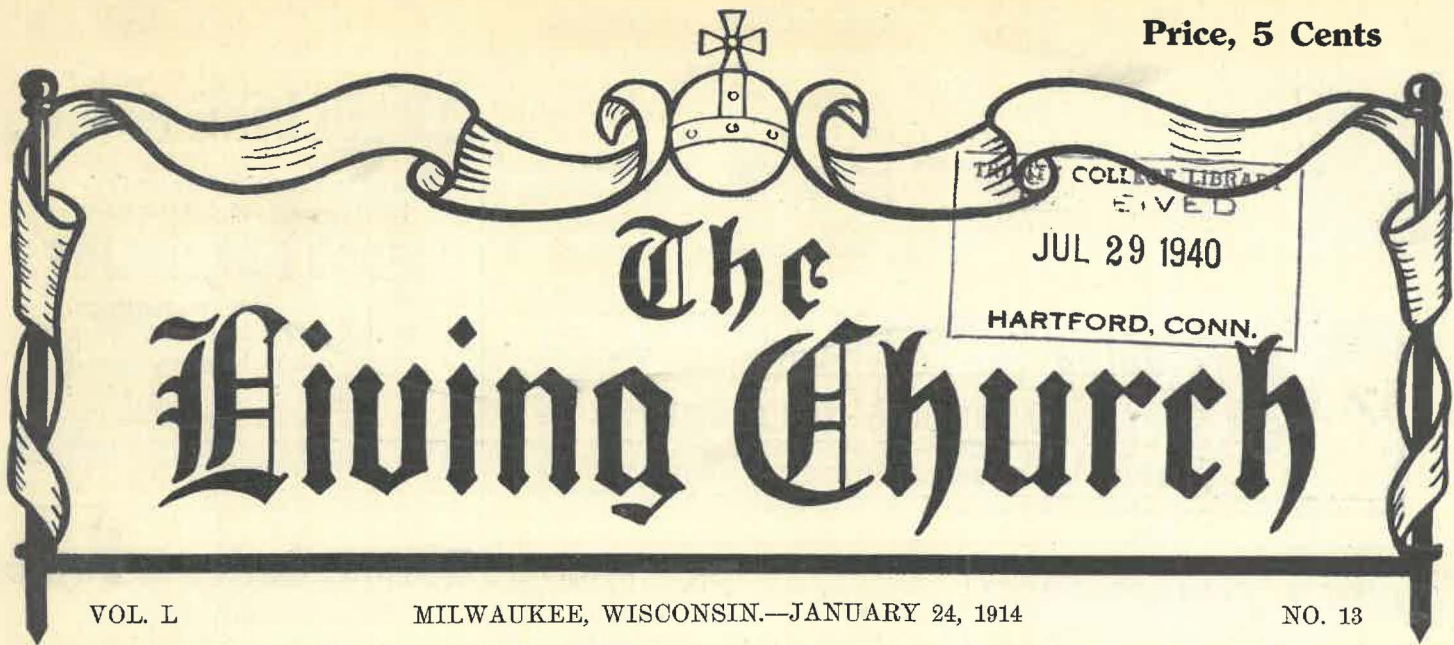


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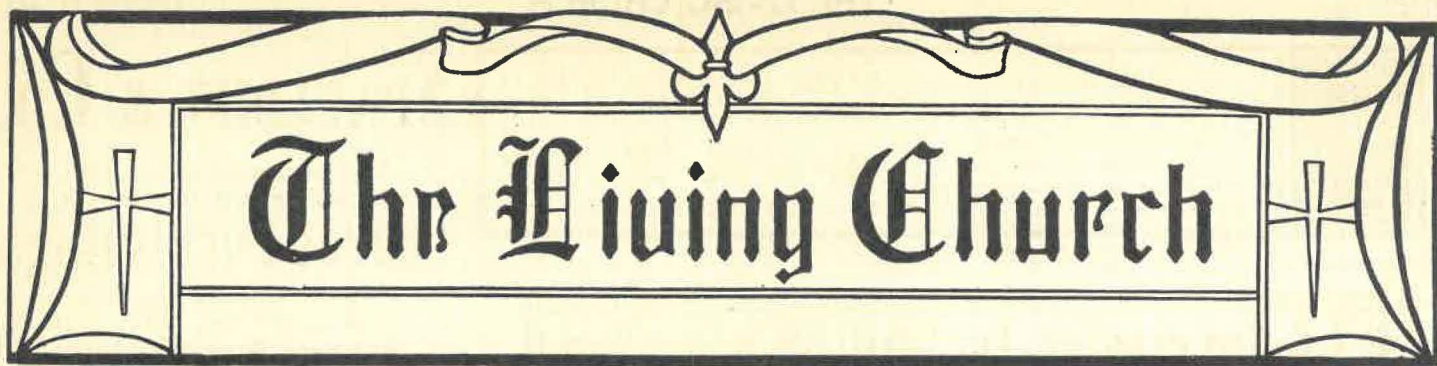
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I DON'T readily forget old friends, nor easily stop loving anybody I have ever loved. However, I have learned long ago not to expect more than three people to care for me at a time—maybe I'm extravagant in saying three.—James Russell Lowell.



## EDITORIALS AND COMMENTS

### The Filling of Missionary Bishoprics

THE consecration last week of Bishop Howden for the missionary district of New Mexico is a happy event in the Church and gives promise of successful work in the difficult field to which he is sent; but it also throws into prominence the serious unwieldiness of our system for choosing Missionary Bishops.

More than two years have elapsed since the death of Bishop Kendrick, his predecessor, on December 16, 1911. The House of Bishops had been in session only two months before that prelate's death; but the vacancy in New Mexico, together with the failure of their plan to fill the vacancy in the episcopate of South Dakota by translating the Bishop of Alaska, necessitated a second special session in the following April. Sixty-five Bishops from all parts of the country dropped their diocesan work in the busiest season of the year and journeyed to New York to attend the meeting, some of them at very considerable expense, which they could ill afford. More than half as many were unable to attend and so disfranchised themselves in the episcopal elections that ensued. And the result of this special session, so far as New Mexico was concerned, was the election of the rector of a large city parish some three thousand miles distant from the vacant mission, who afterward declined the election. There was then no further opportunity to fill the vacancy until the late General Convention, when the now newly consecrated Bishop was chosen, from a diocese still further distant from his new see. Happily that election was successful; but other elections for Spokane and Cuba were less successful, both being declined, and to those two vacancies has since been added a third by the death of the Bishop of Nevada. Only by summoning the entire body of Bishops and securing the attendance of a majority of them can these three vacancies be filled; nor is there any assurance of success even then, so frequently does a Bishop-elect feel it necessary to decline.

Could a more unwieldy, expensive, and inefficient system be devised?

It is not creditable to us that we have permitted this system to last so long; but with the final enactment of the Provincial System the opportunity for correcting it is in our hands.

THERE ARE GOOD REASONS why the choice of Missionary Bishops should normally be vested in the House of Bishops. Missionary districts are informal and sometimes temporary arrangements of territory; a vacancy in the episcopate of one of them may easily afford a timely occasion for redistribution of territory. Hence it may sometimes be desirable that a vacancy remain unfilled until the House can consider the expediency of making some change in the district lines.

Again, Missionary Bishops acquire no vested right, as do Diocesans, to permanent tenure in their sees. It may often be desirable to fill one vacancy by creating another, translating a Bishop from one District to another. Thus at the recent Convention the vacancy in Southern Florida was filled by translating the distant Bishop of North Dakota, and the resulting election therefore was to fill the latter see and not the see of Southern Florida.

Still again, some missionary posts are very much more arduous than others. A Bishop ought not to be expected to devote his whole life to Alaska or the Philippines; and there are other cases, such as that of the late Bishop Robinson, where climatic conditions render it almost imperative that translations should be made. A Church may be very proud of any martyrdoms that are created from without; but where an unnecessarily rigid, not to say stupid, system inflicts martyrdom upon some of our strongest men, we may be held guilty of their death.

Still again, diocesan Bishops may find it desirable to change their field of work, and our present system is still more rigid with respect to them than with respect to Missionary Bishops.

We therefore submit this solution of this serious problem.

Upon the death of any Missionary Bishop, foreign or domestic, let it be lawful for any other Bishop, be he diocesan, missionary, suffragan, or retired, to apply to the Presiding Bishop for translation to the see thus vacated. Let thirty days be allowed in which to file such applications.

Let it also be lawful, within the same period, for any Bishop to file with the Presiding Bishop, in writing, a motion to continue the vacancy until the question of re-distribution of territory, or any other germane question, can be considered by the House of Bishops.

After the lapse of the thirty-day period, let the Presiding Bishop submit in writing to each of the voting members of the House of Bishops the question of translation of any applicant or, if there be a motion, of continuing the vacancy. If a majority agree to either disposition of the case, let the determination then be formally declared by the Presiding Bishop, and if it involve the translation of another Bishop, let the date on which it shall become effective be fixed by him. If such translation creates a vacancy in another missionary district, let the same procedure be taken with respect to filling it.

But if no Bishop is translated to the vacant district, and no motion to continue the vacancy be made or be granted, and if the General Convention is not shortly to meet, let the Presiding Bishop certify to the Provincial Synod in whose area the vacant district is situated, that the choice of a Bishop to fill the vacancy has devolved upon them. It is true that with only annual meetings of a Provincial Synod there would then, in some cases, be a considerable delay, but the maximum would be only a third of the present maximum period. Let the Provincial Synod fill vacancies in Missionary Bishoprics within its own area, resolving itself, for the purpose, into two Houses, the Bishops nominating to the lower House. Vacancies in foreign districts might, subject to the same preliminary inquiry and opportunity for translation or for continuing a vacancy, be filled by the Board of Missions.

POSSIBLY two objections may be made.

One is on the score of permitting Bishops to make formal application for translation: would that be indelicate on their

part? No, because it would not involve promotion. There may be good reasons why any Bishop may desire a change of field. We should not favor permission for translation from diocese to diocese; but from diocese to mission, or from one mission to another, or from a suffragan episcopate to a missionary episcopate, might often be such a translation as would promote efficiency; and any request for such translation would invariably be treated by the voting Bishops on its own merits.

A second objection is that Missionary Bishops chosen by the Provinces would represent the choice of parts of the Church only; that the first, third, and fifth Provinces would have no voice in the selection of Missionary Bishops, the second would choose only one, the fourth two, while according to present distribution of area, five Missionary Bishops could be chosen by the sixth Province, four by the seventh, and ten by the eighth.

To this it is to be answered that there would still be required the confirmation by a majority of all the Standing Committees and of all the Bishops. But even in the matter of selection the objection is more apparent than real.

In (for instance) the first Province (New England) all the Bishops are now selected by bodies within the Province; why then should not all the Bishops within the sixth, seventh, and eighth Provinces also be selected by bodies within the Province? The difference would be that where local dioceses in some of the Provinces elect all the Bishops, in other Provinces the Province would take the place of a local diocese in choosing a Missionary Bishop. In all the Provinces alike, the Bishops would be chosen by some body within the same Province, except that there would still be some vacancies filled by the action of General Convention. There might, however, be the reservation made that the non-contiguous districts be treated in the same wise as foreign districts for the purpose of filling vacancies; and these, we have suggested, may be placed within the scope of the duties of the Board of Missions.

Indeed there would be something to be said for permitting all vacancies in Missionary Bishoprics to be filled by the Board of Missions, subject first to the right of the Bishops to effect translation or to continue a vacancy. We have happily grown beyond the day when the Board of Missions was treated as an independent body apart from the Church. Constituted partly by General Convention and partly by elections from the Provinces, it is, to-day, a reasonably representative body. Moreover its quarterly meetings would still further reduce the maximum of time before a vacancy could be filled. But on other grounds we believe this plan, though not bad, would be less satisfactory than that which we have first proposed. "Patronage" might better be separated altogether from the administration of missions. In partisan times there would almost certainly be partisanship exercised or suspected in the election of members of the Board by General Convention. The necessity that a quorum of the Board should be chosen from geographical proximity to the Missions House necessarily gives undue influence to that section. Long continued tenure of office, which promotes efficiency in administration, but which tends also to develop "ring" characteristics, might easily lead to the selection of Missionary Bishops of a certain uniform series of characteristics, that would both be unfortunate in narrowing the sympathies of the Church and would also exercise too great a share in determining the complexion of the House of Bishops; of the present membership of that House, fifty Bishops entered it as Missionary Bishops.

But also any system would be better than that which prevails to-day. Not only does it involve long vacancies, almost invariably, and these redoubled or more in the event of a declination by a Bishop-elect, but also too great rigidity in place of ease in changing the field in which a Bishop may work; very great expense to the members of the House of Bishops, and unwarranted demands upon their time when it is most required within their dioceses.

## Strikes in Colorado and in Michigan

THE letter printed in this issue from Mr. James H. Brewster—a brother of the Bishop of Connecticut and of the Bishop of Western Colorado and one who does not write without knowing whereof he is writing—well illustrates the caution with which one must take highly colored reports of labor difficulties as though one side were all wise and good and the other side all foolish and bad.

And we fear the current statements of conditions in the Michigan copper country present similar difficulties. In a recent editorial paragraph we enumerated some of the crimes, or allegations of crimes on the one side and the other, and, carefully abstaining from any expression of opinion of our own, suggested that the Social Service Commission of the diocese of Marquette should investigate and report on the facts.

To our surprise, a letter from the president of the Commission, printed in THE LIVING CHURCH of January 10th, declares that "about twenty local business men" say that the editorial does them "a great injustice," and asks: "Why did not you ask the Commission for reliable information first and then write an editorial, if you felt competent to do so?" That is exactly what we did; and what we have obtained does not reassure us.

We shall be very frank. In so far as the mine owners and the "Citizens' Alliance" are contending against the methods of the I. W. W. and an organization that stands for those methods, we have every sympathy with them. In so far as they stand for protection of their employees who do not wish to join the Western Federation of Miners, they are doing right to maintain their ground. They have very much of right on their side.

But unhappily they seem to go much beyond this legitimate and proper purpose, and they appear to have refused any sort of arbitration. James McNaughton, general manager for the mine owners, was credited last Sunday by a special correspondent sent by the Milwaukee *Journal* to investigate, with saying, "We will never recognize the Western Federation of Miners, because it is a Socialist organization," and more to that effect.

We say emphatically that that position deserves the indignant condemnation of every American citizen.

Miners have as good right to be Socialists as they have to be Republicans or Democrats. An organization that denies

this right, or that introduces a political test among its employees, cannot have the sympathy of right thinking people.

Moreover, the position is a particularly stupid one. First, the Western Federation of Miners is backed in this strike by the American Federation of Labor, and the American Federation, in its national organization, is one of the strongest factors against Socialism, and does not stand for violence. Mr. Gompers, its president, is very outspoken in his antagonism to the Socialist party, and Mr. Gompers, who is no agitator, is supporting the position of the strikers. So is John Mitchell, a pronounced non-Socialist, who was largely influential in settling the Pennsylvania coal disturbances. Neither of these men, nor the national organization back of them, stands either for Socialism or for violence.

But second, the Socialist party itself has, at its last national convention, directly condemned the principles and practice of the I. W. W. and declared that those who hold its principles could not remain loyal members of the party.

Moreover, to constitute a grand jury in such wise as to have its members chargeable with partisanship for one side, and some of them sustaining close relations to interested parties, is still further to increase suspicion as to the righteousness of a cause. That the recent grand jury consisted of eight members of the Citizens' Alliance, one mine manager, and the chauffeur for McNaughton, was not a creditable incident. And though we fear that the investigations of the United States Department of Labor cannot be unqualifiedly accepted as unbiased, they do yet, in many respects, place the mine owners and their representatives, as well as the strikers, on the defensive. The charges must be met.

We do not pretend to be able, at this distance, and only on the testimony of the daily papers and of personal letters, to be able to sift right from wrong in the bitter warfare that is being waged. We thank many correspondents who have written us concerning the matter, some temperately, some very violently. We have given careful consideration to these letters, even including the violent ones. We are cautiously refraining from finding any verdict. But we say frankly that the demand of the mine owners to be "let alone," the plea that there be no investigation from outside, is bound to produce a very unhappy impression. The careful papers of Mr. Graham Romeyn Taylor

in the *Survey*, though cautious and scarcely expressing any conclusions, are not *prima facie* indorsements of the position of the mine owners. And we have very much more respect for those articles than we can give to *ex parte* statements from interested parties or even from other residents of the region who necessarily share its prejudices, and who have made no careful investigation.

The *Christian Socialist* demands that the Church papers tell where they stand in this "crisis." Well, THE LIVING CHURCH is far from standing with the *Christian Socialist*, and feels that the latter has not succeeded in presenting a story free from bias. There are no "oppressed and plundered wage-slaves" to be rescued. All that seems to us wholly imaginary. We regret to say that exaggeration, misrepresentation, and appeals to class hatred have so frequently characterized Socialist publications that these have thrown away the right to one's confidence that they might have had. We have long before this learned the necessity of discounting very much that they say. The Socialist press is particularly lacking in balance and in statesmanship and has estranged large numbers of men that once might have been made converts to Socialism. Because we are not ready to become violent partisans of one side in this crisis it does not follow that we are partisans of the other.

But we are particularly disappointed at the failure of the Church, through its diocesan Social Service Commission, to rise to the occasion. The letter of its chairman is a disappointment. He unqualifiedly indorses one side as opposed to the other, and gives no indication of having made an impartial inquiry such as the Church has a right to expect of her representative on the social side of her work, before he expresses an opinion. The chairman of the Social Service Commission might well have realized that he occupies a quasi-judicial position. Where an official signs his name officially, he necessarily commits the body that has made him an official.

We shall hope that through such impartial investigations as those which the *Survey* is accustomed to make, the Church having failed us, the American public may ultimately be put in possession of the facts concerning a very serious chapter that is being written in American history.

**N**EW YORK Churchmen are paying their respects and expressing their love for their Bishop on the occasion of the tenth anniversary of his consecration, which falls next Monday. It was our privilege, at the time of the opening of General Convention, to express editorial appreciation of the place Bishop Greer has so justly won for himself in the hearts of his people and in the Church at large. It remains for us now only to tender, for the national Church as for ourselves, congratulations to the Bishop and to the diocese of New York on this happy anniversary.

**Bishop Greer's Anniversary**

**ANSWERS TO CORRESPONDENTS**

**AMERICAN CATHOLIC.**—(1) The priests participate in the laying-on-of-hands at the ordination of a priest in testimony of their concurrence with the act, following the precedent of 1 Tim. 4:14, which has been followed in all ages of the Church. They do not do this at the consecration of a Bishop.—(2) Each of the lesser sacraments is esteemed in the Church, according to tradition, to have been "ordained by Christ Himself" and each has both its outward, visible sign and its inward, spiritual grace. (3) The ancient African Church was long since extinct except as, in deplorable condition, it still exists in Egypt and Abyssinia. The English Church, through its mission in the former land, is seeking to uplift the native Egyptian or Coptic Church.

**B. C. D.**—Vernon Herford's alleged episcopal orders are not commonly reckoned as valid nor are his ordinations recognized, so far as we know, in the English Church.

**F. R. P.**—The writings which record many legends relating to our Lord, translated into English, are gathered in *Apocryphal Books of the New Testament* (\$1.32).

**L. W. S.**—At a marriage the minister should pronounce only the baptismal names of the two parties.

**J. F. N.**—We do not understand the question. Please state it more clearly.

**PERHAPS** we may go farther, and say that friends whose friendship has been broken off should not entirely forget their former intercourse; and that just as we hold that we ought to serve friends before strangers, so former friends have some claims upon us on the ground of past friendship, unless extraordinary depravity were the cause of our parting.—*Aristotle.*

GRAND passions are as rare as masterpieces.—*Balzac.*

**DEFENSE**

FOR THE THIRD SUNDAY AFTER THE EPIPHANY

**D**ANGER and necessity beset us on every side. Maturity is an astonishing thing, when we think about it. This physical organism of ours is so delicate and its needs are constant. Consider how tender the skin is—how easily abraded; a bone is not a difficult thing to break in spite of its structure; the vital organs are so intimately associated; the nervous system so exactly poised; the whole mechanism is so intricately complex; is it not a wonder when human beings reach old age? And how many and how subtle the dangers are. Falls, blows, exposure, disease, bad habits, recklessness—where is the end of the list of evils to which our bodies are exposed?

And, as it is with the physical side of our being, so is it with the moral and spiritual; for we are so infirm. But danger is not the only enemy of life; there is necessity—the ever continuing round of needs. No sooner do we provide for a want than we are confronted with another; and even though all material wants are supplied, immediately we develop other wants for the absence of which no material blessing can compensate. More than this, the races and individuals that have best met the demands of their natures are those who are least satisfied, the more insatiable. Poor *Oliver Twist*, the shrinking caricature of humanity, with its secret desire for "More"!

Jesus had descended from the mountain, where, like Moses of old, He had delivered the Law to the people. Great multitudes followed Him; and there came one to be delivered from his leprosy. A little later, when He had entered Capernaum, came the centurion, beseeching Christ's healing power upon his servant. These men saw nought but Jesus. For a space, at least, their eyes were opened to recognition of the Source of all security and the Answer to every need.

"Be not wise in your own conceits," says the Epistle. "Conceit" here means more than self-sufficiency; it means also "vain-imagining"; and there are few of us guiltless. We need to learn where to place our trust, most of us. "Put not your trust in princes," says the Psalmist; and again, "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Setting aside all questions of proportion and expediency, do we not trust too much in merely human power? When we are ill we think of the physician. There is no harm in that, of course—there may be great good, and it is, perhaps, the part of wisdom and commonsense; *but*—how many of us also think of prayer to God, particularly if the illness be slight? It is undoubtedly the proper thing to "learn and labor truly to get our own living"; but what reliance do we place upon "give us this day our daily bread"? Happiness, or the desire for it, dwells at the root of every craving, and God means us to be happy; but how many roads man has hewn, and how confusing the contradictory sign-posts he has set up at the many cross-roads that would lead to that goal. Yet health, and bread, and happiness belong to the province of God.

Defense? "And who is he that will harm you, if ye be followers of that which is good?" The thing needful? "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

On this Third Sunday after Epiphany, Jesus Christ is manifested to us as the Helper and Defender of man. Seeking elsewhere for good, and trusting in any other power of protection, is "conceit" and folly. Evil can be overcome only by good; and security is to be found only in the Rock of our defense.

"Trust in the Lord and do good; so shall thou dwell in the land, and verily thou shalt be fed! Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. The salvation of the righteous is of the Lord: He is their strength in the time of trouble; and the Lord shall help them and deliver them; because they trust in Him."

R. DE O.

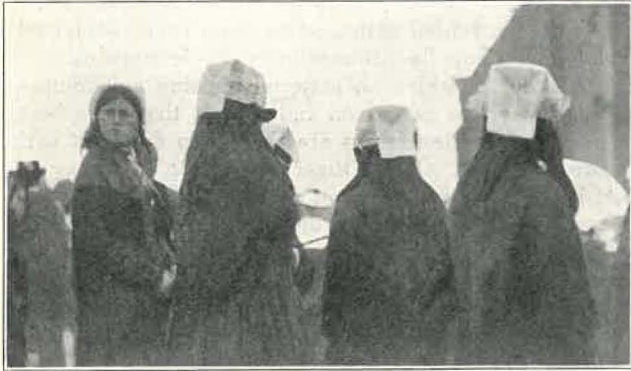
BY FRIENDSHIP I mean the greatest love and the greatest usefulness, and the most open communication, and the noblest sufferings, and the most exemplary faithfulness, and the severest truth, and the heartiest counsel, and the greatest union of mind of which brave men and women are capable.—*Jeremy Taylor.*

## Travel Pictures

## Third Series

## XV.

OF all the Pardons in Brittany, none is more wonderful or more characteristic than that observed on the last Sunday in August, at Ste. Anne de la Palude, seven miles along the coast from Douarnenez: *Le Pardon de la Mer*, they call it, the Pardon of the Sea. It is the Mother of Our Lady whom they honor there—always a favorite with Bretons and their descendants, as witness Ste. Anne d' Auray in Brittany, and Ste. Anne de Beaupré in Quebec; yet if one recognizes legendary fragments of pre-Christian days in the tale of the observances, why be scandalized? Let the Bollandists say what they please;



OUESSANT FISHER WOMEN

let the *Petits Bollandistes* embroider that as much as they dare; the Breton peasants know that the good St. Anne was native to their land, wife of the Lord of Moëllien, miraculously saved from her husband's cruelty by a magic bark angel-guided, which transported her to Jerusalem itself. There St. Mary was born; and when she too had conceived and borne a Child, St. Anne was carried back to Brittany, where she died. But our Lord, appearing to her, promised her any boon she might desire; whereupon she asked that a church might be built in her honor, dowered with the gift of healing all who heard its bells and invoked her prayers. So it was ordained; and when, after her falling asleep, a stone image of her was washed up from the sea, those who found it were able to carry it only to a sheltered



THE PROCESSION. STE. ANNE DE LA PALUDE

dell by a spring just over the hill, where its weight increased, so that they knew the site of her church was determined. For many centuries the ancient image has been there enshrined, though the present church is only four or five hundred years old; and, besides the sick, widows of the sea and sailors saved from great peril are wont to pay their devotions there at the appointed time. It is open country, with only a few scattered farmsteads; and yet, for the few days preceding the Sunday, a city springs up in the fields. On the Sunday itself, in 1913, seventy-five thousand people gathered there, of whom only a few (perhaps a hundred) were not French or Breton, the vast majority being true Bretons, in all the costumes of the Duchy—a wonderful, almost unparalleled kaleidoscope of color and form!

DOUARNENEZ, the beautiful, ill-smelling fisher-town, was throbbing with life all the night before. Every inn was

crowded; multitudes, coming late by train, steam-tram, or boat, walked the streets singing till daybreak. When we started, in our little victoria, with its beribboned old driver perched aloft, the road was alive with pilgrims all the way: curés, their cassocks tucked up, breviary in hand, reading as they tramped; Sisters of twenty sorts, demurely unconscious of the dust; old men and maidens, young men and children; family parties; lovers hand in hand; tiny boys astride their fathers' shoulders, tiny girls riding pick-a-back; venerable figures out of the eighteenth century; now and then a self-consciously modern young man or woman, *à la mode*, returned from Paris, perhaps, but



ON THE WAY TO THE PARDON

loyal to the good St. Anne despite changed attire; little soldiers in blue coats and red breeches; sailors of the Marine, some with the gold lightning-flashes that marked them of the wireless service; farmers and fishermen from every commune in Brittany: all sober, reverent, recollected, and happy, their faces set in one direction. It was a marvellous sight; one could understand the Middle Ages better for having seen it. Carriages of all sorts, from tip-carts to limousines, were there; but the road was so full that *Marchez au pas* was the order of the day, enforced by mounted gendarmes who kept perfect order.

The way wound close by the sea, then through sunken lanes, deviously traced, till at last a bend in the road showed us a cluster of trees, with a grey stone spire standing out



WAITING OUTSIDE THE CHURCH

against a hill, and, beyond, the ocean. A great sigh of delight swept along the line!

The fields round about were thronged with booths arranged street-fashion; further out, the gendarmes directed carriage-folk where to park their vehicles—it seemed doubtful if we should ever find them again! And then we swept on impatiently to the churchyard, just in time for the great procession that encircled the church and ended at the temporary altar erected outside the north transept and covered over, with a tribune round it. The green hill sloped upward, amphitheatre-fashion, so that almost all of the vast multitude could see and hear the Solemn Mass that was the climax of the day, with the coronation of the ancient statue following it.

We stood at the foot of a lichen-covered Calvary, set round with life-size images of Breton saints, and watched the procession. Hundreds of priests (fine, honest, devout-looking men, though plainly peasants), two and two, in surplices and bands,

singing a Litany to St. Anne that was like a rolling ballad of the sea, following them, monks and friars, despite the Republic's prohibition; a mitred Cistercian abbot, with a pale, sweet face that brought dear Bishop Grafton to mind; Bishops in cloth-of-gold, the Coadjutor-Archbishop of Haiti (a very smug little Frenchman, not black, as I had hoped) and the gracious and venerable Diocesan, Monseigneur Duparc, Bishop of Quimper, whose bearing was a benediction, and whose sermon, exquisitely clear and strong, rang out over that vast assembly with an eloquence worthy the traditions of Bossuet, or of Dupanloup.

We lunched *al fresco* and hurriedly; there was too much to see to care about food. Then I wandered about, camera in hand, but constrained to great discretion in its use; for these good Bretons were deeply in earnest, and it would have been rudeness to treat them as spectacles merely. It was tantalizing to see all Brittany there in gala dress, and to get so little of it permanently recorded! I caught a glimpse, however, of the strange wild Ouessant fisher-wives from their lonely island, all with eldritch hair hanging loose under square lace caps. The maidens of Douarnenez, all arrayed in white lace costumes of their own making, clustered round a banner of Our Lady—the virgins that be her fellows bearing her company.

midst, upon men's shoulders, smiling in all her bravery—crude, primitive, but characterful at least. A band tried to make itself heard, but in vain; the singing was weak and scattered. But he must have had a hard heart or a dull wit who could see the faces that swept past and be unmoved. Talk of "folk-lore" if you will; they believed in the Incarnation, and that is saving faith. I thought of what one of the greatest of our Bishops once said to the unworthiest of his spiritual sons—remembering, doubtless, the pit whence himself had been digged. It was Frederic Dan Huntington, who declared, "I had rather have the worst doctrinal errors of modern Rome than the 'liberalism' of Unitarians avowed or disguised; for the Roman errors are at any rate held in connection with belief in the Incarnation, while such 'liberalism' begins by rejecting the Incarnation."

