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The Living Church

VOL. LII

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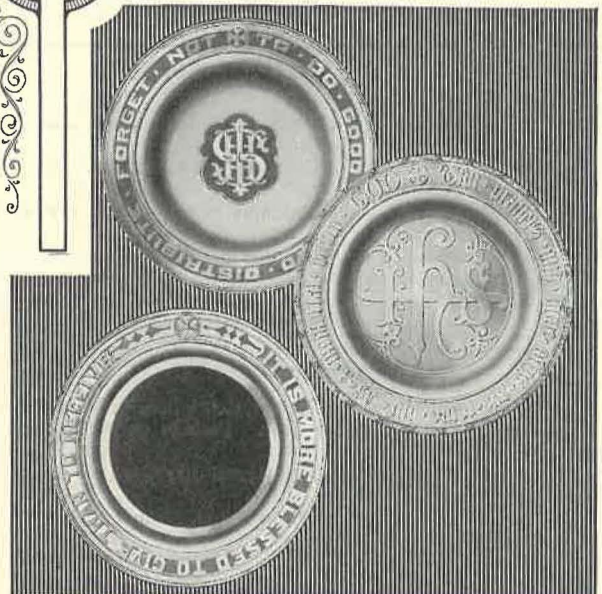
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A Weekly Record of the News, the Work, and the Thought of the Church

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SEEK for Him within your own heart and you will find Him there.—Francis de La Mothe-Fénelon.

THE QUESTION is not, "Who is my neighbor?" but, "To whom am I neighbor?"—Selected.



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 12, 1914

NO. 6

The Queen

A wave of her jeweled fingers,
A prouder poise of her head,—
How calm and cold is her bearing,
Though clutching the message, "He's Dead!"
They have gone, the doors are fastened,
With the mad, mad world outside,
With the clangor of gun and cannon,
And the roar of the battle's tide.

"He fell on the field of honor,
Our Prince!" the brief words told,—
Her strained eyes shrink from their writing
As shunning the horror they hold.

"Be silent! who prates of the causes
Of war, as the maker of men?—
Be silent! a mother commands you
To bring back her Dead again!

"These baubles, these fetters of anguish!"—
Her crown crashed down to the floor,—

"I would I might go with my sorrow
A slave to their bondage no more!
But alas, when before my people,
A Queen,—I must smile 'neath the rod,—
To give them hope,—I'm a mother
Just when I'm alone with God!"

From across the seas comes the sobbing,
From the fields where the slaughtered lie,
Comes the wail in a world-wide language,
The agonized mother-cry!

ANNAH ROBINSON WATSON

EDITORIALS AND COMMENTS

What Is Militarism?

NO word has been more frequently on the American tongue in recent months than this. Most arguments for and against any of the parties to the war hinge upon it. The perfect war machine of Germany is "militarism." The British navy is "militarism." Forts, cannons, standing armies, all constitute "militarism." Preparedness for war is "militarism." The desire to obtain adequate protection for the United States is "militarism." Does one allude to the anarchy in Mexico and inquire whether the United States is under moral obligation to terminate it? He is cowed with the charge of "militarism." Undoubtedly we are a peace-loving people, and all of us are decidedly opposed to "militarism."

And we ought to be. But being opposed to it on principle, it might be as well for us to try to understand what it is and also what it is not.

As in so many other instances of catch-words, we can perhaps best arrive at an understanding of the definition of militarism by comparing it with another word. What is "materialism"? The two words are, in their construction, considerably akin. Materialism is another of those 'isms which, we trust, thoughtful Americans repudiate. Materialism and militarism have both had their vogue and have failed to stand the test of our advancing civilization and deepening Christianity. Tried in the balance, they have been found wanting.

But to repudiate materialism is in no sense to repudiate the use of material. Having material bodies, we are forced to live in material houses, to eat material meals, to handle material articles, to live in a material world. Our spiritual impulses impel us, not to hold aloof from what is material, but not to be dominated by it. The essence of materialism is not found in material, or even in a great amount of material. It is much more elusive. Materialism exists only in the realm of thought. It consists in a domination by material things; a point of view in which material things take the most important place. To repudiate materialism is to use material things aright; not to be used by them.

This analogy will help us to understand the rightful use of the term militarism. Its relation to things military is identical with the relation of things material to materialism. Repudiate the 'ism and one does not repudiate the rightful use of what remains. What one objects to in repudiating militarism is not a military system, be it great or small, but domination by such a system.

A good many superficial things are being said in regard to the war—which is not strange. But many very intelligent people seem not to perceive when they are superficial, which is more strange. Thus a large army, a great navy, an efficient war department, careful preparedness for national defense, do not necessarily involve militarism. They may do so in fact, and are apt to go with it, in which case the cure may not necessarily be to tear down the system but to substitute right thinking for wrong thinking.

And the superficiality that is common is this. Present-day Germany is taken, probably justly, as a "horrible example" of militarism. But its militarism is not identical with its military establishment. German militarism is proven or disproven by the *thought* of Germany. Some nation or nations must be accountable for the war. The utter unpreparedness of England, at least on land, must disprove the curiously impossible German contention that England is responsible for the war, if there were no other considerations pointing to the same fact. Indeed Mr. D. C. Lathbury, writing in the *Nineteenth Century* on "How Belgium Saved England," seems justified in his contention that England is culpable for not even seeing that she was on the brink of a war, so clearly did German literature and events indicate it. Referring to the books whose sinister import for England is recognized too late, he says:

"We accepted these books as embodiments of the wild dreams of an isolated general or historian. Even when the facts were presented

to us by English or American writers—by Mr. Dawson, or Mr. Price Collier, or Miss Wylie—they passed by us unnoticed. It never occurred to us that their books could have any practical bearing on English affairs, or that the whole future of the British empire would be determined—and that within a year or two—by the policy we adopted towards these new German ambitions. With the exception of Mr. Blatchford and Mr. Maxse I cannot recall a single prophet who foretold, with anything like precision, the war which, as we now see, was a near and absolute certainty if England meant to retain her position in the world."

England, clearly, is "not guilty" on the charge of militarism, when the pleas of Lord Roberts, even before publication of Bernhardi's prophetic work, and the warnings of other writers, fell on deaf ears. Ergo, the possession of the largest navy on earth does not constitute "militarism."

Again, the one thing that, humanly speaking, has saved western Europe from immediate German conquest is the line of defenses that had been erected by Belgium. They fell; but not until they had sufficiently impeded the progress of the invading army to enable France and England to form their remarkable battle line to protect Paris, and with Paris, France and England itself. The Belgian defenses had been supposed to be impregnable, though they proved otherwise when the unsuspected guns of Germany were trained upon them. Did those defenses, and their erection before the war, then constitute militarism? Certainly, if that be so, it is "militarism" that has saved the allies. Perhaps, however, it was the proper prudence of a nation too small for the wildest militarism ever to lead it into a war of aggression against her powerful neighbors, that led Belgium to erect these powerful but ill-fated defenses at Namur, Liège, and Antwerp. Certainly, then, we ought not to confuse militarism with prudence.

BUT IN FACT these material things in the military sphere do not constitute militarism. Clear thinking requires that they be distinguished.

Militarism is an evil dependence upon a military establishment; a willingness to appeal to arms rather than to right; a point of view; a frame of mind; a thing intangible and not to be confounded with tangible things that are the fruit of militarism. So is the term defined in the *Century Dictionary*:

"The military spirit; addiction to war or military practices; the maintenance of national power by means of standing armies."

Thus the armaments of one nation may be the outcome of a spirit of militarism while the armaments of another are the fruit of prudence. A nation has, in one sense, no selfish existence. It consists of an entire body of citizens, and the whole—the nation collectively—is bound to protect each of the units. Thus the principle that would require the individual to turn the other cheek if the one cheek be smitten, cannot apply to a nation, for the nation exists for the protection of others than itself. A nation may be selfish in dealing with other nations, but it is not selfish in protecting its citizens. When Belgium, the nation, sprung to the national defense, its action was wholly unselfish. The whole was protecting the individuals that were its component parts, and, incidentally, was protecting France and England as well. When England rushed to the defense of France and Belgium it was unselfish action with respect to the people of those nations but also unselfish in so far as it was a defense of its own people.

It is right that these considerations should impel the American people to consider their own defenses. Mr. Bryan said frankly at one of the Mohonk conferences not many years ago that the era of universal peace had already come about. We in the United States have been tempted, as a whole, to believe this to be true. We are the opposite of a militarist nation. Our tendency is toward the other extreme. But it is now evident that the wish was father to the thought. Mexico is in a condition of anarchy. We have driven out one government and then given nothing to take its place. History may

not deal leniently with this chapter in our history. And then, when we have believed that Europe, at least, was secure, the worst war in history breaks out, with barely a week's notice, on no reasonable pretext, for the most trivial of ostensible causes; and not Europe only but the greater part of the old world is divided into two vast armies, and civilization is rocked from its base. If Mr. Bryan was mistaken in his rose-colored belief, it is well for us to consider, as a people, whether our present national condition proves freedom from militarism, or lack of prudence on our part. Certainly the American love of peace ought not to prevent us from profiting by the lesson afforded by the present war. We, alone among the great powers of the world, are at peace because nobody has declared war upon us. It were almost criminal to suppose that that condition can effectually preserve our peace for ever.

And it is at least possible that the over-confidence of idealists in the creation of substitutes for war has, in fact, been a contributory cause of the present war. An English traveler in this country, Archdeacon Cunningham, of Ely, directly maintained as much, in a letter to the *New York Times* printed in November:

"The Peace party," he writes, "are not justified in denouncing the German military caste as inexcusable. The Peace party have also duped both England and Germany and increased the bitterness of the war. They persuaded Britain that there was no danger of a German attack, and they persuaded Germany that England would maintain neutrality. It seems exceedingly doubtful whether Germany would have engaged in war at all at this time if she had realized the temper of the English, Scottish, and Irish peoples and understood that Britain would not consent to desert her friends and stand aside. The bitterness which has sprung up between the two parties is the direct result of the mistaken expectations which were fostered on both sides by the Peace party."

For the limitation of the Hague tribunals, prospective as well as actual, is that at best they can only preserve the *status quo* among nations. If there be, now or at any time in the future, a nation that desires to break the international *status quo*, it is obvious that nothing thus far proposed in connection with the Hague establishment can afford them the opportunity. Thus, the Hague was powerless when Austria desired to annex Bosnia and Herzegovina; powerless when the Balkan states desired to break loose from Turkish domination or to divide the spoils of war among themselves; powerless when Austria threatened to deal with Serbia as she had dealt with Bosnia, and when Russia, baffled before, determined that she would prevent this new act of aggression; powerless when Russia and Germany each accused the other of hostile intent in mobilizing their armies; powerless when Germany elected to consider this, on the part of her neighbor, a *casus belli*, and began invasion of both Russia and France on the alleged ground that she must begin hostilities before they did. All of these are conditions that have arisen since the Hague tribunal was created. Of course in earlier years, American independence was itself a similar instance. No amount of machinery, such as has ever been devised, can enable a Peace court to deal with these conditions, which involve, by the deliberate intent of some nation, whether it be right or wrong, some such destruction of the international *status quo* as these; neither can we think of a way to guarantee to the world that powers will not arise which will take like action in future. International boundaries never have been permanently fixed lines, and perhaps never will be. It is not even certain that they ought to be.

Disarmament may well be an important part of the peace programme of the future; but it can only be a practical policy when all the great powers cordially coöperate in it. Earnestly do we hope that that coöperation may be hastened by this present war.

Happily the American people are not likely to be stampeded into the evils of militarism. But we shall hope that they will not confound due prudence in preparing for national defense with this word of evil portent.

ADMIRAL MAHAN was not only a good Admiral; he was also a good Churchman. He was not only capable in making war; he was also enthusiastic in making peace. He was an interested member of the Joint Commission on Christian Unity, and attended the meetings of that commission during the late General Convention in New York.

Death of
Admiral Mahan

He was a man of deep spirituality. Two nations, at war, are said to be working on the strategic plans set forth by Ad-

miral Mahan in his naval books, and many souls are securing inward peace through reading his intensely devotional book, *The Harvest Within*. Like Lord Roberts, whose death so shortly preceded his, Admiral Mahan was a man of earnest prayer. Honored in many nations, distinguished among the great ones of the earth, the recipient of degrees from Oxford and Cambridge as well as from several American colleges, he was modest and unassuming, the Christian gentleman, to the last. When to men like him the Christian religion is so real and so intense, what place is there left for the skeptic?

God grant him light and rest, and may light perpetual shine upon him!

THERE are recompenses to work that sometimes seems hard and unfruitful. Thus a layman in New Jersey, in renewing his subscription to *THE LIVING CHURCH*, is so good as to say:

"A year ago my rector presented me with one year's subscription to *THE LIVING CHURCH* for some small favor done for him. I shall never cease to thank him for it, as my constant and regular reading of the paper has helped me realize the wonderful work done by our branch of the Catholic Church. The editorials are always good, sometimes masterpieces; the news is general and the departments are excellent. I believe I am a better Churchman, a truer Catholic, a humbler Christian for your paper, and trust your work may prosper."

And a Chicago layman is kind enough to write:

"As a business man who has never been much interested in Church affairs until recently, I wish to add my testimony to the effectiveness of your magazine and to state that I doubt whether anything but an earnest Churchmanship, a Churchmanship so strong that it rules the life of its followers, is really respected by the world in general.

"As an inactive Churchman the thing which impressed me most was the constant criticism of Churchpeople (without regard to sect or persuasion) on the score of insincerity. And so long as I could detect nothing in many Church organizations but prosperous 'respectability societies' I could find no attraction in the Church that was not offset by the cold-bloodedness of many of the people.

"I am thankful to say that the old seed had deep roots, and living in this great almost Roman Catholic city roused my interest in what my own Church might have to say from a Catholic standpoint. The discovery of this treasury of her faith has made religion a new and useful and intelligible thing, full of warmth and beneficial because it is human."

These are examples of the recompense that comes from hard work, and, happily, there are others like them. If one can be a factor in stimulating true, active Churchmanship, it is a privilege indeed.

IN the contributions for *THE LIVING CHURCH* WAR RELIEF FUND is a pleasure to note how many items are from special offerings of churches and Sunday schools for the purpose. A number of these are from the offerings of Thanksgiving Day.

War Relief Fund
Contributions

We venture to suggest that in many places such special offerings be taken on Christmas Day—the day of the birth of the Prince of Peace.

A letter from Archdeacon Nies, through whom these funds are disbursed, is printed in this issue; but continental mails are much slower than in normal times, and it was written before he knew that *THE LIVING CHURCH* was to open this fund for use at his discretion, through the American churches in Europe.

The following are the receipts for the week ending Monday, December 7th:

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Trinity Church, Rockaway, L. I.....	44.91
St. Paul's Missionary Society, Steubenville, Ohio..	5.00
Thanksgiving Offering, Gott's Island, Maine*....	2.68
Thanksgiving Offering, Seal Cove, Maine*.....	1.45
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Mrs. C. B. B. Beach, Chicago.....	5.00
Per Jane A. Robertson, Toledo, Ohio*.....	10.00
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Christ Church, Danville, Pa.—Boys' Club per Mrs. Kelly.....	25.00
Christ Church, Danville, Pa.—Miss Pritchard.....	2.00
Anon., Popejoy, Iowa.....	1.00
Trinity Church, Anderson, Ind.....	7.55
Christ Church, East Tawas, Mich.....	13.27
All Saints' Church School, Norristown, Pa.†.....	25.00
St. Matthew's Church, Grand Junction, Colo.....	5.60
A Friend, Portland, Oregon.....	5.00
Church History Class, St. Mark's, Le Roy, N. Y...	2.00
Dr. Theo. Diller, Pittsburgh.....	5.00
St. Mark's Pro-Cathedral, Grand Rapids (part of offering at united service on Thanksgiving Day)	25.00
St. Barnabas' Church, Tullahoma, Tenn., per Rev. W. L. Kinsolving*.....	15.00
A Friend, Beaumont, Cal.....	10.00
Per Rev. R. Y. Barber, San Antonio, Texas.....	5.00

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Mrs. Arthur F. Shepard, Barrington, R. I.....	1.00
J. S. C., Minneapolis.....	1.00
Kate R. Windram.....	10.00
Eleanor, Margaret, and Elinor, Hoboken, N. J.*	20.00
Anon., Bridgeport, Conn.*	25.00
A Friend of the Belgians.....	5.00
L. I. L., Holyoke, Mass.....	1.00
Mrs. E. O. Chase, Petoskey, Mich.....	2.00
Christ Church, Redondo Beach, Cal.....	1.00
Trinity S. S., Asheville, N. C.*	7.75
Rev. J. H. Weddell, Tronotosassa, Fla.*	1.00
St. Mark's Church, Syracuse, N. Y.....	11.78

\$2,259.73

*Preference for Relief of Belgians.
 †Preference for Belgian children.
 ‡Preference for use in Munich.

Remittances for this fund should be made payable to THE LIVING CHURCH and addressed to the publication office at Milwaukee, Wis. They are forwarded each week to Archdeacon Nies with the list of contributors. Where our friends have entrusted us with contributions for other relief funds they have been promptly forwarded to the proper addresses but are not acknowledged in these columns.

We would direct attention to the fund for relief of Servian sufferers, for which the Bishop of Harrisburg is chairman. A special appeal for that fund is printed among the Appeals in the classified columns in this issue. The treasurer of the Dollar Christmas Fund for Homeless Belgians asks us to say that more than \$400,000 has been collected for that fund and that delayed contributions will still be received and cabled as late as December 23rd, so that they may be made available for Christmas. Such contributions should be sent to Henry Clews, Treasurer, Broad Street, New York.

A STORY OF SHEAVES

THE BISHOP OF LONDON told a beautiful story in one of his mission sermons: "All the children were coming up with their sheaves to be let into the great harvest home. An angel was standing at the door and one of the children had no sheaves at all. The angel said no one could come in without sheaves. Then the other children, one by one, began to plead for this child. 'Let him in,' said one; 'do let him in, dear angel. He had several sheaves earlier in the day, but I was tired and he gave me one of his sheaves; one of these belongs to him.' Another said: 'Do let him in, dear angel. I was thirsty as I passed along and he went and filled me a cup of cold water to refresh me.' One said this, and another said that. Finally the angel stretched his arm round the door and took out a bundle of sheaves. 'There are his sheaves,' he said. 'Yes, I know all about it; he thought of others more than of himself.' And, turning to the child, he said: 'Lead the way in.'"—*Evangelical Messenger*.

