 cents, by mail 43 cents.

Mr. Lacey's tract, of which a Third Edition has been made, is

one which bears more on the English, than on our own Prayer Book. The practice which he condemns, the interpolation of the Roman Canon into that of the Prayer Book, is one which finds few adherents in this country, owing to the fact that our canon is complete in itself. An American priest who celebrates in England, and finds the consecration prayer ending with the words of consecration, may feel that the abruptness of the end seems to call for something more, and cannot but have some sympathy with those who supplement it with prayers taken from another source as an act of devotion; but to supplement the English Canon with the rest of the Roman Canon with the idea of supplying a deficiency is of course another thing. Mr. Lacey cannot justly be accused of condemning the use of private prayers by the priest in pauses of the service. This has been done from time immemorial. Many of the short prayers in the Roman Mass, notably those at the Offertory, are private devotions, which in course of time were incorporated from private books of devotion into the Liturgy.

The point in this little book that appeals to us American clergy, is the plan of restoring the parts of the service in their ancient order, and the writer shows that it could be done without the change of a word in the rubrics. All that would be necessary would be to print the *disjuncta membra* in their logical order.

A. PARKER CURTIS.

RELIGION AND PHILOSOPHY

The World We Live In; or, Philosophy and Life in the Light of Modern Thought. By George Stuart Fullerton, Professor of Philosophy in Columbia University. New York: The Macmillan Co. Price, \$1.50 net.

The New Realism is the Old Phenomenalism. That "the world we live in," the only world we can really know, is Phenomenon, is the burden of this treatise, and the phrase is many times repeated throughout its pages. The book may be described as a manual of this latest product of metaphysical system-making, written in such a style that he who runs may read, and derive both entertainment and profit at least, if not assurance. Being concerned entirely with "Everybody's World," meaning thereby the present world of nature and of man, the author feels no interest in discussing any of the eternal truths which are held by many persons if not by everybody to exist, beyond or above the realm of physical and social relationships. All mention of such matters is relegated to the final chapter on "The World of Knowledge and the World of Belief," and the matters themselves are treated entirely under the second of these heads. The right of man to be a prophet as well as a thinker—to hope and believe as well as to know—is by no means denied him, and indeed is urged upon him, but the complete separation between belief and knowledge is insisted upon.

J. S. MOORE.

The People of God. An Inquiry Into Christian Origins. By H. F. Hamilton, D.D., formerly Professor of Pastoral Theology in the University of King's College, Lennoxville, Canada. In two volumes. Volume I, *Israel*; Volume II, *The Church*. Henry Frowde (Oxford University Press).

These two volumes deal with the authority of the Old Testament and its religion and with the Christian Church and its ministry as organic parts of a single whole—an apologetic for Christianity as an authoritative religion. They are written frankly from the Anglican standpoint and endeavor to present the Anglican conception of the Church as the basis for a practical effort toward Christian unity.

The method is primarily historical. The progressive revelation of God to the Jews is traced through the development of the Jewish national life under the law until the culmination of the Old Dispensation in the Advent of Jesus the Messiah, who reorganizes and amplifies the old religion rather than replaces it. Hence the believers of Jesus in subsequent ages constitute the true people of God, the true Israel, who in the course of time came to be known as "the Church" and as "Christians." The significance of the Anglican Church in the Christian world is that it alone among the "reformed Churches" maintains the principle of the authorization or ordination of ministers, a fact involving a theory that is not the only obstacle but yet forms a serious barrier to Christian unity, particularly between Anglicans and Nonconformists.

Professor Hamilton writes from a conservative point of view with regard to the criticism of the Bible, and one that is essentially loyal to Catholic principles in regard to his analysis of the organization and polity of the Church. His style is clear and his scholarship is accurate, but it is not our impression that he has brought to light very much that is new, or has suggested methods of solving the practical problems that the actual state of Christendom presents. L. G.

THE FUNDAMENTAL thesis of *The Master of Evolution*, by George H. MacNish (Boston: Sherman, French & Co.), is the identification of all forms of thought not springing immediately from environment with heredity, and everything so springing with variation. The premise is more than doubtful, but assuming it as true, the author puts his case in an interesting way, and supports his further arguments with many interesting and illuminating illustrations. The object of the book is to show the position of our Lord as the master of evolutionary processes and the supreme example of individual domination of exterior forces.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

THE actual growth in the number of Sunday school pupils during the past five years amounts to 68. In other words, according to the figures given in the *Living Church Annual* for those years, there were in 1912 436,863 pupils, and in 1908, 436,795. In the years between, the numbers rose and fell so that this year shows an actual increase over last year of 3,447, and 1909 shows an increase over 1908 of 4,978; but the pupils had decreased by 1910 in the sum of 312, which was followed by a great drop in 1911 amounting to 8,067.

These figures are for the Church in the United States, both diocesan and missionary. They do not include the figures for the foreign missions. These show, on the contrary, a steady increase from 13,188 in 1908 to 17,631 in 1912 without a single year showing a decrease.

The actual figures for the different years are as follows:

YEAR	U. S. A.	FOREIGN	TOTAL
1908.....	436,795	13,188	449,983
1909.....	441,773	13,722	455,495
1910.....	441,485	14,790	456,275
1911.....	433,418	16,520	449,938
1912.....	436,863	17,631	454,495

In other words, virtually the entire increase in the number of pupils in the Sunday schools reported in the *Annual* comes from the foreign missionary fields. They, with their 5,000 communicants to-day, have 4,444 more pupils, while we at home (and this means that the domestic missionary districts are included) can but show an increase of 68 with our 970,000 communicants.

A further fact appears: this disproportion between the growth of the Sunday school and the growth of the Church is an increasing one. As we said in the Hale Memorial Sermon for 1910, *The Work of the Church in the Sunday School*, "within the fifteen years from 1892 to 1907 the increase in pupils has been eleven and one-half per cent. as against an increase in communicants during the same fifteen years of nearly fifty-nine per cent. Great as this discrepancy is, the contrast will be much sharper if, in place of fifteen years, we take the twelve years ending in 1907, during which the pupils increased in number only a little less than six per cent. as compared with forty per cent. increase in the number of communicants."

DURING THESE FIVE YEARS the records show that 252,638 infants have been baptized. We have no means of knowing how many of these are too young to have begun to come to Sunday school, nor how many were brought to Baptism through the Sunday school. If we might hazard a guess that is possibly a fair one, out of that number of baptized children we should have won to the schools from 50,000 to 80,000, while as a matter of fact we have only increased our number by 68.

A further series of figures must be considered, that of the teachers. In 1908 we find in the United States, outside the foreign missionary districts, 48,274 Sunday school teachers; in 1909 we have 49,591; in 1910, 49,396. In 1911 this decrease was made good and more, the number being 49,860; while last year it jumped to 50,567. There is no corresponding discrepancy here, nor any similar small increase. On the contrary, we have an actual increase of 2,293 teachers over the number for 1908.

WHEN WE TURN to the several dioceses and districts we find that the conditions to which we have been calling attention are widespread. Thirty-two dioceses show a decrease over last year and thirty show an increase. These fluctuations are often very small, and perhaps signify but little in particular cases. Then again, at other times, they are considerable and signify something much more important. In no case do they amount to more than about 500 pupils, and in only one does the decrease come to as much as five per cent. of the total number of pupils.

Conditions such as these are sufficient to cause us to ask

ourselves pretty closely what they signify. A considerable increase in the teaching force, a fair number of baptisms that should mean more Sunday school pupils; yet almost no increase among these; and this condition reaching over the entire country, showing itself in large dioceses and small, in North and South and East and West, in dioceses that are alert and forward along the newer methods and in dioceses that are less assertive in this way. Such is the situation.

It is no local nor peculiar condition, in other words. It is nation-wide and may affect the dioceses showing a gain this year when they report next. The only element that is encouraging in it is that by comparison with two years ago it is not quite so universal. Here and there, as for instance in New York, the large decrease that marked the earlier date has been overcome, and an increase is shown. But what does it signify?

First of all may be put a weakening of the hold of people on the idea that is essential that the young should be taught definite religious truths. It is amazing how indifferent even Church people are to this. We dare say that every priest could instance cases in his own experience where fathers and mothers of Church families seem to care little or nothing whether their children go to Sunday school or not, nor where they go. The ultimate effect of such indifference upon the children and then upon the Church can be readily estimated.

A second fact that these conditions bring home to us is the widespread and growing indolence that marks Sunday. Children can hardly be expected to go to Sunday school regularly when they have no help at home in such essential matters as food and clothing. We have known girls in the intermediate grades to come to Sunday school without their breakfast because their mothers did not get up in time to cook the meal for them. Or again, men will not get up on Sunday morning so that their wives can do the necessary work and get the children off to Sunday school; or fathers are so indolent and indifferent that they will not take out their automobile in order to take the children who are too small to go by themselves. These examples are all specific cases, readily multiplied, and serve not only as explanations of why children do not attend regularly but of why they do not come at all.