Amen, say I. Better the childish veneration for Ste. Anne de la Palude, growing out of the knowledge that Our Lord and Saviour Jesus Christ, being Man as well as God, had a grandmother, than the cold philosophizing that leaves us friendless in the presence of an unresponsive Heaven. Wherefore, I joined with a good courage in the Litany, and sang as loudly as any: *Sancta Anna, ora pro nobis!* PRESBYTER IGNOTUS.



AT THE OUT-OF-DOORS MASS

As I walked along the hillside, a gravely smiling girl in a rich but sober black costume, such as I had not seen, looked up at me and said shyly, "Monsieur, will you be pleased to make a picture of me?" It was a veritable Breton Madonna-type; and I gladly consented, for your sake as well as my own. Here she is, Françoise Jonquon, of Ploaré, near Douarnenez, fisherman's daughter, aged 18, sweet-voiced, modest, gentle, worthy exemplar of her sex and land.

For all the crowd there was neither disorder nor drunkenness. The beggars had withdrawn the day before; but, happily, I saw one characteristic sight—an old woman selling broadsheets of popular ballads to the country-folk crowded round, she singing each in turn, and they joining in the chorus.

There were no bards to be seen; the race is almost extinct, Anatole Le Braz tells us. But a bright-faced midget in blue spangled tights brought *Esmeralda* to mind.

About the middle of the afternoon came the second procession, that of the newly crowned statue, escorted by a guard of honor from all the parishes of the diocese. This left the church and circled through the fields, and along the hill-top overlooking the sea. There were thousands marching, grouped around guild banners; and *la bonne Ste. Anne* was borne in the



"A VERITABLE BRETON MADONNA TYPE."

THE JEWEL OF LOVE: MERCY

BY ZOAR

LET us, dear reader, read again that third chapter of Genesis. Has it been to you until now what it was for so long to the writer, *i.e.* the record of God's wrath and justice? Surely the jewel of love is not flashing its dazzling rays on that sad record? Sin and its punishment cast a deep gloom over the scene, and hide the glorious light of God's love. "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" The question is that of a stern Judge to the guilty one. Love has no place there!

But read again, and mark, not only the just anger of God, but His sorrow, yea, the sorrow of the wounded heart of the Father. His plan is marred; sin, that ugly, loathsome thing, has crept into the world and its first two victims stand shivering in the awfulness of their fall. Yet, they only know their own misery, their heart knows indeed its own bitterness, but they do not understand the curse they have brought on the whole human race. God, who knowest all, sees the flood-tide which shall sweep over the world and fill it with hatred, lusts, and crimes, for the "father of lies" is become the "prince of this world." Is it then only the righteous wrath of God which pronounces the sentence over the guilty pair? Is it only His justice which sends them out of the Garden of Eden?

Let fathers and mothers answer. Have they ceased to love their poor, fallen son or daughter? Do they not stand ready to receive them when they return repentant and ask to be forgiven? And shall God, the God of love, be less merciful to the sinner? Ah! do we not see now the glorious, the all-pervading, intense light from the jewel of love, penetrating in the very darkness of that awful moment and radiating mercy on the poor sinners?

## ENGLISH CHURCHMEN IN SERIOUS CONTROVERSY

Excerpts to Show What is Being Said  
on the Kikuyu Issue

LONDON "TIMES" DEVOTES SEVERAL COLUMNS  
DAILY TO THE SUBJECT

The Living Church News Bureau }  
London, January 6, 1914 }

THE great and perhaps unprecedented storm raised in the Church by the Bishop of Zanzibar's strong protest against the Protestantizing action of the Bishops of Mombasa and Uganda at the Kikuyu Conference, and by his formal arraignment of those two Bishops before the Archbishop of Canterbury and his comprovincial Bishops, shows no signs of abatement. The *Times* newspaper in particular continues daily to devote column after column of its valuable space to a selection of the correspondence it has received on both sides of the controversy. I will here refer to some more notable utterances of the eminent Churchmen and distinguished ecclesiastics who have written to the *Times* relative to the issues in question.

Mr. Athelstan Riley, who has long been perhaps more prominently identified with the English Church Union than any one else except Lord Halifax, says that as the president for over twenty-five years of the Association for the Promotion of the Unity of Christendom he has taken the deepest interest in Christian reunion; has followed all movements tending towards that end, and has been placed by the Archbishops on the committee representing the English Church on the World's Conference on Faith and Order. His point is this: the great danger in all reunion movements is that of dividing the religious bodies themselves which seek to approach one another, and so adding to existing divisions in the effort to lessen them. Those amongst us who are supporting the Bishops of Mombasa and Uganda are forcing their own particular view of Episcopacy on the authorities of the Church here in this country. Now, those Churchmen who constitute the dominant party in the Church could only acquiesce in this view by the surrender of what is to them a fundamental tenet of their position—that Episcopacy is necessary to the Church of Christ, which, he adds, is the teaching of all the historic Churches of Christendom. The inevitable result of success in forcing this view upon the Church, though fortunately so terrible a catastrophe is not in the least likely to occur, "would be to split her in twain, and the schism would certainly spread to the whole Anglican Communion."

The Dean of Canterbury (Dr. Wace), who is the leading representative and protagonist of the Evangelical party, writes that the letters from the Rev. Lord William Cecil and Mr. Riley render it necessary for him to say that if there is any such danger as they apprehend of the "bisection" "of the English Church" it is "entirely due to the arrogant innovations of the party for which they speak." He asserts that the Catholic doctrine of Episcopacy is a "pure innovation" in the Church of England, and he quotes some eminent divines of the seventeenth century in support of his view. Mr. Riley replies that for the purposes of his argument he will "make a present" to the Dean of the Caroline divines whom he names. Supposing all to be true, what then? We are dealing, he says, with certain ideals and principles passionately held as concerns of spiritual life and death, by a great and powerful party at the present day:

"The Tractarian leaders taught that party to look back past the Reformation period, with all the miserable wranglings and distortions of two centuries of furious partisans, to the serener atmosphere of the Undivided Church, to regard with sympathy the major part of Christendom, our Catholic though separated brethren of East and West, whilst at the same time asserting the position of the Church of England as, with all its shortcomings, one of the historic Churches, with an historic and necessary Episcopate. They did more: they changed the face of the Church of England and stirred it into activity and life."

The Bishop of Oxford (Dr. Gore) expresses his cordial sympathy with the main purport of the letter of the Rev. Lord William Cecil. He seriously thinks that unless the great body of the Church can again speedily arrive at "some statement of its principles such as will avail to pull it together again in a unity comprehensive but intelligible, and compatible with the moral principles of sincerity of profession," it will go the certain way to disruption, with the appalling result that it will

"miss its great vocation in Christendom, just when its characteristic witness appears to be most needed."

The Rev. Professor Sanday of Oxford, who is always for compromise and concession at almost any price, thinks that the English Church, and indeed Christendom at large "needs us all, and that we cannot afford to spend our time in squabbling." He cannot regard the action of the two Protestantizing Bishops in British East Africa as altogether wise. However much it may be defended on the lines suggested by the Bishop of Durham, "I must needs agree with Canon Mason that it would have been well to think more of the responsibilities due to the Church at home."

Archdeacon Hutton addresses himself in a convincing manner to certain questions which have been raised in this discussion as to the law and custom of the Church of England. He hits the right nail on the head when he urges that we are not bound by the opinions or actions of individual Churchmen at this or that period of the Church's history. But if we want to know what are the principles of the Church we must look at her authorized formularies and her traditional usage. These facts are clear:

"1. Intercommunion between the Church of England and any non-Episcopal body has never been formally authorized or recognized by the Church.

"2. The Book of Common Prayer directs that at the ordination of priests and deacons a sermon shall be preached declaring, in each case, 'how necessary that order is in the Church of Christ'; and also directs that 'none shall be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.'"

He does not see any reason to suppose that the Church will repudiate its own character. "There really is no ground," says the Archdeacon, "for thinking that the Prayer Book directs strictness for Church folk but admits laxity for Dissenters."

The Bishop of Southwark and Dr. Fordsham, late Bishop of North Queensland, ask for cessation of the controversy on the ground that the matter is still *sub judice*. The Rev. Dr. Headlam curiously suggests that the action of the Kikuyu Conference has been misunderstood. He seems to labor under the extraordinary delusion that the proceedings at Kikuyu were based on the principles of the "Lambeth Quadrilateral." The Bishop of Chichester observes that any attempt to lay down formal terms of alliance with those outside the Church which would involve a widening of the differences within, "must inevitably make our unhappy divisions worse and not better." The Rev. Mr. Rawlinson, an Oxford tutor, very forcibly points out that the English Church recognizes the validity of the Orders within the Eastern Orthodox and Roman Churches and "by implication disallows those of purely Protestant bodies."

Lord Halifax endorses every word the Bishop of Oxford has said in his letter on the subject. With the object of allaying the dangers to which the Bishop alludes, his Lordship urges the extreme importance of keeping the objects arrived at by the Kikuyu Conference distinct from the means suggested for their furtherance:

"No sacrifices, no concessions can be too great to facilitate in every possible way the admission of individuals and of separate religious bodies into the fullest communion with the Church, except the sacrifice of any portion of that which in our belief our Lord has entrusted to the Church's keeping. What no portion of the Church can do, without exposing itself to the charge of unfaithfulness to the doctrine and discipline it believes has been entrusted to it, is formally to acknowledge the right of those who deny that doctrine and discipline to communicate at its altars."

The Rev. Mr. Lacey says that the great thing to remember is that it is a practical, and not a theoretical question. What is felt strongly, with prospects of dangerous consequences if the feeling is ignored, "is that the rulers of the Church have no authority to admit to the exercise of the sacred ministry men who have not been ordained in the manner prescribed by centuries of Christian tradition." Mr. Ian Malcolm, M.P., has written to the Archbishop of Canterbury that a great many of "us laymen," of all shades of opinion, would like to submit to his Grace that perhaps "this dangerous controversy in the press" might cease if he could see his way to make public his intention as to the nature of the court to which the matters raised by the Bishop of Zanzibar will be submitted. In reply the Primate says it would cause him genuine satisfaction were the controversialists to see their way ere long to lay down their pens and to await such formal action as will be forthcoming. He is at present without any specific information as to the exact request which the Bishop of Zanzibar desires to place



before him. "It is my duty as well as my wish," says the Primate, "to secure that at the proper time the Bishop of Zanzibar should have ample opportunity of laying his case before the proper ecclesiastical authority."

The Bishop of Chichester, in a second letter to the *Times*, suggests that the great central body of "moderate Churchmen" are not likely to be drawn aside by this discussion from its adherence to the Church's teaching in the Preface to the Ordinal. "Unity among Christians," says the Bishop, "is a splendid ideal. But unity purchased by the bartering away of Apostolic principles is only a poor imitation of the reality for which Christ prayed."

The Bishop of Worcester, in the course of his New Year letter to his diocese, refers as follows to the issues raised by the controversy:

"With regard to our cooperation with other Protestant bodies, there are unmistakable signs that we are being drawn together, and for this we may humbly and hopefully thank God, but let us not forget that the unity of Christendom will not be promoted by such abandonments of principle as will divide us more completely from the Eastern and Latin Churches in order to reconcile the Protestant congregations.

"The vantage ground of the Anglican Church is, as Archbishop Benson told us, its central and primitive position, a vantage ground which may in God's good time bring about the unity of Christendom, but to accomplish this we shall not do well to abandon the great teachings of the Church of all ages."

It is again my privilege and pleasure to receive the E. C. U. secretary's annual letter to the members and associates of the

Union "with best wishes to THE LIVING CHURCH." Of the general spread of true Church principles and right practice there can be no doubt, he thinks. Writing presumably with reference to "Kikuyu," Mr. Hill says:

"On the other hand, there are signs of a serious disregard of order and authority. The desire for unity, excellent and praiseworthy in itself, will only lead to a disaster if principle and authority are ignored by seeking short and easy cuts to the end desired. All loyal Church people should recognize this danger. It is sincerely to be hoped that those in authority will also be alive to these obvious perils. Even those who do not accept the whole Catholic position must see that to follow a course that might lead to a mere veneer of unity, with fissures underneath, would be fatal. There are many indications that the foreign mission field may become the scene of much interest, and that it is here that these anxieties will press most closely and urgently for attention."

The *Guardian* observes that what has actually happened at Kikuyu is of far smaller importance than some of the things which the Conference proposed as matters of settled policy for the future. "Danger there is without doubt, but it has been, and is being, grossly exaggerated, and it is our duty to look forward to the hope which lies beyond the present difficulties."

The *Church Family Newspaper* takes, I consider, a more balanced and weighty view of the situation than either the *Guardian* or the *Church Times*. It remarks:

"The issues at stake are tremendous and the outcome of the controversy is likely to affect not merely the Anglican Church, but the future of Christendom. A calm, dispassionate view of both sides is essential if our Church is to be saved from disruption."

The *Record*, the organ of Protestant Evangelicalism within the Church, says in a leading article:

"But whilst we are ready for war—if war there must be—we are more desirous of peace. Such letters, however, as that of the Bishop of Oxford make the chances of peace very remote. . . . The worst form of prejudice is that involved in the Bishop of Oxford's threat [sic]."

Among the five new Peers in the lists of New Year's honors is Sir C. A. Cripps, K.C., M.P., who is created Baron of the United Kingdom. This eminent Churchman is chairman of the Canterbury House of Laymen, and is Vicar-General of both the archdioceses of Canterbury and York.

J. G. HALL.

**A FORERUNNER**

O falling snow, what prophecy dost thou repeat?  
 "Behold, I make a pathway for the Master's feet;  
 I make the rough ways smooth, the crooked places straight;  
 The valleys I exalt, that thus they may await  
 The King who cometh. I prepare a highway; lo,  
 Like John, a Messenger before His face I go!"

HARRIET APPLETON SPRAGUE.

**TENTH ANNIVERSARY OF THE BISHOP OF NEW YORK**

Event to be Celebrated on Monday with Service and Luncheon

**OTHER LATE NEWS OF THE METROPOLIS**

New York Office of The Living Church }  
 37 East 28th St.  
 New York, January 20, 1914 }

THE tenth anniversary of the consecration of the Rt. Rev. Dr. David Hummell Greer as Bishop Coadjutor of the diocese of New York, will be observed on Monday, January 26th. There will be a celebration of the Holy Communion in St. Bartholomew's Church at 11 o'clock. The music sung in this church at the actual consecration service ten years ago will be repeated. Those who were fortunate enough to hear it on that great occasion will remember its exquisite beauty and pronounced fitness for the occasion. There is to be no sermon or address at the forthcoming anniversary service. Bishop Greer will be the celebrant.

Invitations to the service and subsequent luncheon have been sent to neighboring Bishops, the clergy of the diocese, lay members of the diocesan convention, and other representative laymen.

A general reception to the Bishop will be held at the Biltmore Hotel after the luncheon. The Rt. Rev. Dr. Burch, Bishop Suffragan, will preside at the luncheon, and there will be speeches by several of the clergy.

Bishop Burch is chairman of the committee of Arrangements and other members are the Rev. Dr. F. M. Clendenin, president of the Standing Committee and rector of St. Peter's, Westchester; Dean Grosvenor, of the Cathedral of St. John the Divine; the Rev. Dr. Leighton Parks, who succeeded Dr. Greer as rector of St. Bartholomew's; the Rev. Dr. Ernest M. Stires, of St. Thomas'; the Rev. Dr. William T. Manning of Trinity; the Rev. Herbert Shipman of the Church of the Heavenly Rest; the Rev. Howard Chandler Robbins of the Church of the Incarnation, and the Rev. Dr. Henry Lubeck of the Church of Zion and St. Timothy.

What THE LIVING CHURCH said of Bishop Greer in the leading editorial of October 11, 1913, may be taken as the careful judgment of the editor as to the Bishop's record in these ten years. In addition to that sincere appreciation of the editorial staff of THE LIVING CHURCH, the New York correspondent begs leave to express to the Bishop his cordial appreciation for unflinching courtesies these many months and years, at weekly interviews and at other times. The writer wishes at this time to repeat his motto and desire to be "Fair, Accurate, and Constructive" in dealing with the weekly budget of news from the diocese of New York.

Without doubt the constituency of this great diocese will remember their Chief Pastor in their prayers; that his life and strength may be spared through many years. They will thank God for the blessings and successes of his ministry as priest and as Bishop in this city.

The annual dinner of the men of the congregation was held at the Church of St. Mary the Virgin, on Tuesday evening, January 13th. A large company gathered in the men's guild room and the rector, the Rev. Dr. Barry presided. After dinner speeches were made by Dr. Barry, Mr. Edwin S. Gorham (president), Mr. Haley Fiske, and Mr. Robert Giles. It has been announced that Miss Ruth Kent, a graduate of St. Faith's and a communicant of the parish of St. Mary the Virgin, will serve in the foreign mission field. Miss Kent will sail on February 1st for China and will work under Bishop Roots.

The Paddock Lectures (1913-1914), at the General Theological Seminary will be delivered by the Rt. Rev. Dr. Rhineland, Bishop of Pennsylvania, in the Seminary chapel after Evensong at 6 o'clock on the following dates: February 2nd, 4th, 6th, 9th, 11th, and 13th, being Monday, Wednesday, and Friday in each week. The general subject is: "The Faith of the Cross." A general invitation to Church people is cordially extended.

**Annual Men's Dinner**

**The Paddock Lectures**

AS FOR myself, I can only exhort you to look on friendship as the most valuable of all human possessions, no other being equally suited to the moral nature of man, or so applicable to every state and circumstance, whether of prosperity or adversity, in which he can possibly be placed.—*Cicero*.

WHAT a thing friendship is, world without end!—*Robert Browning*.

## MRS. WEIR MITCHELL FOLLOWS HER DISTINGUISHED HUSBAND

Both Were Devoted Workers in the Church

PHILADELPHIA LOSES ANOTHER PROMINENT CITIZEN

Ministers Appointed Fraternal Delegates to Labor Union

OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, January 20, 1914 }

ONLY ten days from the burial of Dr. Mitchell, Mrs. Mitchell was called away. Weakened by the strain of the care of her husband and sorrow at his loss, she succumbed to the same malady from which he died. Mrs. Mitchell was a woman of wonderful ability. She devoted herself to good works in and out of the Church. Every Sunday Mrs. Mitchell went to the Orthopaedic Hospital and read and talked to the patients, and ministered to the unfortunate there in many ways. Mrs. Mitchell was daughter of General Thomas Cadwalader and Maria Gouverneur of New York. She was born in this city and was married to Dr. Mitchell in 1878.

St. Stephen's Church was so crowded at the funeral of Dr. Mitchell that many were turned from the doors. The service was read by Bishop Rhinelander, the Rev. Dr. Carl E. Grammer,

rector, and the Rev. J. L. Miller. In Dr. Mitchell's death the Church has lost a loyal son and the city an author of world-wide reputation. Dr. Mitchell was ill only six days with an acute attack of grip. Owing to the infirmities due to advanced age he was unable to battle with the disease. He was 84 years old.

The depth of Mr. Mitchell's spiritual life was remarkable. He lived his religion in his personal life and in his contact with his fellow-man. He was a true philanthropist. He gave freely of his means and time. His life in the Church was one of childlike faith and trust. He



THE LATE  
S. WEIR MITCHELL, M.D.

could see no reason for scepticism. Only a few days before his death he said that he intended to write a book of "Sermons from the Pew." He wanted to bear testimony to what the Church and religion had done for him. He wanted to tell how true he had found that Christ had been a personal help to him all through his life.

On the afternoon of the day of his burial, at the meeting of the College of Physicians, the essayist broke down completely with emotion, and this was shared by all the members present.

Another name that stands high in the city is General Louis Wagner. Like Dr. Mitchell he was a war veteran, and had won distinction. General Wagner was baptized and confirmed in the Church, in his youth.

### Death of General Wagner

In after years he became interested in the Presbyterian movement, and has since been active in the Market Square Presbyterian Church. For many years he taught a Bible class in the Sunday school of more than 150 members, men and women. There were many unique features about this class. As a social center it had a position all its own. Its lecture course was one of the best in the city. The class combined in an unusual way the religious, social, and educational. It was organized by General Wagner. The name of General Wagner was identified with many of the charities in this city. He was chiefly devoted to the Masonic Orphanage, where he spent much of his time, and where he was much beloved. He was identified with many of the banking houses, and was an honored member of their boards. For many years the city commanded much of his time. Serving in Councils, then as city treasurer, then in other public offices, he won the esteem and respect of the people of the city. He was called from this life on Wednesday, January 14th.

The Central Labor union some time ago suggested the admission of fraternal delegates—men of the professions and other walks of life outside of manual labor. The frank intention was a better mutual understanding, and then opportunity of influencing a wider public opinion than was reached by organized labor. In accordance

Ministers  
Join Union

and then opportunity of influencing a wider public opinion than was reached by organized labor. In accordance

with this proposal, seven ministers of as many great religious bodies in the city were on Sunday, January 11th, elected fraternal delegates, all of them but one being members of the Social Service Committee of the Inter-Church Federation. Among them, by appointment of Bishop Rhinelander, was the Rev. George C. Foley, D.D., who is secretary of the diocesan Social Service Commission, and who conducts seminars in sociology at the Divinity School. The laboring men rarely have any knowledge of what the attitude of the Church is towards the movements for social justice, and Churchmen seldom have first-hand information of the actual methods and ideals of organized labor. The chance of thus securing a point of contact between the Church and the Union was therefore gladly seized by the Bishop.

One of the largest gatherings on record at a Men's Club was that in the parish hall of St. David's Church, Manayunk, on the evening of January 15th, when 319 men sat down to supper and the sale of tickets had to stop because there was no more room.

### Largely Attended Supper

The rector, the Rev. Edward S. Hale, presided. Archdeacon Stuck told of experiences in Alaska and of the injury done to the Indians in that far off land by sending the civilization without the Christianity of the white man. He feared the Alaskan Indian was in danger of becoming extinct, and is expecting to lay the case before the national authorities in Washington. The Rev. Wm. Wilkinson of Trinity parish, New York, spoke on the way our Lord appealed to men.

He said: "Jesus came to teach men by saving them and instructing them. His teachings always appeal to men; because they ring true to all we know of human need."

The Rev. William R. Rearick of Talmage Memorial Church spoke on the need of cheerfulness in religious work.

The meetings of Convocations have occupied much time and thought of the delegates this week. On Monday North Philadelphia had its meeting in the Church of the Good Shepherd, the Rev. John A. Goodfellow, rector. Mr. Goodfellow is also Dean. The attendance was good, and the social side thoroughly enjoyed. In the evening Dr. Grammer told of his experience among the Indians, and the possibilities for missionary effort. He spent his vacation last summer studying the physical and social conditions of some of the Indian tribes, with a view of helping the Church solve some of its problems. His address was helpful and illuminating. Archdeacon Philips also spoke of his work among the negroes in the diocese.

### Convocation Meetings

The Convocation of West Philadelphia met in St. Mary's parish, Thursday afternoon and evening. Bishop Garland presided. Two questions of importance were thoroughly discussed and acted upon. The Missionary Committee was instructed to purchase a site for a new mission at Fifty-fourth street and Warrington avenue, subject to the approval of the adjoining parishes and of the Standing Committee. The Sunday School Institute Committee of the Convocation was assured of the sympathy of the Convocation and its course approved.

Dean Hart of the Berkeley Divinity School has delivered two of the Bohlen Lectures in the parish house of Holy Trinity Church. His subject is "Faith and the Faith." A small but appreciative audience has listened with rapt attention to the scholarly distinction between Faith and the Faith. The two lectures yet remaining of the series will be delivered on Monday and Tuesday afternoons of next week.

### The Bohlen Lectures

A curious use has been made of a fund raised as a testimonial to the Rev. William T. Capers by members of the Church of the Holy Apostles, of which Mr. Capers is rector. When he declined the election as Missionary Bishop of Spokane, his parishioners were so delighted at his declination of the call that they raised a thank offering for him. Only a short time elapsed when Mr. Capers was elected Bishop Coadjutor of West Texas and accepted the call. The amount of the thank offering is now to be expended in the purchase of episcopal robes, a friendly letter presented to him through the accounting warden, Mr. George W. Jacobs, on behalf of the subscribers to the fund, asking that that use of the amount might be made; and the balance remaining will be included in a check to the Bishop-elect.

### Presentation to Bishop Capers

Members of the Committee having the arrangement of the Joint Diocesan System of Church Sunday School Lessons from the nearby dioceses met in the Church House, Thursday morning. As this was the annual meeting, the officers were elected with the following result: Bishop Darlington, president; Mr. George W. Jacobs, vice-president; Rev. Herman L. Duhring, D.D., secretary; and assistant secretary, the Rev. John R. Huggins. Schedule 75, the Senior Department, of the graded system was carefully reviewed and adopted, without much change, as presented by the Committee. The general title of the lessons is; History of the Church. The Schedules for the other grades for the Winter Course were not ready for the general committee to act upon, and the committee adjourned to meet at some time in the near future to consider them when presented.

### S. S. Curriculum Committee

(Continued on page 464)

**CHICAGO IS URGED TO GO TO CHURCH**

**Elaborate Plans for Inducing Attendance on February First**

**HEALTH REPORT SHOWS LARGE DEATH RATE IN CHICAGO**

**Sunday School Institute Held at St. Mark's Church**

**OTHER LATE NEWS OF THE CITY BY THE LAKE**

The Living Church News Bureau }  
Chicago, January 20, 1914 }

THE "Go-to-Church" Sunday movement is attracting increased attention all through Chicago, and the day set, as has been announced, is February 1st, the Fourth Sunday after Epiphany. The Rev. E. J. Randall, appointed by Bishop Anderson as the Church's representative on the Executive committee of twenty which is organizing the movement throughout the city and the suburbs, has issued a letter to the clergy setting forth several excellent suggestions for local adaptation so far as may seem advisable. These include (a) special efforts for corporate Communion for men and boys; (b) printed cards on which the names and addresses of strangers attending service may be recorded; (c) live, earnest messages from the pulpit, on the preceding Sundays, urging everyone to cooperate by personal invitations among lapsed or non-churchgoing friends; (d) a definite "follow-up" plan so that strangers and lax Church people may be encouraged to attend church regularly; (e) much prayer, at the altar and daily at noon, everybody being urged to take the whole subject earnestly into their daily devotions.

The office of this Executive committee is at the Central Y. M. C. A. Building, 19 South La Salle street, rooms 401-404, where printed matter and further information may be secured by all who are interested.

The Council of Hyde Park Churches held a special meeting on Monday evening, January 12th, to take measures for advertising this movement locally. These include five hundred window-cards, to be placed throughout the entire neighborhood, and slides to be exhibited at all the "movies" in the district, at each performance during several days before February 1st. The expenses thus entailed are to be borne by the council. Each congregation is to add to this united effort whatever local advertising may seem best in each instance.

The University of Chicago sent a rousing delegation to Kansas City, to the splendid convention of over 4,000 delegates held by the Student Volunteer Movement, right after Christmas. It was the largest delegation from any one of the 700 or more colleges represented. The Church was represented in this Chicago delegation, and much impetus has been given by this great convention to the missionary spirit among the University students. The foreign field is being considered by increasing numbers of these alert, brilliantly trained young men and women. An inspiring "Echo-Meeting" was held at the University, in Mandel Hall, on the afternoon of Sunday, January 18th, at which addresses were made not only by members of the faculty, but by some of the students who comprised the Chicago delegation at Kansas City. The Church people of Hyde Park were invited to attend.

Dr. George B. Young, Chicago's Health Commissioner, presented "Chicago's Trial Balance of Health," as he called it, in the edition of his weekly bulletin published on January 10th. He stated that during 1913, there were 35,291 deaths in Chicago, a daily average of almost 97 persons, the average being estimated at 15.05 per thousand, the population of the city being estimated at 2,344,018. This is only fourtenths of a point in excess of the estimated average for the ten-year period, 1903 to 1912. During this decade, the average for 1913 has been exceeded thrice. The lamentable part of these statistics is that the deaths from "preventable diseases," among which Dr. Young enumerates tuberculosis, pneumonia, and typhoid fever, numbered about 15,000—being nearly one-half of the total list, though the proportion is less than that of ten or even five years ago. The situation, as far as scarlet fever, measles, and diphtheria are concerned, is much better at the beginning of 1914 than it was in January 1913, and marked reductions were recorded in all these diseases for December 1913, over the previous December. A year ago Sunday school work was seriously hampered for weeks by these epidemics.

Dr. Young complains loudly and justly about the indifference of the public to the importance of clean air, especially in street cars and places of public assemblage, notably the small theaters in residence districts. One remarkable feature of this important report covers the item of infant mortality during the excessive heat of last

summer. In Chicago's tenement districts occupied by the poor, where the Board of Health was officially at work on behalf of the babies, the increase in infant mortality over the comparatively cool summer of 1912, was only 3 per cent., while the similar increase in the so-called better portions of the city's residence districts rose to 22 per cent. for 1913 over 1912. The credit for this large saving of life belongs to the indefatigable workers among the Infant Welfare Society, the Visiting Nurse Association, and other cooperating agencies. True, in this department of work Chicago has not yet reached New York's enviable record, but when the necessary means are furnished by the city, and the necessary forces for the work are accordingly forthcoming, we will reach New York's remarkable achievements in Infant Welfare work.

Dr. Young, like his predecessors, sends this weekly Bulletin from the Health Department to the clergy and ministers of the city generally, as to others who are interested in human welfare, and a deal of most valuable and otherwise inaccessible information is thus placed within their reach week by week. Occasionally the bulletin boards of our parish houses will display some striking cartoon or diagram from its pages, for the illumination of those attentive parishioners who keep track of parish house notices.