THE WHOLE duty and blessedness of waiting on God has its root in this, that He is such a blessed Being, full, to overflowing, of goodness and power and life and joy, that we, however wretched, cannot for any time come into contact with Him, without that life and power secretly, silently, beginning to enter into us and blessing us. God is Love! God's love is just *His delight to impart Himself and His blessedness to His children*. Come, and however feeble you feel, just wait in His presence. As a feeble invalid is brought out into the sunshine to let its warmth go through him, come with all that is dark and cold in you *into the sunshine of God's holy, omnipotent love*, and sit and wait there, with the one thought: Here I am, in the sunshine of His love. As the sun does its work in the weak one who seeks its rays, *God will do His work in you*.—*Andrew Murray*.

THE SIMPLE THOUGHT of a life which is to be the unfolding of a Divine plan is too beautiful, too captivating, to suffer one indifferent or heedless moment. Living in this manner, every turn of your experience will be a discovery to you of God, every change a token of His fatherly counsel. Whatever obscurity, darkness, trial, suffering, falls upon you; your defeats, losses, injuries; your outward state, employment, relations; what seems hard, unaccountable, severe, or, as nature might say, vexatious—all these you will see are parts or constitutive elements in God's beautiful and good plan for you, and, as such, are to be accepted with a smile. Take your burdens, and troubles, and losses, and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—*Horace Bushnell*.

BETHLEHEM

BY H. C. TOLMAN, D.D., LL.D.

THE THIRD SUNDAY IN ADVENT

IT was a windy and dusty day when we left Jerusalem for Bethlehem. Going southward, we passed the vale of Hinnom, a valley filled with weird and uncanny legends. A short distance beyond are some Arabic ruins associated by tradition with the house of Simeon. It is a beautiful story which describes how the old man desired to see the Infant Jesus. His tottering steps led him to the temple and he held the babe in his arms. It is a poetic picture, a beautiful antithesis—old age and infancy, the life nearly ended receiving the life just begun. He chants the *Nunc dimittis*, "Now lettest thou thy servant depart in peace."

Along the dusty road about two miles further we come to ascending ground which spreads before us a beautiful panorama. In front is Bethlehem. Behind is the Holy City with its walls and towers and domes. Further to the east is the Mount of Olives, while beyond lies the desert of Judea stretching to the Dead Sea. The horizon is flanked by the mountains of Moab. Here the eye rests upon places associated with hallowed memories of the birth, life, and death of our Lord.

The approach to Bethlehem is impressive. The town rests upon a hill formed by a succession of most verdant terraces. In antiquity it was known for its fertility. The very derivation of the name *Bethlehem*, "House of bread," speaks of abundance and plenty.

The modern inhabitants, who number about eight thousand, work crosses, rosaries, brooches, and medallions out of pearl and a peculiar stone obtained from the Dead Sea.

The Church of the Nativity lies on the east side of the town. In front is a square surrounded by the walls of cloisters, barracks, and public offices.

We enter the Church through a low door. To pass this portal every head must bow as if in homage to the Babe of Bethlehem.

The double aisles are flanked by rows of huge monolithic columns supporting rude Corinthian capitals.

Tradition which dates from the second century connects the subterranean grotto over which the Church is built with the scene of the Nativity. This tradition is strengthened by the fact that Bethlehem has been almost constantly inhabited since the time of Christ, and hither the Jews came after the fall of Jerusalem. It was customary to use caves as stables in the old days as is done now, and the cavern beneath the edifice is the only cavern in this locality. For sixteen hundred years Christian worship has been offered on this very spot.

We descend into the cave beneath the choir and come to the chapel of the Nativity, the traditional site of the birth of our Saviour. Directly opposite is the chapel of the Manger, containing the marble vault supposed to be found by the Empress Helena. A little further on is the altar of the Adoration of the Magi.

We next descend a few steps to the Chapel of the Innocents, where a late tradition localizes the slaughter of the children by Herod.

We go on a little distance and come to the rock-hewn tomb of St. Jerome; a little beyond this is a chapel of the same Saint.

We know that Jerome retired to Bethlehem where he died. An early tradition connects his burial place with the Grotto of the Nativity. A painting in this chapel pictures the Saint with a Bible in his hand, which he had translated from Hebrew into Latin.

To the east of the town is the Field of the Shepherds, not far from which is a verdant plain associated with the charming idyl of the Book of Ruth.

At the very spot hallowed by the birth of Jesus are stationed Turkish soldiers with loaded rifles to keep order lest the Christian sects who enjoy the privileges of the Church engage in wrangling and strife.

It is told us that recently a nail fell from the fastening of one of the lamps which hang in the chapel and immediately Greeks and Armenians came to blows. A troop of eight Turkish soldiers was summoned to stand guard over the nail until the quarrel was settled in the courts.

What a parody this is on the teachings of the Redeemer. Hatred, contention, greed, and bitterness in the very spot where the Prince of Peace was born.

Is any of this spirit in the lives of Christians in other lands?

BLUE MONDAY MUSINGS

By Presbyter Ignotus

BEFORE I lose it, I want to preserve here a letter translated from the *Kölnische Volkszeitung* of October 29th, definitely disposing of one oft-repeated fable of Belgian atrocities on German soldiers. For the sake of our common humanity, it is well to have that lie nailed by a good German hand:

"In spite of the repeated warnings of the press, wild rumors about the soldiers with gouged-out eyes to be found in the ophthalmic hospital at Aachen continue to be circulated.

"In the course of a journey in the neighborhood of Aachen I myself frequently heard these horrible stories. For instance, a soldier sitting at the table of 'The upper ten thousand' in a hotel near Aachen gave me the following evidence:

"I have myself been in the ophthalmic hospital in the Stephenstrasse. A sister led me into a dark ward hung with black, the so-called death ward. Twenty-eight soldiers with gouged-out eyes were lying there.

"At my entrance they cried to me in bitter anger and pain, 'If you are a comrade stab us to death!'"

"Other soldiers confirmed this statement, and those who were sitting round told me when I expressed some doubts that these reports were current in all directions.

"On Monday, October 19th, I went to call on the doctor of the hospital in question, Dr. Buellers, who said, 'Very well, I will show you this terrible ward.' He opened the door of a sick-room. The occupants are all right. A second and then a third ward is inspected. 'Is any one in pain?' 'No, Doctor,' was the answer.

"Finally another door is opened. Here we found darkened lights, black curtains. All of a sudden the electric light is turned on. 'Does that hurt your eyes?' 'No, Doctor.'

"Were your eyes gouged out in Belgium?' The wounded men laughed aloud.

"And so it went on through all the wards. There was misery and pain in some of them. Cases in which both eyes had been injured were very rare. The surgeon-in-chief, turning to me, said, 'If you want to state in public what you have seen, please write that neither I nor my colleague, Dr. Their, have up to the present treated a single soldier with gouged-out eyes.'

"The same letter proceeds to deal with a report which has had much circulation in Germany, of dead men and dead horses being found on the battlefield with their eyes cut out. An ambulance man who had been over a great many battlefields, questioned on the point, said that he himself had never seen a dead or wounded man who had been mutilated in this way. As to the horses, it seemed not improbable carrion crows were responsible for the mutilations."

HERE is the best quatrain I have seen since William Watson's "Byron the Voluptuary."

"OUTWITTED"

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in."

—Edwin Markham.

Isn't that worth setting beside Walt Whitman's glorious line—

"Not till the sun excludes you do I exclude you!"

THIS GEM of English ought not to float away into the void. I change all names for apparent reasons, but it is a veritable announcement of last summer in an American paper.

"DIED"

"Lee.—In —, on Sunday morning, July 5th, at St. Elizabeth's Hospital, Mary Lee, dear and beloved daughter of J. Dartmouth Lee (B. A. British, L. L. B. American), and Martha (born Jackson). The cortege moves off at 12 o'clock promptly on Wednesday, July 8th, from the residence of her parents, to the Ritualistic Episcopal Church of St. Polycarp, where a Mass of high pomp and ritual ceremony will be solemnized. Relatives and friends who are desirous of attending the funeral solemnities at the church or the

obsequies at the house are requested to regard this announcement as the only intimation, as there will be no "Memento Mori" sent out. The deceased had the distinction of being the first female to have received the holy confirmation at the hands of our Primate, The Right Reverend Father in God, His Lordship Bishop — after his consecration. (British Guiana papers please copy.)"

FROM AN English book I cut this announcement, as indicating the trend of "liberal" Dissent. Comment is needless.

"Has Jesus Christ Lived on Earth?" By G. T. SADLER.

"An essay by a Congregationalist minister to establish the theory that there was no man Jesus Christ, but that the Christ story presents 'the Divine Ideal (in men) experienced, personified, projected, and dramatized by the early Church.'"

BUT IT IS a joy to reprint, after such foolishness, these exquisite verses by an English Roman Catholic poet, Francis Thompson, as Christmas draws nearer:

"THE PRAYER OF A LITTLE CHILD (*Ex Ore Infantium*)"

"Little Jesus, wast thou shy
Once, and just as small as I?
And what did it feel like to be
Out of Heaven and just like me?
Didst thou sometimes think of *There*
And ask where all the angels were?
I should think that I would cry
For my house all made of sky;
And at waking 'twould distress me—
Not an angel there to dress me!

"Hadst thou ever any toys,
Like us little girls and boys?
And didst thou play in Heaven with all
The angels, that were not too tall?
Didst thou kneel at night to pray?
And didst thou join thy hands this way?
And didst thou feel quite good in bed,
Kissed, and sweet, and thy prayers said?"

"Thou canst not have forgotten all
That it feels like to be small;
Take me by the hand and walk,
And listen to my baby-talk;
To thy Father show my prayer
(He will look, thou art so fair),
And say: 'O Father, I, Thy Son,
Bring the prayer of a little one.'
And He will smile that children's tongue
Has not changed since thou wast young!"

A WESTERN BISHOP contributes this gem to the collection:

"Recently we received from a man in the east, purporting to be a college graduate, an application for a position as teacher in our Church school for girls. After giving his age, weight, height, etc., and stating that he is unmarried, he gave as qualifications for the position the following, which I quote exactly:

"'Am a Mason, a strong Protestant, being a *Bapt.* But I may join the *Epis.* However I am not a strict denominationalist.'"

I wonder if he was appointed!

WHITHER goest thou?
Where is thy soul?
Is it in peace?
If troubled, why?
How art thou fulfilling the duties of thy position?
What are they?
What effort hast thou made to amend thy disposition, and conquer thy sins?
Hast thou been faithful to the light God has given thee?
What means shouldst thou use, especially with regard to thy most besetting sin or temptation?
Hast thou fought against it?
Hast thou thought about it at all?
What hast thou done with the circumstances of the last month?
Have they wrought God's work in thee?—*Père Ravignun.*

"MOULDING PUBLIC OPINION" IN THE WAR

International Hatreds Among the Worst Features Discerned

NARRATIVE OF RELIEF GIVEN TO BELGIAN REFUGEES

Interesting Incidents Relating to Pope Benedict XV

STRANGE LIFE OF RASPUTIN, WONDER-WORKER OF RUSSIA

LAUSANNE, November 9, 1914.

FROM a Christian point of view, one of the saddest features of the European war is the deliberately studied cultivation of hatred as a recruiting and fighting asset. Each of the belligerents has a special organization and bureau for the "molding of public opinion"; and they are "molding" it. Without going into the thankless and useless task of expressing a judgment as to the truth or falsehood of statements made on either side by the "opinion shops," I find pamphlet forms of blue books, "White" books, "Orange" books, etc., gotten up evidently with the sole object of making a case; giving telegrams and correspondences which purport to be complete, but omitting telegrams vital to the issue, which appear in the other. Then there the personal interchanges of Ambassadors and Cabinet members, which are of more importance than the telegrams, etc., but of which nothing is said in the pamphlets. To this is added the newspapers and their campaigning methods, which are familiar enough to the world in political contests, but now exaggerated to an almost unbelievable degree,—and we form some idea of what the molding of public opinion means. There is no doubt that it is successful; but at what a cost! To-day we see a marvelous solidarity of the various peoples with their war makers, all the more striking in contrast with the gloom, depression, and popular unwillingness at the beginning of the war. But the bitter hatreds engendered on both sides by this "molding" process would make the devil rejoice. War, of course, breeds its natural hatreds, but the present condition has been worked up beyond all bounds. Beginning with the people and the press of the belligerent countries, it sweeps even those who have a firm will and intention to remain neutral into its maelstrom of wrathful hysteria. I could go into particulars but I refrain. In this orgy of hate, all sense of proportion and reasonableness is lost, and men and women forget that the battling millions have the same capacity for love and brotherhood as they; and that the hateful things that arouse wrath have been shown by history to be, in varying measure, the common possession of all; for the history of nations and their doings has not begun with this present war. While the Christian religion has outlived many wars and much hatred, I doubt whether its spirit has ever had a greater setback than during this present time. Our hope lies in the fact that the superlative sorrows of the war will bring about the greatest spiritual reaction that the world has yet known.

It will be encouraging to those Americans who are anxious, in the future, to visit the Cathedrals of France, and who fear that the best of them, that of Rheims, is a thing of the past, to learn that the Paris *Temps* of October 26th made the statement to its readers that the people in Russia were much worried over the fate of the so-called "Slavic Evangelists," a costly manuscript preserved in Rheims. Four days afterward the same journal published a writing signed by Henry Jordart, librarian of the city of Rheims, stating that the bombardment did not touch the library. The statement then continued: "I must further submit, Mr. Editor-in-Chief, that in Russia it is not necessary for people to believe in the 'destruction of the Cathedral in Rheims.' The wonderful structure is, of course, in certain parts, mutilated and robbed of its high lead roof. In its mass, however, it is intact, and through our united efforts, will continue to live on." Strange to say, in the very next number, the *Temps* contains another of the dramatic recitals of the destruction of the building.

I have just been to see the last batch of Belgian refugees who have come to Lausanne on the promise of the local committee on their reception that a certain number of them would be cared for here. Switzerland, always one of the most hospitable countries in the world, is caring for large numbers of these afflicted people, and Lausanne is taking her quota. They arrive, an unkempt looking lot—poor souls! Men and

Belgian
Refugees

boys in such garments as they could hastily find to put on, and badly soiled with travel; mothers and prospective mothers, some leading children and others with children in arms, and some young girls. They arrive in large groups, usually about 8 P. M., and are taken by the committee to the new College of Montbrion, not yet opened for students. This has been turned into a sort of barracks for the refugees. The first thing after their arrival they are given some coffee with milk and bread, and the children food suitable for them. Then beds are prepared for all—some sweet, clean, straw and blankets—and they are let alone for the night. In the morning there is a medical examination, baths, and fresh clothing, the old being removed and burnt up. Most of the morning, between breakfast and the noonday meal, is taken up with further medical examinations, and arrangements with people who are willing to provide homes for one or more. Those who cannot be placed are cared for at the college.

The question of clothing is a serious one. Some of the women of the American church here, on the reception committee, keep us posted on the needs. Not only clothing, linen, etc., are required, but changes; for the people have nothing. Of course, what the American women (some eighty or ninety are at work) can do is only a small part of what is required and done, but yesterday we sent some three hundred garments, wool and flannel, and some time before, four hundred suits, used, but put in good condition, for men and women. The device of a "remnant shower" has just secured us a large trunkful of fresh material (mostly flannel), to be made up. So we can keep going. Beside this refugee work, we have been obliged to respond to the piteous appeals from the hospitals.

In a conversation recently had with a person always well informed in matters of Papal politics, I was told one or two interesting things about the new Pope, Pope Benedict XV. Benedict XV.—straws, as it were, indicating the direction of the wind. One of the first acts of the new Pope was to send his blessing to Genoa. This, in itself, would not be remarkable, as it was the place of his birth, and full of earlier pleasant associations—and later ones not so pleasant. But this prompt blessing becomes notable when it is remembered that Genoa was under an interdict of the late Pope Pius X., and that this interdict had not been removed. The history of the interdict touches very closely some phases of the Modernist movement, hence the suggestion of the straw and the wind.

A fact which, perhaps, is not generally known is that the present Pope, when still in a secretarial capacity in the Vatican, perhaps for his lack of sympathy with the Anti-Modernist movement of the late Pope, or at least with its methods, was *persona non grata* at the Vatican, and was sent to Bologna as a sort of exile from court. But his own speedily acquired popularity as Archbishop, together with the many years' old papal custom of honoring the incumbent of Bologna with a Cardinalate, brought about too strong a popular pressure upon Pius X. to be resisted, and the Archbishop was made Cardinal last April.

Well, Gregory Rasputin, Russia's "uncrowned Czar," as he is called, who, last July, was laid low by two dagger thrusts in the abdomen and given up for dead, is recovering ("a veritable miracle," they say), and is again, in spite of the absorbing interest of the war, the order of the day in Russia. The journals mention the names of grand dames who come, unashamed, to prostrate themselves before the "resurrected one," and supplicate him to pray for victory for the Russian arms. If this continues, it is impossible to foresee where the glorification of this illiterate peasant will lead.

Who is this Gregory Rasputin, and what is, or has been, his activity? The answer gives a strange insight into the primitive character of Russian life and the Russian people. Tolstoi, Dostoievski, Sorti, and other writers, tell us of wonderful people with the thoughts of children; awkward figures, in whose hearts is a world of feeling. We see characteristic and suffering Russian women and patriarchal conditions which remind one of past centuries where primitive love and hate, good and bad, express themselves with unrestrained natural force; but in Rasputin we are face to face, not with literature but with a real, live Russian personality. No artist could invent him; and he is so big and all pervading that Russian reticence cannot keep his story from the outside world.