A third possible cause may lie in the report that was made some years ago to the interdiocesan committee of New Hampshire and Vermont in an investigation as to the boy problem in relation to the Sunday school. A priest spoke of the dislike that boys had for the modern Sunday school because it was so much like a real school and involved real study. A similar objection was made by some children to going to a newly established Sunday school which was holding its sessions in the assembly room of the public school building that they attended during the week.

BUT AFTER ALL, the most deep-reaching reason probably lies, after deduction is made for corrected and revised lists, in lack of appreciation of the place of the Sunday school in the child's religious training, and this among the clergy as well as the laity. The oft-repeated plaint that it is the clergy who are hardest to arouse to the Sunday school movement is equally fair as to the broader question of the growth of the school itself. Wherever personal attention is given by the rector, or by a properly equipped curate or superintendent, then there is growth. When that is lacking, there is loss.

Indifference, indolence, the greater requirements of the schools to-day, lack of religious earnestness—these are some at least of the contributing causes. Others no doubt exist in particular localities. The remedy is greater effort, greater determination on the part of priest and people to make the schools a success.

THE STANDARD CURRICULUM of the General Board of Religious Education has been published in an attractive form and is ready for distribution. We shall hope to review it fully at an early date. Meanwhile we would call attention to it and urge those interested to write to the general secretary, the Rev. W. E. Gardner, 281 Fourth avenue, New York, for a copy.

WHEN a man can willingly forego even the outward services of religion, and stay away from the house of God, and let the seasons of devotion and communion pass by without a thought of regret, his faith and love must be at a low ebb, if indeed they have not altogether dried up and blown away. A living plant seeks water; a living soul longs for the refreshment of the sanctuary.—*Henry van Dyke.*

THE DREAM OF THE CHRIST CHILD

I.

The little Boy Jesus sat all alone,
Watching His friends at play;
He saw each movement, He heard each tone,
But His thoughts were far away
With the hills and the sheep and the angel choir,
Where the City of David lay.

II.

"Come, little friend," cried the merry boys,
For they cared for the gentle Child,
Who soothed their sorrows and shared their joys;
But He answered them "No," and smiled
And returned to His dream of a shining star
That looked down on a desert wild.

III.

Riding by night and riding by day,
From their land in the east afar,
He saw three men, who were old and gray,
And they followed the guiding star
To a stable hut, where the light streamed out
Thro' the broken door ajar.

IV.

Mary, His Mother, sweet and fair,
Had whispered the wondrous tale;
Had told of the song on the winter air,
And the new-born Baby's wail;
And, "I know it is true, my Child," she said,
"For the visions cannot fail."

V.

The boys of Nazareth laughed in glee,
As the ball flew to and fro;
And shouted and sang right merrily,
With voices now loud, now low.
"And what and who am I then?" thought He,
"That these wonderful things be so!"

VI.

The sun sank down like a ball of fire,
In the heart of the glowing west,
"And what," He mused, "is this strange desire
That slumbers within my breast;
"To feed the hungry and cheer the faint,
And give to the weary, rest?"

VII.

"I, who was born in a stable dim
And laid to rest in a stall—
Whom My father has bidden to work for him,
With hammer and plane and awl,
Why do I dream I have carved from the wood
A cross, so cruel and tall?"

VIII.

"And why do I dream of an opened grave
And a burst of heavenly light;
Why do I fancy that I can save
The world from the shades of night;
And what are these seraphs before the Throne
That break on My raptured sight?"

IX.

The night slipped down on the quiet street,
Where the boys had ceased their play;
Hurrying homeward with eager feet,
With shouting and laughter gay,
"Come, little Son," called His Mother's voice,
And He hastened and went His way.

KATE T. WARD.

LOVE

My Saviour, if I love Thee, can I be
Content to hold Thee close within my heart
In secret? Can I know the Friend Thou art
And keep Thee hid? Can it be love of Thee,
That bears no sense of debt; no wish to see
All Thy creation Thine? Will there not start
A self-effacing zeal that *must* impart
To those who know Thee not, Thy gifts to me?

For if I love Thee, Lord, 'tis not my love;
'Tis but an echoed offering from above;
Imperfect, broken echo, true, yet Thine!
And as it seeks again Thy Heart, from mine,
Diffusive, it must touch the lives of men
Ere Thou canst hear, and call to me again!

JESSIE FAITH SHERMAN.

THEN AND NOW

Not simply for crown after death, is my prayer,
But for patience the cross on my shoulders to bear.

Not merely for bliss on far summit, I pray,
But to climb the steep height, and faint not by the way.

And my prayer is not only to hear angel choir,
But that music of heaven my life may inspire.

HARRIET APPLETON SPRAGUE.

IN PRAISE OF FAIRY-TALES

BY HELEN VAN VALKENBURGH

ONE hot, summer afternoon I went out in search of something to do and blundered into a meeting of the Practical Club. Curiosity overcame my scruples, and I stayed to find out what that odd assembly were doing.

At one end of the room was a group of merry children with laughing faces and eager, shining eyes; while at the other, sat rows and rows of stern-faced dames and sires, wizened and bent and yellowed by time and experience. I watched them as they listened to dry facts and drier details, until Mr. Practical, for whom the club was named, rose to give his address on current topics.

He was older, and more bent, and wizened than the others, and he wore goggles and a skull cap. He looked eminently stupid, and I was wondering whether to stay, when I heard him exclaim, in a wheezy sort of voice: "Ladies and gentlemen, it is my purpose, to-day, to speak to you on the question of fairy-tales!"

"Ah!" I thought, "this will be interesting!"

But I was doomed to be disappointed, for his remarks were dry and brief, and he concluded them by saying: "Fairy-stories weaken the child's mind; they are a waste of time, and they make him untruthful, and doubting!" Whereupon he sat down amid a storm of applause; while the children shuddered and sighed, realizing that their dream-world had been attacked and demolished by logic and reasoning.

Poor, little, shivering souls, had they found their way by accident into this august assemblage, or were they sent to show this crabbed body the infinite joy of pretends and make-believes. While I sat pondering over this, someone rose to answer Mr. Practical's statements, and I saw that the children were to be remembered; for dear, dear Grandfather Imagination had crept in, and overheard the tirade of the goggled gentleman.

He was quite as old as Father Time, himself, but there was a boyishness about him that made him one of the children. When he spoke all were quiet because his voice possessed a magic so wonderful, none could withstand its charm. "Dear friends," he began wistfully, "I am the father of fairy-tales, and I want to defend them, my children; so I am going to tell you why I sent them into the world."

"You may have forgotten—in your earnest studyings—how you felt about the world when you first found it; but try to remember with me the feelings of a little child. To him the world is new, and very strange. It puzzles and troubles him with its beauty and its glamor, for these are the first things he notices." Imagination paused a moment to smile at the children; then hurried on earnestly. "The glistening toys attract him, and he is perfectly happy when he has them for his own. But this is only at first, later it is different.

"As he grows, his mind keeps pace with his body, and slowly he realizes that things are happening around him which he cannot understand. To explain these things he fashions quaint pretends that grow eventually into stories. Now he is old enough to be told stories, and the time has come for the fairy-tale. Eagerly he listens to it, begging to hear it again and again, until, he, too, can make it. So the child has discovered a new power, the power of story-telling, and he is very happy with this plaything.

"But he has learned more than merely to reproduce. New words and new ideas come to him with the stories. The butterflies, and birds, and winged things are all fairies; the crawly worms and spiders, bad sprites, and the sun-beams that slip through the cracks in his blinds at nap-time are elfin ladders, leading to a strange wonderland whose door is the golden sun. At night the moon-path is a highway for the dream-fays, and the stars are the windows of fairyland; peep-holes for the sprites to watch the sleeping children. So, each day, his mind is growing, and all unknown to himself, he is creating a world that

will never leave him; a world to which he can turn when the one you know has played him false.

"All that he sees and hears grows into this dream-life; making everything about him more beautiful, and more explicable, until the vastness of it all no longer frightens him. He loves his father and mother more dearly because his hero prince loved his father and mother, and he helps his little sister because the prince helped the gold-haired princess in the fairy book. He learns kindness and loyalty, since they are the spirit of chivalry, and chivalry plays a large part in his fancies. The little girls learn, too, and though they may sigh for the golden hair and blue eyes of the wonderful princess, they grow in kindness and thoughtfulness, and one day, learn that these are more beautiful attributes than the more superficial charms they may have envied.

"If the nature of fairyland is explained to the child in the beginning, that risk which Mr. Practical lays such stress upon is eliminated; since if this is done there can be no disillusion; and he will always count his pretend world as one of his dearest possessions.

"When fairytales teach so much, how can they be a waste of time? Ah, Mr. Practical, your argument is based on fallacy! Even you will admit that fairytales have their place in the education of a child! Surely you have known children who did arithmetic better when it was made into a story, and who liked grammar, and even spelling, if they were changed into fairy-tales!