The Mid-winter meeting of the South Side Sunday School Institute was held at St. Mark's Church, the Rev. W. G. Studwell, rector, on the afternoon and evening of Tuesday, January 13th, with a large attendance, about 175 being present at supper. Before supper Evensong was held in the church, the devotional address being given by the Rev. Professor Leicester C. Lewis, of the Western Theological Seminary. The address of the evening session was also given by Professor Lewis, the theme of the meeting being "Religion in the Home"; and the evening topic specially dealing with Bible Reading. Both addresses were of great value, and marked the speaker as a welcome accession to the diocesan list of earnest preachers.

By the help of the Ladies' Guild, the vestry of Grace Church, Pontiac, has lately paid off the \$200 indebtedness remaining on the rectory, thus clearing the parish entirely of debt. During the past 18 months the guild has thus raised \$800 for this purpose. Grace Church, Pontiac, has lately become self-supporting, and the work is in thriving condition. The present rector, the Rev. George E. Young, has been in charge for two and a half years. The parish sustained a heavy loss not long ago in the death of Mr. A. W. Cowan. He had been chairman of the finance committee of Grace Church ever since it was organized as a mission, in 1878. When the mission became a parish, last April, it was decided to place in the church a tablet to his memory and that of his wife. This tablet was unveiled recently, and the local papers published the address made by the Rev. George E. Young on this occasion. It was a strong tribute to the character of this devoted Churchman.

**Guild Pays Debt**

The Chicago *Record-Herald* paid editorial attention to the Organ Recitals given at the Church of the Epiphany by Dr. Francis Hemington, a few days ago, in an unusual manner. Besides referring with high appreciation to the character and quality of the programmes the editorial specially referred to the "programme notes" which Dr. Hemington publishes with each recital. The item which caught the eye of the writer, during a recent recital, was Dr. Hemington's beautiful account of the blind organists and composers, Alfred Hollins and Wolstenholme, some of whose exquisite music was part of the evening's programme. The editorial was entitled "The Vision of Two Blind Men," and was in itself a rare bit of uplifting English.

The Rev. Dr. James S. Stone, and St. James' Church, were the themes treated last Monday by Mr. James O'Donnell Bennett, in the same journal's series of articles about "Chicago's Preachers."

Dean Sumner made a brilliant address on "American Womanhood," at the January meeting of the Federation of Women of the Church of the Redeemer, the attendance being nearly 140—the largest of the current series of meetings. Dean Sumner was also the principal speaker on the evening of January 21st, at a dinner given by the vestry of Grace Church, Oak Park (the Rev. F. R. Godolphin, rector), to the men of the parish, in the parish house. The dinner was served by the St. Katherine's guild of the parish.

A most happy and successful dinner was given by the rector, (the Rev. H. W. Prince), and the wardens and vestrymen of the Church of the Epiphany, to the men of the choir, at the Hamilton Club, Chicago, just after Christmas. The dinner was given as a Christmas gift to the choir, in the interest of good fellowship, and as an appreciation of the excellent and faithful work accomplished by the choristers.

The Epiphany Men's league held its annual supper at the parish house on January 14th, the speakers being Francis H. McKeever, attorney for the Public Administrator; John P. McKinley, legal adviser of the Consumers' Company; G. S. Snite, Representative from the nineteenth Congressional District, and George E. Shipman, an ex-President of the League. One hundred men sat down to the excellent meal, filling the hall to its utmost capacity. It was the best

meeting of the Club for several years, credit for which is chiefly due to Vice President Marshall D. Talcott.

The January meeting of St. Hilda's guild of Churchwomen attending the University of Chicago was the largest of the current season, and was held in Lexington Hall, on the afternoon of the 15th. Miss Dorothy Philbrick, president, was chairman, and Miss Letitia Fyffe, who was one of the University's delegation at the Student Volunteer Convention in Kansas City, gave an account of this great convention. The Rev. Dr. John Henry Hopkins gave an address on "The principles of Prayer." The membership of the guild is increasing.

#### St. Hilda's Guild Meeting

The Churchmen's Club of University Men held their January dinner that same evening, at 6, in Hutchinson Cafe of the University of Chicago, Mr. Victor Bruder, president, being toastmaster. The addresses of the evening were by the Rev. Dr. Herman Page, who spoke on "The Relationship between Believing and Doing," and by Mr. Carl Nybladh, a member of the club, who gave an admirable description of the Kansas City Convention, to which he had gone as a delegate. The Rev. Allan W. Cooke, of Japan, who is taking graduate work at the University of Chicago during his year of furlough, is a member of the Club, and was present at this meeting. Interest in these monthly dinners is steadily increasing among the Churchmen attending the University.

#### University Churchmen's Dinner

The Rev. K. O. Crosby, Director of the Chicago Homes for Boys, lately baptized ten of the boys in the Homes chapel. Under the leadership of the Rev. H. B. Gwyn, St. Edmund's Church is paying off its indebtedness. A payment of nearly \$350 was made about Christmas time, the Woman's Club of the parish having raised the money.

#### Ten Boys Baptized

Mrs. Robert E. Gregory, diocesan president of the G. F. S., has lately published the following figures concerning the Girls' Friendly Society: Throughout the world there are nearly 46,000 members. During the past year, 4,400 new members have joined in the American Church. The Chicago branch has now a total of 1,057 members and associates.

### CHURCH WORK IN UTAH

**A**MONG the domestic fields in which Church work is largely maintained by the General Board, none is more important, and perhaps none more difficult, than the state of Utah. Bishop Spalding has frequently taken the opportunity to present the opportunities of work in his district to Churchmen in other parts of the country, but like other Missionary Bishops, he is confronted each year with the difficulty that he must choose between traveling eastward to present the needs of his work, and remaining at home to do it. "We now need for present and projected work at the least \$17,000," he said in a recent interview with a correspondent of *THE LIVING CHURCH*, "and yet I feel most keenly that I ought not to leave Utah now. In the first place we have a very small staff of workers: twelve men, counting the Bishop, and seven women; and there is more than enough for us all to do all the time. There are parts of the state settled long ago which have never been visited by any representative of the Episcopal Church, or for that matter by any non-Mormon missionary, and there are parts of the state newly settled where the Church must be organized. Do you not agree with me that it is more certainly my duty to tell the people of Utah about Christ and His Church now, than to tell the people outside of Utah what we hope to do for the people in Utah at some future time?"

There are three particular branches of his work in which Bishop Spalding asks for immediate assistance.

First. In the cities of Salt Lake and Ogden the Church is practically self-supporting because the majority of the people are not Mormons. Outside these cities, 90 per cent. of the people are Mormons and will not contribute to the support of our Church because they believe they are better qualified to teach us than we are to teach them. We are certain that they are entirely wrong. It was decided in 1867, when Bishop Tuttle was sent to Utah, that our historic Church had a duty to give her fuller truth to the followers of Joseph Smith, Jr., which she dare not shirk. If she is to meet that obligation to-day she must have more workers in the field than the Board's appropriation will support. The salaries of our present staff exceed that appropriation by \$2,100 for the men and \$1,300 for the women. We must have three more men and \$3,600 with which to pay them.

Second. Christian institutions were founded in Utah because they were needed. They must be maintained because they are still needed. St. Mark's Hospital in Salt Lake City is ministering to-day to as many needy persons as at any time

in its history. The nurses, trained in the Bishop Leonard Nurses' Home, are more needed, if possible, than in the past. The St. Mark's Association raises in Salt Lake about \$2,000 a year, to help the hospital in its charity work, but last year expensive additions to equipment were required. We built a dormitory for men servants at a cost of \$3,600; a new elevator was installed in the place of the old one, which was condemned as unsafe, at a cost of \$1,850, and a new X-ray machine at a cost of \$1,455 was required. Rowland Hall, our boarding and day school for girls, has not outlived its usefulness—it has just begun it. With practically no endowment it cannot be made to pay expenses if it is to admit many worthy girls of limited means. To make up the expected deficit the Board of Missions has appropriated \$1,000 a year. We must have \$1,000 more. Last summer we added two rooms to our School House building, at a cost of \$3,500, which sum we now owe. St. John's House, Logan; St. Paul's Lodge, Vernal, and the Emery Memorial House, Salt Lake, are giving help along social and religious lines to scores of students in our state colleges, and are the only organizations in Utah rendering such service.

Third. Taxes, special and regular, for this year on missionary property amount to \$1,267.37.

To meet these pressing requirements it is a pleasure to be able to state that \$5,100 has been contributed and pledged. Notwithstanding these pledges the Bishop still needs, as stated, \$17,000; and Churchmen must say by their deeds rather than by their words whether the Bishop shall remain in his district and do his work, or whether, at the busiest time of the year for a Bishop, he must abandon it and travel three or four thousand miles to seek to raise this amount.

### CONSECRATION OF BISHOP HOWDEN

**T**HE Rev. Frederick Bingham Howden, rector of St. John's Church, Georgetown parish, Washington, D. C., was consecrated Missionary Bishop of New Mexico in St. John's Church, Wednesday, January 14th, at 11 A. M.

Promptly at the appointed hour the long procession of nine Bishops and seventy-five priests moved from the parish house into the church, which was beautifully decorated for the occasion. Over the altar were pure white lilies and the Eucharistic lights. The church was filled with a representative body of Churchmen, all standing as the solemn procession advanced toward the altar, singing: "Onward, Christian soldiers." Before the Presiding Bishop commenced the service of the Holy Eucharist, "The Church's one foundation" was also sung.

The service was perfect in every detail, the music being especially fine. The first anthem was a part of the 91st psalm: "Whoso dwelleth under the defence of the Most High," closing with: "O Jesu, King of Paradise, O keep me in Thy love." The second anthem was a part of the 100th and the 103rd psalms: "O come before His presence with a song."

The Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop Coadjutor of Southern Virginia, said the Litany. The consecrating Bishops were Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., Presiding Bishop of the Church; Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio; Rt. Rev. Alfred Harding, D.D., LL.D., Bishop of Washington, assisted by the Rt. Rev. William Loyall Gravatt, D.D., Bishop Coadjutor of West Virginia; Rt. Rev. Robert Codman, D.D., Bishop of Maine; Bishop Tucker; Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem; Rt. Rev. Peter Trimble Rowe, D.D., Missionary Bishop of Alaska, and Rt. Rev. John Poyntz Tyler, Missionary Bishop of North Dakota. The Attending Priests were Rev. Robert Talbot, rector of St. Paul's Church, Washington, and Rev. W. George Read of Brighton, Mass. The Registrar was Rev. William L. DeVries, Ph.D., and the Master of Ceremonies was Rev. George Fiske Dudley, rector of St. Stephen's Church, Washington. The Certificate of Election was read by the Rev. R. H. McKim, D.D., LL.D., of the Church of the Epiphany; the Certificate of Ordination by the Rev. J. W. Clark of St. James' Church, and the Certificate of Confirmation of Election by Bishop Tyler.

The sermon was delivered by Bishop Rowe, who took for his text: "I am the Good Shepherd; the good shepherd giveth his life for the sheep." He said in part:

"Throughout the Holy Scripture and our liturgy the symbol of the Good Shepherd runs like a thread of gold. To the newly consecrated Bishop is the charge given that he be to the flock a shepherd. The figure of the Good Shepherd is in the tender allegory spoken by our Lord Jesus Christ. The sheep follow the good shep-

herd, secure in his presence. The sheep know not the voice of strangers. Presently a wolf appears, the good shepherd gives his life rather than desert the sheep. Our Lord introduces into the pastoral figure the hireling shepherd who works merely for wages; he deserts the sheep in time of danger.

"Some of us are called especially to the Christian ministry and so attend the flock of God. When David sat at the gates and listened to his people, he knew all was safe, but when he trusted in his kingly prerogatives he lost the love of his people. Men like Washington and Lincoln were known to and loved by and trusted by the people. To-day it is said the Church is not in touch with the people and that the people are far away; that the Church does not keep abreast of the times, does not speak the language of the people. But this is not so. It is true that at times the Church has attempted to exercise too much worldly power and has failed, and ought to have failed.

"We are gathered under the guidance of the Holy Spirit to consecrate you, my brother, as a Shepherd, and into this work I heartily bid you welcome. You go to take up the work of one who gave himself loyally in the spirit of self-sacrifice to the work of the Master. In your hands we feel that the trust will not be misplaced. The symbol of your office may be the shepherd's crook, but your burden will be that of the Saviour's Cross. In bidding you God-speed I remind you that One said, 'My grace is sufficient for you.'"

The congregation of St. John's Church presented Bishop Howden with his robes and gold cross. The Bishop Claggett Club of the diocese, of which he was a member, also gave him a beautiful pectoral cross.

After the consecration a bountiful luncheon was served to the Bishops and priests in the parish house. In the evening a reception was held in the rectory by Bishop and Mrs. Howden from 8:30 to 10, which was attended by a large number of their friends. Bishop Howden will leave for New Mexico in about two weeks.

Bishop Howden was born on Staten Island, New York, December 10, 1869. His earlier schooling was at the public school, at Trinity Church School, New York, and St. Austin's School, Staten Island, after which he entered Trinity College, Toronto, from which he was graduated in 1891 with the degree of B.A., taking also that of M.A. later, and graduating from the General Theological Seminary in 1894. As a boy he was a chorister under Dr. Messiter at Trinity Church, New York. Ordained both deacon and priest in 1894 by Bishop H. C. Potter, he served for a short time as assistant at St. John's Church, Detroit, then for two years as assistant at Calvary Church, New York. In 1897 he became rector of Emmanuel Church, Cumberland, Md., serving until 1902, and during the last two years of his term was also Archdeacon of Cumberland in the diocese of Maryland. He assumed his present work in the diocese of Washington in 1902. For a number of years he has been an examining chaplain in that diocese, and rector also of the National Cathedral School for Boys. He married Angelica Constance Faber of New York in 1895, and has seven children, four sons and three daughters.

As Bishop of New Mexico he succeeds the Rt. Rev. John Mills Kendrick, D.D., who died December 16, 1911.

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WHAT a blessing is a friend with breast so trusty that thou mayest bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very look gives comfort to thee!—*Seneca*.

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BUT since human affairs are frail and fleeting, some persons must ever be sought for whom we love and by whom we may be loved, for when affection and kind feeling are done away with, all cheerfulness is banished from existence.—*Cicero*.

## THE EVIL OF THE PROTESTANT NAME

CONDENSED FROM A SERMON PREACHED IN CHRIST CHURCH CATHEDRAL, LOUISVILLE, KY.

BY THE DEAN, THE VERY REV. CHARLES E. CRAIK, D.D.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." St. John 18: part of verse 37.

YOU may remember that in my first paper upon the proceedings of the General Convention, I said the correction of the Church's legal title was not voted upon. By common consent of those in favor of the change it was deferred until a later time. During all these years of agitation I have never, save incidentally, given expression to my views from the pulpit of this Cathedral.

Now that the nervous tension immediately preceding the Convention has passed, I may be permitted quietly and calmly to state publicly where I stand upon this question, and some of my reasons for it. I am especially moved to do this because a short time ago one of my friends told me he thought the whole movement was "a mere matter of sentiment on the part of a few persons who wished to make trouble and drive men out of the Church." He made a serious mistake in his statement both as to numbers and to motive.

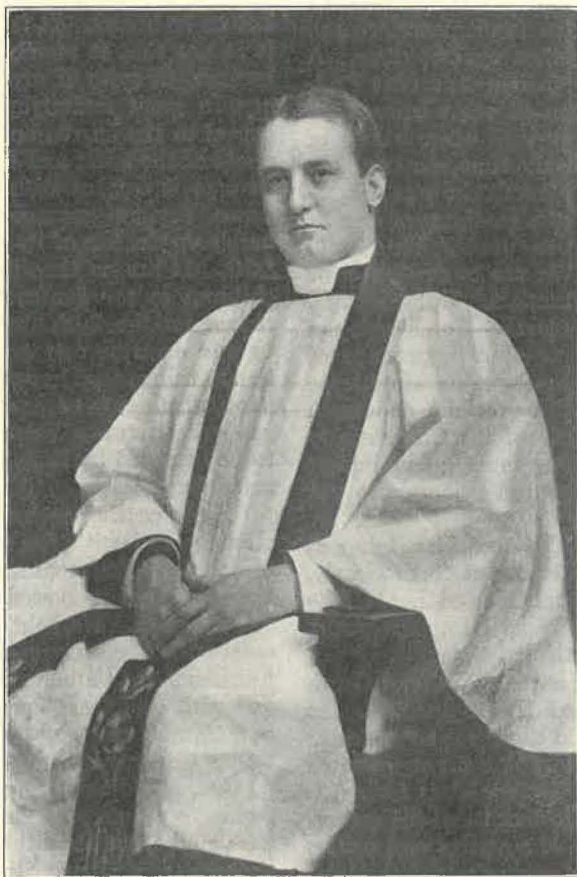
I do not belong to any so-called "Catholic party" in the Church; but I am no Protestant, and I am one of a great and constantly increasing number of persons who have very strong convictions as to the inappropriateness and inaptness of using this term Protestant as a proper Title for the Church. The most earnest opponent of the change of name at this time agrees that if the thing were to be done over again, if now for the first time we were seeking for a proper and truly descriptive name for this American branch of the Holy Catholic Church, it would not be called Protestant Episcopal. Why should we alone, of all bodies, retain a name which even the real Protestant communions of this country have not thought it wise to emblazon on the fore-front of their banners? The Federation of Churches, composed practically of all the evangelical bodies in the country, at its recent meeting in Chicago by deliberate vote rejected the word Protestant from its title.

I think some are apt to make too much of the effect the giving up of this name will have either upon Romanists or Protestants. Whatever divisions there may be among Protestants they are all united in this one thing, antagonism to our Church. They resent our claim to an historic Apostolic Ministry, our claim to unbroken continuity in the life of the Church. Whether we keep or drop this word Protestant will not change that attitude. If they come to us it will be because we offer something they do not already possess. And the same is true of the Roman Church. It makes their own course far easier if we, with our Catholic heritage and our Catholic Faith, continue to rank ourselves as a Protestant denomination.

Without entering into any complete and comprehensive discussion of the change of name, I desire to give two broad and fundamental reasons for my objection to the word Protestant as a Title for our Church, which I might call fact and efficiency.

Protestant in its generally accepted meaning stands for anti-Roman. But there are other great communions in the world who claim to be Catholic beside the Church of Rome.

The Christian world is sharply divided into two great camps. On the one side stand the great Greek and Russian Church, with its millions of adherents, the Church of Rome, and the Anglican Church. On the other side stand the Protest-



RT. REV. F. B. HOWDEN  
Missionary Bishop of New Mexico

ants. By a singular misfortune this American Church, which in its Creeds, its most solemn statement of Faith, is designated as the Holy Catholic Church, has allowed itself to be placed on the side and in the ranks of Protestants. Historically and doctrinally, she belongs on the other side.

Take the matter from an historic standpoint. Was there ever a Protestant Church before the Reformation? Does not every Protestant denomination in the world to-day date its organic existence after the fifteenth century?

Are we by the use of that term to acknowledge to ourselves and proclaim to the world that we were founded by Henry the Eighth? Have we no historic identity with the Church founded by our Blessed Lord, which has come down through the Christian centuries to the present day? We believe and claim and teach that we have; and yet, by our present name we place ourselves with those bodies which we know have no such historic continuity and make no claim to have it.

And that is the first reason for my strong conviction that the word Protestant is no proper descriptive term for the name and the function and the life of this Church. Because, historically, we ante-date Protestantism, we are false to history when we so use the word.

My second reason is that it is a narrow and unchristian attitude to claim by our name that the fundamental reason for our being and our mission is to protest against error. A short time since a member of our congregation, an ardent Protestant, said she always felt like leaving a church whenever the preacher began to criticise or find fault with other bodies of Christians. She did not realize that every time she used the term Protestant in describing her own Church she was preaching a sermon against and denouncing the teaching of one of the greatest communions of the Christian world. We should stand on broader grounds than that. We are to combat error wherever found, in Rome or in Protestantism. But we stand as a Church first and chiefly to *proclaim truth*. No Church can have an adequate reason for its mission on a programme of mere protest. What hope have we of overcoming sin in the individual or in the nation unless we first proclaim and teach the righteousness of God? The first duty of the Church is to preach the Gospel, to tell men what they must *do* to inherit eternal life. It is a reversal of fundamental principle to put protest before affirmation.

Is not this fundamental principle, this root idea, lying at the very basis of the Church's life, which is set forth clearly, in the words of the text, the words of our Blessed Lord: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth"?

Recently there was held in London a great National Council of Public Morals, at which the Lord Mayor presided. At this meeting Bishop Boyd-Carpenter said that "one of the most healthy and encouraging features of the movement represented by the Council was the substitution of *positive* ideas for *negative* ones. They were beginning to realize that in all the actions of life they must be on the active side of morality and not be content with mere negation. Instead of saying to the children, 'You shall not do this or that,' they should say, 'You should keep the whole of that great organism which God has put into your care in such sort as to be a real power for good through the whole length of your days.'"

The religion which is, with strong conviction, proclaiming some great truth, is the religion that will grow in strength and power. If it is sufficiently in earnest it can even grow by proclaiming some error, as witness the religions of Mahomet and of Eddyism.

But it has been said, "Does not the Decalogue itself, the Ten Commandments, use this method to which you make objection?" In ever increasing emphasis it repeats the solemn command, "Thou shalt not." Yes, and that was truly the law of the Old Covenant. But mark the change. What was the rule of the Lord Jesus Christ given for the Christian Dispensation? "*Thou shalt love the Lord thy God. Thou shalt love thy neighbor as thyself.* On these two commandments hang all the law and the Prophets." The religion of "Thou shalt not" never spread beyond the narrow limits of Judea. The true religion of Jesus Christ firmly held and boldly proclaimed is converting the world.

[Dean Craik then gives certain statements taken from the *Literary Digest* showing the growth of the Roman communion in Germany, and the corresponding failure of Protestantism. He then goes on:]

And this is in the birth-place of Protestantism. Take this

account along with the book of Dr. Newman Smyth, the American Protestant; must we not conclude there is some functional defect, some inherent weakness in the entire Protestant idea and system, to account for it? If we believe that fundamental weakness is not inherent with us, why cling to a name which identifies us with it? By retaining the Protestant name, by placing ourselves under the Protestant banner, we have shared in all the weakness of Protestantism, we have surrendered our birth-right, we have denied our Catholic and Apostolic heritage, and made it possible for Dr. Smyth to write of us, as of others, "The Decline of Protestantism."

The things which we know to be true of the Church, both as to its historic life and doctrine, both as to its ministry and sacraments, many have proclaimed with half-hearted conviction, and with a half-apology for claiming and teaching it.

I was told by a dear friend that I must not preach this sermon, and he was not even willing to come and hear what I was to preach. Only last Sunday a minister of the city scored the Church without mercy, and it was accepted as a matter of course. But the clergy of the Church are expected to keep silent on questions that vitally concern her life.

Why is the Church of Rome making such gains in Germany? Why is it sweeping with such power over this country? Let us be honest. It is not all error, it is not all superstition, it is not that it merely blinds the minds of men. No, it is because, in spite of errors, in spite of false claims, it teaches certain great underlying, fundamental truths of God, which appeal to the hearts, and commend themselves to the religious needs of the soul; and because, above all, that what it holds to be true it teaches with absolute conviction, unbounded confidence, resolute courage, and unshaken fidelity. It fills and builds up the life of its people with the positive elements of its faith. It has no time to waste in protest. It is grounding its children in the fundamentals, so that they can truly give a reason for the faith that is in them, so that when confronted by any doctrine new or strange, they have only to measure it by the things that have been grounded and drilled into them to know whether, by their standards, they are false or true. Have you ever known a Romanist, or a well-instructed Churchman, to be betrayed by Eddyism or any other man-made or woman-made 'ism'?

I am writing no brief for the Roman Church. I am more strongly and with far more intelligent reason opposed to its errors than the stoutest Protestant. But I recognize one of the sources of its power, and I recognize as well, the source of our weakness. We hold the truth. Let us teach it in all its fullness, with authority and without fear. We have the Catholic Faith and the Catholic Religion; let us teach it in all its glory, and with confidence born of conviction. Let it be known that as a Church we stand first for the things we believe, not for the things we deny. Let it be as a Church set on a hill, the city of God, shedding its light far and near, the light that comes from the presence of God, so that from the east and from the west, and from the uttermost isles of the sea, men may come unto it and find rest for their souls.

Whatsoever things are true,  
Whatsoever things are honest,  
Whatsoever things are just,  
Whatsoever things are pure,

Whatsoever things are of good report, let these be the things for which we bear our witness. God will stand with us and we shall not fail. "For to this end Christ was born, and for this cause came He into the world, that He should bear witness unto the truth."

COMMON friendships will admit of division: one may love the beauty of this, the good humor of that person, the liberality of a third, the paternal affection of a fourth, the fraternal love of a fifth, and so on. But this friendship that possesses the whole soul, and there rules and sways with an absolute sovereignty, can admit of no rival.—*Montaigne*.

HAD HE been happy and faultless, I would not have loved him as I did. There is a degree of pity in all our friendships. Misfortune has an attraction for certain souls. The cement of our hearts is mixed with tears, and nearly all our deep affections have their beginning in some sorrowful emotion.—*Lamartine*.

THERE IS perhaps no time at which we are disposed to think so highly of a friend as when we find him standing higher than we expected in the esteem of others.—*Sir Walter Scott*.

REPORT OF THE HOUSE OF BISHOPS  
ON THE USE OF THE CUP IN THE  
HOLY COMMUNION

ONE of the subjects that received very full discussion in the House of Bishops during the recent General Convention was that treated in the above-mentioned report. It was made by a committee consisting of the Bishops of Atlanta, Florida, Pittsburgh, Albany, Western Michigan, Colorado, and Mississippi. The report follows herewith, the appended resolutions having been adopted:

Having sought and secured expert medical advice, your committee reports as follows:

The consideration of the matter referred is one which must be approached with great seriousness, since it touches the immediately pressing question of the prevention of the communication of disease by the public use of a single cup and has a direct bearing upon the mode of administration of the most sacred Rite of the Christian Religion.

The alarm over the possibility of infection communicable by the mouth from vessels in common use, not only of the tubercular bacillus but of other diseases, is widespread. The Church should not be put in the position of delaying action on such a matter until compelled by the civil authorities to use the precautions which they consider necessary.

Various societies and associations have for years been working to abate the danger from this source, and have gathered about them a volume of sympathetic feeling and coöperation which cannot be disregarded, as the spirit of the movement enters into many of our congregations in separate sections; and probably the larger number of members of this House have had occasion to deal with the question in some form.

It is also well known that many states and cities of the Union have adopted ordinances prohibitive of common drinking cups in public places; and an act of Congress regulates the sanitary conditions in interstate traffic. These effective statutes are broadening and expanding sentiment in opposition to a second use of any drinking vessel until it has been sterilized.

We are bound to stress the point that laws regulative of water-vessels which convey infection do not apply to the use of a vessel containing any alcoholic liquid. With astonishing oversight Boards of Health have taken no action, as far as we know, upon glasses at soda-fountains, beer-mugs, vessels used at picnics, not to mention spoons, forks, cups and saucers in public eating places, which are among the most successful vehicles for the carrying of microbes from one individual to another.

The rise and rapid prevalence among many Christian denominations of the individual cup encourages a public sentiment against the use of a single cup. It seems to your committee that the time has arrived to relieve the tension upon some of the members of this House by reason of existing conditions. We are unanimously of the opinion that this very modern mode of delivering the wine, both extremely awkward and unseemly and distasteful to many devoutly religious people, does not meet the situation. It does not take into account the multiplied chances of uncleanness, owing to the uncertainty attending the complete disinfecting of a large number of vessels.

The committee submits that it is much simpler, easier, and safer to sterilize a single cup after each contact with the lips of an individual than by any customary method of washing a number of vessels. The more intelligent and appreciative responsibility of the clergy is without doubt more trustworthy than any attention given by a sexton or a church committee. It is to be feared that unless such action be taken, distress will be caused either by too much stiffness of those who are rightly conservative of the Church's traditions, or too great readiness on the part of others to yield to the pressure of a popular, perhaps of a temporary, demand.

It is proper to observe that the case with us is different from that among the bodies which use unfermented grape-juice; as it is well known that the presence of alcohol in the contents of our Communion Cup acts to a great extent as a prophylactic. Of the twenty or more sterilizing fluids in use, including chlorides, lysol, etc., experts are agreed that alcohol is the most effective. The 20 per cent. of alcohol in the wine of our ordinary use for the purpose, or 10 or 15 per cent. after dilution when the mixed chalice is in vogue, is of itself sufficient to neutralize the effect of the light contact of the lips to the Chalice as delivered among us. It is interesting in this connection to keep in mind that the clergy of the Anglican Communion who habitually drain the Communion Cup after common use are singularly, if not completely, free from the consequences of an infected vessel.

Your committee directs attention to the fact that a report on this subject was presented to the Lambeth Conference (No. VI.) in 1908, which after the most careful study (with advice of the highest authorities) in which one of our committee participated, closed with the following words:

"It would be unwise to recognize and encourage by a change an alarm which should be met by the exercise of common sense."

The tradition of the whole Church has been remarkably uniform

in consecrating and administering the Sacrament with a single cup; but there are two exceptions:

1. The multiplication of cups in administration to meet the needs of a specially large number of communicants on a given occasion;

2. A widely prevalent use in the West about the beginning of the twelfth century of the practice of Intinction, lasting about one hundred years. There was, however, no suggestion of any sanitary purpose, such as is involved in this discussion.

The arguments against this practice do not seem to be such as would carry any great weight among us. In isolated cases this practice crops out in public as well as in private administration of the Sacrament, but without that sort of authorization which this Church recognizes as necessary to such variation from established rules.