At the age of thirty, a peasant's son, a "moujik" from Siberia left his father's house, barefoot, for St. Petersburg. This was some time before the Japanese war. He could not read

nor write. His days had been spent, after the manner of his kind, in rascality, and his nights in playing, smoking, and carousing. Then the mystic power of his religion seized him and he became a monk. In Kasan he developed peculiar gifts. A priest gave him letters to Bishop Theophon, in St. Petersburg, recommending him as a man possessed of supernatural powers, exceeding strong. Rasputin at once carried St. Petersburg by storm. Every sickness seemed to vanish from those on whom he laid his hands, and it was believed by many that he could raise the dead. As a wonderworker he passed up and down the streets, and the people, in crowds, knelt down as he came in sight. His power became so great that Theophon became afraid of him and had him banished to Siberia. But the Czar himself cancelled the order of banishment. Thereupon Rasputin himself carried out the condemnation imposed upon him by Theophon. Rasputin belonged to that order of men before whom men and women seem to lose their will and become, as it were, stupefied. Very soon he became the most powerful man at court. Nothing was undertaken until his advice had been asked. In the matter of his healing powers he was credited with the cure of the Crown Prince; and in the matter of confidence in his wisdom he was credited with being responsible for the change in the cabinet which took place shortly before the attempt on his life last July.

His influence at court was great. Nothing seemed to be decided without him. He treated ministers as equals, and spoke to them as familiars. As a dispenser of responsibilities and favors, it was he who named Bishops and generals. The highest personages inclined to him and lent an attentive ear to his preachings and his opinions on political questions of the greatest gravity. At a sign from him the court incommoded itself and, in great pomp, proceeded to sanctify the remains of a martyr, found, it appears, in a distant forest. Count Witte said that he considered Rasputin a "superman" (this might have been to please the Czar); but the Douma openly rose up against the ingenuous meddlesomeness in the affairs of the state of that "man of nature," considering it inexplicable and full of danger. Goutchokor and numerous orators protested against him, and openly accused him of dissoluteness and the spreading of vice.

When the attempt upon his life, last July, became known in St. Petersburg, a veritable exodus of grand personages was organized for Pekrorskoye, the town in Siberia where the crime took place, and where Rasputin had gone to visit his family. A special train, filled with great ladies, led by the court lady, her majesty Wyrnbova, and accompanied by the well-known surgeon, Prof. Fodorov, was made up and took the party over the long journey to the Siberian town to visit "the saint." Almost the whole of St. Petersburg's high society, so says the *St. Petersburg Courier*, besieging the telegraph office, made such a rush of business that answers to enquiries were twenty-four hours late. (It says nothing about the quality of the Siberian telegraph service!) At any rate there is no doubt that St. Petersburg society, from the Czar down, were in a strange condition of hysteria over the attempt on Rasputin's life, and he was revered as a martyr.

Accounts differ as to who it was that attempted the murder. Some say it was a jealous woman; others that it was a rival monk. The probability is that the assailant was some one hired by interested "statesmen" to get rid of him and his political influence. Whoever it was, and whatever the motive, Rasputin, like the proverbial cat, has "come back," greater and presumably more influential than ever.

The grotesque element about this whole matter is that a great empire like Russia should be, as a whole, so far back in the superstition of the middle ages that it should be to so remarkable a degree, and for so long a time, ruled by the determining influence of a man who can neither read nor write.

"Let us hope," says Ossip Lourie, the Russian Chronicler, "that the blood which flows in waves in this war may wash the stains from Russia's past, and allow her to enter definitely into a movement of true civilization, removing the last vestige of her polished barbarism." Wm. E. Nies.

THE PARTING of friends united by sympathetic tastes, is always painful; unless their sympathy subsist, had much better never meet.—*Benjamin Disraeli*.

OH, how great peace and quietness would he possess who should cut off all vain anxiety and place all his confidence in God.—*Thomas à Kempis*.

MISSIONARY EVENTS IN NEW YORK

Diocesan Missionary Committee and Woman's Auxiliary Hold Sessions

DEATH OF REV. DR. SPENCER

Clerical Union Listens to an Austrian Bishop

OTHER CHURCH NEWS OF THE METROPOLIS

New York Office of The Living Church }
11 West 45th St.
New York, December 7, 1914 }

THE Diocesan Missionary committee met in Synod Hall on Wednesday evening, December 2nd. This is a voluntary association of men, whose object is to promote missionary zeal. Delegates and clergy are welcomed from all congregations. About one hundred laymen were present. Bishop Greer made an address of greeting. Mr. Samuel Thorne, Jr., presided during the evening. Bishop Hall of Vermont was present and made an appropriate address. Verbal reports were made concerning the duplex envelope system. The consensus of opinion was that the duplex envelope increased the offerings for missionary operations without impairing the revenue of the parish for its own local needs. Solid facts of actual experience were adduced to gainsay the fancies and fears of the over-prudent. The tone and temper of the meeting reminded one of the prophecy: "In quietness and in confidence shall be your strength."

The Advent meeting of the New York branch of the Woman's Auxiliary began with a celebration of the Holy Communion in the Cathedral of St. John the Divine on Tuesday, December 1st. The Bishop of New York was the celebrant and preacher. The clergy assisting in the service were Bishop Burch, Bishop Brewster, Dean Grosvenor, and Archdeacon Hulse. The Cathedral choir was present and a very large congregation. Announcement was made that "all offerings at both services will be devoted to missions."

More than six hundred delegates assembled in Synod House for the afternoon meeting. An attractive programme gave the names of the speakers, the words of well-known missionary hymns, and other information. Bishop Greer presided, and introduced the following speakers, who in turn graphically presented their respective spheres of missionary operations: The Ven. James S. Russell, principal of St. Paul's School, Lawrenceville, Virginia; the Rt. Rev. Dr. Benjamin Brewster, Bishop of Western Colorado; the Rev. Dr. Arthur R. Gray, educational secretary to the Board of Missions; the Rt. Rev. Dr. George Biller, Bishop of South Dakota, and Archdeacon Arthur H. Mellen of Tampico, Mexico.

Notwithstanding a very severe rain-storm and the dense fog hanging over the city, there was an unusually large attendance in the morning and afternoon. It was an interesting and inspiring gathering.

The Rev. James Selden Spencer, *rector emeritus* of Christ Church, Tarrytown, N. Y., died at West Palm Beach, Florida, on Tuesday, December 1st, aged ninety-three years. He was born in Ogdensburg, N. Y., but when quite young came to New York City with his family. He entered Yale in 1837; was graduated from the General Theological Seminary in 1850; was made deacon the same year by Bishop Whittingham of Maryland and ordained priest in 1851 by Bishop De Lancey of Western New York. He was connected with Grace Church, Middletown, and with the Church of the Ascension, New York City, 1850-51; Grace Church, New York City, 1851-53; assistant to the Rev. Dr. William Creighton, rector of Tarrytown, 1853-65; and was himself rector of this parish from 1865 to 1901. Dr. Spencer was in active service in this parish through a period of forty-eight years. In 1903 Hobart College conferred the degree of D.D. Dr. Spencer knew Washington Irving intimately, as the distinguished American author and publicist was a communicant and vestryman of the Tarrytown parish.

For two years Dr. Spencer had been living with his son in Boonton, N. J. He leaves a wife and six sons, the Rev. Chreighton, the Revs. Irving, Harold, Frederick, Knowlton, and Kingsland Spencer. Funeral services were held in Christ Church, Tarrytown, on Saturday morning, December 5th. Interment was made in Sleepy Hollow cemetery.

The November meeting of the Catholic Clerical Union of the City of New York heard with much interest a paper by the Rev. Isaac Van Winkle on "Anglo-American Work in Europe—its influence and value among English-speaking Students in Paris." The speaker related thrilling experiences and said that he left Paris with great reluctance; that the parish building is now used for hospital purposes; the church is closed for the time being, the students being dispersed.

The Rev. John S. Miller, who presided at the meeting, presented

the Rt. Rev. Bishop Prince de Landas Berghes et de Rache, Ph.D., LL.D. (Louvain). He is an Austrian Old Catholic Bishop, and bears letters from the Archbishops of Canterbury and York and the Bishop of London. On his maternal side he is connected with the family of Alexander Hamilton. The Bishop speaks English fluently and addressed the club very acceptably.

Bishop Greer is reported, in the *Tribune*, to have given the following interview:

**Bishop Greer
on Army Increase** "I am in full sympathy with President Wilson's position that an unusual increase of our appropriations for defence at this time would impair our moral influence with the European nations.

"I believe that there is a moral force in this world that is stronger than many people suppose, and that, if we once trust to it, we shall find it very effective."

To build up an army and navy at this time against possible attack, was to invite attack, Bishop Greer said, and added:

"What we need to-day is men in public affairs with vision and courage to take the stand that moral sentiment throughout the world would put a stop to war.

"What we need is not men who are marching with the age, but men who are a little ahead of it. When people say that war develops manliness and courage, I think it requires more courage and manliness to fight against the brute in ourselves than, with a brutal passion, to fight and kill somebody else."

The Workingmen's Club of the Church of the Holy Communion celebrated its forty-first birthday by an impressive festival service

**The Workingmen's
Club** in the church on the evening of Sunday, December 6th. In place of a sermon, a notable address was delivered by the Hon.

Marcus M. Marks, president of the Borough of Manhattan, who took for his topic, "The Human Side of Public Life."

The story of this club is one of singular interest. Apart from its admirable social aspects, it is a benevolent organization of a very high order, as is evidenced by the fact that during its entire lifetime, its members have paid into its treasury nearly \$150,000 in the form of dues and assessments; and that practically that amount has been, in turn, dispersed for sick and death benefits. It is a notable characteristic that this club should never have failed to meet each of its obligations in full and on time.

The Brotherhood of St. Andrew, in and about the City of New York, attended a corporate Communion service in the Cathedral of

**Brotherhood of
St. Andrew** St. John the Divine at eight o'clock on the morning of Thanksgiving day. Bishop Greer was the celebrant, and was assisted by the

Rev. Dr. Joseph Rushton of Zion and St. Timothy's parish, and the Rev. W. K. McGown of Grace-Emmanuel parish. There was a good attendance. The Brotherhood also had a service and meeting at Calvary Church on the evening of St. Andrew's day.

QUIET DAY FOR SOCIAL WORKERS IN PHILADELPHIA

Impetus to Spirituality in all Phases
of Such Work

OTHER HAPPENINGS IN THE
QUAKER CITY

The Living Church News Bureau }
Philadelphia, December 7, 1914 }

A NEW departure in social workers' meetings was made in this city on Friday, December 4th, in old St. Paul's Church. An invitation had been extended to, and accepted by, representatives from all the social workers' organizations to attend and participate in meetings to be held all day. The day was designated as a "Quiet Day and Conference for Social Workers for Philadelphia." The Rev. Hughell E. W. Fosbroke, D.D., of Cambridge, was the leader. At 8 o'clock Dr. Fosbroke celebrated the Holy Eucharist; at 10:30 there was a devotional service and address conducted by the leader, and intercessions and address at 12. The Bishop of the diocese conducted a conference at 2 o'clock and "The Spiritual Needs of Social Workers and How to Meet Them." A devotional service was held at 3:30 and the closing address made by the leader. The interest in these services was beyond the expectations of those who had them in charge. There were one or two workers from each organization in the city, and it is expected that great gains will be made along spiritual lines in these organizations.

The annual meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held in St. Mary's Church on the afternoon and evening of St. Andrew's day.

**Local Assembly
Meeting** The Junior Department heard Evensong at five o'clock after which the meeting went into the election of officers. Mr. George H. Streaker was reelected president, John Shryock, vice-president, and John Doyle, secretary. The subject for the general conference was "Our Needs for Christian

Knighthood." The boys entered into this discussion vigorously. After the supper a conference for seniors and juniors was conducted. At the annual election of officers the seniors adopted the recommendations of the nominating committee. The Rev. Waldemar Jansen was made chaplain; Mr. Edmund B. McCarthy, president; Dr. John Wilkinson, Jr., vice-president, and Mr. Alex. F. Williamson, treasurer. Mr. Edward H. Bonsall was made chairman of the executive committee. There was a large and enthusiastic attendance at all the meetings.

A movement is under way in St. James' parish to raise a fund of \$25,000 as a memorial to the late Rev. Dr. W. C. Richardson, the

**A Memorial to
Rev. Dr. Richardson** income to be paid to his widow during her lifetime, and the principal amount to revert to the endowment fund of the parish as a perpetual memorial to Dr. Richardson after the widow's death.

On December 1st occurred the death of Charles H. Woodruff, father of Clinton Rogers Woodruff who is well known among Philadelphia Churchmen. Mr. Woodruff, Sr., was

**Death of
Charles H. Woodruff** eighty-five years of age, and had been retired from active life for the last twenty years,

residing with his son.

The Rev. James Haughton, D.D., formerly rector of the Church of the Redeemer, Lower Merion, has been ill and in Hahnemann Hospital for some time. At the present time he is not expected to live.

ITALIAN BISHOP ON CATHOLIC UNITY

IN the *Constructive Quarterly* for December is printed a letter from the late Bishop of Cremona, Italy, Mgr. Bonomelli, addressed to the editor of that magazine, in which the Bishop expresses himself very forcefully in regard to his interest in reunion of the "three great Churches, the Roman, the Greek Orthodox, and the Anglican." His letter is as follows:

A few days ago I received your kind letter of the 4th of September, and I heartily thank you for the letter, for what you say and for the amiable manner in which you say it.

The work in which you invite me to participate is one which for those who believe and reason is of immense importance, religiously and politically. If it should be crowned with a happy issue, it would change the face of the earth. The union of the three great Churches—the Roman, the Greek Orthodox, and the Anglican—would arrest the invasion of skepticism and universal irreligion which threatens the three continents, and would prepare a future that should be new in every respect. It is, therefore, the duty of every man to assist the great undertaking in whatever way he best can; never to lose heart in presence of the enormous difficulties.

What are the means to attain this most exalted object? We, who have the grace to possess the faith of Jesus Christ, know that the first and chief means granted to all, and an available means, is Prayer. From all quarters of the globe let there go up to the Father of Mercies the cry, in the name of Jesus Christ:

Holy Father, have pity upon us all, Thy children. Thou, who canst do all things, look not upon our offences, for those sins which are known to Thee; call us all, draw us all within Thy Church, which represents Thee here upon earth, as children to their mother. Dissipate the clouds of error, of misunderstandings, of prejudices, which have separated and still keep them separated from it.

This cry, rising every day from our association, cannot remain unheard.

The other most efficacious means to be used by us is to labor—by word, by work, by example, in every way—for the enlightenment of minds, but always with charity. Away with the spirit of contention; away with irritating controversies, with the memory of offences given and taken on all sides in past ages—let us forswear them altogether. All, all of us—we have to confess it before God—have done wrong and done foolishly, if not in the matter of doctrine and the truth, without doubt in regard to methods and charity. We must never deal harshly, or arrogantly, with those who, though in error, are still our brethren, who like us believe in Jesus Christ, and for every one of whom Christ died. We have all, in greater or lesser degree, been wanting in that charity in which even those in error should always find themselves united.

If those, who in whatsoever manner, preside over and govern the three great Christian Churches would begin to treat each other as brethren, eschew angry and invidious language, and give proof of that charity of which Jesus Christ gave us so many and such sublime proofs, our minds would be prepared to receive the truth, from whatever quarter it came. *Let us be united in brotherly, active, and enduring love*, and we shall soon find ourselves *united also in the truth*. I have never seen one erring soul converted by acrid discussions or *subtle syllogisms*: what is needed is *tolerance, charity, and sincerity*. That is all. If I can in any way whatever be of assistance to you in this most holy work, tell me and I will do it.

If you come to Italy, be pleased to grant me the honor of entertaining you at Cremona. God be with us!

Most fraternally,
Cremona, 29 September, 1913. GEREMIA BONOMELLI.

MISSIONARY EDUCATION IN MASSACHUSETTS

Plans for Co-ordination and General Instruction

INTERESTING MEETINGS OF CHURCHMEN
WITH "FRIENDS"

Anniversary Services at Church of the Advent

OTHER NEWS FROM BOSTON AND VICINITY

The Living Church News Bureau }
Boston, December 7, 1914 }

BISHOP LAWRENCE, aiming at the coördination of the missionary work of the Church in the diocese and at the coöperation of every member of the Church in that work, has recently appointed a committee to this end. The object of this committee is the education of the diocese regarding the work of the various missionary organizations. The committee represents five agencies of the diocese, and is made up as follows: the Diocesan Board of Missions, Bishop Babcock, chairman; Diocesan Board of Education, Rev. C. P. Mills; Diocesan Committee on General Missions, Mr. Huntington Saville; Diocesan Branch of Woman's Auxiliary, Miss Lucy C. Sturgis; the Cathedral staff, Dean Rousmaniere. The committee has adopted the following resolution:

"It shall be the ultimate aim of this committee to reach every member of our Church in this diocese with information which will be effective in gaining his or her intelligent coöperation in the Church's missionary work. The following points were also agreed upon: 1st. 'That the Church's missionary work, as stated above, shall be understood to include not only domestic and foreign work, but that undertaken also in connection with city and diocesan missions.' 2nd. 'That efforts to attain this purpose shall be conducted by the stimulation and coördination of agencies already existing in the diocese, rather than by the organization of new agencies.' 3rd. 'That outlines of various types of parish plans for missionary education should be prepared by this committee and offered for the use of such parishes as desire to adopt them.' (See sample outline given below.) 4th. 'That the committee recommends that the training classes, heretofore known as the Cathedral Institute, be continued as diocesan mission study classes, under the direction of the Cathedral authorities.'"

Meetings of worship and "Fellowship in the Spirit" were held weekly last winter in the Cathedral rooms, attended by Churchmen

Fellowship Meetings
Held

and members of the Society of Friends. Such meetings had already been established in various parts of the world by Churchmen, and by the enthusiastic coöperation of friends and clergymen of our communion, notably in St. John's New Castle, England, by the Rev. Cyril Hepner; at St. Mary the Virgin's, Primrose Hill, London, by the vicar, Rev. Percy Dearmer, D.D.; in New Zealand, in British Columbia, etc. The meetings are sometimes held in beautiful chapels, and sometimes in plain meeting rooms according to circumstances, but they are especially for silence, for listening for God's voice. Sometimes a text is given, sometimes not, but for many the meeting would afford opportunity for making a meditation. Prayer is offered according as those present are moved. These meetings have been reopened at the Cathedral and are held on Thursday evenings at eight o'clock.