"Can't you remember when you wondered how the flowers grew, and why the sun set, and what the stars were? And couldn't you answer all these questions by the stories that you knew; or were you practical even then? If you weren't, you were far happier because you believed that when you were good the fairies would reward you, and didn't this help you to be that way? Most fairytales are so full of joyousness and care-free happiness, that they make the child's dream-world a marvelous reality, so brim-full of wonder, that just to be a little child is the greatest thing in life!

"And you would take all this away from him! Think again, Mr. Practical, and I am sure you will not be so anxious to burn up all the story books that have princes and princesses between their covers, and that begin with once-upon-a-time, and end with they-lived-happy-ever-after. When all is said and done, happiness is the right thing to find on the last page, Mr. Practical!"

When Imagination sat down, the children went to him and wound their arms about his neck. "We love you," they cried while they showered his face with kisses, "we love you!"

I left the club with the picture of them in my mind—the picture of their eager faces and clinging hands that held fast to the land of their dreams; held fast to it and flaunted it in the face of that stern Practical Club, and the yet sterner realities of life!

THE LOVING KINDNESS OF GOD

God never casts off any one. His love never fails. Sometimes people speak as if He had cast off the Jewish people, but He did not—He never did. The trouble was they cast off God. Yet even at the darkest hour there was a remnant of them who were faithful and received the blessing. God never fails in His promises. His word is "The mountains may depart, and the hills be removed; but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee." This covenant of peace never had been broken with any one who trusted in God. But there are two parties to every covenant. God's promises are conditioned on our obedience. If we fail in our part, it is we who break the covenant. Then when the blessings promised do not come, we can not say God has forgotten us. The truth is, we have forsaken God, and the blessings of His love have been withdrawn because we have rejected them.—*Rcv. J. R. Miller.*

CHRIST never built a house, but more splendid edifices have been built to His memory than to all other names put together in the world's history. He never wrote a line of music, but He has inspired more music than any other man. He never painted a picture, but painting was born in His birth. He wrote no great books, but he inspired the most splendid literature the world has seen. He wrought no specific reform, but wherever His cross has gone slavery has been abolished, war has been ameliorated and pestilence has disappeared. The Christian looks back through this ever-increasing illumination and sees in the far-off century the Star from which it comes, and believes that in Him he gets the answer to the cry, "Oh, that I knew where I might find Him!"—*Lyman Abbott.*

EPIPHANY

Through ages of stern strife and bitter woe
 Man groped, and stumbled on, in pathways blind;
 God, by his searching, he could nowhere find,
 God, through his working, he could nowhere know:
 Ever he walked amid a shadowy show;
 Naught that life gave—not all its gifts combined—
 Sufficed to still the unrest of his mind,
 Or one clear beam upon his path to throw:

When, lo! bright-beaming in the heaven afar,
 The Eastern Sages marked the new-found star,
 And followed, till they found the wide world's Light,
 Come with His rays to pierce the world-wide night;
 The Great Revealer, born for us and them,
 And all mankind—the Babe of Bethlehem.

JOHN POWER.

Church Calendar



- 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 REV. JAMES G. GLASS is spending the winter at Island Grove, Fla., and while there is serving the congregation at Grace Church, Ocala, Fla., until such time as a permanent rector may be called.

THE REV. HERBERT PERCY HAMES has resigned the charge of St. Peter's Church, Liberty Park, Spokane, Wash., and will enter the Divinity School of the Pacific to study for a divinity degree. His address is 1051 Taylor street, San Francisco, Cal.

THE REV. BURTON H. LEE, formerly rector of St. Mary's Church, Mott Haven, N. Y., and recently made rector of St. Paul's Church, Ossining, N. Y., has been appointed a chaplain of Sing Sing prison, effective on January 1st.

THE REV. R. W. NICKEL has accepted work in the diocese of Harrisburg, where he will take charge of St. James' Church, Mansfield, and St. Andrew's Church, Tioga, Pa., with residence at the former place.

THE REV. GEORGE H. OTTOWAY, assistant rector of St. Paul's Church, Rochester, N. Y., has accepted a call to become rector of Grace Church, Lyons, N. Y., of which he will take charge on February 1st.

THE address of the Rev. PHILIP SCHUYLER is changed from Bennington, Vt., to 121 State street, Portland, Me.

THE REV. PHILIP G. SNOW, rector of St. Luke's Church, Kearney, Neb., and editor of the *Kearney Churchman*, has resigned and accepted a call to the rectorship of St. Luke's Church, Auburn, Cal. (diocese of Sacramento).

THE REV. SAMUEL N. WATSON, D.D., has resigned the rectorship of St. Paul's Church, Akron, Ohio, and has accepted the charge of the American Church of the Holy Trinity, Paris, France. Dr. and Mrs. Watson sailed from New York on the *Lusitania* on December 24th. His Paris address will be Care Morgan, Harjes and Co., Boulevard Haussmann.

THE REV. FRANK E. WILSON, priest in charge of St. Ambrose's Church, Chicago Heights, Ill., has accepted a call to become rector of St. Andrew's Church, Chicago, Ill.

ORDINATIONS

DEACONS

WESTERN MICHIGAN.—In St. Mark's Pro-Cathedral, Grand Rapids, Mich., on December 22nd, the Fourth Sunday in Advent, Mr. CHESTER CECIL HILL was ordained to the diaconate by Bishop McCormick. The candidate was presented by Dean White and the sermon was preached by the Bishop. Mr. Hill will be placed in charge of the parishes at Elk Rapids and Charlevoix, Mich.

PRIESTS

EASTERN OKLAHOMA.—At St. John's church, Vinita, Okla., on Saturday, December 21st, the Rev. WILLIAM HENRY TALMAGE was ordained to the priesthood by Bishop Thurston. The Rt. Rev. F. K. Brooke, Bishop of Oklahoma, preached the sermon, and the candidate was presented by the Rev. Hugh J. Lloyd of Muskogee. The Litany was read by the Rev. Samuel G. Welles of Chelsea, and the Bishops and attending presbyters joined in the laying on of hands. Mr. Talmage will continue as rector of St. John's Church, Vinita, and as priest in charge of St. Paul's Church, Claremore, Okla.

DIED

COLESBERRY.—Entered into eternal rest on December 11th, at Brunswick, Ga., Mrs. CLARINDA HARRIET (BREAELY) COLESBERRY, aged seventy-six, a lovely Christian character, and a loyal Churchwoman and communicant of St. Mark's Church.

"Grant her, O Lord, eternal rest!"

IRISH.—At the rectory of Trinity Church, Lancaster, N. Y., on Friday, December 27, 1912, entered into rest, HELEN ELIZABETH STEVENSON, beloved wife of the Rev. George M. Irish.

"Grant unto her, O Lord, eternal peace, and let perpetual light shine upon her."

MEMORIAL

MISS SUSANNA H. WEARE

Entered into life eternal on Wednesday, December 18th, at the home of her sister, Mrs. Howard G. Pierce, Sioux City, Iowa, Miss SUSANNA H. WEARE.

Miss Weare was born in Sioux City, August 28, 1860, and during all her life was a faithful member of St. Thomas' Church and interested in the work of the Church at home and abroad. She not only gave liberally for the support of St. Thomas', she gave years of faithful, personal service in the Sunday school, the Woman's Auxiliary, and other parish societies.

For five years Miss Weare was president of the diocesan branch of the Woman's Auxiliary in the diocese of Iowa. Her earnest spirit and wise counsel, her charm of manner and personal, self-sacrificing interest, made her work most effective.

Miss Weare, besides her interest and influence for good in the social life of Sioux City, found time for much charitable work. For several years she was an active member of the trustees of the public library. She helped organize the woman's department of the Y. M. C. A., and was active in the affairs of the Boys and Girls Home Association, besides, at various times, serving as a member or officer of other benevolent and fraternal organizations.

Every good work appealed to her, and she gave to many an effort for the public good—thought, counsel, and assistance.

Bishop Morrison, assisted by the Rev. E. H. Gaynor, officiated at the funeral, which took place from St. Thomas' Church on Saturday, December 21st.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her.

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.

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NOTICES

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

A CHRISTMAS REQUEST

Remember dear Church people either as individuals or through your parish. (Be sure of the name and destination of your offering, write: "For the current need and work of the generous gift or offering or by a clause in your furnished at this season, to between 500 and 600 sick and old and broken down clergy or their helpless widows and orphans. Stop and think just one moment of what this means.

Fill up the treasury so that there may be no danger of a deficit when the next payment is due, and that your trustees may be prompt and generous. We require \$30,000 for each quarterly payment, \$120,000 per year.

Give God praise that you are BLESSED in being able to give rather than compelled through sickness and poverty and adverse circumstances to RECEIVE as do these veteran workers of the Church.