We are bound to give some consideration to the sentiment in favor of retaining the single cup. The symbol of unity for which the One Chalice stands is among the most interesting and revered of ceremonial uses. At the same time, and along with the other, should be considered the complete abandonment in the Church of the symbolism of the single loaf, which in the institution is quite as strongly emphasized as the one cup.

We may deplore that the symbolism so closely associated with the initial use in the first Christian Sacrament in the hands of our Blessed Redeemer should be laid aside; but it is well that the faithful should distinguish between the essentials and the accessories even here. For apart from the symbolism there is in every Eucharist, however administered, *Sacramentum*, *Res Sacramenti*, and *Virtus Sacramenti*. If then the Church in her wisdom should lay aside that which is a symbol only, she would not deprive anyone of any part of a complete sacrament either as to its outward or its inward part or that which is signified.

At the same time if there be any way of quieting the extraordinary anxiety by many and satisfying the desire for a cleanly and safe plan without sacrificing proper tradition or modifying the mode and language of our rubrical order, we feel that this House would do well to make it plain, and entrust the practice to the guidance and direction of the several Bishops. The time will almost certainly come when each one of us will have to take order to meet such an emergency as that of a large number of people avoiding the Sacrament on account of some supposed danger lurking in the cup.

We would strongly stress the different and more favorable condition in the generally careful use of a vessel devoted to a sacred purpose in a congregation of people who are instructed in reverent approach to and reception of the Holy Mysteries, as compared with the hasty, careless, and unclean conditions surrounding the ordinary drinking cup in schools, lodges, stations, public houses, and passenger trains, and assert without fear of successful contention, and with the assent of high medical authority, that the chances are remote that a sip from the rim of the Chalice will communicate any disease-germ.

Nevertheless the prevalent dread affects a very large number of people who do not and cannot be made to distinguish between modes and uses, and we have now an issue which the Church is compelled to meet reverently and intelligently.

Your committee offers for adoption the following declaration:

(1) That after making, by a competent committee, a thorough search into the causes leading to the exaggerated fear arising from the customary use of the one cup in the Holy Communion, and having had abundant and capable expert advice in consultation on the subject, we see no reason to authorize any general change in the usage obtaining in this Church.

(2) That proper care of the Communion Vessels, both at the time of and after the Celebration, will meet all reasonable needs; and

(3) That for emergencies arising in special cases the Bishops are in our judgment competent to provide in their several dioceses without resorting to the use of individual cups, or without doing anything which may impair the Sacrament according to its original institution and the order of this Church.

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IN THE course of every friendship of some duration, there comes to us a mysterious moment when we seem to perceive the exact relationship of our friend to the unknown that surrounds him when we discover the attitude destiny has assumed toward him. And it is from this moment that he truly belongs to us.—*Maurice Materlinck.*

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FRIENDSHIP is the door through which we go out from the narrow cell of self and enter into other lives. It is the door through which others come into that narrow cell and make of it a palace, with windows that open on a boundless universe.—*Margaret Cooper McGiffert.*

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A SLENDER acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of goodwill are very far from being the surest mark of it.—*George Washington.*

# SOCIAL SERVICE

✦ Clinton Rogers Woodruff, Editor ✦

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

## SOCIAL SERVICE COMMISSION OF GENERAL CONVENTION

CONSIDERABLE business of importance was transacted at the regular meeting of the Executive Committee of the Joint Commission on Social Service, which was held at St. Faith's House, New York, on January 6th, the Bishop of Newark presiding. Very interesting reports on social insurance and prison labor were considered and will in due time be forwarded to the diocesan commissions for their attention and consideration. Provisions have also been made to extend the propaganda work of the Commission through travelling exhibits, the establishment of a speakers' bureau, and publications. The proceedings of the social service meetings at General Convention will shortly be published in pamphlet form.

## INQUIRY THROUGH GIRLS' FRIENDLY

The Social Service Commission of the diocese of Newark is coöperating with the Consumers' League in making a preliminary survey of the conditions which surround the employment of women and girls in New Jersey and is asking the coöperation of the Girls' Friendly Societies in getting this information. It is sending to them a number of cards to be filled out with information concerning the conditions under which the girls are living, their wages and their expenditures.

The state of Oregon already has an Industrial Welfare Commission which has established three rulings. The wage of store and office women, adults, not beginners, cannot fall below \$9.25 per week. The hours cannot exceed nine per day, despite the existence of a ten-hour law for women. This has been sustained by the Circuit Court of Oregon, and now goes to the Supreme Court of the United States. The wage of factory women, not beginners, cannot fall below \$8.64 per week, and their hours also cannot exceed nine per day. Girls between sixteen and eighteen cannot receive less than \$6 per week and their hours cannot exceed eight hours and twenty minutes in any one day.

Miss Alice Jaynes, secretary of the Consumers' League, writes as follows on these points:

"I suggest that the leaders of the Girls' Friendly Society impress upon the girls the impersonalness of this investigation. We are not asking personal questions about their private affairs, because we do not care who it is whose budget we secure. This is purely economic matter. In Oregon thousands of working women filled out these cards. I suggest that the leaders of societies tell the girls the wages now existing in Oregon. I find that that always makes them see the reason for their coöperation."

## EFFICIENCY IN NEW YORK CITY

The efficiency of contractors performing public works and furnishing public supplies has been greatly increased in New York City by the establishment and development of a standard testing laboratory at 126 Franklin street. A careful study of the efficiency of power plants and the work of repair gangs has been completed by the Department of Water Supply, Gas, and Electricity. A proper system of records and reports has been installed on the efficiency by showing the supervisory officers of all the grades from day to day the weak points in the system. Work has been begun by the Board of Estimate and Apportionment tending to equalize the salaries and grades of city employes. In the Police Department the efficiency of the patrol service has been more than doubled by the establishment and the extension of a system of fixed posts.

In the Department of Health, Dr. Lederle appointed an efficiency expert to advise him on matters relating to efficiency and economy in his department.

The New York police inquiry resulted in constructive suggestions and record forms for the efficient organization and administration of the largest police department in the world, and was the first thorough, scientific study of police organization in this country. The police departments of even smaller cities are the dark and mysterious ground of municipal ad-

ministration; but when the results of this investigation are made public there will unquestionably be a marked tendency toward making police matters public business.

## THE CATHEDRAL HOUSE IN LOUISVILLE

Concerning the Cathedral House in Louisville, to which reference was made in this Department recently, Bishop Woodcock, in a foreword to the *Cathedral Year Book*, has this to say:

"The erection and equipment of the Cathedral House has placed the Cathedral in a position to do the largest and best work of her history. We are now enabled to minister spiritually and socially to the needs of the vast population adjacent to the Cathedral, for whose welfare we have a solemn responsibility. In every ministration through the Cathedral House, no work is of value which makes this agency independent of the spiritual life of the Cathedral. The Cathedral House is the nursery of the Cathedral work, not a mere adjunct, and most certainly not a substitute for Christian work. Here we minister to the needy in our school for defective children and in our clothing bureau, here missionary organizations carry on their work, and our young men have quarters for every enterprise, and our young women, accommodations for every requirement. As a social centre, the Cathedral House has been a most gratifying success and we owe to the director our deepest appreciation for the outcome of her conscientious and untiring labors. The permanent success of this great work, so nobly begun, calls for the personal interest and support of all who belong to the Cathedral and desire this agency to grow and prosper in its ministrations."

The Bishop's insistence that the work must be a nursery, not a substitute or adjunct to the work of the Cathedral, is timely and must be born in mind by Church social workers more generally than it always has been.

## MINIMUM WAGE ACT CONSTITUTIONAL

In upholding the substantive features of Oregon's new Minimum Wage Act, applicable to women and minors, one of the judges of the Supreme Court of that State said:

"The objects and purposes of the statute being passed for the general welfare, the statute must necessarily have a liberal construction, and by considering this statute from this standpoint, it is my opinion that the regulation of the minimum wage for women and minors, as announced in the act, is within the police power of the state, and is, therefore, constitutional. . . . The laws fixing maximum hours of labor and minimum wages are complements, the minimum wage law being necessary in some instances to make the maximum hours law effective. This is especially true in the case of the employment of women and children, for the reason that the occupations in which they may be usefully employed are necessarily large. If the law regulating the number of hours of labor for women and minors is within the police power and constitutional, a law fixing a minimum wage is also within the police power."

## PRISON SYSTEM WRONG

"After having spent forty years of my life in the management of prisons and fourteen years constantly in charge of the Federal prison at Leavenworth, I am convinced that the system is wrong" declares Major McLaughry, the veteran warden. His first complaint is that the Attorney General of the United States, who has other highly important duties to attend to is the only person who has real authority. Again, he thinks that the theory of the law is to punish the culprit. "As a matter of fact, in the administration of the law it is not the prisoner who suffers nearly so much as the innocent wives and children left behind absolutely at the mercy of the world."

## WHY HE STOLE APPLES

Little Tim appeared in the Pittsburgh juvenile court for stealing apples. "Now tell me honest," asked the probation officer, "why did you steal those apples? Do you get so hungry for them that you can't help it?" "I don't care much about eating 'em," replied Tim, "but it is such fun to have old Smudge chase me!"

The playground and Boy Scouts provide legitimate outlets for the misdirected energy of hundreds like Little Tim.



# 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.

## COMMISSION ON THE REVISION AND ENRICHMENT OF THE PRAYER BOOK

To the Editor of *The Living Church*:

AS Convener of the Commission on Revision and Enrichment of the Prayer Book, I have been in correspondence with the members of the Commission; and it is proposed to hold an initial meeting for organization immediately after Easter. Meantime it is desirable that there shall be free interchange of opinion amongst the members of the Commission; and that notice shall be given in the Church papers of the wish of the Commission to receive suggestions from clergymen and laymen throughout the Church, concerning this whole subject:—

1. As to whether Revision at this time is expedient.
2. If expedient, then what changes are desirable and desired?
3. Whether all necessary changes might not be obtained by a rubrical note inserted on page vii, under the heading, "Concerning the Service of the Church," rather than by alterations throughout the book?
4. Whether the rearrangement of different parts of the Prayer Book would be an enrichment?
5. Whether anything now in the Prayer Book might be advantageously left out?

Until such time as the Committee has met and elected its permanent officers, the Rev. Dr. Hart, of Middletown, Connecticut, has kindly consented to serve as Provisional Secretary; and it is hoped that before Easter many communications may be received and filed and the suggestions tabulated.

CORTLANDT WHITEHEAD,  
Pittsburgh, January 15, 1914. *Convener.*

## DIOCESAN CONTROL OF CHURCH ARCHITECTURE

To the Editor of *The Living Church*:

IN company with many of my brethren I had for a long time "vexed my righteous soul" over the monstrosities in wood and stone which many of our well-meaning but misguided clergy and vestries had been imposing on many generations in the past, and no one knows how many in the future. At length, "when I could no longer forbear," I introduced into our diocesan convention of 1906, with the sympathetic approval of our very practical Bishop, what I believe is the first canon in the American Church, providing diocesan aid and direction in the matter of church building. The committee appointed to consider the question reported unanimously next year in favor of the canon, and it was adopted practically without debate or opposition, so strongly did the necessity, when once presented, appeal to the common sense of both laity and clergy. All this, moreover, in spite of the most woeful warnings which I had received from wise people, that vestries and the laity generally would not stand any interference with doing "what they willed with their own."

Following are some of the reasons which the committee gave for their recommendation:

"They are unanimously of the opinion that, inasmuch as the interests of every parish and mission in the diocese are in a measure the interests of all, the formation of such a commission as the canon provides is highly desirable. . . . We are all agreed that the church building should attract and not repel. It should be an inspirer of reverence and devotion. In many ways it should be a teacher of truth. Moreover, for these purposes its power is not dependent on its costliness or its elaborate ornament, but on its conformity to those principles of taste and sacred art which the Church with marvellous skill has worked out and exhibited in all her long history. . . . In England, if not in the Colonies, a faculty must be obtained from the ecclesiastical authority of the diocese for all new churches, and for material changes in old ones. In a new land like ours some similar provision seems doubly needful. To quote the words of one of our best church architects: 'It must always be borne in mind that in this country we are subject to a constant tendency to degradation of taste in Church art, because we are surrounded with so large a body of bad art that has become endeared to us by associations, or to which we have become accustomed by constant contact.'"

The canon adopted is as follows:

*"Of the Commission on Church Architecture.*

"Sec. I. There shall be a commission of the diocese, to be known as the Commission on Church Architecture, which shall consist of the Bishop, together with two clergymen and two laymen to be appointed annually by him.

"Sec. II. It shall be the duty of every mission receiving aid from the diocese to lay before this Commission the plans of any new church or chapel, or of proposed changes in any existent

church or chapel, and no such work of erection or change shall be undertaken until the said plans have received the approval of the Commission.

"Sec. III. It shall be the duty of every parish, by its rector, wardens, and vestrymen, to lay before this Commission the plans of any new church or chapel, or of proposed changes in any existent church or chapel, for their counsel and advice; which counsel and advice shall be given in writing within one calendar month after the receipt of said plans."

Since the adoption of the canon in 1907, plans for 12 churches, 12 parish houses, one rectory, and changes or enlargements of three churches have been before the Commission for "counsel and advice." In a few cases the counsel has been in the form of complete condemnation on practical, structural, economical, aesthetical, and ecclesiastical grounds. It is pleasant to record, however, that though this judgment was not at the first an agreeable one to the recipient, sober second thought usually recognized its sanity, and that the aim of the Commission was not merely to criticize, but to help.

The chief difficulty we have had to meet has been the employment of an "architect" who has some connection with the parish, and who gives his services, or "will do it cheap." Another is the delay in asking advice until plans and specifications have been fully decided on, and, in some cases, contracts actually entered into. Nevertheless, the Commission has been the means of saving the diocese from many dreadful examples of church building, and in some cases providing plans at nominal cost to mission parishes. Moreover, these difficulties which we encounter are but part of the process of education which is necessary for clergy and laity alike.

It is cheering to be able to record that since the adoption of this canon by the diocese of Newark, in 1907, five other dioceses have followed her example, namely, Los Angeles, Bethlehem, Maine, New Jersey, and Pennsylvania. New York also, under a resolution by the Rev. Dr. Milo Gates, has just appointed a special committee to report a canon to the next diocesan convention. One provision of the canon adopted by Pennsylvania might well have place in any future canons on this subject. It is that one of the duties of the Commission shall be "to advise with the Board of Missions in the examination and approval of sites" for mission churches. This is often an extremely important matter both practically and architecturally.

It is greatly to be hoped that this movement for good church architecture may spread rapidly into every diocese. One other great help towards this end would be the establishment of a brief course of lectures on Church Architecture in all our church seminaries. I am sure there are many excellent architects who would gladly undertake this as a work of love. It would save them afterwards from many a worry in dealing with parochial committees. It will give me much pleasure to assist with information or advice any who are endeavoring to secure canonical action on this subject in their own diocese.

WALKER GWYNNE.

Summit, N. J., January 9, 1914.

## THE CHILD AT FESTIVAL SERVICES

To the Editor of *The Living Church*:

IT seems to me that the children are being barred from the Christmas services and shunted into the Sunday school for their observance of this great festival. In one of our Rochester churches the midnight service was made the exclusive service of the day. At the Christmas Day service at 10:30 A. M., all but the adult members of the choir were excused from attendance, as the boys had been out for the midnight service, and there was not a child present at the morning service. In another the services were at midnight with a full choir; 8 A. M., celebration; 10:30 A. M., reading of Morning Prayer (to comply with the canon), no music; 11 A. M., Communion service and sermon. In a third parish where this order of services prevailed there were not twenty children present at the 11 A. M. service.

What is there about this plan for the day to attract a child? Are our services on these festivals to be only for the adults, and is a child only to remember Christmas as a day of feasting and gifts?

I do not believe that a child is going to learn to go to church by waiting until he is old enough to make his own choice, and if the Church services are not made attractive to the child by being so ordered as to give him some part in them, he is not in after years going to be a hearty supporter of church-going.

The whole tendency of the present time to separate the child from the parents and give him services by himself, it seems to me, should make us pause, and think the matter out to its ultimate end. Certainly the appointed Scripture and psalms for Christmas Day

have a lesson all their own, and if the child is not taught that lesson, I very much doubt if the adult ever learns it.

Yours in behalf of the child,  
Rochester, N. Y., January 2nd. J. A. VAN INGEN.

#### "EDUCATION FOR THE MINISTRY"

To the Editor of *The Living Church*:

I AM not at present concerned with the question raised by the Rev. H. B. Gwyn, in your issue of January 10th. He may be right in contending that the character of men in training for the ministry would develop a greater degree of manliness if our seminaries were made "integral parts of first-class universities, having them constituted the divinity faculties of the Church in these seats of learning," though I am inclined to regard that proposition as an open question.

The point, on which, however, I am sufficiently sensitive to cause me to write this letter is the premise from which he starts in reaching that conclusion. In stating that premise he uses terms so at variance with my own observation that I can keep silent only at the sacrifice of both my own convictions and of the reputation of my brethren in the ministry or on the way to the ministry. I have had exceptional opportunities for forming an opinion, having served for five years as an examining chaplain and having been brought into close relations with large numbers of our clergy during the itinerant years of a missionary episcopate.

And I desire to say, at this point, that I do not believe a manlier set of men can be found than those who are in the ministry of this Church, or preparing for the work of the ministry, to-day. In the virility of their thought, in their capacity for burden-bearing, in their patience under adversity, in their heroic endeavor, and in whatsoever else may enter into the making of true manliness, I bear testimony which, as a body, they are precluded from bearing of themselves, that everywhere manhood's best features are the rule, the lack of them the exception.

When, therefore, Mr. Gwyn says, "The education for the ministry in our seminaries, institutions that are almost monastic in their exclusiveness, makes for a hot-house plant variety of being, but not for a man," I simply have to take issue with him, on the question of fact.

When he says, "Our seminaries won't supply the demand for men of heroic, of intellectual and spiritual fibre," I find myself recalling the visits I have made, in my own dear Berkeley, in Cambridge, in Philadelphia, in Faribault, in Sewanee, and elsewhere; and nowhere do I discover the evidence for this opinion.

Moreover, I have been impressed time and again with a quality which I think an essential element of Christian manliness, and that is courtesy. Wherever I have been permitted to meet a minister I have met a gentleman. No, I do not confine that remark to the men in our own Holy Orders. It is the rule, and I do not remember any exceptions.

Football and debating appeal to me, of course, and Mr. Gwyn is doubtless wise in advocating them, though I think he overstates when he declares that "the football field is an essential part of the training of a man for the ministry."

One of the manliest young men I ever knew was a Porto Rican whom we sent to the General Seminary and afterwards to Sewanee because the climate of New York was pronounced by his physician to be too vigorous for him. He lies buried in an honored grave in his island home, and I think of him as a martyr. Yet I doubt if he could have kicked a football with accuracy or acquitted himself with brilliancy in debate. But in his loving, self-sacrificing devotion to his mother and his sister, Ernesto Rivera was every inch a man. In his patient overcoming of the barriers of language in order that he might finish his course of preparation for the sacred ministry of God's great and holy Church, he showed that he possessed, as I believe most of my dear young brothers, candidates for Holy Orders, also possess, a vision of the manliness of that high calling which certainly ought to be and is the sufficient and reassuring answer to the search of those who, as Mr. Gwyn so truly says, are everywhere "throughout the land," demanding, "Give us men, real men, and fully rounded."

JAS. H. VAN BUREN.

Madison, Ind., Jan. 10, 1914.

#### THEORETICAL VERSUS PRACTICAL CATHOLICITY

To the Editor of *The Living Church*:

I WISH to add a word to the letter of Dr. Ritchie in this week's issue of *THE LIVING CHURCH*, which, with its warning note, our clergy might well read and take to heart.

It is probably true that the majority of our clergy are men who are overwhelmingly convinced of the theoretical Catholicity of the Church. The phrase "Connecticut Churchmanship" probably brings to mind what is meant by "theoretical Catholicity." Confront almost any one of our clergy with the proposition that the Church to which he owes his allegiance is not truly Catholic and he will argue against the proposition with all his might. Yet, in practice, the average clergyman will not, I think, make it clear to his community that he is a Catholic priest. There are any number of rea-

sons why this is true. A few might be cited—almost a random selection:

1. He is surrounded by "foreigners" in his community, especially in what is now New Europe rather than New England. The people of whom his community is least proud are known popularly as "Catholics." He prefers not to risk misunderstanding and be identified with these.

2. His congregation is made up of pretty good people. They are morally excellent and highly respectable. They consider themselves Protestants. Why should he disturb their ideas in this matter? What good would it do? They are living good lives just as they are.

3. The community is prejudiced against "Catholics," and to them a priest is a snuffy, irascible, and somewhat vulgar person, while a minister is something entirely different.

4. He would like to quit wearing a stole (a sacramental vestment, of course,) on all occasions, but then those things are only externals, after all, and don't matter.

5. Of course an early Eucharist on Sundays would be very desirable, but then our people have never been used to it, and there would only be a corporal's guard out.

6. "I'd like to, indeed I should, but then you see, I might offend . . . there are some old-fashioned people in our . . ."

And so on.

The trouble is (as it seems to me) purely and simply a matter of timidity.

It can be done, this normal conduct of a parish as a Catholic parish, and when it is done, other things being equal, it meets with the success it deserves. Indeed the success is out of all proportion to what might be thought of as the probability therefor. This is because our resources as a Catholic Church are so great that *when used* they more than make up for the difficulty of breaking down the results of generations of the Protestant Episcopalian flaccidity which paved the way for the work of the priesthood of this rising generation.

We are a Catholic Church with all the resources for good work possessed by our brethren of the Roman obedience, and unhampered by the disabilities under which they labor. They show certain results, by asserting and making use of their Catholicity, such as it is, which put us to shame parochially. And the true reason why we do not use our resources, is because we are timid; we might offend somebody!

It is "poor psychology" to go on in this way. It lays us open to the accusations of "Anglican pusillanimity" which are so frequently brought against us. The way to win Protestants is not to offer them a kind of half-way Protestantism. They have a better Protestantism of their own. It is to offer them something different, something with a background, something which is doctrinally inclusive, something positive and orthodox, full and strong and uncompromising. The way to make Roman Catholics respect us and our claims is the same. It can never be done—this twofold task of winning unconscious heretics and critical Romanists—unless we take the corks out of the bottles in which our "theoretical Catholicity" is shut up so tightly, and let it out and put it into practice.

There are several answers to this which are easily anticipated. First and foremost is this: "I know, but it can't be done in *my* parish." This isn't true. It can be done. The people who might be offended will not be *offended* unless the rector is "a born fule." On the contrary they will be *instructed*. What true pastor cannot lead his people, if he be gentle and tender and perhaps beloved? He who is not gentle and tender and somewhat beloved is probably a man without a vocation. Such a man will be a failure with any kind of Churchmanship. And to meet an issue, herein involved, squarely, let us ask: what of the few who will be really offended and moved to expostulate and threaten withdrawal? Nine times out of ten they are people who are Churchmen without understanding. They are in the Church because they believe she is something that she is not. It is the truth which they cannot bear, if it be true, as we are well convinced (theoretically) that this Church is Catholic. It is well to keep people to their professed allegiance. But is it honest to keep people under false pretences? And what of those who will be attracted to Church-life, and who may come to know and accept Christ because of the openfaced honesty of a Church (represented by the local parish) which has something definite to offer them, in doctrine, discipline, and worship? Does the kind of smug, "liberal" Churchmanship which is being offered in so many parishes win them? It does not.

If people want to abandon their Church because it is presented to them in its true light, there has been grievous fault in the teaching they have received. Indeed, as we all know, the whole question can be resolved into one of teaching. How many young people presented for Confirmation know more than the barest "theory" of our Sacramental System? How many of them have been trained to witness the Great Sacrifice, to be present regularly, and to worship there before the altar at any time before they are confirmed? I can cite two instances in point. I once asked a group of Sunday school children numbering perhaps two hundred and fifty, ranging in ages from ten (say) to sixteen, how many of them had ever been present at a celebration of the Holy Communion. Seven answered in the affirmative. In another parish my first question, on taking charge

of a Sunday school of about sixty children of the same range in ages, was to the same effect. Three said they had been present at a Communion service. On inquiry, I found that all three had been confirmed. Not one had ever been present before Confirmation. Both of these parishes had been in existence for more than forty years.

Most of our clergy, probably all, in parishes, have the majority of their children passively before them for an hour, once each week on Sunday. How many of the children know *anything* about "our Sacramental System"?

We know what we are. We have the means ready to hand. Why not put the theory into practice, proclaim ourselves for what we are, and try with all our might to hew to the line as Catholic priests, leaving aside as unworthy of our great profession, all compromise with false "liberality," weak half-truths, pseudo-Protestantism, heresy, and schism. Then, and not until then, will those who are not ashamed to call themselves "Catholics"—our Roman brethren—come to hold us in respect. Then, and not until then, will real Protestants be able to perceive that we have something to offer them which their own varying and inadequate systems do not and cannot possess.

HENRY S. WHITEHEAD.

Christ Church Rectory, Middletown, Conn., January 10th.

**GOD IN THE CHURCH**

[CONDENSED]

To the Editor of the Living Church:

ONE advantage which middle age affords, is the ability to look back and draw a lesson from the past, in one's own experience. The gloomy prognostications of Father Ritchie in your issue of January 10th, have a most familiar sound. I have never known the time for the last forty-odd years within my recollection that according to some, the Anglican Communion was not face to face with the most serious condition it had ever been called to meet; and that her candlestick would be speedily removed, if she did not take heed and amend her ways. In my early years, I heard such predictions on account of the Puseyites and men like Father Machonachie, for I was brought up among the strictest of Evangelicals. Later on, there was a hubbub because a Unitarian was asked to take part in the revision of the New Testament and received the Holy Communion, with the rest of the Committee, at the hands of Dean Stanley. He, as is well known, was a thorn in the spirit of both Evangelicals and High Churchmen. Again there was the eucharistic vestment controversy and the trial of Bishop King, which was succeeded by the *Lux Mundi* excitement, when Father Ignatius tried to stampede a Church Congress by direful prophecies of Divine wrath if the Church did not purge herself of Charles Gore.

And now the action of two C. M. S. Bishops in Africa, has aroused another storm, in which some of the leaders seem to be losing their heads, and the English papers are filled with letters, to the exclusion almost of Home Rule and the Suffragettes. Some predict a schism; Lord Halifax is filled with fear and foreboding, and even Bishop Gore thinks it a most critical condition.

But to bring the matter over on our side of the Atlantic; are we not subject to periodical panics, either over ritual, heresy, or open pulpits? We all have vivid recollections of the row over the Canon nineteen, when some unstable and foolish men fell away to an alien fold. Then how easily it was settled at the succeeding General Convention, which showed how causeless was the panic.

The Church can stand a great many errors and mistakes on the part of her members, some of which may be detrimental, but no act however injudicious which is prompted by love and charity, can imperil her. Why cannot these fearful ones look up and see the Holy Ghost directing her ways and ordering her goings?

Instead of carping criticism because of the unwisdom perhaps of some, let us look rather on the motive; and seeing it is one of love and prompted by courtesy, let us have confidence in the Holy Ghost, gently to correct what is unwise and overrule all for the best. When I read or hear now such prophecies of woe for the Church for such little cause, I feel like asking: "Why are ye so fearful and of little faith?" Judging from her history, as I have known it in my own life, I reply to those predicting disaster: "God is in the midst of her, therefore she shall not be moved." *Florebit semper ecclesia Anglicana.*

UPTON H. GIBBS.

La Grande, Oregon, January 14, 1914.

**THE TRIAL LECTONARIES**

To the Editor of the Living Church:

THE form of the Trial Lectionary of 1913 as exhibited in the *Living Church Annual* for 1914, together with the fact of the variety of alternates possible for this year, with three separate lectionaries authorized, suggests that it would be no bad thing to authorize all three permanently, or better still, to go on with the work of the 1913 lectionary and create a three-year course of Sunday lessons, so that the important parts of the Old and all of the New Testament might be read through in that time. Even with the many alternates there are still important passages omitted; and it would seem desirable to furnish in the Sunday lections something like a complete resumé (at least) of the Holy Scriptures. The variety thus introduced seems also a desirable feature.

While on the matter of lections, would it not be advisable also

to give some attention to the Epistles and Gospels? Of course one would not like to see the traditional lections for the great festivals interfered with; but one weakness occurs to me, namely, that in the Gospels for the Epiphany season (designed, as it seems, to show forth the manifestation of our Lord in various phases) the manifestation of His power over sin is not forth-shown. The story of the paralytic borne of four might well be added to the Epiphany lections to show that the Son of Man hath authority on earth to forgive sins. This story, so exceedingly appropriate, finds no place in the Sunday lections for the Epiphany at all; the alternate for the fifth Sunday in the new trial lectionary deliberately misses it, apparently. Mark 2: 1-12 might well be the Gospel for the third Sunday in place of what now stands there.

ROBERT S. GILL.

Salem, Ore., January 9th.

**A CHALICE-PATEN FOR INTINCTION**

To the Editor of The Living Church:

THE problem of reverently administering the Blessed Sacrament by intinction to a large number of communicants is a perplexing one for the conscientious priest, where this method is allowed and the conditions may demand. It is not convenient to have the Paten carried by another than the administering priest, and the device of soldering the Paten to the base of the Cup gives the Sacred Vessels an unseemly appearance.

Experimenting with a private set I have found the following satisfactory:

Unscrewing the bowl of the Chalice from the stem, I had the local jeweller bore a hole through the centre of the Paten, screwing the bowl again securely through the Paten upon the stem. This gives a Chalice-paten of not unseemly shape, that is reverent and convenient, and at the same time retains the same Sacred Vessels in use.