On Advent Sunday, the Church of the Advent kept its dedication festival, marking the seventieth anniversary of the founding of the parish, the twenty-first anniversary of the consecration of the church, and the twelfth anniversary of the rectorship of the Rev. Dr.

Anniversary
at the Advent

Wm. Harman van Allen. At the Solemn High Eucharist the Bishop of New Hampshire was the preacher. Bishop Parker is one of the spiritual sons of the Advent. At the evening service the rector preached on "This Witness of the Advent thro' Seventy Years." At four o'clock Evensong was solemnly sung followed by anthem and Solemn Procession. This solemn Evensong at four o'clock on Sundays will be continued until Easter.

A splendid bust of Bishop Grafton, long the property of the parish of the Advent, has recently been placed in the Lady chapel, near the windows which bear his name. The beautiful corbel supporting it, and the tablet, both given by J. Grafton Minot, Esq., are from designs of Robert T. Walker, Esq., a member of the vestry, and ceremonarius. The tablet is inscribed: Charles Chapman Grafton, S.T.D., LL.D., 1830-1912. Rector of this parish 1872-1888; Second Bishop of Fond du Lac, 1889-1912; Superior-General, Confraternity of the Blessed Sacrament 1889-1912.

OUR FATHERS in the faith, the first Christians, were earnestly desirous that there should be churches everywhere, and that every church should be so ordered that a Christian could not well look at it or go into it without seeing something to put him in mind of the presence of God, the judgment to come, the sufferings of Christ, the glories and terrors of eternity. Surely we do well to have the same mind as they had.—*Keble*.

CHICAGO CHURCHES WILL PROVIDE SHELTER
FOR HOMELESS MENUnique Work Undertaken by the Parishes of
the DeaneryBROTHERHOOD LOCAL ASSEMBLY IN SESSION
ON ST. ANDREW'S DAYThe Living Church News Bureau }
Chicago, December 7, 1914 }

A SPECIAL meeting of the Chicago deanery was held in the Church Club rooms on St. Andrew's day, to hear the report of the committee appointed at the regular November meeting concerning the plan of helping to shelter some of Chicago's homeless men during the three hard months of the winter, December, January, and February. The committee includes the Rev. Irwin S. Tucker, the Rev. N. O. Hutton, the Rev. John M. McGann, and the Rev. H. B. Gwyn, Bishop Toll being the chairman. The Rev. Irwin S. Tucker made the report, which was accepted as conclusive by the clergy, the gist of it being that it was perfectly feasible to provide this kind of help, and that officials of the United Charities has suggested that the parishes comprising the deanery should undertake to aid thus some distinct group from the large number of Chicago's homeless men, such, for instance, as young men and youths, from eighteen years upwards to the early twenties. The plan is that as fast as these young men will apply for shelter to the Municipal Lodging House, they shall be sent to the extemporized shelter now under discussion. It was voted to rent a loft, or a vacant store, on the west side near the river, and to incur a definitely limited expense which could be reasonably divided up among the various congregations or groups of congregations comprising the Chicago (Northeastern) deanery. Each parish is to be asked to take charge of this proposed shelter for one or two days in each of these three months, the taking charge to include the payment of the bills for rent, light, and fuel on the day selected and also provision of some food for the same day, for these stranded men. This plan has never been tried before by our Chicago and suburban parishes, and the large attendance at this meeting shows the deep interest already taken in its scheme of helpfulness. The committee was continued, with instructions to find the vacant store or loft, and to formulate without delay all the additional plans necessary to open up this new enterprise.

The other address was by an invited member of the "International Society of the Unemployed," sometimes called "The Hoboes' Union," and his message was of such interest that the deanery promptly elected a delegate to attend the meetings of this society, choosing the Rev. Irwin S. Tucker for the purpose. Another and probably the final preliminary meeting of the clergy will soon be held, to decide upon the final steps concerning this temporary shelter. One important detail mentioned at this above meeting specified that the rector of each parish, with as many of his men as possible, should visit the shelter on the day or evening when his parish takes charge, and that these visits should be planned for the purpose of forming personal acquaintances with the young men helped, and of trying to find other ways of serving them, if possible.

The Brotherhood Local Assembly meeting on St. Andrew's day was held this year at the Cathedral, it being the first time in many years that the Brotherhood men have met there. A conference preceded the supper, which was served in the new and spacious guild hall of the new parish house. The tables were placed in the form of a St. Andrew's Cross, and they were well filled by the hundred or more men who attended the rally. A number of the clergy and some of the older laity were present, besides some men who came as guests and are not yet members of the order. It is the hope that there may be any such guests at the remaining conferences, suppers, and services, which have been scheduled for the winter and spring this year by Chicago's Brotherhood leaders. The service at 8 P.M. was choral, and the Local Assembly proved that they can sing the choral Evensong just about as well as they can sing Hymn 143. A heartier and more uplifting half-hour of public worship one would have to go far to find. Dean Sumner was the preacher of the evening, and his theme was "Preparation for Service." It was a powerful charge, replete with anecdote and exhortation. The Dean referred at the outset to the welcome extended by the Cathedral to the Brotherhood, one of its elements being the gratefulness felt by the entire staff and congregation for the generous and long-continued help which had come to their work for many years from the munificence of the founder of the Brotherhood, to whose memory a handsome tablet had been erected in the nave of the Cathedral, the contributions coming from members of the Cathedral congregation. A wreath had been

hung beneath this tablet, and many of the men paused to read the wording, as they left the building at the close of this evening's service. The Dean told of his own experience in realizing the call to the sacred ministry, when he was a young man in business in Chicago, and spoke of the help which Dean Pardee, then in charge of the Cathedral, had extended to him at a crucial time when his resources were slender and when his studies were commencing at the Western Theological Seminary. This incident was told in illustration of the way in which God sometimes calls one to the priesthood. He referred to optimism as one of the conditions of preparation for any kind of service, and gave some data from a recent personal visit made by him to the home of Colonel Roosevelt at Oyster Bay, the Dean being a close personal friend of the Colonel's, and a frequent visitor at his home. Among the many pungent and forcible points of this able sermon, was one telling of an address which the Dean had been asked to make in a certain city to a club of young debutantes, who were on fire to achieve social service. He advised them to refrain from visiting the homes of poor people in order to try to tell them how to live on \$10 or less a week—advice which they could not possibly hope to give with any success, and instead to devote their vigorous attention to improving the conditions in their own social circle, for instance, by banning polite gambling, and drinking, and by banishing from their companionship men who were living unclean lives, no matter how well-born, well-mannered, well-dressed, and well-educated such men might be. This apt item was in illustration of the fact that one need not look far to find opportunities for manifold Christian service. It was throughout an unusual message, and was eagerly listened to by all the men. The next conference, supper, and service of this kind will be held by the Local Assembly at the Church of the Redeemer on the evening of Tuesday, January 5th.

A very interesting conference for Junior Brotherhood members is being arranged, and will be held at St. Barnabas' Church, 4241 Washington boulevard, the Rev. E. J. Randall, rector, on Saturday afternoon, December 12th, commencing at 2:30 o'clock. The three questions which the boys will discuss are, "Why should I Own a Bible?" "Why should I Read the Bible?" "Why should I Study the Bible?" Addresses will also be made by the Rev. F. E. Wilson, the Rev. R. H. F. Gairdner, and Mr. Albert D. Henderson. Mr. Courtenay Barber will be the chairman. At the conclusion of the conference (4:30 P. M.), all the boys will be the guests of the chairman at a special "movie" performance at the Savoy theater near by. Supper will be served at 6 P. M. in St. Barnabas' parish house, for all who attend the conference.

The executive committee of the diocesan board of missions held a luncheon meeting on St. Andrew's day at the City Club, both of our Bishops being present. The committee on St. Timothy's mission and its new building reported that the ground had been broken, and that the foundation was already in place. A committee was appointed, including Bishop Toll, to prepare a lantern-slide lecture, or possibly two of them, on diocesan missions, utilizing materials already collected for this purpose by some of the clergy of the diocese. Among these are the Rev. Dr. Herman Page and the Rev. E. H. Merriman, both of whom have put considerable time into collecting views and other material for this kind of enterprise.

At the December meeting of the Chicago branch of the Woman's Auxiliary, held at the Church Club rooms on Thursday, December 3rd, the subject was "Japan." The Rev. Allan W. Cooke of Tokyo, and Mr. Tatsuo Nagaya of Japan, were the speakers. The Rev. A. W. Cooke is spending his second year of furlough in study at the University of Chicago, and is residing, with his wife and family, at 1220 East Fifty-sixth street, in the parish of the Church of the Redeemer. He and Mrs. Cooke are taking active parts in the parish life and work and in diocesan matters as well, during their Chicago residence. The splendid tidings that Count Okuma and his friends have given \$50,000 to St. Luke's Hospital, Tokyo, in addition to the \$25,000 lately given to the hospital by the Emperor of Japan, stimulated much interest in Chicago. There were 125 delegates from forty-two local branches at this December meeting of the Chicago Auxiliary.

Bazaars and their demands upon Church workers reduced in some degree the attendance at the third session of the new Church School of Religious Instruction, on Thursday evening, December 3rd, at St. James' parish house, though there were goodly numbers present in all classes. The school is now well organized and is hard at work.

It has not often occurred that a Chicago priest has seen his son enter upon foreign mission work, and congratulations for this privilege are being sent to the Rev. Dr. P. C. Wolcott, whose son, Roger D. Wolcott, has lately gone to Shanghai as one of the Church's staff in that important field. The Rev. Dr. Wolcott has been rector of Trinity Church, Highland Park, on the North Shore of Chicago, for some twenty-two years. He is a member of the Standing Committee. His son studied at the University of Wisconsin, and at Sewanee.

TERTIUS.

NEW HAMPSHIRE DIOCESAN CONVENTION

THE annual convention of the diocese of New Hampshire was held in St. Paul's parish, Concord, Tuesday and Wednesday. On the morning of Tuesday, before the formal opening of convention, a group of delegates gathered to discuss certain questions of method. Moral and Religious Training in Sunday school and Home was dealt with by the Rev. Geo. R. Hazard and Rev. W. Stanley Emery. The Care of Dependent and Feeble Minded Children was the subject of a short address by Mrs. Frank S. Streeter, a leading social worker of the state. Miss Harriet Huntress, of the Department of Public Instruction, spoke of ways in which the clergy may cooperate in the effort to make the country schools more efficient.

At the business sessions, matters of a routine nature were attended to. Elections were re-elections; the Bishop's salary was fixed at \$4,000; legislation was adopted to make more equitable the representation of small, inactive parishes and large, active missions, that representation might more truly represent present conditions and effectiveness.

In his address the Bishop spoke of the needs of the Church in the diocese, being, first, the right men for the work. Buildings and money were needed, but the need for men was greater. Flowing from that was the need for adequate salaries and then for rectories. In the event of working missions from a central station it was necessary to provide the expense of transportation or the work would accomplish very much less than its own possibilities. There was finally the need for better and more careful organized administration of diocesan business.

An interesting discussion of conditions and methods was held at the evening session. The Rev. F. C. Cowper of Sanbornville, gave a most interesting picture of his work throughout the countryside where, in most out-of-the-way places, he ministers to small groups of people over a large area, maintaining regular services, at least monthly, at seven places.

The Rev. C. LeV. Brine spoke of work among foreigners, a work in which the Bishop has taken particular interest. Work in towns which do not grow was treated of by Rev. W. E. Patterson.

THE NEUTRALITY OF BELGIUM

A CORRESPONDENT asks for information in regard to the frequently made statement that Germany has been a party to the guarantee of the neutrality of Belgium. In reply we cite the following paragraphs from the treaty concluded between Great Britain, Austria, France, Prussia, and Russia in 1831; it being remembered that the King of Prussia is now also Emperor of Germany.

"The courts of Great Britain, Austria, France, Prussia, and Russia, taking into consideration the events that have occurred . . . have agreed upon and signed the following articles: . . .

"VII. Belgium, within the limits specified in articles 1, 2, and 4, shall form an independent and perpetually neutral state. It shall be bound to observe such neutrality towards all other states. . . .

"XXV. The courts of Great Britain, Austria, France, Prussia, and Russia guarantee to his majesty the king of the Belgians the execution of all the preceding articles."—(*Annual Register, 1832.*)

A history of the subject is given in a recently issued book by "members of the Oxford faculty of modern history," entitled *Why We are at War*, as follows:

Beginning with the revolt of what is now known as Belgium from the rule of Holland in 1830, it is explained that the aspirations of the Belgians aroused much sympathy both in England and in France. "These two countries induced the other Great Powers (Austria, Prussia, Russia) to recognize the new kingdom as an independent neutral state. This recognition was embodied in the Treaty of the Twenty-four Articles signed at London in October, 1831; and it was not too generous to the aspirations of Belgian nationality. Since the Belgians had been defeated in the field by Holland and had only been rescued by a French army, they were obliged to surrender their claims upon Maestricht, parts of Luxemburg, and parts of Limburg. Some time elapsed before this settlement was recognized by Holland. But at length this last guarantee was obtained; and the treaty of London, 1839, finally established the international status of Belgium. Under this treaty both her independence and her neutrality were definitely guaranteed by England, France, Austria, Prussia, and Russia.

"We have recently been told by the Imperial Chancellor that the treaty of 1839 is nothing but 'a scrap of paper.' It is therefore desirable to point out that Bismarck made full use of it in 1870 to prevent England from supporting the cause of France. It was with this object that he published the proposal alleged to have been made to him by the French representative, Benedetti, in 1866, that Prussia should help France to acquire Belgium as a solace for Prussian annexations in northern Germany. Then, as now, England insisted upon the treaty of 1839. The result was that, on the instance of Lord Granville, Germany and France entered into an

BE PERSUADED, timid soul, that he has loved you too much to cease loving you.—*François de la Mothe Fénelon.*

identie treaty with Great Britain (August, 1870) to the effect that, if either belligerent violated Belgian territory, Great Britain would coöperate with the other for the defence of it. The treaty was most strictly construed. After the battle of Sedan (September, 1870) the German government applied to Belgium for leave to transport the German wounded across Belgian territory. France protested that this would be a breach of neutrality and Belgium refused.

"Such is the history of the process by which Belgium has acquired her special status. As an independent state she is bound by the elementary principle of the law of nations, that a neutral state is bound to refuse to grant a right of passage to a belligerent. This is a well-established rule, and was formally affirmed by the Great Powers at the Hague Peace Conference of 1907. The fifth Article of the Convention then drawn up respecting the Rights and Duties of Neutral Powers and Persons in War on Land runs as follows:

"A neutral power ought not to allow on its territory any of the acts referred to in Articles 2 to 4."

"Of the Articles thus specified the most important is No. 2:

"Belligerents are forbidden to move across the territory of a neutral power troops or convoys, either of munitions of war or supplies."

In the treaty of 1870 referred to above, Germany and France both severally agreed with Great Britain to guarantee the perpetual neutrality of Belgium, and England agreed that if either of the others invaded that neutrality in the war then pending, Great Britain "will be prepared to coöperate with" the other "for the defence of the same in such manner as may be mutually agreed upon, employing for that purpose her naval and military forces to insure its observance, and to maintain, in conjunction with" the other "then and thereafter the independence and neutrality of Belgium."

That this neutrality was recognized as perpetual by the contracting parties is shown by Article III. of the treaty as follows:

"Article III.—This Treaty shall be binding on the high contracting parties during the continuance of the present war between the North German Confederation and France, and for twelve months after the ratification of any Treaty of Peace concluded between these parties; and on the expiration of that time the independence and neutrality of Belgium will, so far as the high contracting parties are respectively concerned, continue to rest as heretofore on the 1st Article of the Quintuple Treaty of the 19th of April, 1839."—(*Annual Register, 1870.*)

CIVIC EDUCATION

AT the recent meetings of the National Municipal League in Baltimore, Mr. Arthur W. Dunn reported for a committee on Civic Education. He referred to the remarkable development of democracy, and of devices to give more of the people a more direct control over their government. There has been a traditional relation, in a democracy, between good government and education. The real safeguard of democracy is not in its devices for self-government, but in the fitness of the people to use these devices. Never before has there been such urgent demand for a civically educated people as there is in our country to-day. Those who seek to improve devices, build on crumbling sand unless they lay their foundations deep with an effective civic education.

A new interest has been developing in civic education coincident with the development of democracy; but it is a civic education with a new content, new aims, and new methods. The aim of civic education is no longer merely to give a fund of information about our governmental devices; but to reach the motive, the will, the interest, the judgment, the initiative, of the citizen, and to cultivate in him the essential qualities of good citizenship. In this alone will be found a real bulwark for democracy.

Civic education is tending to become more of a continuous process, beginning in early childhood and extending through adult life. Its means consists not merely of a course in "civics" somewhere in the school course, but include the entire work of the school and innumerable agencies outside of the school, both for youth and adults. The problem of civic education has therefore developed into a large number of problems, depending partly on the agencies involved, but more particularly upon the characteristics and interests and aims of the several groups undergoing the process of education. The methods of civic training are no longer merely those of instruction, but those by which qualities and habits of good citizenship may be developed.

While there are thus clearly marked tendencies in civic

education to-day, they are only tendencies. School authorities and others interested in the problem are still groping for the most effective means of civic education; assuming that they really have an interest in it at all, which is by no means universal.

It was in view of this situation—the flooding tide of democracy, the urgent need for a broad and effective civic education, the ripeness of the situation—and especially because of the necessary interest of the League in a civic education that will be a real bulwark to the very things for which the League is striving, that the committee on civic education began, a year ago, a constructive programme for the promotion of such education by any means that could be discovered in the experience of anyone. The central feature of the plan was the development of a clearing house for the gathering and dissemination of information and ideas bearing on the problem.