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THE CHURCH AT WORK

CONSECRATION OF ST. THOMAS', WASHINGTON, D. C.

A SERVICE of unusual dignity and impressiveness marked the consecration of St. Thomas' church, Washington, D. C., on St. Thomas' Day. Practically the entire body of Washington clergy were present, while many others came from Baltimore and other parts of the Maryland diocese, and also from Philadelphia.

The procession left the parish house at 10:30 and proceeded to the main entrance of the church. The order of procession was as follows: Crossbearer, choir, deacons, priests (in the order of their priesthood, junior first), visiting priests taking part in the service, the curates of St. Thomas' parish, the rector of St. Thomas' parish, the Rt. Rev. Dr. Courtney, the priest attending Dr. Courtney, Canon Talbot, the Bishop of Washington, the chaplain of the Bishop of Washington, Canon Nelms. The Bishop of Washington was met at the west door by the wardens and vestrymen, who opened it at the Bishop's knock. Here the procession was reversed, Bishop Harding going first and beginning forthwith the consecration service.

Brigadier-General George A. Woodward, U. S. A., senior warden, read the instrument of donation. The sentence of consecration was read by the rector, Dr. C. Ernest Smith.

At the close of the consecration service the Rev. Dr. Randolph H. McKim, president of the Standing Committee and rector of the Church of the Epiphany, read the service of Morning Prayer to the Creed, the second part of the service being conducted by the Rev. Dr. Charles Fiske, rector of St. Michael and All Angels' Church of Baltimore. The first lesson was read by the Rev. W. J. Cox, a former curate, while Archdeacon Williams read the second lesson.

The Holy Communion began with the introit, "We love the place, O Lord," followed by Elvey's *Kyrie* in A and the *Gloria Tibi*, and the hymn, "Christ is Made the Sure Foundation."

Bishop Courtney, formerly Lord Bishop of Nova Scotia, now rector of St. James' Church, New York, preached the sermon from Rev. 21: 10. Beginning with a reference to the Christian spirit that has made possible the raising of nearly \$73,000 in ten years and the erection of St. Thomas' church, which is now free from debt, the Bishop said, referring to the often-asked query as to the righteousness of building magnificent churches, that God has always dealt with men through materiality—that is, through the senses. A more ready appreciation of the greatness of God is to be had within the walls of buildings such as the one consecrated to-day, he said. The tabernacle of the ancient Jews was the first of God's temples, as it was the center of the family life and the symbol of the living God. To the Jews God was the great King, the great Judge. Under the Christian dispensation God becomes the great Father.

"This house," said the Bishop, "and all other such houses under the Christian dispensation are built to manifest to mankind this glorious fatherhood of God. As often as you use this consecrated house, I say to you, pray, 'Oh, Lord, open mine eyes, that I may see and know the greatness and glory of the Father.' Nothing in all this world

is so good and so great as the recognition of the human soul of the presence of God within it—of the gradual growth within the human heart and understanding of this sense of the presence of God."

Canon Talbot read the epistle, while the gospel was read by the Rev. Canon Nelms in place of the Rev. Dr. Aspinwall, who was unable to attend by reason of sickness. The server was the Rev. C. Herbert Reese.

Following the consecration, the Bishops and other clergy, vestrymen, and out of town visitors repaired to the Toronto restaurant. Dr. C. Ernest Smith presided as host. From 8 to 10 P. M. a reception was held in the parish house, when the clergy of the parish, the wardens and vestrymen received the parishioners and friends, among those in the receiving line being Gen. George A. Woodward, U. S. A.; Melville Church, Brig. Gen. John M. Wilson, U. S. A.; John C. Davidson, Chief Justice Harry M. Clabaugh, Theodore W. Noyes, A. P. Crenshaw, and Joseph E. Thropp, who came from western Pennsylvania for the ceremony.

LARGE THANK OFFERING IS BEING RAISED AT ST. LOUIS CATHEDRAL

CHRIST CHURCH CATHEDRAL, St. Louis, Mo., is calling upon its congregation for a thank offering in the sum of \$15,000, to be raised at once, in appreciation of many tokens of divine help in the past, and especially for the decision of the Dean, the Very Rev. Carroll M. Davis, to decline his recent election to the episcopate in order to remain at his present post of duty. This fund of \$15,000 is to meet the cost of various necessary expenses, such as an assessment for widening Locust street just beside the Cathedral in the interest of public safety at a dangerous corner, the improvement of the heating arrangements, and the gymnasium, and other needed improvements.

In addition to this, with a look ahead, there is being formed the Centennial Association of Christ Church Cathedral, "the object of which association shall be to provide for the due celebration of the Centennial of Christ Church parish, St. Louis, on the Feast of All Saints, 1919, by completing the structure, interior decoration, furniture, ornaments, equipment and endowment funds of Christ Church Cathedral on or before that day," "the finished work to be dedicated on that day free from debt and incumbrance, as a thank offering to Almighty God for the one hundred years of parish life, worship, and service, which through His mercy will then have been completed; and as a memorial of the founders and benefactors, clergy and laity, living and departed, of the first century of Christ Church parish."

THE S. S. CONVENTION OF THE FIFTH DEPARTMENT

PRELIMINARY NOTICES of the meeting of the Sunday School Convention of the Fifth Department have been sent to the Bishops and delegates of the various dioceses. The convention is to meet on January 29, 1913, in Trinity church, Toledo, Ohio. Among the speakers who appear on the programme is found the Educational Secretary of the General Board of Religious Education, the Rev. W. E. Gardner.

DEATH OF REV. DR. ANDREWS

THE DEATH of the Rev. Dr. William Givin Andrews, who was one of the senior clergy of the diocese of Connecticut and rector emeritus of Christ Church, Guilford, occurred at his home at that place on the morning of December 23rd. He had been in poor health for some years and his condition had become serious about three weeks prior to his death. Dr. Andrews was born in Kent, Conn., on October 8, 1835, and was graduated at Marietta College, in Ohio, in 1855. After teaching for a while, he studied for two years at Princeton Theological Seminary and then served for a year as tutor at Marietta. He was ordained by Bishop Odenheimer of New Jersey, on September 26, 1862, and officiated in Princeton and its neighborhood until 1866, when he accepted a position in the rectory School at Hamden. From 1868 to 1879 he was rector of the Church of the Ascension in New Haven; and in the spring of 1881 he accepted the rectorship of the venerable parish of Christ Church, Guilford, from which the Rev. L. T. Bennett was retiring after an incumbency of forty years, and in this parish he continued for the rest of his life; but he signified to the parish that at Easter, 1906, at the close of twenty-five years' service, he should ask to be relieved from pastor duty. This was done, and he was made rector emeritus.

Dr. Andrews received his honorary degree in divinity from his *alma mater* in 1885, when he delivered an address at the semi-centennial of the institution, on "Culture and Government in America." While living in New Haven he was for seven years (1873-1880) secretary of the New Haven County Historical Society. He also became a member of the American Historical Society and of the Society of Colonial Wars. In 1899, at the time of Bishop Williams' illness and death, he served as instructor in doctrinal theology in the Berkeley Divinity School.

Dr. Andrews was especially a student of history, giving special attention to the early religious history of our own country. He was a member of the Phi Beta Kappa, of the Society of Colonial Wars, of the American Historical Association, and of the New Haven Colony Historical Society. His pamphlet on the Catholicity of the Church, dedicated to the editor of THE LIVING CHURCH, was discussed to some extent in these columns a year or more ago. He was a brother of Professor Charles Andrews of Yale, and is survived by his wife, two sisters, and a brother.

SOUTHERN PRIEST CELEBRATES NINETIETH BIRTHDAY

THE REV. A. GORDON BAKEWELL, rector of Trinity chapel, New Orleans, La., celebrated his ninetieth birthday on Monday, December 16th. At the services on the day before, which he conducted in Trinity chapel, he spoke of his fifty years' experience in the ministry, and summed up his message to his people: "My doctrine is not a doctrine of a hereafter of fire and brimstone, but a doctrine of hope for every soul; not a doctrine of condemnation, but of God's love and mercy." Mr. Bakewell is widely known and loved in New Orleans. Delegations from many organizations attended the services, as a mark of respect for him. His lodge of

Masons, the Elks, the Kentucky Society, the Typographical Union, of which he is the oldest member, the Old Soldiers' Home, where he has comrades in arms of the Confederacy, the Army of Northern Virginia, the Army of Tennessee, the Washington Artillery, and the Order of the Eastern Star were all represented in the congregation.

Mr. Bakewell said that his work in the ministry had really begun eighty-three years ago, when he was a boy of seven, and beat the drum and rang the bell to call the sailors to divine service on board a ship of war. Being partly prepared for holy orders at the outbreak of the Civil War, he enlisted in the Louisiana troops as orderly sergeant and lay chaplain. Being incapacitated by sickness after hard service and honorably discharged, he was ordained by Bishop Wilmer of Alabama, and re-enlisted as chaplain. He served throughout the war in that capacity, and endured the privations of the siege in Vicksburg. Since the war he has held various posts in the diocese of Louisiana, his present charge, held since 1884, being Trinity chapel, New Orleans.