If the Paten so attached is not large enough, an extra Paten may be used, placing additional wafers upon it as they are needed. The extra Paten or an Ablution Cup may be used to cleanse the attached Paten of any remaining particles of the wafer.

St. Paul's, Harlan, Iowa.

GEORGE R. CHAMBERS.

**LAYMEN AND THE PAPACY**

To the Editor of The Living Church:

IN your issue of January 3rd, the Rev. Howard Melish states that a layman may be elected Pope and quotes the *Catholic Encyclopedia* in support of this contention. The Pope he refers to is Celestine V. It is quite true that the *Catholic Encyclopedia* states that he was a layman; but, if so, Milman seems to know nothing of this (*Latin Christianity*, Vol. VI., Bk. XI., Cap. VI.) for he assumes him to be a priest and no mention is made of his being a layman; in fact, the note on page 184, expressly implies that he was a priest, for it speaks of his "offering Mass"—so that historians would seem to be at variance.

Mr. Melish also says that there were others who were laymen when elected to the papacy, and that one man did take holy orders. Will he be so good as to say who these were? I cannot find any reference to them in the *Catholic Encyclopedia*.

Paterson, N. J., January 15th.

HERBERT C. PINCHOSE.

**LIGHT INTO DARK PLACES**

To the Editor of The Living Church:

I HAVE just read Father Ritchie's letter in your issue of January 9th, and I think that he strikes the nail squarely on the head in his strictures concerning those who would compromise the Church with Protestantism. I have no sort of sympathy with those who see nothing but good in Rome, nor have I any sympathy with those who can see nothing that is good in Rome. I, for my part, could not be a Romanist. Neither could I be a Protestant. But it does seem to me that we are wasting a great deal of time and a great deal of money in the promotion of the so-called World Conference on Faith and Order. Protestants will never accept the Catholic Faith, at least in our day, and the Church cannot repudiate the Catholic faith without committing suicide. Can any one point to whole congregations of Protestants coming into the Church with their preachers at the head, as was the case with the Hungarian congregation in the diocese of Michigan City? Would this congregation and others of like character ask to be received into the Church had they thought that they were becoming Protestants?

Instead of spending so much money on theories let us put all our time and money into spreading the Catholic faith among the people of this land, where even at this time there is so much of what is practical heathenism; and we will be doing God service and bringing light into the dark places.

W. M. PURCE.

Columbus, Neb., January 15th.

**AUTHOR OF "ONWARD CHRISTIAN SOLDIERS"**

To the Editor of The Living Church:

PERSONS who feel that they have been helped by the hymn "Onward Christian Soldiers," may be glad to know that the author's birthday comes January 28th. He will then be eighty years old. Would not the present moment be a good time to extend to

him some expression (as a letter) of appreciation as individuals, churches and Sunday schools? The address is, The Rev. S. Baring Gould, Rector of Lew Trenchard, North Devon, England, where he has been pastor for thirty-three years.

I do not recall ever seeing a picture of Mr. Baring Gould except one which I am including in *Stories of Cross and Flag*, No. 8, *The Kingdom in Pictures*, II.

Yours truly,

Keene, N. H., January 13th.

JOHN S. LITTELL.

#### THE PRINCIPLES OF CEREMONIAL

To the Editor of *The Living Church*:

**I** WRITE in order to get into touch with other American parsons who may be interested in some kind of an organized attempt to spread in this country the movement now going on under notable leadership in England; I may instance as leaders and supporters the Bishop of London, the Bishop of Oxford, Canon Newbolt, Dr. Dearmer, the Rev. Messrs. Staley and Frere. Their aim is to restore the rich heritage of architecture, music, the ornaments, etc., that belong to the Prayer Book System, thereby correcting or superseding many modern Continental practices and accessories of doubtful taste, propriety, and utility, which have crept into use, and bringing into Anglican churches some sign of unity in use, not necessarily in detail, but in the *principles* of ceremonial.

I am the bolder to write because there are wholesome signs in Boston, New York, and elsewhere of a growing impatience with much that has been pronounced "correct" in architecture, music, and other forms of ecclesiastical art.

Has the time come for those who wish to do some forward work along these lines to unite, and to encourage clergy and laity of the American Church to a better loyalty to the Book of Common Prayer and to the splendid traditions that go with it?

If so, I should be glad to receive letters on the subject and to read discussions of it in your columns. CHARLES E. HILL.

All Saints' Rectory, Springfield, Mass., January 16, 1914.

#### THE NE TEMERE DECREE

To the Editor of *The Living Church*:

**A**RE you correct in telling L. R. L. that "the *Ne Temere* decree applies to all who are or ever have been, Roman Catholics but not to others?" I understand that the Roman contention is that the decree applies to non-Roman members of a mixed marriage, who are also required to declare that children born of a mixed marriage must be brought up as Roman Catholics.

The *Ne Temere* decree sets up, generally, an impediment to marriage upon purely canonical authority. This authority, so far from being confined to Roman Catholics, is attempted to be extended over non-Roman members to a mixed marriage.

It is further assumed that the Roman Curia has power to void a relation which is by nature indissoluble, for violation of the canonical impediment so imposed on non-Roman members of mixed marriages. LEWIS STOCKTON.

January 17, 1914.

[Of course the decree also invalidates the marriage of the non-Roman party to a marriage, contrary to its terms, with a Roman Catholic; but it does so by the discipline pronounced against the Roman Catholic. The decree expressly states that "Non-Catholics, whether baptized or unbaptized, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage," and there is in the decree no reference to children by mixed marriages.—EDITOR L. C.]

#### LIMITS OF COMPREHENSION

[CONDENSED]

To the Editor of *The Living Church*:

**O**N several occasions recently in your editorials you have spoken of the genius of the Anglican Church as being largely summed up in the word "Comprehensive." Indeed we are hearing a great deal from a good many quarters of the comprehensiveness of the Church, and we are being urged to learn the virtue of comprehensiveness in our attitude toward one another in the Church. The word is becoming almost a shibboleth. I am moved to suggest that those who are using the word so much and urging us so earnestly to the thing, tell us just what they mean by it. Do you mean that the Church does not force any man's conscience and compel him to accept what he cannot believe; and that the Church does not restrain him from expressing his honest convictions? If that is what you mean, then we are all agreed at once.

Take an example typical of a good many things in the Church to-day. The Rev. Mr. Jones believes that auricular sacramental confession as an habitual practice is sound in principle and helpful

in fact. The Rev. Mr. Brown believes that private confession of any sort is unsound in principle and harmful in fact. If by "Comprehensive" you mean that the Church need not exclude either of them from her Communion and need not interfere even with the frank expression of their views, probably fair-minded and intelligent men would not dissent. In that sense we should all agree that the Church is not only comprehensive enough, but loving enough, to retain them as individuals, and in this case, even as clergymen.

But Mr. Jones stands up in his pulpit and begins his sermon with this formula: "In the Name of the Father, and of the Son, and of the Holy Ghost," and proceeds to tell a congregation of this Church that the practice of habitual auricular confession is a *rule* of this Church which they break at their peril. And Mr. Brown stands in the pulpit of a neighboring parish and roundly asserts that private confession to a priest is an abomination which this Church does not tolerate, and that such a thing is neither allowed nor allowable. When that sort of thing goes on, as it unquestionably does, chaos reigns. It is not possible for both of them to be right, for they are asserting absolute contradictions. And to say that the Church is or must be comprehensive in the sense that she allows her official teachers to proclaim flat contradictions, to say in one parish, "this is the rule of the Church," and in the next parish that that very thing is against the rule of the Church, is to make the Church perfectly and helplessly ridiculous, the laughing stock of the world. It puts the Church in the absurd and grotesque, not to say dishonest, position of championing what has been called "The Philosophy of the Identity of Contradictions." That sort of intellectual acrobatics and spiritual sleight-of-hand does not impress sober-minded people as quite honest.

Let the Rev. Mr. Brown inveigh to his heart's content against any sort of private confession as something altogether *undesirable* in the Church. And let the Rev. Mr. Jones plead to his heart's content for the habitual practice of auricular sacramental confession as altogether *desirable* in the Church. But let each of them be honest and fair enough to say to their people, "In this matter I am not in agreement with this Church, I cannot claim the authority of this Church for this teaching. I wish I could and I hope that some day this Church will put the seal of her authority upon it, but in all honesty I am obliged to say to you that at present she does *not*." For this Church nowhere rules or even suggests that auricular sacramental confession is a necessary or even normal thing in a Churchman's life. And on the other hand this Church nowhere denies the Churchman's *right* of private confession; on the contrary, she distinctly urges upon him that in certain extraordinary circumstances he go to his own parish priest or "some other minister of God's Word, and open his grief" of conscience in order that he may receive both the "Comfort and counsel" that the disease of his soul requires.

Let our Joneses and Browns at least have sufficient respect for the liberty and dignity of the Church not to place her in the ridiculous position of attempting the impossible—identifying contradictions. GILBERT PEMBER.

Ridley Park, Pa., January 17th.

#### DID YOU HAVE A "GIVING CHRISTMAS?"

To the Editor of *The Living Church*:

**S**UNDAY schools and churches that have tried the plan of a "Giving Christmas" this year can help others by passing on the account of the way this idea was worked out. A description of your Giving Christmas, including the strong and the weak points, will be of value to others in planning for next year. Please pass on the results of your experience by writing an account of the celebration to the Missionary Education Movement, 156 Fifth avenue, New York City.

Sincerely yours,

IRENE MASON, Assistant Secretary.

#### THE MINERS' STRIKE IN COLORADO

To the Editor of *The Living Church*:

**D**EAN HART'S letter in your issue of January 17, 1914, concerning the strike in the Colorado Coal fields, shows that he has been imposed upon. As a member of a committee appointed at the suggestion of the Governor of Colorado by the President of the State Federation of Labor to investigate the alleged misconduct of the militia in the strike district, I have been through the coal camps of the South, and I now simply desire to say that a far juster view of the situation is given in the *Survey* of December 20, 1913, than is contained in Dean Hart's letter. The Dean has been misinformed, and evidently he has not been on the ground.

I cannot write more fully now, as I am reviewing nearly 800 pages of testimony recently taken by us (concerning which I may report to you, after our report has been submitted to the Governor); but I cannot let the impression prevail among your readers that the Dean's statement of the strike's causes and effects is correct without entering my protest. JAMES H. BREWSTER.

Boulder, Colo., January 16, 1914.

# LITERARY

## RELIGIOUS

*Humility the True Talisman.* A Study of Catholicism. By Dr. Albert von Ruville, Professor at the University of Halle A. S. Being a Translation of *Das Zeichen des Echten Ringes*, by G. Schoetensack. London: Simpkin, Marshall, Hamilton, Kent & Company, Limited. Price \$1.20.

Literature can offer us nothing finer than the honest man's utterance of a great idea which fully possesses him, and when the man has the gift of expression he can always interest and delight us. Such an utterance lies before us in Dr. von Ruville's essay on *Humility* as a true test of Christianity and the Church. The idea is a mighty one, instinct with truth. The very statement of it is good. Humility has not figured much as a factor in Christian controversy, and the very statement of it as a factor suggests how little spiritual value there has been in most controversy. In the mind of this learned yet single-minded man, his great idea generates a plain syllogism. His book is but the statement of it. It is this:

Humility is the one thing needful to the true Church of Christ. The Roman Catholic Church alone possesses Humility. Therefore she alone can be the true Church.

The major premise is the echo of all the fathers. It is the voice of the Master himself. It is the minor premise which will present some difficulty. The author finds none because he is able honestly to see everything in the sole perspective of his leading thought. To many of us, things cannot appear as they do to him, but if he does not make *his* point, at any rate he makes *a* point which most people of to-day are not anxious to see.

He drives home the fact that Authority makes for Humility among those who accept it; and that individualism, and the composite individualism of party spirit, make for pride. Here is a great and wholesome truth, and in that Dr. von Ruville finds the one solid basis for the whole structure of his convictions. We would like to follow him throughout as cordially as we accept his initial idea, but somehow the facts confront us with a different face from that which they seem to show to him; but we cannot pursue the subject to its conclusion.

It is well that Dr. von Ruville has given us so clear an account of his station in God's Church. We may be thankful if we are able to give as good an account of our own.

*The First Principles of the Church.* Essays and Notes by Charles Alfred Barry, M.A., Vicar of Clifford. Longmans, Green & Co. Price \$1.25.

This book bears witness to the truth that our divine religion can never be fully or finally stated; that men in every generation, indeed in every period of their lives, are forever being moved to say that which is eternally true in terms more intelligible to the ever-changing knowledge and sympathy of men. We are forever learning things, seeing things which seem not to have been known or thought of by Hooker or by Pearson or by Butler, or even to those who were the foremost leaders of our own younger thought. So that we ought to have an expectant mind and cordial attention for any fresh effort to say more acceptably and more briefly than before, the things that we have always believed.

The Vicar of Clifford offers us such a statement and the effect is both satisfaction and disappointment. The book is comprehensive, careful, and responsive to the thought of the hour, and lacks the fads and flaws with which so often the religious writer draws his own defacing scrawl across the tablets of Truth.

The first value of the book will be to help the clergy in making a thoughtful, comprehensive review of their own positions which it is wholesome for all teachers to make from time to time; and again for the layman of trained mind who wants to rearrange and clarify his convictions, the book would be of great help. It is a clear and well proportioned outline drawing of Christian Faith as known and practised in the Church of England, but like such a drawing, it has defects as well as qualities. There is no shading, no perspective, no color, no background in which the imagination can find play, and for that reason it lacks apologetic value, and will not find its way into the ranks of those not already informed and interested. This is not so much a criticism of the book as a statement of the author's own intention, for he tells us he has adopted the dogmatic form of statement with the express idea of stimulating thought by force of impulse to contradict. The trouble is, in this country more than in England, to get the book into the hands of those who would profit by that particular kind of stimulus; however, there are all kinds of minds approaching the truth from every conceivable angle, and no doubt there are some to whom this clear and categorical statement will be the one of greatest value.

Whatever the limitations of the book, they are glorified by its conclusion covering but a single page of print, yet within that limit, summing up more of the glory and destiny of the English-speaking

Church than can be found elsewhere within the like compass of words. That page alone puts contemporary Christendom in the author's debt.

*The World's Redemption.* By C. E. Rolt. Longmans, Green & Co. Price \$2.25 net. Postpaid \$2.38.

The leading thought of this book is that divine omnipotence is not force, but love, and that its triumph is won wholly by patient endurance and waiting. This thought combines a precious truth—the mighty power of love—with a serious error, an error which betrays the writer into a dualistic conception of things and makes evil to be a necessary condition of love. This error is the notion that force, instead of being an effect of God's power which continues in operation only by means of it, is an alien hindrance which God has to overcome by love and wisdom. The author has fallen into the well-known mistake of converting a superficial and accidental antithesis into fundamental opposition, and has been led by this mistake to caricature the truth which appeals to him.

He rejects the doctrine of a fall, considering sin to proceed from the original evil which inheres in the world. Pain, he holds to be evil *in se*, and not to be of divine causation. Our Lord is God because perfect Man, for perfect Godhead and perfect manhood are one and the same, he maintains. It is perfect manhood in Christ that we worship. Matter and force are created not as once non-existent, but as relative to God. As evil is non-existent, creation *ex nihilo* means the production of good out of evil—that is, redemption. Evil, he says, exists only because God forbids it. It does not seem to occur to the writer that this makes God the Author of evil. The means, he thinks, whereby God triumphs—that is, the means of survival and adjustment—are accidents taken advantage of.

We have indicated enough of the ideas contained in the book to show that a Christian believer can obtain no help from it, although its writer shows a practised hand in limpid expression, and the volume is admirably printed.

F. J. H.

FROM the S. P. C. K., through Mr. E. S. Gorham, we receive *Modern Substitutes for Traditional Christianity*, by Canon McClure of Bristol. It is sufficient proof of the value of the little handbook to note that it is dedicated, by permission, to the Bishop of London, and published at his suggestion. There are chapters on Christian Science, Mysticism, Modern Theosophy, Secularism and Rationalism, etc—all clearly thought out and put with brevity and precision. Our criticism would be that the style lacks snap and the argument moves a little slowly for the ordinary reader, especially the hurried American reader. Barrington's little book on *Anti-Christian Cults*, published some years ago by The Young Churchman Co., strikes a more popular note and is more readable. Canon McClure's book, however, has the advantage of covering some later developments, and there are chapters on the non-miraculous conception of Christianity that are distinctly useful. [E. S. Gorham, 80 cents.]

CHARLES FISKE.

READERS of *The Treasury* (and it ought to have more readers among American Churchmen) will be glad to know that the Rev. Peter Green has collected in a hand volume a series of papers now published as *Studies in the Devotional Life* (Wells Gardner, Darton & Co.). We most heartily commend the book. It is a thoroughly healthy and helpful effort at a more fruitful personal religion. The need of discipline and an ordered life, the value of private prayer and Bible study, the way to prepare for Holy Communion—all are treated simply and with homely practicality. It would be difficult, in short compass, to find a more useful and suggestive chapter than the one on prayer. Seven of the eight chapters would make excellent weekly readings for Lent by lay readers or by clergymen who have the grace and humility to give the carefully developed thought of others instead of meditations of their own, sometimes of necessity poorly prepared amid the rush of other work.

*The Highway* is, according to its sub-title, "a matter of fact examination of the greatest event in history," viz., the Incarnation. The book is a singular mixture of the old and the new. It is written in a style worthy of the authors of the day when men were struggling over mechanical theories of the Atonement; it is printed with capitalization, italicizing, and paragraphic arrangement which reminds one of certain syndicated twentieth century newspaper editorials. A rapid reading of the volume has not resulted in the discovery of anything harmful. The conclusions seem orthodox to the extent of being commonplace, though there are unnecessary flings at the uselessness of doctrine. This, though the book itself is doctrinal. The author prefers to remain anonymous. [Thomas Whittaker, 75 cents.]

# 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

A NEW demand is being made upon the clergy and the Sunday school worker, a new opportunity is opening in every place where the Church can come into contact with college life. Educators are at last admitting what many have insisted on for a long time, that any effective moral training must have a religious basis. Others have been insisting with emphasis that there is a crying need for a knowledge of the Bible that for lack of a better term is called a literary knowledge. It is astonishing that young men and young women in our high schools and colleges are so ignorant of the facts and the phrases of the Bible. Every professor of English, if one may speak in such general terms, has found this out in the course of his instruction in English literature. Article after article has been written to show it by concrete examples. The blunders are almost absurd, if they were not so serious evidence of a great ignorance in no small matter. Think, to give but one or two cases in a recently recorded test, of high school graduates, boys and girls out of good homes, students in a state university, being unable—to the extent of fifty per cent. of a group of over a hundred and fifty to name ten books of the Old Testament, or to a still greater extent to name ten of the New Testament books. Imagine such students thinking, as one did, that Cana referred to a battle in Italy, confusing the village where our Lord made water into wine with the town in southern Italy, where Hannibal defeated the Roman armies two centuries or more before our Lord's birth. Or again calling Apollos another name for St. Paul; or thinking St. John the Apostle to the Gentiles, and St. Peter the beloved disciple. Think again—a case from another examination—of a man attributing Cain's words, "Am I my brother's keeper?" to the Lord Jesus, explaining them very skilfully so that they could fit into His attitude toward men. How can such young people understand the frequent references to scriptural events or turn of phrase based on biblical expressions that occur over and over in English writings? How can they understand art, many of whose greatest masterpieces are the expression of one or another artist's conception of holy places and holy scenes or persons?

It is the consciousness of this lamentable ignorance that is partly responsible for the recent awakening of men of all kinds to the necessity for some definite instruction in the Bible, apart from the Sunday schools. But at the outset there comes the question of how this can be done in state institutions without conflict with the fundamental conception of the divorce between State and Church.

In the first place this divorce does not apply so widely as is commonly believed, to the use of the Bible in the schools. To use an excellent summary that appeared in *Religious Education* for February 1912, there are only nine states where its use is absolutely forbidden: California, Washington, Montana, Minnesota, Nevada, Idaho, Arizona, Wisconsin, and Illinois. In the latter case the decision is that of the state supreme court, in which a strong dissenting opinion was handed down. In seven other states there is no law and the reports say nothing as to usage. Twenty others, including most of the older northern states, have no law nor decision, but report that it is the custom to use the Bible or that the school boards may decide it. The last group, Georgia, Nebraska, North Dakota, Indiana, Massachusetts, Texas, Iowa, New Jersey, Kansas, South Dakota, and Oklahoma make definite provision for its use.

It is clear then, that save in the case of the first nine states, some plan might be devised by which instruction in the Bible could form part of the instruction for high school and state university pupils. Of course there could be no formal instruction of a doctrinal character. Religious partisanship could play no part in the scheme. The non-Christian elements, of whatever sort, would strongly oppose, and probably would be sustained in the protest if the instruction was of a "sectarian"

character or if it was made obligatory. But it could be done in the majority of our states with that proviso.

AND THERE is a growing insistence upon the need for it. In the last issue (December 1913) of *Religious Education*, Professor Charles Foster Kent of Yale has a most interesting article upon the place of the Bible in the College curriculum. He sets forth five reasons why it should be taught there:

i. It is an essential element in a good education; ii., the significance and perennial fascination of the characters that figure in biblical history; iii., a new appreciation of the place of religion in education; iv., the growing demand for coöperation made upon the college and the college student by the organized agencies of religious education, such as the Christian Associations and the Church; and v., the way the Church and the Sunday school are looking in vain to the colleges for trained officers and teachers. In conclusion he says:

"The reasons, therefore, why the Bible should be thoroughly taught in the college curriculum are many and cumulative. They appeal to every serious minded college student as well as instructor, for they are educational as well as religious, individual as well as social, philosophical as well as practical. They concern not merely the Church but the nation, for the foundation of all that is best in the civilization of the present as well as of the past, is derived largely from the Bible, and the Bible can be made effective only as it is thoroughly taught to each rising generation."

IN NORTH DAKOTA a plan has been put into operation by which Bible instruction is given in connection with the high schools. The North Dakota plan, as it is called, came into being out of the investigation of Professor Squires, from which we quoted at the beginning of this article. It involves the recognition of the importance of the Bible as a cultural study and of its worth as a basis for moral inspiration. It does not attempt to put this instruction into the high school nor to have it given under high school direction, whether within or without the regular school sessions. It simply sets forth a syllabus for instruction in the Bible, calling for a knowledge of the geography of the Holy Land both in Old and New Testament periods, familiarity with fifty of the chief narratives of Israel, the story of the life of Christ and the history of the people of Israel and of the Christian Church during the New Testament period. To this is added the further requirement that at least five passages from a group of ten taken from each Testament shall be learned by heart. The instruction is to be given outside school hours and outside school buildings by the pastor, priest, or some other person representing each religious body. It is purely voluntary, being an elective. The state sets an examination on the matters outlined in the syllabus, geography, history, and literature, which is wholly void of any definite religious content. Successful passing of this examination secures one half credit toward the sixteen required by the state for graduation from the high school. So far there is reported no conflict and no objection. Other states are considering the adoption or modification of the plan.

IN THE COLLEGE the need is being met in two ways: the voluntary study of the Bible under non-official direction and the addition of Biblical subjects to the college curriculum. The necessity of the case demands the use of both of these methods. By the latter the college can give in an orderly, scholarly, responsible way, instruction in the historical, literary, and ethical sides of the Bible, putting them on a dignified plane commanding the respect of the students, not only from their being given in this way, but also from the thoroughness of the work that they involve. The voluntary courses, whether under the direction of the Y. M. C. A., or the Y. W. C. A., or whatever other voluntary organization, secure that other personal side of the work without which the plan of instruction takes from the Bible its most important value.

For, after all, the question that we must ask ourselves in

considering this whole matter is not merely, is it well for our boys and girls, our young men and young women, to know the facts of biblical history and the literary side of the Bible; it is rather, what, beyond these, is the value of the book to men? Why has it its unique place? Why should it be demanding for itself by its very usefulness to human society, recognition as part of the equipment of a properly trained man? And the answer to this must determine our attitude towards this whole question.

If—for space forbids the detailed discussion of the matter—the Bible be, as we believe, the record of God's revelation to men of Himself and of their duty; if it be, as we are taught, the very Word of God,—then any study of it that fails to emphasize its primary purpose must of necessity be incomplete and unsatisfactory. If, as is confessed, the state cannot give this side of the instruction, then it is the duty, the bounden duty, of the Church, to see that such further instruction is added to what the state can supply under these several plans. For high schools, where the North Dakota or any similar plan is in force, the local instruction given under the Church's authority must be both so thorough that our young people will be held by it, but also so saturated with the truth of the revelation of God that through it the boys and girls will be led to live better lives and find that moral basis which can only come in the fellowship of Jesus Christ. In the case of college courses the Church must face the necessity of offering such voluntary courses to the students whom she can touch, that she may in this way supplement the curriculum course and here give the personal bend that any really effective religious study of the Bible must have if it is to affect men's lives.

To be content to let such opportunities pass without taking them up is surely to miss the fulfilling of a very grave responsibility and to ignore an opportunity for work among young men and young women that new conditions demand we should seize.

We commend this whole matter to the General Board of Religious Education at its meeting in Detroit early in February.

A LITTLE BOOK by Mary E. Coleman Ivens is entitled *The Catechism Explained for Children*. It is a series of fifty-six lessons on the Church Catechism, simply put, illustrated by stories from the Bible. Each lesson is printed so as to cover a page, and at the end of the book is an appendix giving four questions with answers on each lesson. It is a useful explanation for a teacher of a class of children about nine or ten years of age, on the Church Catechism. [Mowbray. The Young Churchman Co., 60 cents.]

THREE OF the *English Church Manuals* published by Longmans, Green & Co., at two cents each are at hand. One of them, on *Baptism*, by the Rev. H. G. Grey, we cannot commend at all. Its doctrinal position denies the Catholic faith in more places than one. The Rev. H. A. Wilson writes most interestingly and suggestively on *The Ten Commandments*, which he entitles in his summary the Law of Godliness, of Spirituality, of Reverence, of Worship, of Obedience, of Love, of Purity, of Honesty, of Truthfulness, and of Contentment. The little pamphlet would prove suggestive to any one who has to teach these fundamental laws of morals. The third of these Manuals, *Prayer and the Lord's Prayer*, by the Rev. Harrington C. Lees, is a very useful tract. The pamphlets are each thirty-two pages of the size of the page of an ordinary Prayer Book. [Price 2 cents each.]

WE HAVE NOT SEEN so suggestive a book on the present situation in China as Dr. Pott's recent volume, *The Emergency in China* (by F. L. Hawks Potts: published by the Domestic and Foreign Missionary Society). It deals in eight chapters with the several aspects of the Mission life and work and the conditions that enter into them. The titles are but suggestive of what is to be found in them. Historical Review of China's International Relations; Results of the Present Revolution; Industrial and Commercial Developments; Social Transformation; New Education; Religious Conditions; The Influence of Christianity; Present and Future of the Christian Church. There are also a series of valuable appendices. We would call especial attention to the pages that treat of the religions of China and emphasize the illuminating discussion of the causes that led to their establishment and the hold that they have upon the Chinese people. It is a book that every one interested in missions ought to read, and one that no one who is not interested could read without being roused to interest.

MY COAT and I live comfortably together. It has assumed all my wrinkles, does not hurt me anywhere, has moulded itself on my deformities, and is complacent to all my movements, and I only feel its presence because it keeps me warm. Old coats and old friends are the same thing.—*Hugo*.

A MEMORY

I know a pasture on a sunny bank,  
Where young things gambled in a day long gone;  
Where fancy—seeking trails to yesterday—  
Still leads me on.

And thus, at twilight hour, when day is done,  
Fond memory scans again the silent stream;  
The spreading elms; the white-clad birch; the turf  
Where violets gleam:

And blue-eyed grasses nod upon the shore;  
And myriad song-birds' lays make sweet the air,  
There happy childhood lingers through brief hours  
Nor knows of care.

Dear playground of my youth! How glad the day  
And sweet the idle hours we gave to thee  
Nor dreamed of else. Close to my heart thy scenes  
Must ever be.

MARY E. TARRANT-IRONSIDE.

WHY SOME MEN LEAVE HOME

WHY did 2,500 men run away from their wives and families in Chicago last year?" asked Henry M. Hyde in the *Chicago Tribune*.

"Booze!" declared one municipal court official to him. "Booze is responsible for 75 per cent. of the trouble between husband and wife as it appears in this Court of Domestic Relations."

"Booze is only the surface cause," flashed an earnest young woman, who represents one of the great organized charities in the court. "Men drink because they are poorly paid and poorly housed—because they must come home exhausted to dirty rooms, crowded with crying children, presided over by a tired and nagging wife. They cannot earn enough to decently support a home. Economic causes are responsible for most of the drunkenness."

"It is true," broke in a second man. "I know it. For a couple of years I worked in the steel mills, trying to organize the workmen into unions. Four or five hours at a stretch I have worked in front of an open hearth furnace in July and August, until all the liquids in my body were boiled out of me. The desire to drink was almost irresistible."

"If the men's wages are too low," returned the first speaker, "It is because men have been forced to meet the industrial competition of women. Woman was never created to be a competitor of man in the industrial field. When a man must compete for a job not only with his wife, but with his sons and daughters, the case is hopeless."

"As for me," put in a gray-haired woman, wise professionally and in the ways of human nature, "as for me, I find that a very large share of marital infelicity is due to the fact that girls are not properly taught how to keep house. If wives knew how to cook a decent meal, lots of men, who now stop at saloons, would come straight home."

As a matter of fact, wife desertion like every other social problem, is a difficult and complex one, and cannot be solved off-hand in a single sentence. All too many social students and workers are seeking for "the one cause," and "the one remedy," like the alchemist of old. They must patiently and persistently seek the causes and the remedies, not overlooking the immediate need and the next step.