By far the most important result of the work of the committee has been the affiliation with the federal Bureau of Education. In regard to this the speaker said: "It has made possible the realization of the clearing house function to a degree that would have been impossible for us alone. We are to-day in personal touch with thousands of individuals and agencies in all parts of the country, where we should have reached only hundreds on our own resources. School authorities and others respond more universally and more freely than they would to the appeals of a private agency alone. Private organizations that show a reluctance to work through the channels of another self-appointed private organization, show no such reluctance in the case of the Bureau of Education. We have daily opportunity for conference with the expert heads of other divisions of the Bureau, such as the divisions of higher education, rural education, vocational education, etc. Your committee began publishing, a year ago, a series of leaflets which were issued, as funds were available, in small editions to a very imperfect mailing list. Under the arrangement with the Bureau it has now established a regular series of publications on the subject of civic education that are distributed to any group or groups that it may be desired to reach."

This, however, is only the machinery for accomplishing the task of the committee. The speaker therefore proceeded to outline in some detail the various problems that have been faced, their relations to each other, and the means by which they have been attacked. He mentioned in particular the work for a suitable type of civic training for elementary schools, the high school problem, the civic aspects of vocational education, the adaptation of civic education to the needs of rural schools and communities, the civic education of the adult immigrant, and the stimulation of public discussion and debate both for youth and adults through social and community centers and by other means. In some lines of endeavor progress has been positive and definite, in other lines it is still necessarily negative, though none the less progress.

A significant phase of the work is the extent to which various organizations have been led to coöperate through the Bureau for the solution of the particular aspects of the problem of civic education in which they are especially interested, thus resulting in coördination of hitherto independent efforts.

AT A PUBLIC SCHOOL

[IT HAPPENED]

Reading Class. Reference in lesson to a Crucifix. Child, reading, stumbled.

Teacher (a Hebrew): Don't you know what a Crucifix is?

Child. No.

Teacher. Is there a Catholic child here that can tell?

Second Child (proudly). I am a Catholic!

Chorus of Other Children. Why, you are not! You are an Episcopalian.

[LATER—AT HOME]

Second Child. Mother, am I a Catholic, or an Episcopalian? I said I was a Catholic, and they all laughed at me and said I wasn't!

How THOUGHTLESSLY we who are Christians talk as though death meant loss. "Several have said to me," writes a reader of the *Times*, "'You have lost your brother.' 'Oh, no,' I say, 'he is not lost; only parted from us for just a little while.'" We do not lose that which we are going to have again. And in the family of God we are going to have again, in richer, dearer measure than we have ever yet known, those who have for now been taken from us by death. If there is ever a time then, when the word "lost" has no place, it is when a loved one has been taken forever away from all attacks of the powers of evil into the safe-keeping of Christ.—*S. S. Times.*

American Society of Church Literature

By the Rev. J. S. LITTELL D.D., Acting Secretary of the A. S. C. L.

THE LIVING CHURCH has asked for a statement of the plans of the American Society of Church Literature. I am grateful for the opportunity.

One of the interesting histories of the United States has a way of putting personal and anecdotal matter in foot-notes. Adults as well as pupils in the schools have been known to read page after page of these notes, and, aided by the good illustrations, have ended by taking an interest in the history itself. The marked improvement made in recent years in the manner of teaching history has brought its reward in strong results. There is now no study which exceeds in interest the history of our own country. I wish I could take space to tell a number of incidents which have been coming to my notice showing how true this is; but I trust the same has been happening to your readers everywhere, and the case is too axiomatic to need proving or illustrating.

What would we not give to have an equally interesting history of the Church? The materials are just as interesting, and, to say the least, just as fundamental to the requirements and impulse of human nature, and just as picturesque. Why have we not had this kind of thing for the use of the American people?

Consider the forces which have stimulated the production of the effective American histories. Back of them is a literature, and before them was the certainty of a large success. Determination to succeed in a venture has contributed some, and success itself has contributed more, to the evolution of a low price, which has broadened the effectiveness. Then there is the stimulus of a worthy cause.

Apply these factors to the evolution of a Church book. There is no question of the worthiness of the cause or the devotion of the workers. The literature is not so full or accessible, the success is problematical, capital is not so venturesome, the price cannot be so low. The book has not been published!

The American Society of Church Literature has taken this matter in hand. We have already set in motion the forces which we hope will evolve the product. We have committees of research and criticism beginning work upon the various periods. We find an immense amount of stimulating and interesting truth of which the general public has never felt the force.

Behind us we have a few small achievements which lead us on. First there was the publication of a new telling of the story of the American Church, in the *American Catholic*. The editor has said that this series aroused an unprecedented interest in his paper. A full and fair treatment of the subject demanded a careful review of every period. While this is going on, there are published five by-products, in a series called *Stories of Cross and Flag*. Their purpose was to bring out criticism, feel the way, and stimulate the public appetite. The titles issued have been reviewed and advertised in your columns. One is *George Washington, Christian*. It brings out three simple and important points: Character and greatness are products of Christian education; Washington was loyal to religion (a fact which has small space if any in our common school books); and the American flag and Church are connected by suggestion so that no one who knows the facts can miss the association. This was written particularly for men and boys. Another is *Some Great Christian Jews*. Several thousand copies were distributed by one society. Probably every library has spread the ideas of Ruppin's *The Jews of To-day*, with its slighting reference to Christianization. But it ought to be as widely known that there are cases of conversion and heroism, and impressive names and figures, and a real outlook for the future. While the first-named has been given to men in masonic lodges, the second has been read in parish guilds. The third production has been generally called the most interesting reading of the three. It is on *St. Patrick and His Followers*. Two other numbers give pictures in Church history, with explanations, reproducing the magnificent large colored illustrations issued by the English S. P. C. K. These publications have been issued at a cost of about \$8,000, and are sold at a price making profit probably impossible, and to secure a large distribution. If these issues can be made to succeed in a run of several years, the society will be in position

to extend the series, and to develop the larger and more desirable work.

One of the difficulties in making a Church history is the inaccessibility of materials for its preparation. For instance, Perry's monumental work preserving the documents which show the impulses to Christian civilization in the new world, is out of print; the plates have been destroyed as junk, and there are only one hundred copies left. It has been the privilege of the American Society of Church Literature to secure these copies for the benefit of its own workers, and so far as may be for diocesan and institutional libraries where they may be consulted. Similarly, we have found that the one book most widely consulted by persons reading on American religious history is shallow and unreliable, as librarians in several places have written us. And it is hardly complete from any point of view, and particularly so when it comes to matters which are the pride and joy of the Churchman. On the other hand, we discovered a publication, the work of a layman and amateur, which failed of real publication by reason of his breaking down in health and a constant absence from this country for five years; which, while it of course includes others, is particularly full and satisfactory as regards the Church; and it is the work of local experts, and sumptuously illustrated. Of this book the New York State Library (by Elizabeth P. Robinson, reference assistant in history) has just written us that "it seems the most important book of its kind." This book has been bought and is now owned by the Society. The property consists of six copies of the book, the plates and copyright, and 800 large etchings of the churches.

More immediately practical and popular is an item which I have been personally developing for eighteen years. We all know how it is characteristic of the male species in conference to hold something in the hand—as a pencil—as an aid to sober thought and wise expression. If a man is talking religion, his difficulties increase, and his need of some hold on the material is correspondingly increased. Divine wisdom met this whole problem in the Incarnation and the Sacraments. A need parallel to the psychology of the individual man is the psychology of the congregation. They too need the outward sign and the object-lesson, not only in religion but in every study which is to be made fruitful by being made interesting; but particularly in religion. The teachings of the Church are always most attractively and suggestively planted in the structure of the churches. We have at last found a practical way to make large church models of a very beautiful pattern for the church and Sunday school. We have found that men who declare that they cannot possibly teach a class of boys in religion are very capable indeed if they are set to work building a church and talking as they go. In fact, owing to this start in the process of teaching, I have myself seen shrinking, reticent men become splendid teachers and leaders of boys' classes and brotherhood work. I have one man who owns that all his great influence now is due to the start he had and the help he still obtains from the model which he always keeps by him in his classes and meetings. And because the large model is too expensive for the common home, where parents often feel the same difficulty in teaching religion, we have found a way to make folding churches of card at a low price, and will test these upon the market. This item has cost or will cost before it is issued, about \$1,600. With this there is going out a book of readings, which is being prepared by men of skill and experience in pedagogy and symbolism, and is passing the criticism of a large committee. For the better illumination of the subject, the Society has also secured the right to reissue, with some additions, the very beautiful treatment by the late Rev. Dr. Huntington, called *The Spiritual House*. If we are not mistaken, these efforts will help people to love the Church.

In the devotional line we have begun a series of graded cards of private prayers for young people and others, using things which have actually proven helpful and are easy of remembering. The series begins with one giving the Creed, the Lord's Prayer, and the Ten Commandments in their simplest form for beginners, with a word to commend the matter to the parents in a way that has been found especially to commend

itself. We also distribute Mrs. Brock's *Intercession for the Church*.

Then we have already started a stereopticon slide exchange on sacred studies and Church history, and we want soon to start some traveling libraries with consideration for both priest and people.

I have not alluded to the work in hand by committees on Social Service and Apologetics, because we have not yet developed anything tangible in these directions. Of the department of apologetics I think I can say this much, as the result of correspondence; that the idea is not to adjust or even to restate the Faith, but to reach the wills as well as the minds of the thinkers, with the Faith and its reasonableness.

We expect not to compete with any Church publisher or with any other Church institution, but to help according to our power in every constructive Church direction, and to this end we publish in our bulletin some "Commendations," in which THE LIVING CHURCH appears as one of the first half dozen; and we may make these items a matter of initiative and referendum in the Society.

The Society has now eight hundred members. Those especially interested and useful were all nominated and admitted by the original twelve and their elected associates. Those members particularly interested and useful are advanced to the *elected* membership, in which capacity the chief privilege is prayer. The members have nominated for their President Bishops Davies and Rhineland, Dr. Barry, Bishops Webb and Burch, Dr. van Allen, and Bishop Parker, together with three others who are not named because they decline nomination. For directors, the members have nominated the writer of this article and the other members of the present executive committee, namely, the Rev. F. W. Pitts, the Rev. F. E. Seymour, Mr. S. H. Kimball, and Mr. Allyn C. Fitch, and also the Rev. Dr. van Allen, Professor Jenks, the Rev. Charles H. Young, the Rev. H. P. Scratchley, the Rev. George C. Stewart, the Rev. Prof. Francis J. Hall, Bishop Rhineland, the Rev. Prof. Ladd, and the Rev. Elliot White.

There must be many of your readers who would like to support and help the Society, and I will say frankly that we need it and want it. Applications for membership and for a place on our mailing list may be sent to me. We need now that each individual should help us according to his ability.

"ALIEN ENEMIES" IN ENGLAND

BY HUBERT W. PEET

ENGLAND has her hundred and one agencies for the relief of non-combatants in the present unhappy war, from the fifteen million dollar "Prince of Wales Fund" to the smallest local patriotic association. There is only one class, however, whose case is a particularly pitiable one and which receives scant attention from the bulk of the nation. These are the "innocent alien enemies" stranded in the country at the outbreak of war and unable to return "home" from the island which has in most cases been their real home for years.

The Society of Friends and also one of the Suffrage societies have made the distress of these unhappy folk their concern, and the former body, through its Emergency Committee, which has also the support of both the Archbishop of Canterbury and Mrs. Bramwell Booth, is doing a greatly needed work in the assistance of those who are technically "enemies".

To such, "One-six-nine," as the committee is known among those it is helping (the appellation having its origin in the number of their offices at St. Stephen's House, Westminster), has proved practically the only haven of refuge in their time of need.

Many hundreds of cases have been dealt with, from German waiters by the score to newspaper correspondents, and from governesses to holiday makers left stranded in an enemy's land.

The other night I called on "Carl" and his English wife, both expecting eviction for five weeks' rent due. Nothing has been paid since the little grey haired waiter of the well known . . . restaurant in the city of London was discharged five weeks ago. Then there was the little Croatian who told me how he had given up his good job to take a holiday appointment on the East Coast so that his ailing wife could get the sea air. "A fortnight later," he said, "I was discharged, for the war broke out." Just now he is being given shelter by a kindly fellow trade-unionist, a Frenchman, although his nationality

made him as much an "enemy" of his landlord as if the latter had been an Englishman.

If you have just bought one of the autumn nature books published by a firm with connections on both sides of the Atlantic, you may have been looking at the work of a Bohemian artist, who, emaciated from a recent illness, is with his pretty English wife and two bairns who are being allowed the use of part of a big house just off one of the main roads out of London. The house is condemned to be pulled down, but they were fairly comfortable till the "hire-purchase" furniture man came and took away every stick of their half-paid-for household goods. I called shortly after and found them making shift as best they could, but two fine pictures of the sunlit, red roofs of Prague, the husband's home, seemed out of place in the practically empty living room. There is little enough for English artists to do, but nothing for "enemies".

In the main road nearby, an Austrian wife is nearly distraught, for she fears that her husband, a German musician of one of the great steamship lines—perhaps you listened to him at the piano when you came across to Europe last time—should be taken to one of the camps and she will be left solitary. He, to cheer her and himself up and to try to make a few pence for food, is painting Christmas cards. Few of us will want to wish our friends "A Merry Christmas" this year, but I had not the heart to be aught but a purchaser—the first.

The other afternoon I knocked at the door of a neat, white-curtained suburban house, outwardly as prosperous as its neighbors, but behind the muslin blinds I found bare, unfurnished rooms, a hammock chair, a card table, and a few ornaments being the sole survivors of a visit in this case also of the "hire-purchase" man. This householder like many another who may still have his tables, beds, and chairs, was penniless, for all his money is across the sea in Germany. Except for the help of "one-six-nine," they are helpless. Efforts are being made to secure the landlord's consent to the house being used as a hostel for several other stranded Germans, the committee supplying the furniture and paying so much to the householder for their board and keep.

Most of the governesses and maids have been sent back to the Fatherland, several parties having been convoyed by Dr. Mary Thomas, the daughter of Mrs. Anna Braithwaite Thomas, the secretary of the committee. As she is an American she has been able to see her charges right across the frontier and as near as possible into the hands of their own people.

Particularly distressing is the case of the English woman married to a foreigner and therefore legally an "alien enemy". Her husband in most cases taken away to one of the concentration camps, she is left destitute. It would be useless to send her to Germany or Austria. She would be a stranger in a strange land, for usually she knows little or nothing of the language and has no friends there. Her children are as English as mine, but yet—she is an enemy, and therefore outside the pale of the ordinary charitable agencies. I recall one case of two sisters married to foreigners, one a German and the other an Austrian. The former has been taken to camp, but the latter, with the two wives, is living with their parents, worthy Londoners but as penniless and destitute as their children.

These are just a few typical cases in which help is being given, just enough to provide food or to prevent eviction—funds will not go further than the relief of the barest necessities. Outwardly at any rate distress is not acute among the mass of the British workers, though of course it is increasing, and meanwhile some of us feel drawn towards the succouring as far as within our power of those with whom we have lived as friends for long, but who suddenly find themselves our "enemies". We come in for a great deal of criticism, our conduct being described as "traitorous," "unpatriotic," and the like, but we believe that in serving the cause of humanity we are none the less really devoted to the best interests of our country, and that in some degree our efforts may help to dispel the legacy of hate which, alas, will inevitably follow the termination of the present struggle.

London, October 7, 1914.

THE ISSUES are with God, and His servants know not the word disappointment, for they are incapable of reading His designs. Only this they know, that the slightest hesitation in obeying what they believe to be a divine impulse, produces a suffering more intense than any consequences which may accrue to them from the world.—*Laurence Oliphant.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

WORK IN MINNEAPOLIS

GETHSEMANE parish, in Minneapolis, has a constantly developing social service programme. Among other features, it maintains a mothers' club, with recreational meetings and constant visiting among the mothers by trained social workers with the purpose of raising the standard of home life and with a special view to the physical as well as the spiritual well-being of the children. There is also a business women's club known from its meeting night as the Tuesday Club. Supper is served every Tuesday at a nominal cost to its members and a supper-talk and social hour follow. Later on in the evening there are classes in literature, physical culture, and dancing. The work among young men is carried on by a club of young business men and university students. Its work consists in visiting young men in hotels and boarding houses and holding social meetings. It is also drawing up a list of boarding houses where conditions are good from a hygienic and moral standpoint. A notice of this list is to be sent to Minnesota, Wisconsin, and Dakota towns in order that young men and women coming to Minneapolis may find proper abiding places. Some very interesting infant welfare work is being projected. The rector, the Rev. Gilbert Marshall Foxwell, is the animating spirit in the various organizations.

The Minneapolis churches have a confidential exchange or clearing house to deal effectively with chronic charity cases. Gethsemane parish is actively identified with this movement.

Wells Memorial, connected with St. Mark's, Minneapolis, likewise maintains a business woman's club.

DIFFICULTIES IN REGULATION OF UTILITIES

John M. Eshleman, president of the railroad commission of California, spoke at the Mayors' Conference in Philadelphia in favor of regulation as opposed to competition, but declared that "unless some method can be devised to secure investment in public utility enterprises in private ownership on the basis of a return comparable to the interest rate upon which a municipality or other governmental agency can borrow money, the tendency will be to substitute public ownership for private ownership under regulation."

Regulation requires careful and intelligent effort on the part of people trained in the work, he said, and added that defeats in the court will always follow haphazard regulation, which is as likely to be unjust to the public as to the utility.

UNEMPLOYMENT IN MASSACHUSETTS

In Massachusetts the proportion of organized wage-earners who were unemployed because of lack of work at the end of September, 1914, was greater than at the close of any previous quarter since March 31, 1909, with the exception of the quarter ending March 31, 1914. The percentage of unemployed on account of strikes was much less. The Massachusetts bureau of statistics publishes a quarterly report on unemployment among organized wage-earners. The above statement was taken from the latest report issued by that bureau.

POLICEMEN AS SOCIAL WORKERS

The police commissioner of New York, Arthur Woods, has formally announced that he intends to convert the policemen into social workers, especially in the matter of dealing with unemployment. Policemen have been instructed to inquire into the case of every unemployed man coming to their attention, to find out what the man can do, to make notes regarding the case, and bring the man into touch with some organization that will endeavor to find employment for him.

CHAIRMAN HOWARD, of the Oregon Social Service League, in advocating one day's rest in seven pointed out that with the advent of modern society and industry the laws and customs of men of former ages have been so ignored or interpreted as to make for continuous work through weeks of seven days with no protection for the working man and woman. He declared that

"modern legislation should recognize these two things: the need of the toiler for one day's rest in seven and the right of every person to observe his own holy day, whether it will be the first, seventh, or some other day of the week."