Speaking of his work in the slums in New Orleans, Mr. Bakewell spoke of conversions among women. "I have found," said he, "that the underlying foundation of a mother's training is always present, however covered it may be with the ashes of sin. This knowledge has always been one of my most valuable assets in my work among the poor and sinful."

At one time, some of Mr. Bakewell's people wanted to call him "Father Bakewell."

"No," he said, "do not call me 'Father.' Say 'Daddy,' if you want to say anything like that!"

And he is affectionately known as "Daddy Bakewell" all over Louisiana.

BISHOP PADDOCK'S FIFTH ANNIVERSARY

THE FIFTH ANNIVERSARY of the consecration of Bishop Paddock of Eastern Oregon was celebrated at St. Mark's Church, Hood River (the Rev. E. T. Simpson, rector), on December 18th, seven clergy being present, including Bishop Scadding of the diocese of Oregon. The anniversary observance began with a celebration of the Holy Eucharist with sermon by Bishop Scadding, followed by luncheon in the rectory, served by the ladies of the parish. After luncheon remarks were made by Bishop Scadding, the Rev. E. T. Simpson, the Rev. Charles Quinney, the Rev. O. F. Jones, and Archdeacon Chambers. In the evening a reception was held at the rectory at which the people of the city were invited and the house was filled. Bishop Paddock received many letters and telegrams of congratulation both from all parts of the diocese and from the East. The Rev. Charles Quinney presented the Bishop with a very fine alligator traveling bag, given by the clergy of the district.

DEATH OF REV. DR. A. C. BUNN

THE REV. ALBERT CARRIER BUNN, M.D., late rector of St. Matthew's Church, Brooklyn Manor, Richmond Hill, N. Y., died at Asheville, N. C., on Christmas Eve. He was born at Cape Vincent, N. Y., in 1845; was graduated from Hobart College and subsequently studied medicine. He practised at Westford and at Morris, N. Y. By appointment of the Board of Missions he served as medicinal missionary at Wuchang, China (1874-1879), where he established St. Peter's Hospital, and the Elizabeth Bunn Memorial Hospital, being the first medical missionary in the interior of China, known as the Yang-Tse Valley.

Returning to New York, Dr. Bunn read theology and was ordained priest by Bishop Doane of Albany in Zion church, Morris,

N. Y., 1882. He ministered at the Church of the Atonement, Brooklyn, until 1891, when he became superintendent of the Church Charity Foundation of Long Island. In 1902 he became rector of Brooklyn Manor, and after nearly ten years of service he resigned on account of failing health. His wife died at Wuchang, China, in 1878. Dr. Bunn is survived by two sons, Captain Henry W. Bunn, U. S. A., and Albert C. Bunn of Richmond Hill.

Funeral services were held in the Church of the Resurrection, Richmond Hill, Long Island, on Friday, December 27th.

ACTION OF FEDERAL COUNCIL OF CHURCHES

WE ARE ASKED to give notice that the committee on correspondence appointed by the Federal Council of Churches at Chicago has issued an extended letter giving a summary of the deliberations and the more important actions of the recent quadrennial session at Chicago, which will be supplied at the cost of printing, 75 cents per hundred. It is suggested that any of the clergy who may desire to obtain these pamphlets for distribution may obtain them from the office of the Council, 215 Fourth Avenue, New York.

REV. A. C. WILSON IMPROVING

THE REV. A. C. WILSON, rector of St. Paul's Church, Brooklyn, who was obliged to undergo a serious operation a few weeks ago, is now improving daily and it is said that the operation has been entirely successful.

MEMORIALS AND OTHER GIFTS

MR. GEORGE W. CREIGHTON, general superintendent of the Eastern Division of the Pennsylvania Railroad, has presented a bell to the Church of St. Uriel, Sea Girt, N. J., as a memorial to the late Sutherland Mallet Prevost, third vice-president of the Pennsylvania Railroad Company. Mr. Prevost generously contributed to the erection of the Church of St. Uriel. In connection with the memorial bell a bronze tablet has been placed in the church, donated by Mr. James McCrea, president; Mr. Samuel Rea, vice-president; Mr. W. W. Atterbury, vice-president; Mr. George Dallas Dixon, vice-president; and Mr. A. W. Gibbs, chief mechanical engineer. In order to make this beautiful memorial distinctively attractive, Mr. William D. Hewitt, architect, has prepared a design for the bell, of Spanish renaissance, to be placed in the churchyard, which will have a solid concrete foundation. The inscription on the tablet is as follows: "To the Glory of the Holy Trinity and in Loving Memory of Sutherland Mallet Prevost, Entered into Life, September 30, 1905. 'Grant unto him, O Lord, Eternal Rest and let Light Perpetual shine upon him.' Jesu Merce."

A MARBLE TABLET, commemorative of the founder of Shippensburg Borough and others associated with its history, has been erected in the tower of St. Andrew's church, Shippensburg, Pa., bearing the following inscription: "This tablet is placed as a memorial to Edward Shippen, Founder of Shippensburg, Benjamin Franklin, Robert H. Morris, and James Burd, names forever associated with this Borough, all of whom were members of this Apostolic Communion. 'By such men, the great majority of whom were of this Church, the foundations of American institutions were laid in the Declaration of Independence, in the Federal Constitution and in the organization of the Government of the United States.'"

FOUR MEMORIAL WINDOWS of art stained glass have been placed in the Church of the Holy Apostles, Saint Clair, Pa. (the Rev. Gomer B. Matthews, rector), and one

more window is to be installed. These beautiful windows have done much toward the adornment of the edifice and have been declared very satisfactory. The most elaborate is a "Good Shepherd" window, the other three now in place having as central designs "The Descending Dove," "The Cross and Crown," and the "Trinity-in-Unity" emblem.

IN PLACE of a reception being given to their departing rector, the Rev. Allen K. Smith, the congregation of Grace Church, Ellensburg, Wash., attended his last early celebration of the Holy Eucharist in a body, and packed the little church. At this service, at the rector's suggestion, a solid silver Communion set was presented to the Church by the congregation, and was used for the first time.

A NEW ORGAN was installed in St. George's church, New Orleans, La., and was dedicated with a special service and a musical program on Sunday, December 22nd. The instrument is the gift of Mrs. John A. Morris, a member of the congregation, in memory of her son, Francis Morris. This organ is considered one of the finest in the South.

A FINE sepia carbon print of the Rt. Rev. Samuel Seabury, D.D., first Bishop of the Church in America, Bishop of Connecticut and Rhode Island, has been presented by a Churchwoman as a gift to Grace Church, Madison, S. D.

EXECUTIVE COMMITTEE OF BOARD OF RELIGIOUS EDUCATION TO MEET

THE WINTER MEETING of the executive committee of the General Board of Religious Education will be held at the Central Office of the Board, Church Missions House, New York City, on January 7th and 8th. The following men constitute this committee: The Presiding Bishop, the Bishops of Chicago and Lexington, the Rev. W. C. Hicks, the very Rev. Charles S. Lewis, the Rev. William E. Gardner, the Rev. Lester Bradner, Ph.D., the Rev. L. N. Caley, the Very Rev. Samuel R. Colladay, the Rev. H. L. Duhring, D.D., the Rev. F. L. Palmer, the Rev. W. W. Smith, M.D., the Rev. C. H. Young, the Rev. C. P. Mills, and Mr. William Fellowes Morgan. The campaign for adequate Teacher Training, which has been outlined by the issuing of a Standard Curriculum, a Standard Course of Teacher Training, and the organization of a Correspondence School for Teacher Training, will occupy a large part of the time. It is perhaps the most important subject for the action of the committee. It involves a plan of offering help to no less than 45,000 teachers throughout the Church. Other subjects to be discussed will be the reports of committees on Worship, Music, and Art; religious education in the secondary and primary schools; the Educational Exhibit at the General Convention; itinerary of the General Secretary; and methods of developing the financial support of the Board.

ALBANY

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

Christmas Services at Saratoga Springs

BETHESDA CHURCH, Saratoga Springs, N. Y., was attended by large numbers of communicants at the services on Christmas Day. The vested male choir sang Stanford's morning service in B flat; Eyre's Communion Service in E flat; "Behold I Bring You Good Tidings," by Gloss; and Simper's evening service in E flat. On Christmas Eve and Christmas afternoon well-known carols were sung. Mr. Bertram T. Wheatley, the present organist and choirmaster is to be congratulated upon the success of the choir which he organized a year ago to replace the old volunteer choir. This was made possible

through the "Daniel Jones Griffith memorial" choir endowment fund. Mr. Wheatley has been associated with Bethesda parish less than two years and in that time has done a great work.