THERE IS nothing more sacred than friendship, and it is impossible to profane it by drawing the veil from its ministries. The charm of a perfectly noble companionship between two souls is as real as the perfume of a flower, and is impossible to convey by word or speech: Nature has made its sanctity inviolable by making it forever impossible to revelation and transference. I cannot translate into any language the delicate charm, the inexhaustible variety, the noble fidelity of truth, the vigor and splendor of thought, the unflinching sympathy of our ardent friendships: they are a part of the forest, and one must seek them there.—*Hamilton Wright Mabie*.

THERE are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the men of observation,—these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued,—these are injurious.—*Confucius*.

## Church Kalendar



- Jan. 1—Thursday. Circumcision.  
 " 4—Second Sunday after Christmas.  
 " 6—Tuesday. Epiphany.  
 " 11—First Sunday after Epiphany.  
 " 18—Second Sunday after Epiphany.  
 " 25—Third Sunday after Epiphany. Conversion of St. Paul.

### KALENDAR OF COMING EVENTS

- Jan. 27—Convention of the Diocese of Bethlehem. St. Luke's Church, Scranton, Pa.  
 " 28—Convocation of the District of Southern Florida. St. Luke's Cathedral, Orlando, Fla.

## Personal Mention

THE REV. W. C. BERNARD, secretary of the diocese of Vermont, has resigned the rectorship of St. Luke's Church, Chester, Vt., to become rector of St. Mark's Church, Newport, and will take charge of the latter February 1st. All communications should be addressed accordingly.

THE REV. GEORGE P. CHRISTIAN has resigned the curacy at St. Paul's Church, Washington, D. C., and on January 24th sails for Europe, where he will spend some time. All communications should be addressed to him in care of Thos. Cook & Son, Rome, Italy.

THE REV. THOMAS G. CRACKNELL has been appointed by the Bishop of Central New York to take charge of the parishes at Cleveland and Constantia, N. Y., and began his duties on January 4th.

THE REV. E. NORMAN CURRY, rector of St. Matthew's Church, Newark, N. J., has been granted a month's leave of absence, and will spend it in Florida. Address all communications, care Hotel College-Arms, De Land, Florida. The Rev. Melvin Honeyman will have charge of the parish during his absence.

THE REV. A. THOROLD ELLER of Brooks, Alberta, Canada, has accepted a position on the staff of St. Mark's Pro-Cathedral, Grand Rapids, Mich., diocese of Western Michigan.

THE REV. R. PAUL ERNST has accepted the appointment as priest in charge of St. John's Church, Kane, and St. Margaret's Church, Mt. Jewett, Pa., diocese of Erie, and assumed charge December 1, 1913.

THE REV. ALBERT FARR, formerly of Powell, Wyo., has become rector of St. John's Church, Newark, New Jersey.

THE REV. O. C. FOX has resigned as priest in charge of the Church of Our Father, Foxburg, Pa., diocese of Erie, and has been appointed by Bishop Israel to take charge of Grace Church, North Girard, Trinity Church, Fairview, and Trinity Church, Conneautville. He will assume charge on February 1st.

THE REV. ALBERT GALE has resigned the charge of St. Luke's Church, St. Albans, Vt., to become rector of Trinity Church, Plattsburg, N. Y.

THE REV. CAMPBELL GRAY, who for the past ten years has been engaged in missionary work in Southern Florida, and who is now acting, temporarily, as Dean of St. Luke's Cathedral, Orlando, Florida, has been appointed to St. Augustine's Church, Rhinelander, Wis., in the diocese of Fond du Lac, and will enter upon his new duties February 1st.

THE REV. WALTER J. LOCKTON assumes his new duties as rector of St. Thomas' Church, Battle Creek, Mich., diocese of Western Michigan, on February 1st.

THE REV. GEORGE S. A. MOORE has accepted the rectorship of St. Stephen's Church, Peoria, Ill., and mission work in the diocese of Quincy.

THE REV. C. MORTON MURRAY has resigned the rectorship of St. Peter's Church, Springfield, Mass., diocese of Western Massachusetts, and accepted an appointment of Bishop Davies to the charge of Holy Trinity Mission, Southbridge, in the same diocese. He assumes his new duties March 1st.

THE REV. HERBERT A. PERCIVAL, D.D., has resigned the rectorship of St. Paul's Church, Peoria, Ill., diocese of Quincy, and on January 31st will go to California, to take up work in the diocese of Sacramento.

THE REV. BENJAMIN F. ROOT, rector of Immanuel Church, Ansonia, Conn., has accepted the position of vicar at Grace Church, Kansas City, Mo., diocese of West Missouri, and will take up his work there about the middle of February.

THE REV. GEORGE C. SHAW, rector of St. George's Church, Mount Savage, Md., has been appointed by the Bishop to take charge of St. John's Church, Palmerton, and he will begin his new work February 1st.

THE REV. W. S. SLACK, has resigned the charge of Mount Olivet Church, New Orleans, La., after an incumbency of twelve years, and accepted the rectorship of St. Paul's Church, Columbus, Miss., and will remove to that city about January 30th. All communications should be addressed to him at Columbus, Miss.

THE address of the Rev. CLAUDE SOARES is changed from Essex, N. Y., to Richfield Springs, N. Y., where he is now rector of St. John's Church.

THE REV. CHRISTOPHER P. SPARLING, who has been vicar of the chapel of the Advent, Baltimore, Md., for five years, has tendered his resignation to the rector and vestry of Grace and St. Peter's Church, to take effect early in February, when he will enter on the rectorship of St. John's Church, Georgetown, Washington, D. C.

THE REV. THOMAS STAFFORD has resigned the rectorship of St. James' Church, Cleveland, N. Y., diocese of Central New York, and owing to advanced years and physical infirmities will retire from the active duties of the ministry.

THE REV. T. E. SWAN of St. Paul's Church, Saginaw, Mich., has been commissioned chaplain of the 3rd Regiment of Infantry by Governor Ferris.

THE REV. RICHARD C. TALBOT, headmaster of St. John's Military School, Salina, Kansas, has accepted the call to the rectorship of St. Philip's Church, Joplin, Mo., diocese of West Missouri, and will assume his new duties at once.

### ORDINATIONS

#### DEACONS AND PRIESTS

TENNESSEE.—On Wednesday, January 14th, in Christ Church, Nashville, Tenn., Mr. EUGENE T. CLARKE was ordered deacon, and the Rev. W. AIMISON JONNARD, M.A., was advanced to the priesthood, by Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, who also preached the sermon. Mr. Clarke was presented by Archdeacon Thomas D. Windiate and Mr. Jonnard by Rev. H. J. Mikell, D.D., rector of Christ Church, the Rev. W. B. Capers of Columbia read the Litany, and Rev. Mercer P. Logan, D.D., Rev. George P. Hoster, D.D., of Franklin, Rev. Walter Dakin, Rev. J. H. McCloud, and the Rev. Joseph Fennell of Toronto, Canada, assisted in the laying on of hands in the ordination to the priesthood. Mr. Jonnard will continue in charge of Holy Cross Church, Mount Pleasant, and the Church of the Messiah, Pulaski, and Mr. Clarke will continue in charge of various points in Middle Tennessee, and to assist Archdeacon Windiate in the work in various institutions.

### MARRIED

EDBROOKE-PARMALEE.—On Wednesday, January 7th, at All Souls' Church, Biltmore, N. C., the Rev. ALBERT R. EDBROOKE, rector of Grace Church, New Orleans, La., and Mrs. MARGARET PARMALEE of Asheville, N. C., were married by Rev. Dr. Rodney R. Swope, rector of the parish.

### DIED

CAMPBELL.—Departed this life at the rectory, on January 10, 1914, REBECCA BISHOP CAMPBELL, wife of the Rev. Dr. Robt. E. Campbell, rector of St. Andrew's Church, Jacksonville, Fla.

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

DARST.—At St. Paul's rectory, Newport News, Va., on January 14, 1914, FLORENCE WISE, beloved wife of the Rev. Thomas C. Darst.

"Father in Thy gracious keeping,  
 Leave we now Thy servant, sleeping."

HUTCHINSON.—FRANCIS MARTIN HUTCHINSON, on January 11, 1914, at Los Angeles, California, of pneumonia, in the 44th year of his age; the son of Sophia Cass HUTCHINSON, Sewickley, Pa., and the late Francis Martin HUTCHINSON. The funeral service, conducted by Bishop Whitehead and the clergy of the parish, was held January 17, 1914, at St. Stephen's Church, Sewickley, of which he was a regular attendant and communicant. Interment at Sewickley cemetery.

May his soul rest in peace, and may light perpetual shine upon him.

NEVIUS.—Rev. REUBEN D. NEVIUS entered into rest December 14, 1913. Founder and first rector of the Church of the Epiphany, Chehalis, Wash.

PATTERSON.—Suddenly, at her home in Elmira, N. Y., on January 15, 1914, MARIA ELIZABETH HOLLAND PATTERSON, elder daughter of William Holland, Esq., of CloghJordan, Tipperary, Ireland, widow of William E. Patterson, late of Baltimore and Elmira, and aunt of the Rev. W. E. van Allen of Boston. She was 72 years old, and for many years a devout communicant of Grace Church, Elmira, whence her body was buried January 20th, the Rev. Father Rudd officiating.

SHEPARD.—In Burlington, Vt., on December 9, 1913, RICHARD ALEXANDER SHEPARD, aged 53 years. Sturdy, faithful, loyal, and true in every position.

### MEMORIALS

#### MISS HENRIANNA COLESBERRY

Miss HENRIANNA COLESBERRY, formerly of Philadelphia, and truly one of God's saints, entered into life eternal on the evening of January 8th, at her home in Brunswick, Georgia. She was a lovely Christian character, a devoted Churchwoman, and a loyal member of St. Mark's Church, Brunswick. She attended services regularly up to the time of her sickness, and was at the midnight service of the Holy Communion on Christmas Eve. Her illness was only for a few days. Her rector, the Rev. R. E. Boykin, was sent for, and laying his hand upon her forehead while saying the commendatory prayers, her soul passed into the Paradise of the Blessed. Having served her Lord and Master faithfully in her generation she was gathered unto her Fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and Holy hope; in favor with her God; and in perfect charity with the world.

"For all the Saints who from their labors rest,  
 Who Thee by faith before the world confessed,  
 Thy name, O Jesu, be forever blest.  
 Alleluia."

Grant unto 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.

### WANTED

#### POSITIONS OFFERED—CLERICAL

WANTED.—An additional assistant at once on the staff of Mission Church in Eastern city. Young, unmarried, able to take Choral Eucharist. Residence in Clergy House. Hard work. Attractive opportunity. Address: VICAR, care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Curate, single, in parish near New York City. Salary \$1,200. Address W. D., care of LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—CLERICAL

PARISH desired by competent Southern Priest, General Convention Deputy, highest references. Will consider \$2,000 and rectory. Address "South," care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

WANTED.—Organist and Choirmaster for Episcopal Church in town of 5,000 inhabitants, near large city in Mississippi Valley. Good salary to competent party. Address L. J., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institutional Matron (now in Middle-West), seeks responsible position. "KEMPER," care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—MISCELLANEOUS

AN EARNEST, strong Churchwoman of education and culture would like to secure a position as parish worker in an active parish. One who is well qualified to take the initiative in the parochial activities of the parish or institutional work. Address: "PARISH WORKER," care LIVING CHURCH, Milwaukee, Wis.



**ORGANIST and CHOIRMASTER**, aged thirty, married, nine years experience vested choir of forty, holds certificate from G. E. Stubbs, Trinity parish, New York, wishes a change that will be promotion. Address **PROMOTION**, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG LADY** of refinement and excellent character desires position as housekeeper for widower, with or without children. Best of references exchanged. Address "C. S." care LIVING CHURCH, Milwaukee, Wis.

**MIDDLE-AGED LADY** with high testimonials desires position as matron for fraternity house, Church or private home. Address "H." LIVING CHURCH, 19 S. La Salle street, Chicago, Ill.

**ORGANIST-CHOIRMASTER**, English Cathedral experienced, well recommended, desires position. For full particulars, address M. B., care LIVING CHURCH, Milwaukee, Wis.

**WANTED**.—Position by a teacher as governess or lady's companion for the coming summer months. Address "H. C." care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED TEACHER** of defectives will take young child or misunderstood girl in her home. Best references. Address: **HELPER**, care LIVING CHURCH, Milwaukee, Wis.

**LADY** teacher desires summer position as companion. Good reader. Would travel. References. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

**LADY** wishes position as companion, would also travel. Excellent references. 3070 Q street, N. W., Washington, D. C.

**THE** rector of Trinity Church, Pittsburgh, Pa., wishes to secure a position for an Organist and Choirmaster.

**CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY**

**PARISHES** needing a Rector, an Assistant, or an organist and choirmaster, please write to 147 East Fifteenth street, New York. Reliable candidates available always.

**PARISH AND CHURCH**

**AUSTIN ORGANS**.—Four important large contracts for Episcopal churches in a few months: Grace Cathedral, San Francisco; four-manual for St. James', Richmond, Va.; Chapel of Intercession, New York, and the most recent, a large four manual for St. Paul's Brooklyn, with gallery and sanctuary organs separated, both playable from gallery console, and smaller organ with independent console. This is a very interesting tonal scheme. Literature on request. **AUSTIN ORGAN CO.**, Hartford, Conn.

**POST CARDS**.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

**ALTAR** and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address **Rev. WALTER E. BENTLEY**, Kent street, Brooklyn, N. Y.

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

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

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**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet.

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**LEGAL TITLE FOR USE IN MAKING WILLS:** "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose. Every dollar and every dime aids

**THE BOARD OF MISSIONS**

to do the work entrusted to it as the agent of the Church.

\$1,600,000 is needed to meet the appropriations this year.

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**NOTICES**

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Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

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67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund. See interesting Report to General Convention with "Message of Trustees" and Tables.

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**ALFRED J. P. McCLURE,**

*Treasurer and Financial Agent,*

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**THE AMERICAN CHURCH UNION**

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, **REV. ELLIOT WHITE**, 1625 Locust street, Philadelphia.

**BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

**APPEALS**

**TYPEWRITER AND MIMEOGRAPH WANTED**

**THE** RECTOR of a very poor parish would be materially helped in his work by the possession of a typewriter and a mimeograph. Has

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**THE ALL NIGHT MISSION**

The All Night Mission, a shelter for homeless men, is always open night and day. It is helping, sheltering, and feeding thousands. Money, food, clothing, and bedding required. *No salaries paid.*

Contributions may be sent, **Mr. DUDLEY TYNG UPJOHN**, president and treasurer, 8 Bowery, New York City.

**THE LIVING CHURCH**

may be purchased, week by week, at the following and at many other places:

**NEW YORK:**

**E. S. Gorham**, 37 East 28th St. (New York office of The Living Church.)

**Sunday School Commission**, 416 Lafayette St. (agency for book publications of The Young Churchman Co.)

**R. W. Crothers**, 122 East 19th St.

**M. J. Whaley**, 430 Fifth Ave.

**Brentano's**, Fifth Ave., above Madison Sq.

**BROOKLYN:**

**Church of the Ascension.**

**BOSTON:**

**Old Corner Bookstore**, 27 Bromfield St.

**A. C. Lane**, 57 and 59 Charles St.

**Smith & McCance**, 38 Bromfield St.

**SOMERVILLE, MASS:**

**Fred I. Farwell**, 87 Hudson St.

**PROVIDENCE, R. I.:**

**T. J. Hayden**, 82 Weybosset St.

**PHILADELPHIA:**

**Jacobs' Book Store**, 1210 Walnut St.

**John Wanamaker.**

**Broad Street Railway Station.**

**Strawbridge & Clothier.**

**M. M. Getz**, 1405 Columbus Ave.

**A. J. Neier**, Chelton Ave. and Chew St.

**WASHINGTON:**

**Wm. Ballantyne & Sons**, 1409 F St., N. W. **Woodward & Lothrop.**

**BALTIMORE:**

**Lycett**, 317 N. Charles St.

**STAUNTON, VA.:**

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**TROY, N. Y.:**

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**BUFFALO, N. Y.:**

**R. J. Seidenberg**, Ellicott Square Bldg.

**Otto Ulbrich**, 386 Main St.

**CHICAGO:**

**LIVING CHURCH** branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.)

**The Cathedral**, 117 N. Peoria St.

**Church of the Redeemer**, Washington Ave. and 56th St.

**A. C. McClurg & Co.**, 222 S. Wabash Ave.

**Morris Co.**, 104 S. Wabash Ave.

**A. Carroll**, 720 N. State St.

**MILWAUKEE:**

**The Young Churchman Co.**, 484 Milwaukee St.

**ST. LOUIS:**

**Lehman Art Co.**, 3526 Franklin Ave.

**The Famous and Barr Dry Goods Co.**, 6th and Washington Sts.

**LOUISVILLE:**

**Grace Church.**

**LONDON, ENGLAND:**

**A. R. Mowbray & Co.**, 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

**G. J. Palmer & Sons**, Portugal St., Lincoln's Inn Fields, W. C.

**KINGSTON, JAMAICA:**

**Jamaica Public Supply Stores.**

**AUCKLAND, NEW ZEALAND:**

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**KALENDARS**

After the Christmas sale, we find that we can still supply about 200 copies of the **GIRLS' KALENDAR**. Price .17 each, postpaid; 1.75 per dozen, express prepaid. Also a less number of **THE YOUNG CHURCHMAN KALENDAR**. Price .20 single copies postpaid; 1.82 per dozen, express prepaid. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

## PUBLICATIONS

## SEPTUAGESIMA

The *Septuagesima Season*: Practical Suggestions on Preparation for Lent, with Helps to Self-Examination. Being notes of addresses by the late George Body, D.D., Canon Missioner of Durham. Paper boards, 21 cents; cloth, 42 cents, which includes the postage necessary.

These brief meditations cover the days up to Ash Wednesday, and then for the Sundays and Fridays in Lent. Canon Body was so well known in his life-time as one of the most practical of our English devotional writers, that these notes published since his death, will be wanted by the devout Church people who yearly prepare for Lent as the Church directs. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

## BOOKS RECEIVED

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

THE YOUNG CHURCHMAN CO. Milwaukee, Wis.

*Rome, St. Paul and the Early Church.* The Influence of Roman Law on St. Paul's Teaching and Phraseology and on the Development of the Church. By W. S. Muntz, D.D., vicar of St. John's, Upper Holloway. Price \$1.40 net; by mail \$1.50.

A. R. MOWBRAY & CO. London.

THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

*The Churchman's Year Book* 1914. Mowbray's Annual. Sixth Year of Issue. Revised and Enlarged.

EDWIN S. GORHAM. New York.

*Jackanapes and Other Tales.* By J. H. Ewing. Illustrated by H. M. Brock. Price \$1.00 net.

*Modern Rationalism.* As Seen at Work in Its Biographies. By Canon Henry Lewis, M.A., Rector and Rural Dean of Bermondsey, London, S. E. Price \$1.60 net.

*The Chinese People.* A Handbook on China with Maps and Illustrations. By the Ven. Arthur Evans Moule, D.D., Missionary to the Chinese from 1861; formerly Archdeacon in Mid-China; Rector of Burwarton with Cleobury North; author of "New China and Old," "Half a Century in China," etc. Price \$2.00 net.

STURGIS & WALTON CO. New York.

*Heroines of Modern Religion.* Edited by Warren Dunham Foster. Illustrated. Price \$1.50 net.

*The Old Testament Phrase Book.* Similes and Metaphors, Phrases and Short Descriptive Passages. Classified in a Sequence for Convenient Study and Reference. By Louise Emery Tucker, M.A., author of "Historical Plays of Colonial Days," etc. Price \$1.00 net.

*Readings from the Old Testament.* Selections from the English Bible for Reading in Home and School and for Supplementary Work in the Class Room in Reading and English. Arranged and Edited by Louise Emery Tucker, M.A., author of "Historical Plays of Colonial Days," etc. Price \$1.25 net.

## PAMPHLETS

COMMISSION ON FAITH AND ORDER.

*Report of the Committee on Church Unity of the National Council of Congregational Churches.* 1913. The World Conference for the Consideration of Questions Touching on Faith and Order.

G. F. S. A., CHURCH MISSIONS HOUSE. New York.

*A Gift and Its Meaning.* Three Talks on Life by Cornelia E. Marshall. Girls' Friendly Society in America, Social Service Series No. 1. Price 2 cents.

*The Spiritual and Social Ideals of the Girls' Friendly Society.* Vision. Mrs. Townsend, Foundress of the G. F. S. in England. *Development and Method.* Miss Cornelia E. Marshall, head of the Department for Social Service G. F. S. A.

FROM THE AUTHOR.

*The Missionaries and the Wise Men.* By the Rt. Rev. F. S. Spalding, D.D.

*Points of Contact.* A Consideration for Dissatisfied Latterday Saints. By Rev. Paul Jones.

# THE CHURCH AT WORK

## SILVER ANNIVERSARY OF REV. DR. CHANNER

CHRISTMAS DAY was made notable in the parish of Christ Church, Adrian, Mich., by the celebration of the silver anniversary of the rectorship of the Rev. C. H. Channer, D.D. Having completed twenty-five years of service, the vestry decided upon an appropriate observance of the anniversary, and this took the form of many beautiful and substantial gifts for Dr. and Mrs. Channer.

Dr. Channer came with his family to Adrian in 1888 from Canada, where he had been an efficient and popular rector in several cities of the Dominion. During his incumbency Dr. Channer has taken an important and intimate part in the life of the community at large, as well as of the parish, and his personal influence, advice, and many acts of kindness have endeared him to a wide circle of friends.

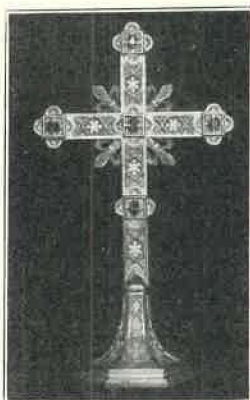
Dr. Channer is among the oldest, if not the oldest, of Lenawee county clergymen in years of continuous service, and as Dean of the Southern Michigan convocation he is known as one of the most prominent Churchmen of the state.

## TROUBLES OF CHALDEAN SOLICITORS

THE CHALDEAN solicitors arrested in Cincinnati, where they were engaged in the time-honored work of collecting for orphans, were George Purjon and Daniel Neesan. They carried supposed credentials apparently signed by the Secretary of State and others. They were given into the custody of a fellow-countryman, Joab Kombar, who had acted as their interpreter before the federal authorities in Cincinnati. A few days ago they were joined by the "Rev." A. T. George and the "Rev." Asha You, also collectors for the same object. Shortly afterwards all four departed during the night. The evening before they left they are alleged to have "borrowed" their friend Kombar's watch and some of his clothing. The United States immigration inspector, Thomas Thomas, is looking for them. The whole episode again proves how timely have been the warnings issued in THE LIVING CHURCH against such collectors.

## NEW ALTAR CROSS AT CHRIST CHURCH, NORFOLK, VA.

A BEAUTIFUL chaste brass cross was presented at Christmas by Miss Emily Gardiner to Christ Church, Norfolk, Va. (the Rev. Percy Owen-Jones, rector). This cross, with its five large amethysts, takes the place of a plain Latin cross presented by Miss Gar-



ALTAR CROSS  
Christ Church, Norfolk, Va.

diner some time since. It is more in keeping with the new stone reredos now in course of erection in the church, presented by Mrs. Pembroke Jones. On the base is inscribed "In Memoriam, Mary B. Gardiner, Died Jan. 10, 1883." The designers of the reredos and cross were Messrs. Watson and Huckel of Philadelphia.

## TWO TEXAS CHURCHMEN KILLED

TRINITY CHURCH, Fort Worth, Texas, and the diocese of Dallas are mourning the tragic end of Frank Anderson Blain and his eldest son, Allen Blain, who were killed Saturday, January 10th, when a string of cars pushed by a switch engine demolished an automobile in which they were riding. Two other members of the party were killed outright.

Frank A. Blain was prominent in the life of the parish, and the diocese. For the past seven years he was senior warden of Trinity Church. He was a member of the diocesan

board of missions, and a delegate to the missionary council of the Seventh Department, and for a number of years has represented his parish in the diocesan convention. He was a trustee of All Saints' Hospital since its inception some eight years ago. The hospital has just added another wing to its group, and it was largely due to Mr. Blain's energy and ability that it came to a successful issue. The new wing was to have been dedicated on Thursday, January 15th, but a memorial service took its place, with Bishop Garrett and the rector of Trinity Church officiating. Mr. Blain was 51 years of age, and leaves a wife, two sons, and a daughter.

Allen Blain, the eldest son, was in his twenty-sixth year, and was beginning to follow in the footsteps of his father in his loyalty and devotion to the Church.

The burial services were conducted at the house and the grave by the rector, while the Bishop of the diocese celebrated the Holy Eucharist at the church.

God grant them eternal rest and may light perpetual shine upon them.

## COUNTRY MINISTERS' INSTITUTE AT THE UNIVERSITY OF ILLINOIS

IN CONNECTION with the annual "short course" of the College of Agriculture of the University of Illinois there has been arranged a two days' institute on "The Country Church." The dates are January 26th and 27th. Some of the special lecturers are Dean Eugene Davenport of the College of Agriculture, the Rev. Matthew B. McNutt of the Presbyterian Board of Home Missions, C. J. Galpin, Professor of Rural Sociology at the University of Wisconsin; Miss Mabel Carney, leader of the country life movement in Illinois, and others. There will also be present about a dozen ministers of various denominations who are actually making conspicuous successes of country pastorates. They will relate their experiences at informal conferences. The programme begins at 1:15 P. M. Monday, and closes Tuesday evening. The evening lectures will be illustrated. Opportunity will be given for the ministers to get the benefit of the other sections of the "short course." The university is to be commended in providing this institute for the

rural clergy, and it is to be hoped that the attendance will indicate sufficient appreciation of the institute to warrant making it a permanent feature.

**IMPROVEMENTS AT ALL SAINTS' CHURCH, MINNEAPOLIS**

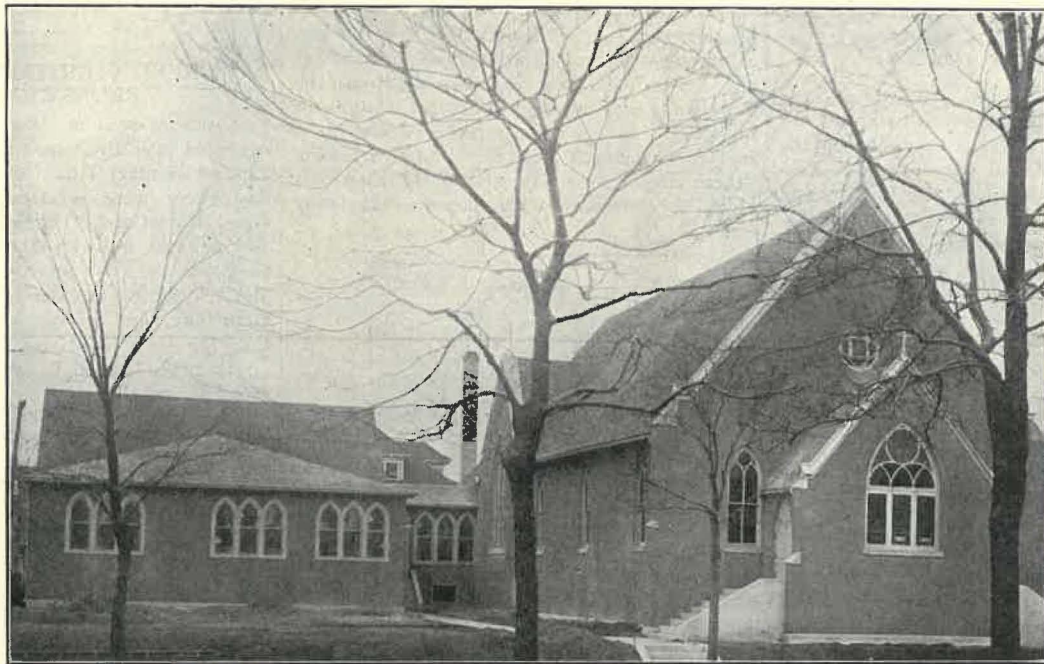
ON SUNDAY, January 18th, Bishop Edsall preached the sermon and read dedicatory prayers in the reconstructed and enlarged All Saints' Church, Minneapolis, Minn. The church was removed from its former location at 2619 Clinton avenue during the past summer, where it stood on a single lot of 48 feet frontage, to the corner of Park avenue and Thirty-first street, where three lots with a frontage of 104 feet on Park avenue, one of the most desirable residence streets in the city, has been secured. The church was lengthened in the nave, and the seating ca-

although it is usual that newcomers to Neighborhood House are boisterous and quarrelsome iconoclasts, they soon realize that such a spirit is not tolerated either by the management or the members, and they make haste to harmonize with their surroundings.

The class-work is arranged in small groups, led by about sixty volunteer workers, including several students from Yale University. The English language and history are the principal subjects taught, but the curriculum also includes sewing, embroidery, basketry, dramatics, and music, both violin and piano. Some forty pupils are enrolled in the music department. There is a well-stocked reading room, to which the public library contributes the use of seventy-five books each week. There are also regular hours for basket ball for both boys and girls, with a director to insure fair play.