WHEN THE city manager plan of government was under consideration in Dayton, it was asserted that the manager would be accessible to all citizens and responsive to every municipal function. City Manager Waite is carrying out this purpose in letter and in spirit. The way he handles complaints is an illustration of the effective way in which he is carrying on all the manifold activities under his administration. He has appointed a complaint clerk who handles directly all complaints pertaining to street repairing, repairs, ashes, rubbish, garbage removal.

THE RELATION of the city to its food supply is being considered by a committee of the National Municipal League consisting of Dr. Clyde L. King, of the University of Pennsylvania, chairman; Arthur J. Anderson, editor *The Pennsylvania Farmer*; Charles J. Brand, chief of the office of markets, U. S. Department of Agriculture; H. B. Fullerton, agriculturist, Long Island Railroad; Cyrus C. Miller, former president, Borough of the Bronx; Paul E. Work, Cornell University.

THE POLICEWOMAN in Aurora, Illinois, is a cultivated young Churchwoman, a college graduate, who has done newspaper work and who belongs to what is known as the "best set" in that community. That phrase "best set" was meant to indicate that she was identified with the best social set; but it would seem as if she were entitled to be called a member of the "best set"—using that phrase in any sense that one wishes to.

IN A STRIKING sermon on "Liberty," the Rev. James E. Freeman, D.D., of Minneapolis, cautioned his hearers never to forget in the largest quest for liberty that "law is its handmaid and that liberty without law is license and license is the menace of peace and order. We conserve our liberties when we obey our law. We lose our liberty when we violate its binding precepts."

THE NEWARK Social Service Commission is making a special effort to secure the establishment of a state employment bureau at the coming session of the New Jersey legislature, and is following the discussion of this question before the Industrial Commission. The commission is likewise seeking to interest its members in the work of the Consumers' League.

THE SUPREME COURT of Oregon declared its minimum wage law constitutional, as will be remembered, but the case has been appealed to the Supreme Court of the United States and will be argued in that tribunal during the month of December. The Supreme Court of Minnesota has declared the minimum wage law of that state to be unconstitutional.

A SUGGESTION comes from Chicago to the effect that the system of fining delinquent girls now in vogue in the Morals Court should be abolished, and that houses of shelter should be established to take care of girls who are in need of special attention.

PROVISION is being made in Chicago public schools to compensate teachers who give up their evenings to social service. The amount is not a very large one, to be sure, but it is a step in the right direction.

JUDGE W. P. LAWLER, who presided at the graft trials in San Francisco, has just been elected associate justice of the Supreme Court of California.

IN NEWARK, New Jersey, the trolley cars are regularly inspected with regard to such matters as ventilation and sanitary conditions.



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.

WHY NOT BUILD CHURCHES, SCHOOLS, AND MARKETS TO HELP OUT UNEMPLOYMENT?

To the Editor of *The Living Church*:

IN behalf of the New York Federation of Churches, I am requested by the secretary to publish the following:

As chairman of the committee on economic conditions, I have received significant and helpful suggestions from many quarters as to what may be done this winter to meet the problem of unemployment in this vicinity. At a meeting of our federation last Friday a special committee was appointed to consider how the churches can help the situation, and their conclusions will be hereafter published. Meanwhile, by way of eliciting further information and suggestions, I beg to say:

1. Mr. Marcus M. Marks, president of the Borough of Manhattan, suggests that the city be urged by the churches to construct at once a free market building, and other works: that, even if the money had to be borrowed at six per cent., it will be cheaper, and a greater benefit to the taxpayers, to spend the city's money in this way now, when many worthy mechanics are out of employment and the cost of construction is low, than to postpone this work to a later time. The building of much needed public schools is also suggested.

2. Mr. Fulton Cutting, of the Society for Improving the Condition of the Poor, urges that manufacturers, before they contribute to relief associations, arrange first to keep, rather than discharge, their own employes; and further, that churches and institutions which need repairs to their buildings, prosecute these repairs immediately, so as to give jobs to deserving working people. In connection with this idea, Mr. Louis A. Ames, of the Merchants Association, says that, instead of restricting their output and accumulation of stock, merchants will be wise to look ahead and continue their operations, for the reason that, in consequence of the European war, there will soon be an unprecedented demand for their goods. Mr. Marks strongly concurs in this opinion.

3. Following the same line of thought, this question has been submitted. Are there not churches, Protestant and Roman Catholic, and synagogues also, which foresee the necessity of new buildings for their activities? Bishop Greer, for example, has publicly expressed his earnest desire that the nave of the Cathedral of St. John the Divine should be proceeded with. Why not do it this winter? If the well-to-do citizens of Greater New York would contribute one dollar a head, it is said that the cost of the nave would be covered.

In earlier days the plain people felt that Cathedrals belonged to them and were intended for their benefit and the common spiritual uplift. It is said that nowadays but few of the wage-earners feel such attachment to any of our churches. But if it should be borne in upon the public mind and conscience that, in these days of distress, the Cathedral, the churches, and synagogues are going forward with new construction expressly to provide work on a large scale for able men who have lost their jobs by no fault of their own, would not this be a good way of convincing such people that the Churches are sincerely and wisely interested in their welfare, and are willing to make sacrifices therefor?

Furthermore, if, as so many Americans believe, the ultimate causes of this awful war are not merely political and economic, but spiritual; if modern militarism is based on wrong ideas, and is a false gospel; would not such further building of churches and synagogues, here and now, help to confirm our citizens in their determination to proclaim and live by the Gospel of Peace?

GEORGE WILLIAM DOUGLAS,
Chairman of Committee on Economic Conditions,
of the New York Federation of Churches.

November 28, 1914,

READING THE SERVICE—PRAYER BOOK REVISION

To the Editor of *The Living Church*:

IF the question of the reading of the service were not such a serious matter, one might smile at the objections of the laity.

For the clergy are recruited from the laity, and if the latter, as a class, knew how to read, we would have few poor readers among the clergy. Nor are our congregations judges of good, expressive reading. The one thing which they think most desirable is a strong voice accompanied by clear enunciation—"don't mumble your words." But voice is not everything, and what is called distinct enunciation may amount to an affectation by putting the stress on the wrong syllable. We are constantly hearing "holiness and righteousness"

in the attempt to be distinct; and so in the Lord's Prayer we will have two different pronunciations of the same word—"and forgive us our trespasses as we forgive those," etc. Such mistakes are careless and common, yet I question if they are noticed by the average layman or clergyman who are hypnotized by the loud voice and seemingly correct accent.

Without being intentionally tedious I would like to say, with modesty if possible, that my conviction is that the reader, like the poet, is born and not made; and while the teacher of elocution may drill a man—according to the teacher's own notions—in reading the prayers or certain portions of the Scripture, the learner may be all at sea when he tries to read anything which has not been taught him. It is devoutly to be wished that the professional elocutionists employed by the clergy would confine themselves to teaching the hygiene of the voice, the best method of using it, how to breathe, etc., and not try to teach men to "spout" the service, a habit which may delight the average congregation but which is certainly not praying.

The chief thing which troubles my super-sensitive ear is the constant emphasizing of the pronouns. To give only one illustration of what I mean: The other day I heard a preacher use a collect before beginning his sermon, and this was the way he said it: "O God, forasmuch as without *Thee* we are unable to please *Thee*," etc. Of course that would give an ordinary man like myself the impression that there were two "Thees," without one of which we are unable to please the other. If I seem wanting in reverence it is the preacher's fault. If anybody condescends to notice this letter, I am quite sure I shall be jumped upon when I say that careful study compels me to believe that there is not one personal pronoun in the whole Prayer Book which ought to be emphasized. This is not simply a belief, it is a conviction, arrived at after careful study. I know all that can be said of certain places, like the shorter "absolution," in which many men lay all the stress upon the pronouns to the utter neglect of the verbs. And, by the way, I fancy it would be useless to ask the Revision Committee to adopt the following punctuation in the Absolution: "Pardon, and deliver you from, all your sins."

And that reminds one of another very important place where punctuation is absolutely necessary to bring out the true meaning. The clause, "and are also heirs through hope of thy everlasting kingdom" is without meaning as it is almost universally read: "heirs-through-hope-of-thy-everlasting-kingdom"; the words all jumbled together. I asked the late Dr. Huntington why the revisors did not put a comma after "heirs" and "hope"—heirs, through hope, of thy kingdom—and he said he knew they ought to have done so, but they had done so much already to the Communion Office that they thought they would stop there.

And while they are correcting the punctuation, would the revisors kindly make a separate line, or change in some way the ending of many collects, "Through Jesus Christ our Lord"? The universal way of reading the phrase is to join it to the preceding sentence of the prayer alone, while it manifestly has to do with the collect as a whole. If a full stop were placed at the end of a prayer, and "Through our Lord," etc., begun with a capital, it would save the running together of the words.

I can understand that many people may think these criticisms trifling; but surely, if a criticism be just, and if it lead to more attention to the meaning of the prayers, it ought not to be blamed. The majority of errors arise from carelessness; men have never taken the pains to get at the real meaning of the words they use. Ask a man off-hand what words the preposition "of" connects in the sentence "heirs through hope of thy everlasting kingdom," and he can't tell you at first. Yet he has been reading that phrase for years and years and never brought out the true meaning of it to himself or anybody else. And the laity, too, such careful judges and critics, have never seen the meaning of it or some one would have asked the priest what meaning he got from the words.

No, Mr. Editor, it seems to me to be useless to try and reform the average reader. One thing is evident and peculiar; no man will admit that he is himself not a perfect reader. On reading this letter, if he thinks I may happen to be right in my suggestions, he will say, as many men have said to me, "Why, I have always read it that way!" when I am dead sure that he has not, and, from force of habit, never will read it correctly.

May I ask, in conclusion, if the new pronunciation, "o-blation," instead of "ob-lation," has reached the West? If it has, kill it!

Bristol, R. I.

W. F. B. JACKSON.

PRAYER BOOK REVISION

To the Editor of *The Living Church*:

TO my mind it would seem to be a great pity if, in our attempt at the revision of the Book of Common Prayer we should fail to incorporate a page on "The Manner of Administering the Sacrament of Penance." This need not give rise to any doctrinal controversy, since all schools of thought recognize the fact that practically all priests are at times called upon to hear confessions. And the very fact that some priests are so seldom called upon to exercise this ministry, seems to stress the need of some authorized form for the benefit of those priests who, because they have no regular penitents, fail to acquaint themselves with the necessary knowledge along these lines.

Yours truly, (Rev.) F. A. GARRETT.
St. Mark's Rectory, Charleston, S. C., November 30, 1914.

THE ENLARGED MISSION HYMNAL

To the Editor of *The Living Church*:

A NEW edition of *The Mission Hymnal* has just been published, containing about thirty pages of additional hymns and chants as authorized by the General Convention of 1913 in New York. This enlarged edition will prove more useful than the first edition in at least three regards. First, a sufficient number of canticles of Morning and Evening Prayer have been added, set to simple chant tunes, and a sufficient number of musical settings to the responses of the Holy Communion, to enable the book to be used as a musical chant and service book in mission stations, and other places where a multiplicity of books is impossible. Second, a few hymns of social service have been placed in the book. In selecting these hymns it was the object of the Commission to find hymns which could be effectively sung at gatherings of men in the interests of labor. Third, a number of standard children's hymns have been added, making the Hymnal more useful than ever before in Sunday schools. Most of these hymns are of the old and tried type of Sunday school hymns, and will prove a valuable addition to the book. Two of the added hymns were written by the late Bishop Spalding, one a workmen's hymn, and the other a hymn for the Girls' Friendly Society.

The Mission Hymnal has already made a place for itself in our Church. Eighty thousand copies have been sold, and many testimonies have been received as to its value in the mission work of many parishes and mission stations. Its hymns have stimulated personal religion, and have been the means of arousing the careless and indifferent to the need of personal relation with Christ and with His Church. Its use in the evening service in many parishes has solved the perplexing problem of a successful evening service. In some cases a monthly service of song has been held, in which the singing of several hymns by choir and congregation has taken the place of the evening sermon, one of these hymns being sung as a solo. Greatly increased congregations have resulted, and the hymns have in many cases proven themselves to be effective sermons, delivered with the power of music to hold the attention, touch the heart, and enchain the memory. Congregational singing has been stimulated by the presence in the pews of books containing music as well as words. The widespread use of *The Mission Hymnal*, which is sure to result from its past success and the putting forth of this enlarged edition, will exercise a profound influence on our Church, creating an added interest in the truths of personal religion and in the mission to evangelize the world, which is the great mission of the Church in every locality.

GEORGE G. DALAND,

Secretary of *The Mission Hymnal Commission*.

Glen Ridge, N. J., November 28, 1914.

THE CHURCH AND PROHIBITION

To the Editor of *The Living Church*:

MAY I call attention to an error in the reasoning of Dr. Fiske as quoted by you in your editorial of November 28th? The matter is of great importance because a large section of the Church is thrown off the track to-day by that same error, and completely ditched so far as recognizing the duty of the Church in regard to programmes of social reform is concerned.

The error lies in failing to perceive that moral interest on the part of the Church in any problem implies, in the nature of the case, an equal moral interest in the solution of that problem—whether economic or otherwise. If the Church is morally interested in staying an epidemic, she is equally morally interested in counteracting the cause by whatever means are necessary.

Suppose for instance the Church to know prohibition to be the solution of the liquor problem, on what moral grounds could Dr. Fiske justify her in withholding that information? And if the Church believes prohibition to be a solution—in whole or part—of that problem, on what moral grounds can Dr. Fiske justify her in withholding that conviction?

Further, in what an awkward position the Church would be if she might not resolve on any question upon which her members might conscientiously differ! On what sort of questions might they not conscientiously differ? It should be observed, moreover, that a resolution by the Church in favor of prohibition would not bind any one. It would simply testify that the majority of those voting had

endorsed the resolution. And such a resolution could not but have a great moral influence.

Needless to say in all this I am not pleading the cause of prohibition.

C. C. KEMP.

THE NEED IN PROPAGANDA MATERIAL FOR FREE DISTRIBUTION

To the Editor of *The Living Church*:

FOR quite some time I have been expecting to see a letter in your columns calling attention to the Church's need of "propaganda material"—pamphlets and leaflets for free distribution.

At the divinity school (Berkeley) several of the faculty told us how we might make our work more effective by a judicious use of pamphlets and tracts. Opportunities offered, as well as methods to be used in circulating tracts, were spoken of. Lists of especially good pamphlets—duplicates from a professor's collection—were given us. Several of the men clubbed together and bought a supply. In my own case this soon ran out, and the very small quantity I bought later on is gone. I cannot afford more.

But why is it not part of the Church's work to supply this literature to men who can use it? Couldn't the Board of Missions or the General Convention appoint a committee to prepare and give out short, simple, well-thought, well-written, neatly-printed pamphlets?

There are some tracts which may be had without cost; these are usually, almost always, partisan in spirit—useful, no doubt, but not half so necessary as the writers think. What we need to-day is a series of short, popular essays, free from scholastic tangles, readable, accurate, convincing. Essays written by our very, very best men; dealing with the simple, fundamental truths of our faith. Cannot the Church see the need for this sort of thing? People are begging and pleading for explanations and interpretations of Christianity. The newspapers and the magazines are supplying (?) this demand. Our sermons and the books we are able to lend have not begun to satisfy. There are people who do not and will not hear sermons. There are people who are decidedly gun-shy of books with stiff bindings and half a hundred pages. There are people who could quite readily extract the "milk" from some short, simple tract, who might then look to the Church for the "meat" which the Church offers.

Take, for instance, great numbers of sermons which were preached on the subject of Prayer soon after the declarations of war; the truth, the good, the helpfulness of many were forgotten before the day was gone. But suppose that some little four-page tract on Prayer had been given (not placed in a rack in the vestibule); that the congregation had been urged to read it, to pass it on to some one not present; can you not see that the lesson in the sermon would be driven home harder, made more permanent?

Some of the little tracts published by your Young Churchman Company are just the thing. But many of us cannot afford them. Then, too, the official endorsement of the Church is not behind them and a profit is being made from the sale of them.

Why cannot some of the money used by the Board of Missions for missionary literature be devoted to this sort of work? It's mission work—of a most needed kind. The Church wishes to help our present generation, she wishes to safeguard the faith for the next generation. The Church has a method here which she ought to use. Other organizations are working along this line. I myself have used scores of tracts published by the California Social Hygiene Society. I am certain that I could increase the efficiency of my work had I a quantity of suitable tracts at my disposal.

If you were to work out an editorial in your very enjoyable style you might have this great need of the Church supplied.

Respectfully yours,

Sonoma, Calif.

J. HENRY OEHLHOFF.

MOTION PICTURE CENSORSHIP

To the Editor of *The Living Church*:

THE movement to protect the minds and morals of children of our land from those motion pictures which incite to crime is meeting with gratifying success, but needs the help of all public spirited citizens to write letters approving the bill before congress to their congressmen.

The Smith-Hughes bill (S. 4941, H. R. 14895) provides that the President of the United States shall appoint five commissioners who with paid and volunteer assistants will be authorized to inspect all motion picture films which desire the right to pass from one state to another. The commissioners are required to license all films except those that impair health or morals or tend to incite to crime. It does not take away the right of any state or city to censor its own pictures if it desires.