BETHLEHEM

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

Diocesan Notes

ON TUESDAY EVENING, December 17th, the Rev. Frederick A. Warden of Porto Rico visited his former field, the Church of the Holy Apostles, Saint Clair (the Rev. Gomer B. Matthews, rector), and for an hour and a half held the close attention of his former parishioners by his graphic description of the prosecution of the work of the Church in Porto Rico.

ON FRIDAY EVENING, December 6th, the various guilds of Christ Church, Reading (the Rev. Frederick Alexander MacMillen, rector), united in an effort to secure funds for missionary work, with the result that \$274.00 was realized.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Rector's Anniversary—Utilizing the Bees—Notes

IN ST. MARK'S church, Millsboro, the Rev. Lewis W. Wells celebrated his twenty-fifth anniversary on the Third Sunday in Advent, having entered on his rectorate in 1887. The Bishop celebrated the Holy Communion and preached an historical sermon, assisted by the rector, and the Rev. Kensey J. Hammond, the nearest rector in active service, after Mr. Wells, now in the diocese, having taken charge of Immanuel, Wilmington, in 1888. From his parishioners and friends outside, Mr. Wells was presented with a generous sum of money, and from his clerical brethren he received a morocco vestment case.

FRIENDS of the "Delaware Hospital," Wilmington, entered on a whirlwind campaign on its behalf in December, and in twelve days secured a subscription of \$300,000. No gift larger than \$25,000 was received, and a large number of small gifts made up a good part of the total, from a wide circle of well-wishers of this institution. Two-thirds will be used for its endowment, and one-third for new and additional buildings much needed. A dinner was held each day at which the collecting committee reported; and also on the last night at which with the announcement of the subscription of the last needed dollars, there was great enthusiasm.

A NOVEL WAY of securing Church funds was found by the ladies of St. James' Church, Stanton. For some time swarms of bees have made their home in the old church walls, and stored their precious food. This autumn they were made to pay rent for their home. The honey was gathered and sold at a recent festival for the Church, netting \$6.50. It is hoped the bees will be equally busy next summer.

THE REV. DR. ALBAN RICHEY, rector of Immanuel Church, New Castle, has reopened the old church at Delaware City which had been closed for some months, and has now become rector of Christ Church at that point in addition to his work at New Castle. The parish house at the latter place will be much improved in the near future, and a men's club is now being organized. Dr. Richey has been appointed an examining chaplain in the diocese.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Masons Attend Church Service

THE LOCAL Masonic lodge attended evening at St. John's church, Crisfield, Md., on

Sunday, December 22nd. The rector, the Rev. J. Vernon Ashworth, preached the sermon, and in a direct manner brought home to his hearers the truth of the Incarnation.

ERIE

ROGERS ISRAEL, D.D., Bishop

Debt Paid at Oil City

THROUGH the results of an every-member canvass a remaining debt of \$2,000 was recently paid off by the congregation of Christ Church, Oil City, Pa. (the Rev. J. E. Reilly, D.D., rector). An active Boys' Brigade of forty members was recently organized in this parish by the rector, through whose efforts also the Sunday school has reached an enrollment of nearly 300 pupils.

IOWA

T. N. MORRISON, D.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Sioux City Deanery Meets

THE SIOUX CITY deanery met at St. George's church, Le Mars, on Tuesday and Wednesday, December 10th and 11th, having been postponed from December 3rd and 4th, in order to have the Bishop Suffragan present. It was Bishop Longley's first meeting with any of the diocesan bodies and he gave the deanery a marked inspiration and uplift. The meeting opened with a sermon by the Rev. W. D. Morrow, D.D., of Spencer, on Tuesday evening. Wednesday morning, the Holy Communion was celebrated at 9 o'clock, followed by the conference of the Bishop with the clergy in the rectory. The Woman's Auxiliary convened in the church, led by Mrs. John Arthur, diocesan president, Bishop Longley opening the meeting and giving an address. Wednesday afternoon a joint meeting of the deanery and the Auxiliary was held, when addresses were given by Mrs. John Arthur of Cedar Rapids, Mrs. S. M. Wilcox, Le Mars, and Mrs. Thorndyke, Sioux City, Dr. Morrow, and Dean Drake. Wednesday evening a sermon was preached by Bishop Longley. At a business meeting it was decided to hold two meetings of the deanery each year and to assess all the parishes and missions pro rata for the expenses of the meetings.

KANSAS

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

Theological School in Session

THE KANSAS THEOLOGICAL SCHOOL has just closed its Advent session. The Bishops of Oklahoma and Eastern Oklahoma were present. The students and faculties of both the Kansas Theological School and the College of the Sisters of Bethany for Evening Prayer in the beautiful chapel of the college. The service is choral, taken by one of the Bishops and a deacon, and is a service long to be remembered for its heartiness and volume. The Bishop has been offered \$25,000 for the Kansas Theological School property. He is debating as to whether he will ask the trustees of the college to let him have a portion of the twenty-acre campus of the college for girls and build on it a theological school and use a part of the price to add to the small endowment of the theological school.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Organization of Standing Committee

THE STANDING COMMITTEE of the diocese, at its meeting on December 16th, elected the Rev. J. M. Magruder, 105 Garrard street, Covington, Ky., president, and the Rev. Charles Clingman, a member of its body, to fill the vacancies caused by the removal of the Rev. W. T. Capers from the diocese.

MAINE

ROBT. CODMAN, D.D., Bishop

Augusta Choirmaster Resigns

MR. EDWARD H. WASS, for more than eight years organist and choirmaster at St. Mark's Church, Augusta, and under whom the choir has been noted for its efficiency, has resigned his position to become head of the new department of music at Bowdoin College, Brunswick, Maine. Mr. Wass, who is a faithful Churchman, is finely qualified for the important post he has assumed. Besides lecturing on music and teaching it, he is the college organist and has charge of the chapel choir of twenty-four men.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Christmas Services in Omaha—"The Book Beloved" Presented at Church of the Good Shepherd, Omaha—New Chancellor Appointed

DELIGHTFUL WEATHER and large congregations in the churches marked Christmas Day in Omaha. A celebration of the Holy Communion welcomed Christmas morning at the Church of St. Philip the Deacon, and at St. Andrew's Church. At both churches there were good congregations. The first celebration of the Holy Communion at the Cathedral began at 6 A. M., at which service there was a large congregation. Beautiful music and a delightful service all through marked the late service at All Saints' Church and the Church of the Good Shepherd.

"THE BOOK BELOVED," a mystery play for children, was presented in a most delightful way by the children of the Sunday school of the Church of the Good Shepherd, Omaha, on Christmas Eve. The children had been trained splendidly and seemed to feel that upon each one depended the success of the whole play and as a result the large audience was given a most interesting treat.

THE BISHOP of the diocese has appointed Mr. C. S. Montgomery to be Chancellor of the diocese to succeed the late Chancellor Eleazer Wakely. Mr. Montgomery has been the senior warden of All Saints' parish, Omaha, for many years, and also for many years has been a valued member of the Standing Committee of the diocese.

NEWARK

EDWIN S. LINES, D.D., Bishop

Service in Memory of the Rev. Joseph N. Blanchard, D.D.

A MEMORIAL SERVICE will be held in Grace church, Madison, N. J., on Sunday, January 12th, at 3 P. M., commemorating the late Rev. Joseph N. Blanchard, D.D. The arrangements for the service have been undertaken by Bishop Lines.

OHIO

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

Patriotic Service at Cathedral—Sunday School Commission at Amherst

THE ANNUAL SERVICE for the Sons of the American Revolution was held in Trinity Cathedral, Cleveland, on Sunday, December 15th. There were also present members of the Loyal Legion, Army and Navy Post, G. A. R., the Cleveland Grays, a battalion of engineers, Spanish War Veterans, and the local chapter of the Daughters of the American Revolution. At the close of the service, the new colors of the Sons of the American Revolution were blessed by Bishop Leonard, who is a member of the organization, and also the colors of the military organizations present. A sermon appropriate to the occasion was preached by the Rev. Dr. Pierce, president of Kenyon College.

AT AMHERST, Ohio, where a mission was organized about a year ago and placed under

the care of the Rev. R. J. Riblet, rector of Christ Church, Oberlin, a series of mission services has been held by several of the clergy of the diocese of Ohio, beginning on Monday, December 16th, and closing on Sunday, December 22nd. These services, and the sermons preached have aroused much interest in the town, and several candidates for Holy Baptism have presented themselves to the priest in charge.

A MEETING of the Sunday School Commission of the diocese was held at St. John's church, Cleveland, on December 20th, at which the following were elected delegates to the Sunday School Convention of the Fifth Missionary Department, to be held in Toledo on January 28 and 29, 1913: the Rev. William Sidener, the Rev. W. J. Hawthorne, the Rev. Samuel Ward, Mr. M. A. Henlein, and Mr. Howard.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Diocesan Notes

THERE WAS a very interesting service at St. Paul's Cathedral, Cincinnati, Ohio, on the evening of the Third Sunday in Advent, when over forty Servians and Hungarians attended Evensong. The Rev. Gilbert P. Symons, rector of Christ Church, Glendale, and chairman of the diocesan commission on work among foreigners, preached, and at the end of his English sermon made a brief address to the foreigners in their native tongue, bidding them welcome. The Servians were chiefly those not able to bear arms, as all the able-bodied Servians have gone to the seat of war.