An important feature of the House is the

firm of Cram, Goodhue & Ferguson, by which Mr. Goodhue becomes the architect of the proposed Cathedral of the Incarnation of the diocese of Maryland. By the terms of the contract, which is considered by experts who have examined it, to be a model of its kind, Mr. Goodhue receives \$10,000 as a retaining fee and in payment for the preliminary plans of the Cathedral made by him about a year ago. The contract also provides that he shall prepare a new set of plans embodying modifications and this set is to become the property of the diocese upon the payment of another \$10,000. This sum of \$20,000 is over and above the regular 6 per cent. commission on construction work, with 10 per cent. on construction that may be done on the split-contract system. On monuments, furniture, cabinets, special hardware, and similar work, he is to receive 20 per cent. If he dies before the modified plans are completed, his



ALL SAINTS' CHURCH, MINNEAPOLIS, MINN.

capacity increased by 125. A new sacristy, choir room and rector's office were added, and practically a new guild hall built, to take the place of the basement guild hall at the old location. The removal of the church was accomplished through the efforts of the rector, the Rev. Jay Scott Budlong, who assumed charge of the parish on All Saints' Day 1912. Between eighty and one hundred communicants have been added to the church during Mr. Budlong's rectorship, and the large number of strangers attending the services justifies the removal of the church to the new site. The financial support of the parish has been doubled the past year, and the future looks bright for the continued success of the parish.

**A SUCCESSFUL WORK AMONG ITALIANS**

MENTION WAS made recently of the fact that St. Paul's Church, New Haven, Conn. (the Rev. G. L. Paine, rector), had placed Mrs. Lewis Parks of Philadelphia at the head of its Neighborhood House in the heart of the Italian district. Under her skilful direction the work has branched out in many directions during the past four months, and has elicited the aid of many volunteer helpers outside the parish, who are striving to make loyal Americans out of the twelve hundred Italian children who weekly come within the influence of the settlement house. And this influence is working like a charm; for

lunch room for factory girls working in the neighborhood. These girls bring their lunches, and can procure hot tea, coffee, or cocoa at one cent a cup; and afterwards they have free use of the rooms till the factory whistles summon them.

The penny provident bank system is being used by one hundred and forty youthful depositors, checking the drain of childish extravagance upon slender family incomes. Young mothers too are helped through the weekly baby clinic, in charge of a physician and visiting nurse. Besides oral instruction, these young mothers are taught simple hygiene by stereopticon.

On Sunday there is "open house," when the Italians make free use of the house as a rendezvous, or to enjoy the comfort and leisure for reading which seldom exists in their homes. Although the work still lacks needed equipment for cooking lessons and manual training, it already promises great results, and shows what can be accomplished when any parish seriously studies the needs of its own neighborhood.

**NEW CATHEDRAL GROUP FOR DIOCESE OF MARYLAND**

WHAT IS considered a most important step in the progress of the diocese of Maryland was taken on January 8th, when a contract was signed by the trustees of the Cathedral Foundation and Mr. Bertram G. Goodhue of New York, a former partner in the

estate is to receive the \$10,000. If he dies while the work is in progress his estate will receive four times the sum paid by him to draftsmen and other employees engaged in the work, as shown by his time sheets. The trustees of the Cathedral, after the acceptance of the modified plans of the architect, cannot terminate the contract without giving him ninety days' notice, and paying him \$30,000. The group of buildings will consist of a Cathedral church, library, and diocesan headquarters, a diocesan hall, and residence for the Bishop, Dean, and Canons. Just when actual building operations will begin, and just what will be the ultimate cost, cannot now be stated. The synod hall will be the first of the series of buildings to be erected. Its cost, it is believed, will be about \$150,000. This hall will be the superstructure of the present undercroft known as the Pro-Cathedral. More than \$125,000 is now invested in the land and the undercroft of the synod hall.

**PRESIDING BISHOP MAKES APPOINTMENTS**

THE PRESIDING BISHOP has appointed the Rt. Rev. F. S. Spalding, D.D., Bishop of Utah, to the charge of the missionary district of Nevada, until the Episcopal vacancy in the latter shall have been filled. He has also renewed the commission of the Rt. Rev. G. Mott Williams, D.D., as Bishop in charge of the European Churches for a period until January 23, 1916.



TRINITY CATHEDRAL, EASTON, MD.

### INSTALLATION OF DEAN AT EASTON, MD.

THE GREAT Chesapeake Bay divides the beautiful state of Maryland into two portions, and also forms the division line between the diocese of Maryland and the diocese of Easton, the western shore being the former, and the "far-famed eastern shore" being the latter. In the centre of the nine counties forming the eastern shore is the county of Talbot, and the seat of this county is the town of Easton, a model city of four thousand inhabitants, the see city of the diocese of Easton, and here is the Bishop's House. Trinity Cathedral is in the centre of an entire city block, surrounded on two sides by the Home for Friendless Children, the Dean's residence, and the Home for Aged Women. The latter, however, is not a diocesan institution. Trinity Cathedral bears with becoming dignity the honor of being the first Cathedral in the United States.

Before an audience which filled the church to its capacity, and with the observance of impressive rites, Bishop William Forbes Adams on Thursday morning, January 15th, installed Archdeacon Henry B. Bryan as Dean of Trinity Cathedral. The occasion takes first place in the ranks of the ecclesiastical events in the history of the town and diocese.

The ceremony of installation came at the conclusion of Morning Prayer and the sermon, and was conducted by Bishop Adams. The service was not a long one, but was fraught with impressiveness and reverence. Dean-elect Bryan, facing the altar, promised to discharge faithfully his office, to maintain its statutes, customs, and usages, and to uphold and defend all of its rights and liberties. Bishop Adams then presented him with the Bible, the Book of Common Prayer, and copies of the General and Diocesan Canons, with the exhortation to "let them be the rule of thy conduct in dispensing the Divine Work, in leading the devotions of the people, and in exercising the discipline of the Church."

Dean-elect Bryan then offered his supplication for himself, and was led to his stall on the south side of the choir. Bishop Adams then installed him as Dean of Trinity Cathedral with the following words:

"Being possessed of the vote of the trustees of this Cathedral, by which you were duly elected, on the nomination of the Bishop, to be its Dean, and by which you were invested with the authority and charged with the duties pertaining to that office in accordance with the statutes of our Cathedral, I do hereby, by the authority vested in me, assign to you this seat in the choir of the Cathedral, in which you are now installed."

The sermon was preached by the Rev. Dr. Niver of Christ Church, Baltimore, who came as the personal representative of the Bishop

of Maryland. The theme of Dr. Niver's sermon was the real meaning and purpose of the Cathedral, "not considered from the standpoint of a mere architectural monument, but just a Bishop's chair in the church as a matter of Church polity." "For," he said, "there can be no unity with the Bishop outside the churches of the diocese. It is by



VERY REV. HENRY B. BRYAN  
Dean of Trinity Cathedral, Easton, Md.

the Cathedral, the church of the Bishop, that the Bishop, the clergy, and the laity are made one. The Bishop is brought within the diocese, and the churches throughout his jurisdiction cease to have the individual congregational purpose. They are all united by the Cathedral into a single congregation, and unity prevails. This unity has its outward manifestation in the Cathedral church, not as an edifice alone, for the Cathedral may be

ever so small, but as an expression of this unity, which is a wholesome human desire."

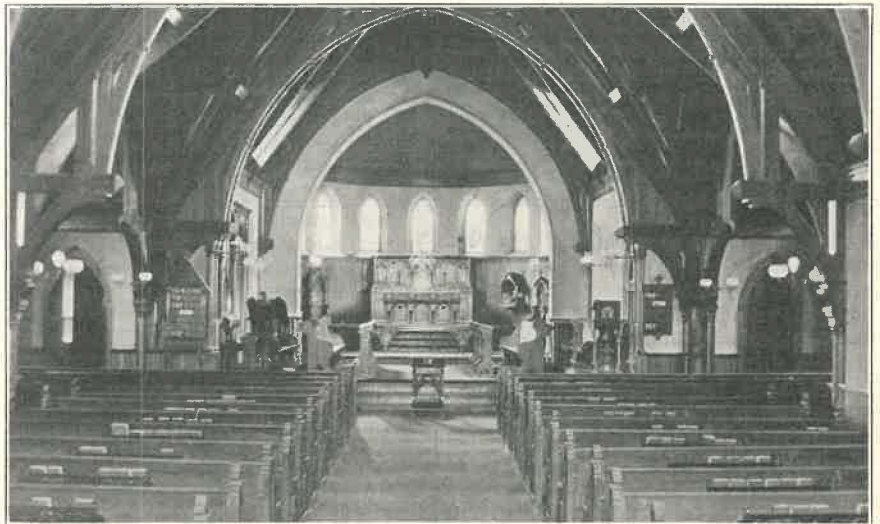
The master of ceremonies, the Rev. C. R. Birnbach, led the procession, promptly at 11 o'clock, from the deanery to the Cathedral. The procession included the Cathedral choir, the official laymen of the diocese of Easton, the wardens and vestrymen of Christ Church, Easton, the clergy of the diocese of Easton, the visiting clergy, the Deans of convocation, the officiating clergy, and the wardens and trustees of the Cathedral. The Dean-elect was escorted by the Cathedral wardens. The Bishop's chaplain and Bishop Adams brought up the rear. The ceremonies were attended by the Mayor and council, the city attorney, the city clerk, and ministers of other denominations, and about twenty visiting and diocesan clergy. After the installation dinner was served in the Chapter House to the guests by the ladies of Trinity Cathedral. From 3 o'clock until 5 o'clock Dean and Mrs. Bryan and Miss Bryan received at the deanery.

### GREEK CHRISTMAS KEPT IN BRUNSWICK, GA.

CHRISTMAS at St. Mark's, Brunswick, Ga., extended over the Greek Christmas, which is kept on January 7th. On the eve of the latter day there were services for the Orthodox Greek Christians. The rector, the Rev. R. E. Boykin, has ministered most successfully to them for the past seven years, visiting their sick, churching the Greek women on the fortieth day, and giving other ministrations; but for their baptisms and marriages the Greek priest, the Rev. Arsenius Davis, comes from Savannah.

The service for the Greeks began a couple of hours before time for the midnight celebration of the Holy Communion, which of course was according to the usages of the American Church. There were about eighty-five to one hundred Greeks present; five or six women, and one lad, the rest men and young men. The service before the Eucharist consisted in a Greek reader, just from the old country, reading the Christmas Epistles and Gospels used by us from Christmas to Epiphany. Greek hymns were sung, between the Epistles and Gospels, led by two Greek men. Then the *Magnificat* was sung in Greek as an introit, and then the service proceeded as usual according to the American rite. Of course lights and incense were used, for the Orthodox would think it no service without such; and there was an Ikon of the Christ on a prayer desk near the door.

Three young men, Greeks, vested in cassocks and cottas, carried the cross, the censer, and a lighted taper. After the officiant had read the Epistle in English it was then read in Greek by the Greek reader; the same



TRINITY CATHEDRAL, EASTON, MD.—INTERIOR

with the Gospel, and after the Nicene Creed had been said in English it also was said in Greek by the whole congregation. The rector preached (most of them can speak and understand English) and parts of the sermon were interpreted by one of the leading Greeks to the congregation.

Nothing was said about an offering, but one of the congregation had found an alms basin at the door and took up an offering and brought it to the priest, which amounted to \$25.65. After the service, grace was said over bread that had been prepared at a table outside the chancel, and as "blessed bread" (not the sacrament) it was distributed. Then as the priest stood at the chancel gate with a crucifix in his hand, the people kissed the crucifix first and then the hand of the priest. They seemed to have had a very delightful Christmas service.

This has been stated fully as the rector of St. Mark's has received many letters asking how to work among the Greeks. He will state here for the benefit of such, for he cannot answer all of the letters, that we must go to them as priests of the Church and also tell them that they must ever remain faithful and loyal to their mother, the old Greek Orthodox Church. Doing this they will be very glad to receive such ministrations as our clergy can give them. And second, always put them in touch with their own clergy whenever that can be done.

The entire Greek colony were out to this Christmas service, with the exception of a few of the men who were unable to get off from their work, and mothers with very young children.

Many Christmas presents had been sent to the rector on December 25th by the Greeks.

#### GOLDEN WEDDING OF REV. E. H. RANDALL

THE FIFTIETH ANNIVERSARY of the marriage of the Rev. and Mrs. Edward H. Randall was observed by a reception to the townspeople and their more distant friends at their home in Poultney, Vt., on the evening of January 13th. Although the mercury without registered twenty degrees below zero during the hours of the reception, the house was well filled with those who came to offer congratulations. Many telegrams and letters were received from distant relatives and friends, and a number of handsome gifts appropriate to the anniversary were left.

Mr. Randall was for twenty-nine years rector of St. John's parish, Poultney, and retired from the active ministry a number of years ago. Their wedding was the last to be solemnized in Old Trinity Church, Rutland, since replaced by the present handsome edifice.

Among those present for the anniversary occasion were Bishop Weeks, the Rev. Nelson Kellogg of Brattleboro, and the Rev. R. W. Magoun of Fair Haven, representing the clergy of the diocese. There were also present among relatives the two sons, George H. Randall of Boston, the associate secretary of the Brotherhood of St. Andrew, and Dr. Edward G. Randall and daughter of Waterville, N. Y.

#### DEATH OF REV. W. E. JACOB

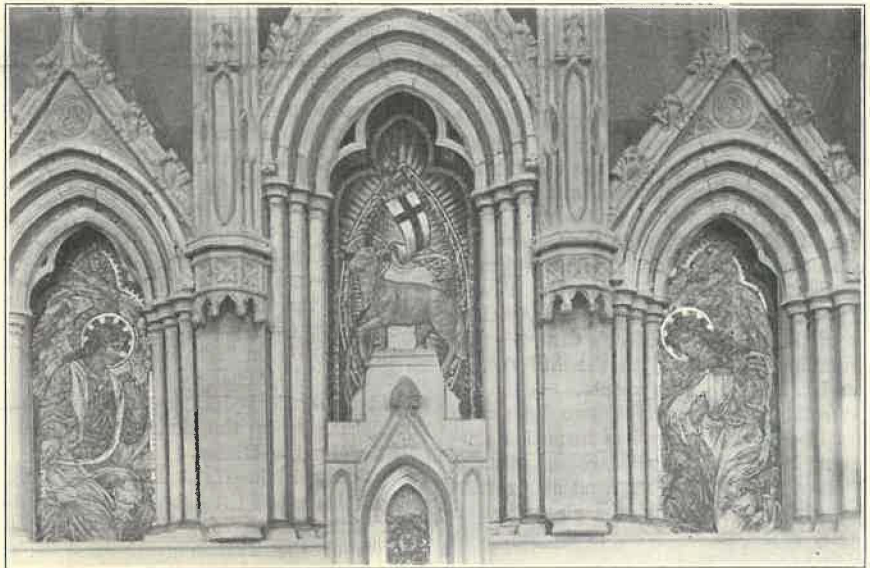
THE REV. WILLIAM EDMOND JACOB, a priest of twenty-five years service in the diocese of Los Angeles, entered into rest, on January 6th, at the Good Samaritan Hospital. The funeral was held from St. Paul's Pro-Cathedral on the 8th. Mr. Jacob was born in Ireland, April 27, 1843. He was ordained by Bishop Clarkson of Nebraska in 1877. He went to California in 1888. He founded eight missions, built four churches, serving four years at the mission stations of Long Beach, San Pedro, Wilmington, and Terminal Island. In 1890 he was placed in

charge of Oceanside, with Carlsbad and San Luis Rey, retiring from these outposts of the Church last March, though even then continuing supply duty to within a month of his death. Throughout San Diego county he was well known and loved by the scattered people of mountain and plain. A humble and faithful shepherd has gone to a well-earned rest.

#### TWENTY-FIFTH ANNIVERSARY OF REV. JOHN S. MILLER

THE TWENTY-FIFTH ANNIVERSARY of the beginning of the Rev. John S. Miller's rectorship of the House of Prayer, Newark, N. J., has been appropriately celebrated. On New Year's morning there was a choral Eucharist at 7:30, when he rector was the celebrant. At 9 o'clock Bishop Lines celebrated the Holy Communion. Festival services were held on the following Sunday, with sermons by the rector. On the evening of the Feast of the Epiphany a reception was given by the par-

present. The president of the council, the Rev. John G. Gebhard, D.D., responded to the greeting. After the business session, and reports of various committees on the 13th, the Rev. Thomas Nicholson, D.D., spoke on "The Church and Public Education." He said: "There was a grave responsibility resting on the Church of Christ for the proper education of the masses, especially in Sunday schools, and training the boys and girls to be upright, moral citizens, and Christians." The Rev. Richard C. Hughes, D.D., gave the report on "Religious Work in State and Denominational Institutions." President Henry Louis Smith of Washington and Lee University, Lexington, Va., spoke on "Religion in the Curriculum of the Church College." The Rev. Edward S. Capen, D.D., of Kennedy School of Missions, Hartford, Conn., spoke on "Preparation for Missionary Service." At a public meeting in the evening in the First Congregational Church, the speakers were Hon. Thos. R. Marshall, Vice-President of the



REREDOS. HOUSE OF PRAYER, NEWARK, N. J.

ishioners to Father Miller, to which the clergy of the diocese and clerical friends in the neighboring dioceses were invited. About two hundred and fifty guests greeted the honored priest in the rectory. At the mid-day service on the Sunday after Epiphany an anniversary sermon was preached by the Rev. James O. S. Huntington, O.H.C. At the night service a solemn *Te Deum* of thanksgiving was sung. To mark the anniversary the congregation has gathered sufficient money to pay off all financial obligations of the parish, so that the property is free and clear of debts, and all bills are paid. Three handsome Italian Mosaic panels have been placed in the reredos. The Agnus in the middle panel bears the missionary banner; the other panels contain each an adoring angel. The work was executed by the Gorham Company of New York, and greatly enhances the already beautiful sanctuary.

Father Miller received many messages of congratulation and good wishes from friends far and near.

#### NATIONAL MEETING OF RELIGIOUS EDUCATORS

THE THIRD annual meeting of the council of Church Boards of Education in the United States met at the Hotel Raleigh, Washington, D. C., January 13th and 14th. The meeting was opened by prayer both mornings. Hon. P. P. Claxton, U. S. Commissioner of Education, gave a hearty greeting to the educators, who came from different parts of the country. About thirty-five delegates, representing fourteen denominations, with a total membership of sixteen millions, were

United States, and Hon. Thomas Sterling, Senator from South Dakota. The Vice-President branded the common school system in the United States as an organization with a weakness which he attributed to inability to include within its curriculum the teachings of the Bible, and asserted that the secular colleges of the nation have sunk their standards in a race for students. At the same time he lauded the achievements and aims of the denominational educational institutions. "It is generally believed," said Mr. Marshall, "that the distress and unrest in this country is due to the preachment of the flannel-mouthed anarchist from the street corner. It must be remembered, however, that the high schools, colleges, and universities are sending out each year half a million young people, who hope to achieve success. Four hundred thousand of these young people are failing. They are failing because it cannot be true that every man is intended to receive the same kind of education, any more than all should follow the same calling. The weakness of the public school system is the lack of the Bible, but the Bible in the public school seems to lead to denominational controversies. Senator Sterling in a brief address "questioned whether the Church measured up to its opportunities as an educational agency."

A proposal to invite college presidents and religious workers in the state universities to meet with the council was referred to a special committee.

The academic efficiency of the Church colleges was a subject discussed by Dr. Gotwald. He was followed by U. S. Commissioner of Education Claxton, who urged that greater

coöperation should exist among all agencies of higher education.

The following officers were elected for the ensuing year: President, Rev. Frederick G. Gotwald, D.D., of York, Pa., secretary of the Lutheran church; Vice-President, Rev. R. L. Kelly, D.D., president of Earlham College, Indiana; Secretary, Rev. Ralph D. Kyle, Monmouth, Ill., secretary of the United Presbyterian church; Treasurer, Rev. Joseph W. Cochran of Philadelphia, Pa., secretary of the board of education of the Presbyterian church. At the closing session the council decided to recommend the third Sunday of February as a day of universal prayer for schools and students.

#### RETIREMENT OF DR. A. C. POWELL

MORE THAN two years ago the Rev. Arthur Chilton Powell, D.D., intimated to his vestry that he desired to retire from the rectorship of Grace Church, Baltimore, Md., when he had reached the twenty-fifth anniversary of his institution. This was accomplished on the first of last December, when he was made *rector emeritus* for life, and bore with him into his retirement the love and devotion of all his flock.

In the meantime he had effected a union between the congregations of St. Peter's Church, which was in some sense the mother church, and of Grace Church, and had divided his administration with the Rev. Romilly F. Humphries, who had been the rector of St. Peter's Church for five years. In the most fraternal relations Dr. Powell and Mr. Humphries have served as associate rectors of Grace and St. Peter's Church; and Mr. Humphries succeeded to the full rectorship on Dr. Powell's retirement.

The combination of these two honorable and notable congregations has formed a parish having over one thousand communicants, two aggressive city missions, and an orphanage for girls. A staff of six clergymen, a deaconess, and two teachers is employed to administer this large work.

The last parish paper gives the following table of official acts and receipts during Dr. Powell's administration: Baptisms, adult 159, infants 1,788; confirmed, 1,249; marriages, 602; burials, 1,315; total receipts, \$789,828. The invested funds amount to almost \$100,000.

During Dr. Powell's rectorship the ground-rents on the church and rectory lots were purchased for \$41,000. Grace Church was adorned by many beautiful and costly memorials, such as altar and reredos, rood wall, angel font, mural tablets, and memorial windows. A large lot in South Baltimore was secured for the chapel of the Advent, a mission of Grace Church, and a chapel and rectory erected upon it. A fund of \$27,000 has recently been raised toward the erection of a beautiful church edifice.

#### DEATH OF REV. ALONZO JOHNSON

THE REV. ALONZO JOHNSON, minister in charge of St. Monica's mission chapel for colored people, Hartford, Conn., passed away suddenly on January 14th. He was seized with a violent headache during the night, and soon became unconscious, death occurring in a few hours. It is thought that the ruptured blood vessel in the brain which was the immediate cause of death was the result of injuries received in a trolley accident last spring.

Mr. Johnson was born in New Jersey in 1865; removing to New Haven, Conn., when a boy, he became attached to St. Luke's Church there, and later was made a lay reader. In 1906 he went to Hartford to take charge of St. Monica's mission, then in the care of Christ Church. At that time the mission numbered thirty-six families, eighty-eight baptized persons, and fifty-five communicants.

Mr. Johnson labored faithfully, in the quiet, gentle, unpretentious way so characteristic of him, and to-day the parish numbers eighty-one families, one hundred and ninety-five baptized persons, and one hundred and thirty communicants. He was ordained deacon in 1906 and priest in 1908 by Bishop Brewster. A widow and seven children survive him.

The funeral service was held on Saturday in Christ Church, as St. Monica's was thought too small to accommodate those who would wish to pay their last tribute to the deceased. The precaution was justified, as the church, which seats one thousand people, was filled, many Masons and Odd Fellows being present. Bishop Brewster, contrary to his usual custom, made a brief address, reverently commending the noble character and the spiritual labors of the deceased. Many of the clergy of the city and suburbs were in the chancel.

#### ANGLICAN AND EASTERN-ORTHODOX CHURCHES UNION

THE BRANCH COMMITTEE meeting of the Anglican and Eastern-Orthodox Churches Union will be held at the Russian Cathedral of St. Nicholas, Ninety-seventh street and Madison avenue, New York City, on January 28th at 3:30 o'clock in the afternoon.

In connection with the branch committee meeting the following services and meetings will be held:

January 27th.—7:30 A. M., Holy Eucharist, Cathedral of St. John the Divine; 12:15 P. M., Intercessions for Unity and address, Church of the Transfiguration; 8 P. M., Public Meeting, with papers by the Rev. Arthur Lowndes, D.D., on "Anglican Orders," and the Rev. Prof. M. Illinsky on "The Priesthood," Synod Hall, Cathedral of St. John the Divine. Singing by the choir of the Cathedral of St. John the Divine.

January 28th.—7:30 A. M., Holy Eucharist, Cathedral of St. John the Divine; 12:15 P. M., Intercessions for Unity and address, Church of the Transfiguration; 3:30 P. M., Branch Committee Meeting, Cathedral of St. Nicholas; 8 P. M., Public Meeting, with papers by the Rev. Joseph Steplianko on "Invocation of Saints," the Rev. Prof. W. P. Ladd on "Theodore of Tarsus," and the Rev. Richard D. Hatch on "Orthodox Doctrine in the American Prayer Book," Synod Hall, Cathedral of St. John the Divine. Singing by the choir of the Russian Cathedral of St. Nicholas.

It is hoped that the clergy of both communions will offer the Holy Sacrament of our Lord's Body and Blood for the success of these services and meetings, and that the laity by prayer and attendance at these services and meetings will help forward the course for which our blessed Lord so earnestly prayed.

#### PAROCHIAL PROGRESS

THE LAST \$1,300 on the parish property of Trinity Church, Milford, Mass., was paid off on Christmas Day. During the last eight months of the Rev. Arthur J. Watson's rectorship the Sunday school enrollment has increased threefold. Beginning with the New Year the church has an attractive monthly paper of sixteen pages.

THE PARISH HOUSE of Grace Church, Lockport, N. Y. (the Rev. Henry F. Zwicker, rector), has recently been completely renovated at a cost of over \$6,000. The building as it now stands leaves little to be desired, and is as complete as it was possible to make it within the walls of an old structure. A kitchen and serving room have been fitted up on the main floor, hardwood floors have been laid throughout the entire building. A new roof of asbestos shingles has been put on to take the place of the old tin roof, new rooms have been added for Sunday school purposes,

electric lights have been installed, the walls retinted, coat rooms and toilet rooms have been installed in the basement, and a fire escape has been placed on the outside of the building.

#### MEMORIALS AND GIFTS

ST. PETER'S CHURCH, Oriskany, N. Y., has recently received, by the will of Mrs. Mary Banks, a bequest of \$500, the interest of which is to be used for the rector's salary.

ON THE first Sunday after the Epiphany, at St. Peter's Church, Solomons, Calvert county, Md., the Rev. Dr. William E. Glanville blessed a solid silver Communion service, provided by a special free-will offering of the parishioners.

THE EXECUTORS of the estate of Mrs. Betsey Ritter, who died in New Haven, Conn., about a year ago, have just filed their account, according to which Trinity Church, Portland (the Rev. O. H. Raftery, D.D., rector), receives \$50,000, and St. Thomas' Church, New Haven, receives \$2,000.

THE WOMAN'S GUILD of Trinity Pro-Cathedral, Duluth, Minn., have presented the church with several memorial gifts during the past few weeks. One person gave a handsome set of Eucharistic vestments, another a lectern Bible, another an altar book and a set of prayer books for the choir. A number of extra stops for the organ were also given.

AMONG THE memorials recently presented to various parishes in the diocese of Kentucky are a very handsome baptismal ewer of brass to St. Stephen's mission, Louisville (the Rev. Frank W. Hardy, priest in charge); a handsome and artistic altar cloth presented to Grace Church, Paducah (the Rev. Clinton S. Quin, rector), by one of its members, and to Christ Church Cathedral a full set of book marks by Mrs. John M. Stokes, also two gold crosses for the lectern and one for the pulpit by the Misses Ward, in memory of their mother, Mary C. Ward.

BY THE WILL of the late Martha E. Prudden of West Haven, Conn., the Order of the Holy Cross receives a trust fund of land in South Dakota, said to be worth from \$15,000 to \$18,000, the income of which is to be used for the educational work at St. Andrew's School, Sewanee. The residue of her estate, the exact value of which is not known at this writing, is divided into five parcels, four of them going to her relatives, and the income of the fifth to St. Andrew's mission, New Haven, Conn. A rumor, not yet confirmed by the executors, places the bequest to St. Andrew's at \$4,000.

ON CHRISTMAS DAY, at St. Paul's chapel, Baltimore, Md., there were used for the first time two seven-branched candlesticks, presented by the St. Christopher's class of young men in the Sunday school; also a chasuble and fair linen, presented by Mrs. Walter P. Smith, and an amice embroidered and given by Miss Rhodes, the kindergartner of the chapel.

AS A thankoffering for her recent recovery from a severe illness, a member of the Church of St. Michael and All Angels, Baltimore, Md. (the Rev. Charles Fiske, D.D., rector), has presented to the church four sets of rebound Oxford Prayer Books and Hymnals for use in the chancel. They were used for the first time on the Innocents' Day.

DR. EDWARD RENOUF of the Johns Hopkins University has presented to Immanuel Church, Glencoe, Baltimore county, Md. (the Rev. James F. Plummer, rector), for use in the chancel, a valuable copy of the Prayer Book of the edition of 1892, printed especially for the Convention, and containing the autographs of the committee on revision, whose work was completed at that time. This book is from the library of the late

Edward A. Renouf, D.D., Professor Edward Renouf's father, for many years a distinguished clergyman of the Church, who at the time of his death in November last was *rector emeritus* of St. James' Church, Keene, N. H., and the oldest priest of the American Church in years and length of service.

MRS. SARAH BROWN BATTYE, a greatly beloved Churchwoman of St. Luke's parish, Mt. Joy, Pa. (Rev. C. Stuart Kitchin, minister in charge), is to have an enduring monument erected to her memory. Mrs. Battye was one of the originators of St. Luke's. After a lifetime of gracious, womanly ministry, both to her family, and among the poor and suffering, she passed away early in November of last year. Her family has decided that the debt of about \$3,500, under which the church has labored for some time, shall be cleared off, and at the first vestry meeting this year Messrs. Thomas J. Brown, clerk, Arthur Brown, Walter G. Brown, Benjamin W. Brown, and George H. Brown, brothers, who together comprise the firm of George Brown's Sons, manufacturers of Mt. Joy, intimated their intention in the form of an offer to the vestry.