A copy of the bill and of the hearings on the bill to establish a Federal Motion Picture Commission can be secured by sending a request to the secretary of the Committee on Education of the House of Representatives at Washington, D. C. The diocese of Long Island has endorsed the movement by a resolution proposed by their Social Service Committee and adopted by vote of the Convention. At the request of the H. R. Committee on Education I wrote to the principal cities of our land to ascertain whether public sentiment favored or opposed the bill. I sent letters to thirty-six cities chosen as the

leading cities of the country, but scattered in different parts of the United States so as to represent the sentiment of the whole country. In seven of the cities where there was a commission form government, the inquiry was addressed to the president of the city commission, but in all other cases to the mayor. Out of the thirty-six addressed, thirteen favorable and three opposing replies were received. Only three cities were heard from in opposition to the bill. Mayor Haussling of Newark said the extension of the Federal government's power should be watched with extreme jealousy and it should not be permitted except where an absolute necessity exists. He held that the states should deal with motion pictures. The bill might bring extremely mischievous results. Mayor Baker of Cleveland says he prefers freedom rather than censorship but that whatever regulation is necessary should be local. He says that the worst feature of the motion picture "is not their tendency to incite lust or crime but that their emotional contents are too high and that the psychological effect of such intense emotional outburst must be bad. The remedy for this is not, in my judgment, to have some set of people in Washington or elsewhere undertake to say just how much emotional stimulation people in Ohio and California ought to have, but by educating the citizens of each place to have a sound public sentiment regulate the matter." Mayor Bading of Milwaukee referred the matter to Charles H. Phillips, secretary of the Citizens' Commission on Motion Pictures, who opposes the bill upon three grounds:

"1. Because the Smith-Hughes bill would make the appointment of five federal commissioners a political one.

"2. Five commissioners could not do the work. (The bill provides for deputies, and for paid and voluntary assistants if desired.)

"3. The bill does not tend to prevent local or state censorship."

Mr. Phillips says that in Milwaukee, if an exhibitor shows any other pictures than those approved by the so-called National Board of Censorship (which has no official power and is therefore neither national nor a board with any censoring power), "then such exhibitors will have his license revoked." Milwaukee evidently has a kind of local official censorship, only all the expenses of the censors who live in New York are paid by the manufacturers whose pictures are being censored.

Mayor Hindley of Spokane, Washington, writes: "I am certainly in favor of a Federal Board of Censorship, as I conceive this to be almost exclusively an interstate business."

[Many other favorable views are quoted.] . . .

A letter to one of the following members of the Committee on Education of the House of Representatives at Washington, D. C., will be of great public service to the children, the Church, and the nation:

Dudley M. Hughes, Georgia.
Robert L. Doughton, No. Carolina
J. Thompson Baker, New Jersey.
Thomas C. Thracher, Massachusetts
James F. Burke, Pennsylvania.
Horace M. Towner, Iowa.
Allen T. Treadway, Massachusetts
Arthur R. Rupley, Pennsylvania.

Wm. W. Rucker, Missouri.
John W. Abercombie, Alabama.
John R. Clancy, New York.
Stephen A. Hoxworth, Illinois.
Caleb Powers, Kentucky.
Edmund Platt, New York.
Simeon D. Fress, Ohio.

481 Bedford Ave., Brooklyn, N. Y. WM. SHEAFE CHASE,
December 3, 1914. *Chairman of the Social Service Committee
of the Diocese of Long Island.*

THE GERMAN PRESS ON THE WAR

To the Editor of *The Living Church*:

I WAS much interested in Mr. Nies' article, "The War as Viewed from the Continent." As he implies, we do not know all the important facts which led up to it, and it does not appear to me that anyone will ever know sufficient to write an impartial history of this war.

May I add one fact, which Mr. Nies does not mention in his article; namely, a remarkable change in the attitude of the German press during the first weeks of the war. I was in Bad Wildungen, Waldeck, practically a prisoner for four weeks, and saw only German newspapers. At first, when England declared war on Germany, in consequence of her invasion of Belgian territory, the papers said, "It was well known beforehand that this step would bring upon us the enmity of England, which we regretted; but it was a military necessity." But this explanation did not meet with the approval of the people. Very generally, the aristocracy, the middle classes, and the peasantry thought and said that the violation of Belgian neutrality was a great mistake. It was most necessary for the government to have the people at one with them in this tremendous conflict. So about ten days after the fall of Liege, the papers said, "Now there is no longer reason for secrecy, and we announce that there were French and English officers in the Belgian forts, preparing for an attack upon Germany. We have known this to be the case for a long time, but before war broke out, we could not object to it, but afterwards we had to consider it a flagrant violation of neutrality."

Now all the civilized world, excepting the German people, knows this to be utterly untrue; but the Germans believe it, and the effect of this belief was to unite them with the policy of the government, to the last man, woman, and child; and now they are firmly convinced

that there was a plot to fight against their country, that she is only defending herself in this war, and that England was chiefly to blame for it. And their hatred towards the English has become malignant, venomous, and, I may say, almost diabolical.

Then still later the German papers said, "We found in a fort at Liege written details of the proposed attack on us." It is doubtful if they found any such paper, as it is not on exhibition. But if they did find anything of the sort, it was purely hypothetical—a plan of what ought to be done in case Germany ever invaded Belgium to attack France.

Would you kindly publish this to show how cleverly the government manipulated the press to make public opinion approve the war!
Florence, Italy, November 15th. GEORGE STONE-ALCOCK.

CO-ORDINATION OF GENERAL CHURCH WORK

To the Editor of *The Living Church*:

A MATTER was mentioned at the Primary Synod of the Province of Washington that should be worked out to its logical conclusion. It was the suggestion made by several people about the same time that there be a common budget made up for the work of all the boards of the Church; the idea being that instead of each diocese being asked for three apportionments, one for mission work, another for education work, and another for social service work, all three be brought together and a lump sum be asked for the work of the General Church.

This would simplify the whole matter, and do away with the objections now urged as to the number of appeals made for money. It would facilitate the getting of the money needed to carry on all of these important works. Instead of voluntary contributions because a friend had been engaged to carry on the work; or some one who urges the contributions has a reputation for integrity or excellent business ability, we could make a frank appeal to the Church at large for the funds needed to carry on the necessary work of the Church.

The Church would be educated to see that all these things attempted by the Church came rightly under the head of mission work; and, consequently, should be supported by all instead of by a few directly interested. All should be interested because the work of the two latter boards is a necessary part of the work of the Church. It would help greatly to make our people interested in these newer ventures, if the appeal for financial support came as the one appeal of the General Church.

Doubtless the three general boards attempt to work in harmony when it comes to the details of contact with the Church at large. Then why not get together in the matter of administration? The clergy at large are always ready to accept real help in their efforts to advance the cause of the Master, and the work of the general boards is distinctly appreciated by many; but it would help us a lot if we could feel that the whole force working in New York, or elsewhere, were so united that a common treasury could be maintained, and a common appeal for support issued.

Yours faithfully,

December 4, 1914.

A. EDWIN CLATTENBURG.

WORK AMONG HUNGARIANS IN INDIANA

To the Editor of *The Living Church*:

LESS than a year ago the Rev. Victor von Kubinyi and his Hungarian congregation, formerly of Roman obedience, were received by Bishop White into the Church at South Bend, Indiana. Since then they have worshipped in a rented building, two miles from their part of the city. The people are poor and out of work, yet they are contributing liberally from their savings to put up a little church of their own. Too much cannot be said of the character, self-sacrifice, and devotion of their priest, who comes of a noble family, nor of the enormous possibilities of this new work in the Church. Besides the numerous Hungarians in South Bend who have left the Roman Church, there are about 5,000 others, Germans, French, Poles, and Italians, to whom Fr. Kubinyi is prepared to minister in their own languages, and yet the best he can manage at present is a little church seating one hundred and eighty, and he will have to duplicate all services to accommodate his present congregation.

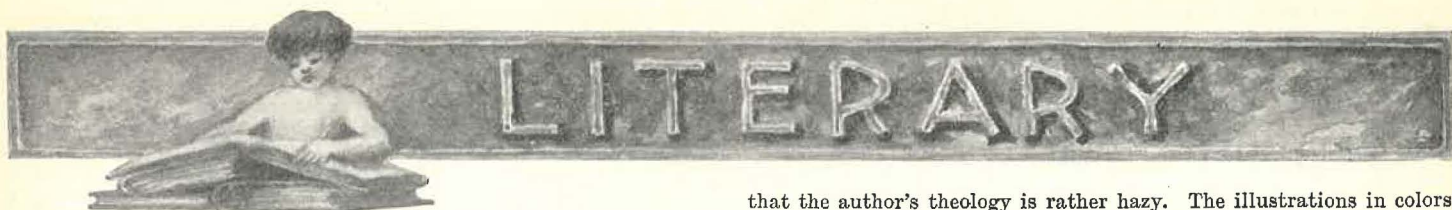
As personal friends and admirers of Fr. Kubinyi, though of another diocese, we recently visited the site of the new building and saw the foundations completed, and the piteous poverty of this beginning impressed us, especially when contrasted with the enormous possibilities of the movement and the wealth of the American Church. Surely there must be some who would gladly help, if only to send a dollar bill apiece to this faithful and heroic priest, who lives at 711 California avenue, South Bend, Ind.

G. HUNTINGTON,

A. WORGES-SLADE,

Priests of the Diocese of Western Michigan.

If you tell the truth, you have infinite power supporting you; but if not, you have infinite power against you.—Charles George Gordon.



CHURCH KALENDARS

The new issue of *The Young Churchman's Kalendar* is exceedingly creditable. The outside cover has a colored representation of the beautiful picture by Irlam Briggs, "In the Carpenter Shop at Nazareth." There is a page to a month, with a tint illustration on each, and the kalendar rubricated. Only through the fact that this is issued in very large quantities is it possible for so fine and expensively made a publication to be sold, as is this, at the low price of 15 cents per copy (20 cents by mail) or \$1.50 per dozen. It is far ahead of anything else at even a considerable advance beyond that price. [The Young Churchman Co., Milwaukee.]

The new issue of the *Girls' Kalendar*, published by the Girls' Friendly Society, is quite up to the high standard of previous years; Churchmen are so generally familiar with it that it seems hardly necessary to describe it in detail. The selection of a brief scriptural sentence for every day is always well made, and the half tone illustrations are excellent. [The Young Churchman Co., Milwaukee. Price 15 cts each, by mail 17 cts.; \$1.50 per dozen.]

The Church Missionary Kalendar issued by the "R. L. M. Mission Study Class Alumae" of Philadelphia is now in its seventh year. The publication for the coming year consists of fifty-six pages, a week to a page, with the kalendar and a missionary reading for each day. The subjects for a single week are closely related, a single field or class of work being the subject for each. There is also an article by Bishop Rhinelander entitled "The Spirit of Mission in the Body of Christ" and contributions from a number of other missionary experts and enthusiasts. The profits on the kalendar are devoted to missionary purposes. [Price 25 cents, postage 5 cents. Address orders to Mrs. Frederick English, Church House, Philadelphia.]

There is also received the *Church Kalendar* issued, as formerly in recent years, by the Ashby Printing Company of Erie, Pa. It consists of a block to a month without texts, with the date in each case printed in the liturgical color for the day. A half tone illustration of the Cathedral of St. John the Divine, New York, is printed at the top.

The Folded Kalendar comprising the Lectionary pages from the *Living Church Annual* of 1915 is ready in good season. The lessons herein printed are those from the trial Lectionary set forth by the last General Convention, and as the course of that Lectionary extends over two years, the references are only to the lessons for the first year, the intention being to follow this next year with a Lectionary for the second year of the course, so that the two may be tried consecutively before the next General Convention. [The Young Churchman Co., Milwaukee. Price 10 cents, 3 for 25 cents, \$1.00 per doz.]

The publication date for the *Living Church Annual* is December 19th. As this goes to press the printing is completed and the books are being bound with the expectation of filling all advance orders by the date of publication. Many are late in sending their orders, and there is still time to obtain an early copy at or immediately after that date if orders be sent promptly. There is in the new issue the usual matter pertaining to the Church in all its phases, including a topical summary of the work of the last General Convention, and a history of the year's work within the Church printed in the cyclopedia section. The matter relating to the new Provincial organizations is up to date, and is an interesting addition to the former contents. [The Young Churchman Co., Milwaukee. Price, paper, 50 cts.; cloth, 75 cts.; postage 10 cts. east of Rocky Mountains, 15 cts. west of Rocky Mountains.]

We have heretofore briefly described a long list of handsome kalendar from E. P. Dutton & Co. in connection with E. Nister. As these are printed in Bavaria it would not have been strange if they had been entirely unobtainable during the present year. Without repeating the description of these that has already been given, there should be recognized among the religious kalendar a daily block kalendar of this series, *The Christian Year Block Kalendar*, in which there is a leaf to a day and a scriptural text on each. The outside contains a handsomely illuminated Madonna from the National Gallery, London. [E. P. Dutton & Co., New York, price 40 cts. net.]

The Mission Kalendar of the Society of the Divine Word is a missionary kalendar under Roman Catholic auspices, and in the interest primarily of their own foreign missions. There is a page to a month with a half tone on each and the saints' days of the Roman kalendar recorded for each day. [Society of the Divine Word, Techny, Ill.]

FOR CHILDREN

JUST PUBLISHED is a little volume entitled *Bed-Time Bible Stories for Little Children*, by Gertrude Smith, author of *Baby Bible Stories*, etc. The stories are very simply told, and for the most part are fairly satisfactory, though from many little things one observes

that the author's theology is rather hazy. The illustrations in colors are fair. [Henry Altemus Co., Philadelphia, price 50 cts. net.]

POETRY

FROM TIME to time we have had the pleasure of printing in THE LIVING CHURCH, poems by the Rev. John Mills Gilbert, and our readers cannot have failed to realize that these were always of a very high type of poetry. A collection of Mr. Gilbert's poems has now been made and issued in book form, bearing the title *Christmas Eve in the City*. The poems therein contained are very largely of a religious and devotional nature, a number of them reprinted from our own columns. There are also some on secular topics. One wishes that he might be able to predict such a circulation of this new volume of the highest class poetry as would perhaps have been given to it seventy-five years ago. That, in our day, is improbable; but certainly there must be many lovers of English literature who will gladly welcome this book. [Gorham Press, Boston.]

BOOKS OF DESCRIPTION AND TRAVEL

THOUGH TRAVEL abroad is practically at an end for the present, the influence of what has gone before appears in a number of new books for the present season. *The Charm of Scandinavia*, by Francis E. Clark and Sydney A. Clark, is not only descriptive of the land, but also, as would be anticipated from the names of the authors, of the best of its people as well. We know too little of the literature and history of Scandinavia, and this volume will be a considerable factor in pleasingly adding to our fund of information. Some interesting incidental information with regard to the Swedish Church is included in the volume. [Little, Brown & Co., Boston, price \$2.50 net.]

The new volume by Mr. Hamilton Wright Mabie, the result of a considerable tour of inquiry as well as sight-seeing, is *Japan To-day and To-morrow*. In this volume Mr. Mabie writes in his happiest English, and what he saw and learned in Japan is presented in most pleasant form to his readers. It is a pleasure to read his high appreciation of Count Okuma, and a chapter is devoted to a conversation with that distinguished oriental stenographically reported and afterward revised by the Count personally. This chapter should be widely read in this country where the lack in recent years of appreciation of things Japanese at their true value is a matter of anxiety to thinking Americans more even than it is to the Japanese. [Macmillan Co., New York, price \$2.00 net.]

In two volumes is a work by Helen Marshall Pratt on *Westminster Abbey: Its Architecture, History, and Monuments*. The architecture is fully described and pictorially presented in a long series of illustrations, and there is a full description of the tombs which are so large a factor in the present edifice, and, as well, of the characters commemorated by them. Thus the work is, in a way, a biographical history of the English nation as well as an architectural presentation of one of the most notable edifices in England. [Duffield & Co., New York, price per set \$4.50 net.]

THE BIBLE

IN EDITIONS of the *American Revised Bible* there are constant improvements. An edition lately issued by the official publishers, Thomas Nelson & Sons, is printed in very plain and large brevier type, and has stamped into the cover an index of the Books alphabetically arranged and referring to them by page. The edition is a very satisfactory one and may be obtained in a very considerable series of bindings from the cheaper up.

SOCIAL PROBLEMS

THE DEATH of Jacob Riis makes particularly important what must no doubt be the final volume from his pen, a series of social studies bearing the title *Neighbors, Life Stories of the Other Half*. Mr. Riis's "other half" are people of tremendous reality and very often of large vitality. It is in considerable measure due to his work and writings that we know them now as Americans and have begun to try to understand and to enter into their problems. The present volume consists chiefly of detached incidents relating to individuals and does not purport to be a detailed study of the social problem that lies behind them. [Macmillan Co., New York, price \$1.25 net.]

A book of human interest which has already been read in serial form by many interested readers is *A Far Journey*, by Abraham Mirtrie Rihbany. The author was a Syrian immigrant who landed in New York some twenty years ago with nine cents in his pocket and with a firm belief in the oriental form of the Christian religion, while to-day, through the influence of American conditions and living, he has abandoned the earlier form of his faith and affiliated

himself with one of the Protestant denominations and become a minister in it. Apart from the religious side, the story of the gradual transformation of an Orthodox Syrian into a twentieth century American is very interesting. [Houghton Mifflin Co., Boston, price \$1.75 net.]

MISSIONARY

A VERY EXCELLENT volume for the use of mission study classes, and especially in connection with the present-year study into the social results of the missionary endeavor, is *Then and Now*, by Margaret Jefferys Hobart, with an introduction by the Educational Secretary at the Church Missions House. By a series of comparative illustrations of "then" and "now," the difference between earlier and present day conditions in many fields is shown. This is confined to the fields served by missions of the American Church. There is, of course, no intimation that no other forces cooperated in producing these results. Civilization and Christianity have gone together; but where civilization has gone without Christianity its results have been bestial and degrading to primitive people. Well is it shown in this little book that not civilization but Christianity alone is sufficient to regenerate a people. [Domestic and Foreign Missionary Society, New York.]

SOME WEEKS ago we directed attention in these columns to a little book issued by the missionary committee of the diocese of New York with the title *The Cross, the Plus Sign in Our Minus Lives*, published last spring. It was at that time issued for free distribution among the laity of that diocese, and aroused much interest in missionary work. So many inquiries have been made for the work that a new edition is now being made which will be offered for sale at not more than 10 cents a copy and somewhat less in quantities, in the hope that it can be made to pay its way. Orders will be received by the chairman of the diocesan missionary committee, Mr. Samuel Thorne, Jr., 19 Cedar street, New York City.

ON PREACHING

Vital Elements in Preaching. By Arthur S. Hoyt, Professor of Homiletics and Sociology in Auburn Theological Seminary. The Macmillan Co. Price \$1.50.

At a time when in some quarters the value of preaching is disparaged, it is encouraging to have a book from a master hand dealing with the secret of effective preaching.