THE GUILD of St. Barnabas for Nurses was delightfully entertained by Mrs. W. Kelsey Schepf to a Christmas party at the Cathedral House, Cincinnati, recently, and at the business meeting over which the Rev. Lester L. Riley presided, the Rev. Canon Charles G. Reade was elected chaplain of the Cincinnati branch of the guild.

SEVERAL of the Cincinnati clergy cooperated with the Consumer's League in pushing the second annual "Shop Early" campaign. It has been very successful and relief among the employes of the large stores is apparent.

THE REV. CANON S. B. PURVES, vicar of the Cathedral, has been chosen president of the Cincinnati clericus.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Mrs. Walker's Work at Cathedral School—The Clericus—Sunday School Institute

THROUGH THE INFLUENCE and steady efforts of Mrs. Barbour Walker and the many missionary speakers to whom she has given opportunity to address the girls of the National Cathedral School, Washington, D. C., there has been a rapidly increasing interest and effort on behalf of the missionary work of the Church in the school during the last four or five years. An active missionary society has been admirably organized for some length of time and the meetings every Sunday night are extremely interesting. Several years ago the secretary of the school, Miss Margaret H. Bailey, caught the spirit, and is now a woman missionary in China.

To Mrs. Barbour Walker herself the call has now come and she has resigned her position as principal of the school to take charge of a new school for girls in Manila. This is not intended for the natives, but for the daughters of American residents in the Philippines in the service of the government or in private business. It will supply a long-felt need for the proper training of our American young people living in the Far East, will prevent much breaking up of the family now caused by sending girls home for school, and

so fulfil an earnest hope and endeavor of Bishop Brent.

Mrs. Walker leaves the National Cathedral School for Girls on July 1st and immediately proceeds to Manila. She will be accompanied by one of the graduates of the school, who has taught in the school for years, and by two other accomplished teachers who will assist her in her new undertaking for Christ and His Church.

The chapter of Washington Cathedral, as trustee of the National Cathedral School, has passed resolutions of regret at Mrs. Walker's departure, warmly commending her work, and bidding her Godspeed in her new venture.

THE WASHINGTON CLERICUS met at the Highlands on Tuesday, December 17th. The Ven. Archdeacon Williams was unanimously elected to succeed Dr. Bratenahl, the retiring president. The Rev. Canon G. F. Dudley was elected to succeed himself as secretary, an honor he has deservedly enjoyed for many years past. The appointed speaker was the Rev. Dr. C. Ernest Smith, who spoke on the subject, "How the Church May Be Made More Effective." The discussion which followed was joined in by Dr. Williamson Smith, Canon Howden, the Rev. C. Abbott, Jr., and others. The Rev. E. S. Dunlap introduced a resolution relative to combating the social evil, particularly strengthening the hands of those fighting it in its strongholds. Dr. Herbert Scott Smith, the Rev. T. A. Johnstone, rector of Laurel, and others spoke on the subject.

THE REGULAR MEETING of the Sunday School Institute was held on the evening of Tuesday, December 17th. The subjects dealt with were: "The Holy Nativity and Its Practical Lessons for Children," by the Rev. Herbert Scott Smith, D.D., rector of St. Margaret's parish; "Sunday School Music," by the Rev. Canon Dudley, rector of St. Stephen's parish; "Report of the Sunday School Workers' Conference for Montgomery County," by Mr. W. B. Dent, chapel of the Redeemer, Glen Echo; "The Sunday School Advent Offering," by the Ven. Archdeacon Williams. The usual Epiphanytide missionary rallies will be held at the Church of the Epiphany, St. Mark's Church, and Christ Church, Georgetown, on Sunday, January 12th.

ST. ALBAN'S parish guild hall was dedicated at a special service on last Thursday, December 19th, at 8 P. M., the services being followed at 8:30 by a reception given by the rector, vestry, and building committee.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Rp.

Items of Missionary Advance

A NEW CHURCH BUILDING is under way at Kremmling and was nearly enclosed at Christmas. The Rev. H. M. Laws, the priest in charge of this mission, has met with encouraging response from the people of the town in his labors. Mr. Laws is working with his own hands in the construction of the building.

"FORWARD MOVEMENT" plans in St. Matthew's parish, Grand Junction, included an every-member canvass for missions; the organization of a Woman's Auxiliary; the organization of a Men's Club, and a financial canvass for the increase of parish support; all of which have been successfully completed.

ST. MATTHEW'S men's club, Grand Junction, was organized on November 25th with a banquet in the parish house, at which a large number of men of the parish attended. The movement originated with the men of the parish.

THE NEW RECTORY at Montrose is rapidly nearing completion, and Archdeacon Dennis and his family expect to occupy it about the first of the year.

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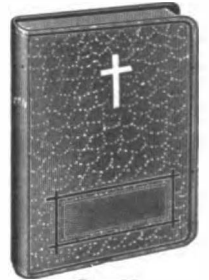
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WESTERN NEW YORK

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

Armenians Under Church Rector

IN THE CITY of Niagara Falls, N. Y., there are some three hundred Armenians who have been instructed by their Bishops to come to our Church for any administrations they may need, and it is earnestly desired by the rectors there that more might be done for them as well as for numerous Greeks who also come to us from time to time. The rector of St. Peter's Church (the Rev. Philip W. Mosher), reports the baptism of several Armenian children, and not long ago he was called upon to marry a couple, neither party of which could speak English, nor was their interpreter entirely proficient in his capacity.

CANADA

News of the Dioceses

Diocese of Huron

THE NEW ORGAN, lately installed in St. George's church, Goderich, was dedicated by the rector, the Rev. J. B. Fotheringham, on the Second Sunday in Advent.—AT THE men's banquet the first week in December, in the parish of All Saints', Windsor, the plan for a club house and gymnasium was brought forward.

Diocese of Toronto

AN ORDINATION was held in the chapel of Wycliffe College, Toronto, on the Third Sunday in Advent, December 15th (by kind permission of the Bishop of Toronto), by which two candidates were admitted to the diaconate for work in the diocese of Yukon. Bishop Stringer of the Yukon was able to be present, to the great pleasure of all his friends, after his recent illness, when he was operated upon for appendicitis. The candidates were presented to Bishop Stringer by the Rev. Principal O'Meara of Wycliffe.—THE OPENING SERVICE of the new mission church at Mount Denis, took place December 14th, Bishop Sweeney officiating. The Bishop is giving a special course of sermons during the Advent season on Sunday evenings in St. Alban's Cathedral.—IT IS EXPECTED that the new building of Grace Church, Toronto, of which the cornerstone was laid on December 7th, will be ready for use next autumn. The rectory is also building and will cost \$10,000.

Diocese of Montreal

THE SCHEME now on trial in Montreal, of cooperation between four of the theological colleges in the city, seems to be so far successful. As it is an entirely new departure in theological training, it has met with opposition in many quarters from Churchmen who fear that danger to the Church is to be dreaded in so important a matter as the training of young men for the clergy.—AT THE ANNUAL DINNER of the Men's Bible Class of St. George's Church, Montreal, Bishop Farthing, who was the guest of honor, referred in his address to the reports that have been circulated, representing that he was in favor of erecting an enormously large Cathedral in Montreal, which should be the largest in the country. The Bishop said this was not so. He did not think the time was ripe for us in this country to build very large Cathedrals. He pointed out the great need of church extension in the suburbs and neighborhood of the city. Canon Paterson Smyth, speaking of the sale of St. George's church, of which he is rector, said that the schemes of usefulness which were being made for the parish would involve large expenditure. He said that it was not that the Church authorities had been actuated by a spirit of greed in the recent transactions, but that much would be needed if St. George's was to take the place in the diocese that was hoped for.

Diocese of Yukon

WORK in the parish of Christ Church,

Whitehorse, is making great progress. At the last confirmation, the third in two years, the average of the candidates was twenty-one. A new carpet for the chancel of Christ church has been sent for to England by the Junior Woman's Auxiliary of the parish.—THE WOMAN'S AUXILIARY of St. Paul's Church, Dawson, held their annual sale in the Government House, Dawson, and it was a great success, the sum realized being about \$600.