**BETHLEHEM**

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

Winter Session of Reading Archdeaconry—Other News

THE WINTER SESSION of the archdeaconry of Reading was held at Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), Monday evening and Tuesday, January 12th and 13th. At the public service on Monday evening, after a short address of welcome by the rector of the parish, and some words of greeting by the Archdeacon, the Ven. Asahel A. Bresee, the Rev. John Clark Dean, rector of St. Mark's Church, Dunmore, and formerly a missionary in China, made an address on "The Education of Chinese Women." Bishop Talbot followed with an address on "The Bishop's Church Extension Fund," inaugurated by the latest diocesan convention to enable the Bishop to assist parishes or missions in strategic situations in the purchase of lots, or in the erection of rectories, churches or parish houses. The method adopted will be to secure a large number of subscribers in every parish, who will pledge themselves for certain sums to be sent in response to every call of the treasurer for a definite object, the calls never to exceed four in a year. Heretofore organized assistance in diocesan missions has been limited to stipends of missionaries. On Tuesday the Archdeacon read his formal report. The Rev. G. B. Matthews, rector of the Church of the Holy Apostles, Saint Clair, read a paper on "Christianity and Socialism," which was followed by a thorough discussion. At noon the Rev. Henry M. Medary, rector of the Church of the Advocate, Philadelphia, conducted a most illuminating quiet hour, basing his meditations upon the seventeenth chapter of the Gospel according to St. John, and showing the need and the power of unity in Christianity. The Rev. Robert Nott Merriman of the Church of the Mediator, Allentown, read an essay on "The Moral and Spiritual Value of the Old Testament." The next session of the archdeaconry of Reading will be held in May at St. Peter's Church, Hazelton (the Rev. Gilbert A. Shaw, rector). The winter session of the archdeaconry of Scranton will be held on Monday and Tuesday, January 26th and 27th, at the Church of the Good Shepherd, Scranton (the Rev. William B. Beach, rector).

THE WOMAN'S AUXILIARY of the Reading archdeaconry held its winter session at St. John's Church, East Mauch Chunk (the Rev. H. E. A. Durell, rector), on Wednesday, January 21st.

**CENTRAL NEW YORK**

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Union Gathering of Clerical Clubs

ON MONDAY, January 5th, the clerical clubs of Utica and Syracuse held their annual union meeting at the parish house of the Church of the Saviour, Syracuse (the Rev. Karl Schwartz, Ph.D., rector). An interesting and scholarly paper on "Development in Religious Doctrine," was read by the Rev. William Curtis White, and called forth an earnest discussion by those present. The members were the guests of Dr. Schwartz at dinner. The day was the second anniversary of the disastrous fire that burned the Church of the Saviour in 1912. The rector and people of the parish were congratulated on the beautiful and churchly structure that has risen from the ruins of the old building, and the commodious parish house that has been added.

**CONNECTICUT**

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

New Rectory Dedicated at Waterville

ST. PAUL'S PARISH, Waterville (the Rev. William P. Waterbury, rector), brought the hopes of several years to fulfilment last week when Bishop Brewster dedicated their new and attractively designed rectory. The house is a memorial to the Rev. Jacob L. Clark, D.D., who founded St. Paul's during his forty years' rectorship of St. John's parish, Waterbury. The building was completed last March at a cost of \$7,300; has nine rooms, and is built in old English style of timber and stucco. The large lot on which the house stands was bought some years ago by the efforts of the ladies of the parish.

**DULUTH**

J. D. MORRISON, D.D., LL.D., Bishop

New Rectory for St. Paul's Parish, Duluth—Other News

THE OLD property of St. Paul's Church in Duluth, Minn. (the Rev. A. W. Ryan, D.D., D.C.L., rector), was sold in December, and a fine residence near the new St. Paul's was purchased for the rectory. The ladies of the church had the interior remodelled and redecorated before the rector and his family moved in.

MISS EDITH GUTGESSEL, formerly of Gethsemane parish, Minneapolis, is the new parish secretary of St. Paul's. As parish visitor, also, she is a great aid to the rector in his parish, which covers a territory over six miles in length.

ST. LUKE'S HOSPITAL, Duluth, suffered a bad fire in its detached laundry, and much of its valuable contents are a complete loss. Plans are afoot for the building of a fine fire-proof laundry for the institution. The hospital is crowded with patients, and should have another wing added at once

**ERIE**

ROGERS ISRAEL, D.D., Bishop

Work of the New Sunday School Field Secretary

THE REV. STEWART MITMAN, Ph.D., the newly appointed field secretary for Sunday school work in the Third Province, is now making visitations in the diocese of Erie. He is acquainting himself with local conditions everywhere, then calling together the teachers and officers for a conference on the principles and ideals of modern Sunday school work. He is teaching and inspiring them, and suggesting practicable ways by which they can make their schools up to date and their work most efficient. In Erie he held what amounted to a teachers' institute for the Sunday school workers in and about the see

city. He is planning to supplement the annual institutes of the several dioceses with summer schools at such places that there shall be one within a hundred miles of every teacher in the Province.

**HARRISBURG**

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

Elks are Interested in Work for the Church

ON SUNDAY, January 11th, the local lodge of Elks attended Christ Church, Berwick, Pa., on the invitation of the rector, the Rev. C. C. Kelsey. The church was filled, and the offering amounted to \$40. During the past six weeks members of the Elks have been attending the Church services, largely due to the fact that during the Stough campaign the rector was criticised for praying at their memorial service last December. In order to simplify the services the vestry provided Evening Prayer Leaflets, and the responses were inspiring. The rector asked for a new lectern Bible just before Christmas, and the local lodge presented one. They further sent the rector a check for \$17 on Christmas Day.

**INDIANAPOLIS**

JOSEPH M. FRANCIS, D.D., Bishop

Church Work Started at Irvington—Other News

THE DIOCESAN BOARD OF MISSIONS has approved the opening of new work in Irvington, a rapidly growing residence section east of the city, where the Church has never made any effort to establish itself. The Rev. Rush R. Sloane, a recently ordained deacon attached to the Cathedral staff, is in immediate charge. He has found about fifty Church families, who are responding with enthusiasm. Services are held on Sunday afternoon, and have already crowded the capacity of the rooms in which they are being held. A Sunday school has been established, and the outlook is very promising.

ST. PHILIP'S MISSION for colored people, Indianapolis, has now a resident priest, the Rev. A. H. Maloney, who comes to Indianapolis from Annapolis. This congregation is the outcome of the work of the Rev. Dr. Brown of St. Paul's, and is now formally organized and admitted to union with the council. There is a splendid opportunity for work among the colored people in the city, and the move of the diocesan board of missions in putting a resident priest at St. Philip's should result in the building up of a strong parish.

ON THE first Sunday in the new year the congregation of Christ Church, Indianapolis (the Rev. J. D. Stanley, rector), celebrated the cancellation of its mortgage. The sum of \$11,000 was raised in connection with the seventy-fifth anniversary of the parish last fall, and with it the last indebtedness of this old parish was cleared off, and the parish is now free from all encumbrances. It was a joyful occasion, and the cancelled mortgage was presented as part of the offering of the day.

THE SOCIAL SERVICE COMMISSION of the diocese has inaugurated a new work among prisoners. A committee, of which Judge J. A. Collins, who has just completed his term as city judge, is chairman, has arranged for opening a free employment bureau for discharged prisoners. Cards setting forth this fact, and giving the judge's office as the bureau, have been printed and hung in each cell in the workhouse and in the cell houses of the jail. The plan of the commission is that through this means discharged prisoners may be put to work at once, and so saved from the immediate temptation to fall back into crime. The committee consists of Judge Collins, General Shaler, Dr. H. T. Wagner, C. A. McGuire, one of the county commissioners,

and W. G. Atwood, chief engineer of the Lake Erie & Western Railroad.

THE ANNUAL Epiphany meeting of the Woman's Auxiliary of the city was held at St. Paul's Church on the afternoon of the Feast of the Epiphany. At Evening Prayer the Bishop made an address on the evidential value of foreign missions. Later, Mrs. Pratt gave an interesting talk on the Triennial, which was followed by a social hour in the parish house.

THE CITY clergy of Indianapolis have organized a city clerical conference, which meets twice a month to discuss the problems of Church life in the city, and to seek to deepen the corporate consciousness of the Church in Indianapolis. The Rev. G. G. Burbanck is the secretary.

#### KENTUCKY

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

Memorial to the Late Bishop Dudley—Societies Organized—Lenten Services

A SPECIAL service was held on Sunday morning, January 11th, at the Church of Our Merciful Saviour, Louisville, at which Bishop Woodcock preached, and also dedicated a memorial tablet to the Rt. Rev. Thomas Underwood Dudley, former Bishop of Kentucky, to whom the new church is a memorial. The tablet is of solid brass in a simple and Churchly design, placed in the sanctuary over the Bishop's chair, and bears the inscription, "To the glory of God and in loving memory of Thomas Underwood Dudley, D.D., Bishop of Kentucky, 1855-1904." The Church of Our Merciful Saviour is the only congregation of colored Church people in the city, and was begun as a mission some years ago by Bishop Dudley. For some time it was in charge of the Rev. Thomas J. Brown, now of the diocese of Washington, and largely due to his faithful work is the fact that it eventually developed into a self-supporting parish, one of the few in the South among the people of that race. The present rector is the Rev. David Leroy Ferguson.

A NEW branch of the Girls' Friendly Society has recently been formed at St. Paul's Church, Louisville, under the leadership of Miss Annie Bridges, and there are two new chapters of the Brotherhood of St. Andrew, one at St. George's mission, Parkland, and one at Trinity mission, Louisville.

ARRANGEMENTS for the noonday Lenten services held under the auspices of the Laymen's League have been practically completed, and the announcement that the services will be held at Macauley's Theatre is received with great satisfaction by all interested in this matter, as this theatre is the most centrally located and most desirable place in town, and has also been generously donated by Manager Macauley. Those who have already accepted invitations to conduct these services are Dean Marquis of St. Paul's Cathedral, Detroit; Dr. Mikell, rector of Christ Church, Nashville; Dr. Cannon of Sewanee; Dr. Phillips, rector of St. Philip's Church, St. Louis, and Bishop Woodcock. The experiment made last year of admitting women as well as men to these services was so successful that the same plan will be continued this year.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Social Service Commission's New Field Secretary—Rev. John C. Wellwood Goes to Europe

THE SOCIAL SERVICE COMMISSION of the diocese, at a meeting held on January 14th, elected John I. Thomas as field secretary. Mr. Thomas has had large experience in social and religious work, being president of the Long Island assembly of the Brotherhood of

St. Andrew. He was secretary in England to Colonel A. E. Welby, member of Parliament.

THE REV. JOHN C. WELLWOOD, until recently rector of the Church of the Holy Spirit, Brooklyn, N. Y., sailed on January 17th, on the *President Lincoln*, to take up his work as rector of St. John's Church, Dresden, Germany. His address after February 1st will be 5 Reichsplatz, Dresden. Mrs. Wellwood accompanied her husband, but their daughter will remain here for several months. The vestry of the Brooklyn parish presented their retiring rector with a substantial purse, and other presents. Local ministers gave him engrossed and illuminated resolutions.

#### LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Rev. W. S. Slack Gives Up Important Work—Death of Mrs. Clara Charles

FOR THE past eight years, during his incumbency of Mt. Olivet Church, Algiers, La., the Rev. W. S. Slack has been missionary in charge of all Church work done in the parish (county) of Plaquemines, which reaches from New Orleans to the mouth of the Mississippi river, but has resigned that work and removed to the diocese of Mississippi. At his last visit to Union Settlement, after the service was concluded, Mr. Edward Simmes, warden of the mission, in the name of the congregation, presented him with an envelope containing a goodly sum of money, in token of affectionate regard. To attend these missions has necessitated the crossing of the Mississippi river in all sorts of weather in an open skiff from four to six times a week, but the attendance at all times justified any risk that might have been incurred.

MRS. CLARA CHARLES, one of the most prominent workers in Christ Church Cathedral parish, died recently at her home in New Orleans. She was prominently identified in all the work of that parish, and with the Children's Home for Girls.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Death of Mrs. Dukehart—Work of Shut-in Society—Other News

MRS. MARY KREBS DUKEHART, died January 11th at the home of her son in Baltimore, from the infirmities of age, aged 78 years. She was the widow of Thomas M. Dukehart, Chief Engineer of the U. S. Navy, and the organizer of the school of engineers at the naval academy at Annapolis. Mrs. Dukehart was a life-long and most devoted Churchwoman. As one of the founders of the Locust Point mission, now the Bishop Paret Memorial chapel, Mrs. Dukehart took deep and active interest in the city mission work of the Church. In September 1888 she was made superintendent of the Locust Point mission, and under her zealous care it developed from a Sunday school of fifteen pupils to a regular congregation of one hundred and sixty persons. A silver communion service was presented by the teachers to the chapel as a memorial of Mrs. Dukehart's work there, besides a beautiful lectern when the present parish house was built. The funeral services were held at the Church of the Ascension, Baltimore, on January 14th, the rector, the Rev. R. W. Hogue, officiating.

A MEETING of wonderful enthusiasm and inspiration was the New Year session of the Maryland branch of the Shut-In Society, held at Emmanuel parish house, Baltimore, on Monday, January 5th. Miss Mary Parker Nicholson, president of the Pennsylvania branch of the society, was present as the guest of the Maryland branch, and delivered a most inspiring address on "The Power of

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Prayer." The report of the society for the month just ended showed that 413 letters were sent out, 1,285 postcards were distributed, 698 visits made, 88 magazines given out, and 535 special Christmas gifts to shut-ins. The Tiny Tim committee, which took a number of lame and invalid children to see the community Christmas tree, gave a splendid report, telling what a revelation that trip was to many of those sad and helpless little shut-ins. Mrs. William Dallam Morgan, wife of the rector of St. John's Church, Waverly, Baltimore, is the earnest and efficient president of the Maryland branch.

THE ANNUAL STATEMENT, just issued, of contributions for missions in St. Paul's parish, Baltimore (the Rev. Arthur B. Kinsolving, D.D., rector), from Advent 1912 to Advent 1913, shows the total amount given for diocesan, domestic, and foreign missions to be \$3,088.29. This does not include the sum given by the congregation of St. Paul's Church towards the support of St. Paul's chapel and guild house, which aggregates for the present year \$3,315.45, making the total amount given to all missions by St. Paul's for the past year, including \$873.25 contributed by the Woman's Auxiliary, \$7,276.99.

A CORPORATE COMMUNION was held for the officers of the Maryland branch of the Junior Auxiliary at Grace and St. Peter's Church, Baltimore (the Rev. Romilly F. Humphries, rector), on the morning of the Feast of the Epiphany. In the afternoon the officers met at the diocesan house, where a helpful conference on "Missionary Education" was conducted by Deaconess Peet.

MISSOURI

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

St. James' Church, Macon, Burned—Other News

ST. JAMES' CHURCH, Macon, was destroyed by fire on the night of December 28, 1913. All the contents, which included many expensive memorials, were lost, the walls alone standing. This is the second time that the church there has been destroyed. The cause of the fire is due, probably, to a defective flue. Insurance covers less than half the loss. The people are planning to rebuild at once.

AT HANNIBAL, after a vacancy of nearly a year, parochial activities have been resumed, under a new rector, the Rev. A. G. Van Elden. Bishop Tuttle visited there on Sunday, December 28th, and consecrated an altar in the Sunday school room.

OHIO

WM. A. LEONARD, D.D., Bishop.  
FRANK DU MOULIN, LL.D., Bp. Coadj.  
Church Club Dinner to Bishop Du Moulin—Other News

ON THE evening of January 12th the Church Club of Cleveland, Mr. Frank F. Bruce, president, gave a dinner at the Union Club, in honor of Bishop DuMoulin, the new Bishop Coadjutor. The Bishop of the diocese, Dr. Leonard, bespoke for the Coadjutor that welcome and loyalty throughout the diocese which he had so abundantly enjoyed during an episcopate of nearly twenty-five years. Bishop Van Buren, and others, made brief addresses. The feature of the evening was an address by the Bishop Coadjutor on the vocational and strategical position in America of the American Church, standing solidly on the one hand for freedom of conscience and the exercise of religious liberty, and on the other as solidly for corporate life, and action, and sacramental worship. As a programme for an Anglican Bishop and Christian missionary just going into his field, it was a strong and sane utterance, creating in the minds of those who heard it renewed conviction that wisdom had guided the diocese in the selection of its Coadjutor.

THE EXECUTIVE COMMITTEE of the Mid-Western Deaf-Mute mission met in the Cathedral house, Cleveland, on the afternoon of January 7th. Among those present were the Bishop of Ohio, presiding, the Bishops of Pittsburgh and Indianapolis, and the Rev. George P. Atwater, vice-chairman of the executive committee. The stipend of the general missionary, the Rev. B. R. Allabough, was increased from \$1,400 to \$1,600 per annum, and the diocese of Western Michigan added to his territory, making the seventh diocese in the association. The report of the general missionary, which he presented in person, covering the period from May 1, 1913, to date, shows constant travel among the deaf-mute people, having during the eight months visited many points, some of them many times, in each of the seven dioceses committed to him, besides occasional visits to other dioceses.

THE BISHOP'S COMMISSION on general missions, Mr. Edw. W. Palmer, chairman, and Mr. Frank E. Abbott, secretary, has distributed throughout the diocese a valuable report on general missions, covering the two last fiscal years of the General Board of Missions. One hundred and twenty-one parishes and missions of the diocese are grouped under four heads, those that paid their apportionments in full, those that show an increase, those that show no particular increase or decrease, and those that gave nothing. It evidences, upon the whole, gratifying increase in offerings for general missions, particularly in those parishes in which the duplex envelope system is in use, which system it strongly recommends. The report contains letters from the Rev. Thomas Jenkins, rector of St. Paul's, Fremont; the Rev. Samuel Ward, rector of St. Timothy's, Massillon, and the Rev. William M. Sidenor, rector of St. Paul's, Steubenville, explaining the duplex system, and its successful operation in their parishes.

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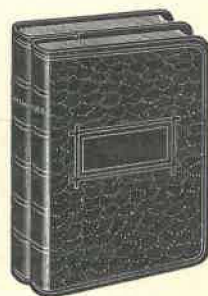
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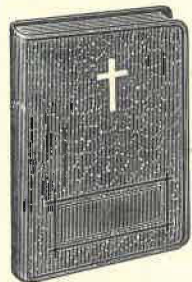


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## PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

## Visits of two Bishops and Other Clergy

PITTSBURGH has lately been favored with a visit from the Rt. Rev. Alfred Harding, D.D., Bishop of Washington. On Saturday evening, January 10th, at Carnegie Lecture Hall, Bishop Harding, assisted by the Rev. Mr. Russell, gave an illustrated lecture on Cathedrals, the pictures shown being views of the city of Washington, some English Cathedrals, some pictures of the Holy Land, and of Mt. St. Alban's and the buildings already erected there. On Sunday morning he preached at Calvary Church, Pittsburgh, and in the evening at St. Stephen's Church, Sewickley.

DURING the month of February, Pittsburgh is to receive a visit from the Rt. Rev. A. S. Lloyd, D.D., president of the Board of Missions, who will conduct a quiet day for the Woman's Auxiliary, make an address before the clerical union, and at an entertainment provided by the Church Club. During the same time the Rev. Dr. Bratenahl, secretary of the Third Province, will also be in the city. The visit will be made on the 16th and 17th. From February 19th to 22nd Archdeacon Hudson Stuck of Alaska will be in Pittsburgh, preaching the anniversary sermons for the Laymen's Missionary League on Sunday, the 22nd, and giving lectures on two week-day evenings on "The Ascent of Mt. McKinley," and "Church Work in Alaska," both profusely illustrated.

## SOUTH DAKOTA

GEORGE BILLER, JR., Miss. Bp.

## New Guild Hall at Watertown

ON THE Feast of the Epiphany the new guild hall of Trinity Church, Watertown, was dedicated by the Rt. Rev. George Biller, Jr., D.D., Bishop of South Dakota. It has been under construction since last June and was only recently finished and paid for. It contains suitable rooms for the various organizations of the parish, with a large assembly room on the ground floor. Though the building is of wood, the material and construction is most durable, and the interior is thoroughly fitted up. Trinity parish is now properly equipped to do its work. At the same service the rector, the Rev. S. S. Mitchell, presented a class of thirty candidates for Confirmation, over half of whom were young men.

## SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D. Bp. Coadj.

## Final Distribution of Flood Relief Funds—Other News

THE EXECUTIVE COMMITTEE of the Cathedral Chapter of the diocese, headed by Bishop Vincent, with the advice of the Archdeacons, has made a final distribution of the flood relief funds, amounting in all to nearly \$20,000, to the various parishes, and missions, and clergy affected by the disaster of last March. In a short time a pamphlet giving a complete report of the receipts and expenditures will be issued.

Mrs. T. J. EMERY, a notable Churchwoman of Cincinnati, has purchased the original portrait of Philip II. of Spain, by Titian, for some \$330,000, and will present the same to the Cincinnati Art Museum. Philip II., it is interesting to remember, was the husband of Mary, Queen of England, whose persecutions and bigotry darkened the annals of her reign. He dispatched the Armada to destroy the government of Elizabeth and enslave England under the Papal yoke. Mrs. Emery has been and is a liberal supporter of the Church.

PLANS for a church, parish house, and rectory for St. Andrew's mission (colored)

in Cincinnati, to cost \$67,000, may be carried into effect if generous gifts are forthcoming from friends of the negro race. The plant would have an ideal location near the centre of a population of 30,000 colored people, and about a block distant from the site of a colored Y. M. C. A. soon to be built at a cost of \$100,000, and made possible by some large gifts from benefactors, including \$25,000 from a Churchwoman. The plans for the Church's work are not a duplication, as the Y. M. C. A. would care for men only, while the St. Andrew's project would provide for the social and religious betterment of men, women, and children.

## WASHINGTON

ALFRED HARDING, D.D., Bishop

## Reception to the Rev. Dr. McKim

A VERY large gathering of priests and laymen of the diocese met at the parish house of the Church of the Epiphany on the evening of January 7th to attend a reception given by the vestry in honor of the Rev. Dr. McKim, who has been rector of Epiphany Church for twenty-five years. A letter was read from Bishop Harding, congratulating the rector and parish, and deeply regretting his inability to be present by reason of a very important previous engagement. Several addresses were made; and Dr. McKim responded in his usual happy and humorous strain. He said he was seventy years young, not old, and was ready for more work. He gave large credit to the ladies for what had been accomplished at Epiphany, and said all Protestants should unite to protect their liberties against the encroachments of the Roman Church.

## WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

## Parsons' Club Elects Officers—Greek Catholics Have Christmas Service at Webster

THE ANNUAL MEETING of the Worcester County Parsons' Club was held Monday,

## The American Catholic

Many improvements are inaugurated in the January number of The American Catholic which will make this magazine easier to handle and to peruse.

The chief feature for the year 1914 will be an entirely new SERIES of ARTICLES by the Rev. Louis T. Scofield on THE CATHOLIC RELIGION. These articles will repay the careful study of all who are interested in The Catholic Movement.

Fr. Scofield's article in the January number is entitled CATHOLIC CEREMONIES and deals with the difference between Catholic ceremonies and others. Ceremonies should be both beautiful and expressive.

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Short synopsis of the succeeding articles.

February. HOLY ORDERS. Why we assert that Christ established an order of ministry. March. SIN AND THE SIN-BEARER. Popular denials of the sinfulness of moral evil involve denial of the Atonement. April. THE INSPIRED RECORD. The Bible is not a plan for the construction of Religion, but a description of our Religion in operation. May. AUTHORITY IN RELIGION. How the Faith is defined. June. EXTRAORDINARY DEVOTION. The training of Saints. July. THE POWER OF ABSOLUTION. The same power exercised in this Sacrament as in others. August. BODILY WORSHIP. The Body must take its part in religion. September. THE DOUBLE SACRAMENT. Sacramental Marriage a part of the Christian Religion. October. THE LAST ANOINTING. The Catholic view of illness. November. THE REQUIEM. What the Catholic Religion does for the departed. December. MELODY IN THE HEART. The Catholic ideal of the Christian's true attitude and demeanor.

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January 11th, at Hotel Bancroft. The Rev. Preston Barr of Wilkinsonville was elected president; the Rev. S. Wolcott Linsley of Webster, vice-president, and the Rev. Frederick Harrison Danker of Worcester was re-elected secretary. The essayist was the Rev. Thomas L. Fisher, who gave a paper on "Chauncey Maples—Bishop of East Central Africa."

THE GREEK CATHOLICS of Webster and vicinity attended the celebration of the Greek Christmas at the Church of the Reconciliation, Webster. Nearly one hundred were present. The Rev. Nestor Sanslides of Boston officiated. Large Greek and American flags were draped from the rood beams.

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

Successful Mission Held at Mt. Pleasant

THE CLERGY of the diocese are endeavoring to do extra missionary work. Two of them, the Rev. Dr. James Wilkinson, and the Rev. F. Ossian Granniss, have just completed a mission at Mt. Pleasant. The mission, well advertised beforehand by the rector, the Rev. O. E. Newton, produced a good impression, and bids fair to greatly increase the influence of the Church in the northern part of the diocese.

**WESTERN NEW YORK**

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

Receptions at See House—Other News

ON THE last two Mondays in January the Bishop and Mrs. Walker held their annual reception at the See House during the afternoon and evening. No cards are issued for these receptions, but the clergy, members of all parishes, as well as other friends, are welcomed.

CHRIST CHURCH, Rochester (the Rev. David L. Ferris, rector), makes a practical announcement to the effect that there are seven ear-pieces attached to the acousticon in the church, with three transmitters so placed that persons, with an average amount of difficulty in hearing, can, with their use, hear practically the entire service and sermon. The number of ear-pieces can be indefinitely

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CANADA

News of the Dioceses

Diocese of Toronto

THERE WERE about five thousand students and others present in the University Convocation Hall, Toronto, on Sunday morning, January 11th, when the university sermon was preached by Bishop Anderson of Chicago. His subject was Christian Unity.

Diocese of Huron

CANON SMITH, Bursar of Huron College, one of the best known clergymen in the diocese, died in London, January 2nd, at the age of 72 years. He was one of the first graduates of the college, and held several positions in the diocese, his last parochial charge being Christ Church, London, where he was rector for twenty-one years. The funeral took place in St. Paul's, London, January 5th. The service was conducted by the Bishop, assisted by a number of the clergy.

Diocese of Qu' Appelle

A STRONG effort is being made in Regina in aid of the funds of the mission church of St. Mary the Virgin.—THE SUM of \$5,000 has been left to the diocese, to be voted to the help of needy clergy, by the late T. W. Robinson of Moose Jaw.

Diocese of Quebec

THE ENDOWMENT fund of Bishop's College, Lennoxville, which will be kept open for another year, now nearly reaches the sum of \$45,000. It is hoped that with the coöperation of the Alumni Association the whole sum of \$100,000 will be subscribed.—A CHURCH for the fishermen at that lonely spot, Entry Island, in the St. Lawrence, almost completely cut off from outer communication during the winter, has been completed and dedicated to All Saints.

Diocese of Montreal

THE RECORD for Church extension during the last six years, in the vicinity of Montreal is a good one. Seventeen new churches have been built, of which eleven are in new centers.—BISHOP FARTHING is to speak before the Canadian Club, Boston, January 27th.

Diocese of Fredericton

A VALUABLE property in the central part of the city of St. John has been bought and presented to the synod for a new Church of England Institute. The building is admirably adapted for the many activities of the institute, including its lending library, book-room, reading-room, council chamber, also Bishop's room, synod offices, and committee rooms. The gift is from a prominent citizen and layman of the diocese.

MRS. WEIR MITCHELL FOLLOWS HER DISTINGUISHED HUSBAND

(Continued from page 438)

These schedules are all prepared in accordance with the suggestions of the General Board of Religious Education.

There is a strange coincidence in the raising of the Latin stone cross on the new building of the Church of the Redemption. It was put in place at precisely 12 o'clock, Friday. The rector, the Rev. Albert E. Clay, standing at the side of the cross, and with the workmen, hats in hand, held a short service.

The Rev. Sebastian Dabovitch, an Archimandrite of the Orthodox Eastern Church, who lately returned from Servia, where he served as a volunteer in the Balkan war, will give



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My Dear Miss Mackrille:  
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Faithfully yours,  
Tryon, N. C.

December 29, 1913.

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OBER-AMMERGAU

The best description of Ober-Ammergau is the little book by E. Hermitage Day, D.D., entitled *Ober-Ammergau and the Passion Play*. It is not only a "Practical and Historical Handbook for Visitors," but is exceedingly entertaining for those who are unable to visit this historic town. The book contains 24 illustrations, generally photographed by the author. It tells the story of the Passion Play and a synopsis of it, and describes the village and its people. There are many notes on the music and kindred topics. The book is of permanent value. Price 40 cents; by mail 45 cents. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

an address in the Church House, Friday, January 30th, at 8 o'clock.

Two children of Bishop Rhinelander have been seriously ill, but are now reported as slowly improving.

The rector of the Church of the Saviour has issued with the last number of the parish paper a splendid picture of the completed chancel. The altar was recently placed as a memorial. The rector, Dr. Johnston, in the current edition of the paper, describes the paintings in the dome and chancel which were designed and executed by Mr. Edwin Blashfield of New York. The decorations in the dome are in memory of Anthony J. Drexel, and presented by George W. Childs-Drexel.

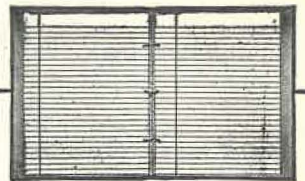
WHOEVER comes or goes, there is one Friend who continually knocks at the door of our hearts, and His friendship is all-sufficing. There are many who even in the crowd are lonely and loveless, all unconscious that they are the heroes of an immortal story. It was for them that Christ died. It is their love that Christ is seeking.—*Nicoli*.

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