Diocese of Rupert's Land

THE DEATH of the rector of Christ Church, Winnipeg, the Rev. Sidney G. Chambers, which took place on December 6th, caused deep sorrow, especially in his parish where he was much beloved. He was ordained by the late Archbishop of Mackray in 1907, and went at once to Christ Church, as curate. Two years later he was made rector. He was elected rural dean of Winnipeg in 1911. His work among men and boys was particularly noticeable. He was graduated at St. John's College, Winnipeg.—THE CONTRIBUTIONS collected during the autumn by the men of the parish in St. Luke's, Winnipeg, were presented as an offering to God at morning service on Advent Sunday. A chapter of the Brotherhood of St. Andrew was recently formed in the parish.

Diocese of Quebec

THE CONSECRATION of the new chancel of St. Alban's church, Scotstown, took place on the Third Sunday in Advent.—THE MEETING of the central board of the Church Society of the diocese, took place in the Cathedral Church Hall, Quebec, on December 17th.

The Magazines

AN INTERESTING ARTICLE in the *Youth's Companion* for January 2nd entitled "Americanizing Turkey" is written by the late Wil-

STEADY HAND

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"For fifteen years I have suffered from insomnia, indigestion and nervousness as a result of coffee drinking," said a surgeon the other day. (Tea is equally injurious because it contains caffeine, the same drug found in coffee.)

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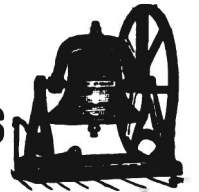
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Edited by the Rev. William P. Waterbury. Introductory Note by the Rev. Samuel Hart, D.D., LL.D.

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liam T. Stead, and though of necessity it has no reference to the present conflict in which Turkey is embroiled, it affords much light on current conditions in that land. Mr. Stead wondered that Americans have so little knowledge of what American citizens had done in Turkey, both for the Turks and for other nationalities of the nearer East, and tells the story of some of the accomplishments in this interesting article. "It is not a small thing," he says, "to have laid the foundations of a new state, to have given shape to the latent aspirations of a nationality—and that is what the Americans did when they cradled the Bulgarian kingdom in the classrooms of Robert College."

THE CHURCH STEEPLE

Why do churches have steeples? The temples of no other faith are so adorned; the Greek and Roman employed the dignity of portico and colonnade; the Jew finished his temple with two great pillars called Jachin and Boaz; Egypt used obelisks—but none use tower or spire. One explanation is that it is the civilized outcome of the mountain, or high place used for worship throughout the East. The temples at Babylon and Assyria had huge quadrangular masses of brickwork rising in diminishing stories—something like the Pyramids of Egypt—with a shrine on the top. These were supposed to be the ritual development of a mountain, set up in places that were flat. But the more the question is faced the more evident it becomes that towers and steeples were connected with the fact that Christianity alone uses peals of bells. As bells grew bigger, so the need of some structure, strong enough to sustain their weight and lofty enough to give full play to their music, became evident. It is also noteworthy that Christian sects which abandoned—or were forbidden—the use of bells, abandoned also the tower or spire. All evil spirits are supposed to hate the sound of bells—probably one reason for their use in a place of worship—and so we come across stories of how the Devil tried to prevent the erection of tower and spires.

At a church in Cornwall he never permitted the completion of the tower but destroyed by night all that the mason could accomplish in the day time. At a church in Norfolk the tower was built, but the Devil carried it off; and there it now stands, at a distance from the church. Besides being used for bells, the old towers were often employed as lumber rooms, and it was from some old chests in the tower of St. Mary Redcliffe, at Bristol, that Chatterton the poet, claimed he obtained the poems that were forgeries. In some places services are held on certain days on the top of the tower, and this is still done at Magdalen College, Oxford. In times of trouble towers were used as fortresses, and within them was kept the town armour with which to equip the burghesses, if need should arise.

The largest tower in England is said to be the central tower of York Minster, built in 1260, and next to it the Rood Tower of Lincoln. The Bell Harry Tower at Canterbury was at one time known as the Angel Steeple, because it had on its summit a great gilded angel, which has since disappeared. Among spires, one of the most famous is that of Salisbury, rising to a height of 404 feet. The spire at Chesterfield is curious because it is twisted. Towers or spires seem to run in certain districts, and so for miles in some parts of England one sees nothing but towers, while in other parts they are mixed with steeples.

The modern tendency seems to be to do without either tower or spire, because of the expense, and because in these days of altruism neighbors are liable to object to bells as a nuisance. Most ecclesiastical buildings either have a squat tower or abbreviated spire containing one bell, or only a minaret for the

same purpose. There is no doubt that a fine tower or spire is a very handsome adjunct to a church if people can be persuaded to spend money on it, and forget for a time that there is no direct profit in money spent for such a purpose. In this respect it is admirable to see that the Venetians have spent a large sum of money in rebuilding their historic Campanile or bell tower.

LEARNING TO SWIM

A PROFESSIONAL SWIMMER, who learned to swim in the Danish Royal Navy, says that any person can learn to swim in fifteen minutes.

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"Your head weighs about twenty-five pounds. Now the minute you raise your head—and every beginner does that instinctively to see where he is—you go down. You are simply trying to break a natural law which refuses to be broken. As soon as you raise that twenty-five pound lump of bone and brain from contact with the water, how can you expect the water to carry it? But if the head is allowed to lie easily in the water, leaving only the face exposed, and then the hands and feet be kept under water, one will not sink. When the learner has become assured of his entire safety, the other features of the art of swimming are easily mastered."—*Pittsburgh Christian Advocate.*

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our rock of public safety"; Alabama, "Custom in our schools neither enjoins nor forbids"; Illinois, ditto; Mississippi, "The Bible is not excluded and is generally read"; Michigan, ditto; Arkansas, "Read in part of the schools"; Texas, "Read in some schools"; Oregon, ditto; West Virginia, "No law prohibiting Bible-reading"; Florida, ditto; Delaware, "Bible-reading universal"; Pennsylvania, "The Scriptures must not be omitted"; New Jersey, "Read in nearly all schools"; Georgia, "The Bible cannot be excluded"; Connecticut, "The Bible has always been read"; Massachusetts, "Bible has been read in schools for 278 years"; Maryland, "Read daily in our schools"; South Carolina, "Generally read"; Rhode Island, "Universal custom to read the Scriptures"; Indiana, "The Bible shall not be excluded"; South Dakota, "May be read without sectarian comment"; Virginia, "Read in nearly all schools"; Ohio, "We thoroughly believe in it, as it has a good influence upon our children"; Missouri, "Optional; character-building is an important factor with us"; Nebraska, "Encourage moral culture; generally read"; Kansas, "Read in part of our schools"; Wyoming, "Left to local boards to decide"; Colorado, "Read in some schools"; New York City, "Rules observed for nearly three centuries; all schools are opened by reading the Bible, in New York."

THE LARGEST CHIMNEY

IN WALES is to be found the largest and at the same time the highest chimney in existence. It is the chimney of the copper smelter in Cwmavon. Seventy years ago the smoke from the copper foundry nearly raised a riot, because it destroyed everything in the way of vegetables and crops within a radius of twenty miles, while the sulphur and arsenic vapors attacked the hoofs of cattle, producing gangrene. The workmen demanded wages so high as to be prohibitive, and the company was driven to desperation to find a remedy. After trying a multitude of ways to avoid the disastrous effects of the smoke, an engineer was engaged, who succeeded in solving the problem. The foundries were situated at the foot of a very high mountain, which fortunately sloped sufficiently for the purpose the engineer had in mind. He therefore set to work to construct a chimney which would lean over a waterfall on the mountain and follow its inclination for the height of 35 meters to the top. The inside of the chimney was then so arranged that a rill of water could run in and out again, condensing the smoke.—*Harper's Weekly.*

THE FRETTER

THERE is one sin which is almost everywhere under-estimated, and quite too often much overlooked in valuation of character, and that is the sin of fretting. It is so common that unless it rises above its usual monotone, we do not even notice it.

Watch any ordinary coming together of people, and see how long it will be before somebody frets, that is, makes more or less complaining statement of something or other which probably everyone in the room knew before, and which probably nobody can help. Why say anything about it? It is cold; it is hot; it is dry or wet; somebody has broken an appointment, or ill-cooked a meal; or some stupidity has resulted in discomfort. It is simply astonishing how much annoyance may be found in the course of every day's living.

The Bible says: "We are born to trouble, as the sparks fly upward." But for sparks that fly upward in the blackest smoke, there is a blue sky above them: and the less time they waste on the road the sooner they will reach it. Fretting is just "time wasted on the road," and more than wasted.—*The Messenger.*

CONSUME YOUR OWN SMOKE

LEARN to consume your own smoke. The air is darkened by the murmurings and whimperings of men and women over non-essentials, over trivial vexations and discomforts that are inevitable incidents in the hurly-burly and strain of every-day life. Things cannot always go your way. Learn to accept in silence life's aggravations, cultivate the habit of taciturnity, do not talk about your troubles, consume your own smoke with an extra draught of hard work, so that those about you may not be annoyed with the dust and soot of your complaining. We are here not to get all we can out of life for ourselves, but to try to make the lives of others happier.—*Dr. William Osler.*

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