The author of *Vital Elements in Preaching* has already made a worthy contribution to homiletical literature in his previous books entitled *The Work of Preaching*, and *The Preacher*.

In the present volume, having first shown the great need and opportunity in our day and generation for the preaching of the pure Gospel of Christ, the reader is invited to examine some of the chief factors or elements of effective preaching. In all that follows we observe that the author has made more than an academic study of his subject.

There is to be noted a proper balancing of the *elements*. For example, while emphasizing the necessity of keeping in touch with life, "rubbing against men, and studying books in which the life of the age is revealed," equal importance is attached to the cultivation both of the intellectual and the devotional spheres, as the "social and sympathetic side of many a preacher who has spent over much time among his fellows has proved his undoing."

One of the best chapters in this book, which we are pleased to recommend, is entitled "Positive Preaching." The remedy for the "distressing uncertainty visible among many good people, and that weakening of moral restraint so often encountered among the rank and file," is a form of preaching which has the notes of certainty and experience of Christ—and deals with sin as a fact for which the only adequate cure and escape is the Gospel of Jesus Christ.

A. T. G.

CHURCH LAW

AN ADMIRABLE little hand book for the laity is *What Every Warden and Vestryman Should Know*, by the Rev. Henry Anstice, D.D., Secretary of the House of Deputies of the General Convention. In several brief chapters the rights and duties of rector, vestry, and people are stated, and the lawful method of procedure is skilfully set forth. The canons and statute law are treated from the point of view of the Institution office. The little hand book is admirably adapted for its purpose, and should be in the hands of all vestrymen at least. [Church Literature Press, New York. Price 35 cts. post-paid.]

FICTION

A DECIDEDLY humorous anti-woman-suffrage story is *Wild Mustard*, by William Japer Nicolls. How a mere man could have been found outside the trenches of Europe with courage enough to write it, one fails to understand. Probably no other can be discovered who would dare to say what he thinks of it. But it will generally be agreed that it is a good story. [J. B. Lippincott Co., \$1.25.]

SUNDAY SCHOOL WORK

REV. CHARLES SMITH LEWIS, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

THE problem of the small school comes in three questions: What sort of scholars have we to deal with? What sort of teachers have we to work with? How can we, with these teachers, get the best results in training these children?

It will appear at once that in our judgment the problem is not one of generalities, so much as of fitting principles to particular situations. This would seem to run against the result of the figures that we studied recently. But, in spite of the apparent lesson that schools vary in proportion to the number of communicants, the problem of the small school is not a reduced version of that of its larger sister. For instance in the very important matter of teachers the small school is at a serious disadvantage; there are so many less persons to draw from in a small parish and so many things have to be done in the parish by the same persons, that it is no easy matter to find an adequate teaching force for the small school.

But to turn to the first question: scholars. Here at once we come face to face with a very important matter. In the larger school there will be enough of different sorts and various ages to form standard groups, and the irregularities in preparation will not be so apparent, nor perhaps so disturbing. But when we come to a group of children of less than a hundred in number, we have a different question before us.

We are met with the objection that children are the same the world over. We recall the criticism made some years ago of a certain course of studies, differing from what was then the normal arrangement, in which the expert who was writing said that children of the Middle West were the same as those of the East and that what fitted one fitted the other. We must take sharp exception, born out of experience in different places and different classes of children, to this position. This comes from the idea of the text books that describe the "average child." Did you ever see one? The very fact that it is an average means that, while there may be some who come near it and a possible few who are close to it, the bulk are either above or below; and as many one way as the other. The average child is the one half way in numbers between the brightest and the dullest, the most advanced and the most stupid. It is moreover the child that is the middle in the group or groups under examination.

Averages are very dangerous things. Our own average drawn from two dioceses is palpably incomplete; and a wider average would quite possibly change the result. We recall elaborate studies in the "conversion" age out of which some capital has been made as applied to the Sunday school. But what is it based on? The averages of a selected group in which a large number of children and young people, who do not belong to those religious bodies that emphasize "conversion" in the technical sense, are left out of the result altogether. "Average children" are like the average age of conversion. Both conclusions are drawn from incomplete figures. They are useful as working bases or starting points for work; but they serve little permanent value.

TO RETURN. The children of every community, while presenting certain class characteristics, also present their own particular local characteristics. To be exact. We have in mind a school in a large city drawn from homes where the children had been properly nourished, well clothed and cared for, where their secular schooling had been regular and on good standard lines. The children were, on a whole, a homogeneous group. They had all had about the same training and came as a whole from the same sort of homes. In another school the children were of a very different group. Their parents had difficulty in making ends meet, and the boys and girls often had to be out of school from lack of proper clothes or because their earnings had to be added to the family treasury. They were not very well fed and their minds were not as quick as might be. The one group was subject to the environments of a slum district, the other to the environments of a district where drunkenness and rowdiness were unknown, or at least never seen. Neither presented serious problems of grading but the corresponding groups were very different in the two schools. The things possible with one were impossible with the other. Or to take two other groups that

show differences: the one is a country village where the children came from homes of many different sorts, some of well-to-do people and others of the very poor; some villagers, others from adjoining farms. All are taught in about the same way; but the one set in a capital private school where every thing from influence up and down was of the best, the other in an indifferent public school. The last example is found in a factory town where some children were out of homes of education and refinement and others were out of homes in which poverty had deadened the children's minds as its accompanying lack of food had dwarfed their bodies, where their days at school were few and irregular; and in consequence boys and girls of twelve and fourteen sat side by side with those of nine and ten, where children come from homes whose influences were poles apart and in which the help given some was as definite as the hindrances given the others.

These are not wholly imaginary cases. They fairly represent actual facts. And they tell us quite clearly that the children of these several schools are not on equal footing when it comes to the intellectual side of the Sunday school work. It goes further and tells us that the more we stress the intellectual side, the more we attempt to grade our children upon the basis of their mental attainments, the more we must recognize the problem that this puts upon the small school. Conditions in these four schools that we have pictured were not the same, and the possibilities for work in them were not at all the same. What could have been done in the first could not have been done in the second. Or if it could have been simulated, it could not have been of the same worth as a vehicle of training.

BUT THEN THERE comes in another problem, the religious preparation of children. We recall two children of about the same age. The one was from a so-called poor family where the group conditions would not have made for religious training. But she had a good mother, who was interested in her religious training, and she was quite familiar with Old and New Testament stories and knew her Catechism and much else. The other was the child of a family in far better circumstances, where home conditions should have allowed her mother to train her even better than was done in the first case. But she knew nothing, and moreover there was no real interest in the matter at home; and she came or not, prepared or not, largely as she pleased or as her interest in and affection for her teacher permitted. Or again. In a graded school a child, who was interested in her work, if absent came to her teacher and made up back work; while another did not care at all and her irregularities soon put her far behind the rest of the class.

"Children are the same the world over" and "averages show that they are the same in principle," etc.; but when you have a small group of fifty or at most of an hundred scholars to deal with, factors such as these must be considered; and the problem is not merely how to grade a school of fifty but how to grade this school of fifty.

It is obviously possible where the children are evenly balanced to group them according to their school attainments, and to some extent this must be done in any school that requires written work of its scholars. It is equally obvious that this is not possible in a small group of children who are not evenly balanced. The problem must be met as it arises.

AGAIN, INTO it must be brought the previous training of the child, in matters that belong to Sunday school. It is most unsuitable to take a boy who knows his Bible stories thoroughly and put him—whatever his age or secular grade—into a class that is studying this subject. It is not always possible to avoid this. We have often faced the difficulty and have not always met it satisfactorily. It is much more complicated when it is accompanied with lack of that mental training which will permit the boy to work quickly with his pencil in an advanced class. For example, if we have an eighth grade boy from the side of the religious knowledge and a fourth grade boy on his spelling and writing, we have a problem that is very obtrusive in a small school, and very disconcerting. Perhaps the best solution is to put such a boy between the two grades; or with boys of about his own age.

ANOTHER MATTER that pertains to the children is the problem of increasing the size of the school. Here again local conditions will play no small part. The most effective method in any school is to quicken the enthusiasm for the school and its size. The rule to which we have referred before as in force in a cer-

tain school, "No child is counted as a member of the school unless he has been present for three consecutive Sundays," prevents a sudden and pointless padding of lists. Class competition is a good thing. Some definite result that is worth while, dependent upon a certain size, helps. We know a class of boys whose teacher promises a base ball team when there are nine boys in the class. Of course the highest incentive must be developed, which is the desire to bring other children to learn about our Lord and to become His children in Holy Baptism. With this as the high aim, lesser incentives may be made to play their part. Avoid however anything like personal rewards to the children who bring the most scholars, as if it was a prize contest like those for getting subscribers to a magazine.

The problem then from the standpoint of the scholars is, first find out what children are available, their ages, school grades, and religious training. Then group them so that they can do the most effective work in the training of their own spiritual lives.

Teachers' Notes on Our Book of Worship. Illustrated and Explained. How to Use the Prayer Book in Services. Part of the Combined Course on Catechism Church Year and Prayer Book or to be used separately as a distinct Course. Prepared for the Sunday School Commission, Inc. By Margaretta Palmer, Ph.D., Assistant in Astronomical Observatory, Yale University. Published for the New York Sunday School Commission, Inc. By the Young Churchman Co., Milwaukee, Wis. 1914. Price 25 cts.

We have here a very excellent hand book for teachers. The material is well put together and the method followed is admirable. It shows the hand of a skilled teacher as well as one who is well prepared on this subject. The following outline gives a clue to the thoroughness of her method. The Chapter is on Rubrics. Picture for note book, Spiritual Attune (Ps. cxix, 127, a quotation from St. Francis de Sales, a collect); Intellectual Attune (two brief quotations); Teachers' Aim (to show the rules for the services), *Lesson Plan*, Subject, Point of Contact (some children's game and its rules), Lesson setting, Lesson Story, Review, Something to do (something to learn for next time, and some questions to write in note book). It is a valuable example not only of method but of application.

THE PLEA OF THE ARCHBISHOP OF CANTERBURY FOR PRAYER FOR THE DEPARTED

ON All Souls' day, the Archbishop of Canterbury, preaching to a large mid-day congregation at All Hallows', Barking-by-the-Tower, on the occasion of the dedication festival of the church, spoke at some length on the duty and function of the Church in bringing comfort to the bereaved, and spoke of the natural instinct which led people to pray for their loved ones who have passed within the Veil. He referred to the fearful toll of death taken by the war. Never were there so many homes in mourning, and from them often went up a bewildered cry spoken or unspoken. That cry did not, he thought, mean unbelief. There was no lack of faith or courage. Rather, people were sent to their knees in reverent trust in God as their help in trouble.

Proceeding, he said we needed to be on our guard lest in one who thus reverently and trustfully prayed and wondered we discouraged the upraising of the devout soul in prayer for the loved one out of sight.

We were not unmindful of the abuses of later mediaeval times. We were aware that on account of them and to avoid the dangers of them, no explicit prayers for the departed were admitted into the public offices of the Church. He had no censure to pass on the men who thus handled the difficulties that faced them in their time. But surely now there was a place for the recognition of the instinctive, natural, loyal craving of the bereaved. The abuses of nearly four centuries ago need not now hinder the reverent and trustful prayer of a wounded spirit who feels it natural and helpful to pray for those it would not see again on earth, but who in their Father's keeping still lived, and, we might believe, went from strength to strength in truer purity, in deepened reverence and love.—*Church Times*.

IT IS NOT of God's severity that He requires much from man; it is of His great kindness that He will have the soul to open herself wider, to be able to receive much, that He may bestow much upon her. Let no one think that it is hard to attain thereunto. Although it sound hard, and is hard at first, as touching the forsaking and dying to all things, yet, when one has reached this state, no life can be easier, or sweeter, or fuller of pleasures; for God is right diligent to be with us at all seasons, and to teach us, that He may bring us to Himself, when we are like to go astray. None of us ever desired anything more ardently than God desires to bring men to the knowledge of Himself.—*J. Tauler*.

Church Calendar



Dec. 13—Third Sunday in Advent.
 " 16, 18, 19—Ember Days.
 " 20—Fourth Sunday in Advent.
 " 25—Friday. Christmas Day.
 " 26—Saturday. S. Stephen.
 " 27—Sunday. S. John the Evangelist.
 " 28—Monday. Holy Innocents.
 " 31—Thursday. Eve of Circumcision. New Year's Eve.

MISSIONARIES AVAILABLE FOR APPOINTMENT

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

ALASKA

Rev. C. E. Betticher, Jr.
 Miss O. D. Clark.
 Rev. John W. Chapman.

CHINA

Rev. Arthur M. Sherman.

ANKING

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.
 Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.
 Rev. R. A. Griesser.
 Dr. W. H. Jefferys.

MEXICO

Rev. H. G. Lirimic (in Fifth Province).

SOUTH DAKOTA

Rt. Rev. George Biller, D.D. (during December).

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

MR. JOHN W. WOOD,
 281 Fourth Avenue,
 New York.

Personal Mention

THE Rev. JOHN STUART BANKS, for three years the rector of Trinity parish, Bellefontaine, Ohio, has accepted a call to All Saints' Church, Cleveland, Ohio, and expects to enter upon his new rectorship early in January. He is the immediate successor of Rev. Thomas G. C. McCalla in Cleveland as he was at Bellefontaine.

THE Rev. R. M. BERKLEY, rector emeritus of Zion Church, Dobbs Ferry, New York, may be addressed at 1825 Eye street, N. W., Washington, D. C.

THE Rev. W. C. BIMSON has resigned the rectorship of St. John's Church, Shawano, Wis., and has entered upon his new work at Trinity Church, Berlin, and St. John's Church, Omro, in the diocese of Fond du Lac. His address is Berlin, Wis.

THE Rev. GEORGE J. CHILDS, for nearly ten years in charge of St. Stephen's, Casselton, N. D., and adjoining territory, has accepted the election to St. Peter's Church, St. Paul. His address, after December 15th, will be St. Peter's Rectory, Fourth and Maple streets.

THE Rev. EDWIN G. HUNTER, has, after over thirteen years charge of St. Peter's Church, Talladega, Alabama, resigned the parish, to take effect February 1, 1915.

THE Rev. HOWARD M. INGHAM for twelve years rector of St. John's parish, Camden, Ark., has resigned on account of failing health. He expects to spend the winter in Florida.

THE Rev. DAVID L. LEACH is now in charge of St. John's Church, Honeoye Falls, N. Y. Address, Box 74, Honeoye Falls, N. Y.

THE Rev. F. H. OEBLER of St. Luke's Church, Detroit, Mich., has resigned and accepted a call to become rector of the Church of the Advent, Devils Lake, N. D., holding his first service the Third Sunday in Advent.

able to call a rector. He may be addressed Box 134, Ashland, Wis.

THE Rev. CHARLES NOYES TYNDELL has accepted a call to the rectorship of Christ Church, Williamsport, Pa., and will assume charge on the Fourth Sunday in Advent.

THE Rev. J. OGLE WARFIELD has accepted the assistantship at St. Peter's Church, Germantown, Philadelphia. His address will continue to be 8315 Shawnee street, Chestnut Hill, Philadelphia.

THE Rev. T. J. E. WILSON after five years' work as priest in charge of St. Alban's Church, Staples, Minn., has recently taken charge of a group of missions, Brook Park Mora, Sandstone, Willow River and Hinckley. His address is Hinckley, Minn.

DEGREES CONFERRED

VIRGINIA THEOLOGICAL SEMINARY.—D.D. upon the Rev. THOMAS CAMPBELL DARST, Bishop-elect of East Carolina, and the Rev. GEORGE COOLIDGE HUNTING, Bishop-elect of Nevada.

ORDINATIONS

DEACONS

KANSAS.—MR. HARLEY H. MARRIOTT, who was formerly a Baptist minister of some prominence, was ordained deacon by the Bishop of the diocese, on St. Andrew's day, at St. Stephen's Church, East Wichita. The sermon was preached by the Ven. Creighton Spencer, Archdeacon of Kansas, and the candidate was presented by the Rev. Dr. Percy T. Fenn, through whom he had been received into the Church. The clergy who assisted at the service were the Rev. John E. Flockhart, a former rector of the parish, the Rev. W. R. B. Turrill of Arkansas City, the Rev. Chauncey E. Snowden of Winfield, and the Rev. F. C. Rufe of Newton. Lunch was served by the ladies of the parish at the close of the service. Dr. Fenn has secured Mr. H. Hawkins, of the diocese of New York, for his two missions.

MARYLAND.—On St. Luke's day, in Christ Church, Guilford, Howard county, the Bishop of the diocese ordained to the diaconate, Mr. ARTHUR JOSIAH TORREY. The Rev. Wiley J. Page of Glenburnie presented the candidate, and the Ven. Edward T. Helfenstein, Archdeacon of Annapolis, preached the sermon. Mr. Torrey will continue in charge of Christ Church, Guilford, with All Saints' chapel, Annapolis Junction, which he has served as lay reader very acceptably for the past year.

OHIO.—In St. Paul's Church, Akron, Ohio, on Sunday, November 29th. Mr. WILLIAM V. EDWARDS, formerly a Reformed Episcopal minister, and Mr. ROBERT S. CHALMERS, were admitted to the holy order of deacons by the Bishop of the diocese. The presenters were the Rev. Dr. D. F. Davies, and Rev. Franklyn C. Sherman. The Rev. Dr. Davies of Gambier, Ohio, preached the sermon.

DIED

LAIGHT.—Entered into rest at Clifton Springs, New York, on November 22nd, ANN HUGER LAIGHT, daughter of the late William E. and Caroline Coster Laight. Burial service was held at the Church of St. James the Less, Scarsdale, N. Y., on Wednesday, November 25th, at 2 P. M. Interment was at Woodlawn.

MEMORIALS

REV. GEORGE LETT LAMONT GORDON, M.A.

Fell on sleep in the rectory of the Ascension, Cartersville, Ga., diocese of Atlanta, the Rev. GEORGE LETT LAMONT GORDON, M.A. Oxon., priest, for six years rector of the parish. Born in Aberdeen on January 20, 1851, he labored successively in medical missions and evangelism in Africa, Australia, Japan, Alaska, Mexico, Georgia, Florida, and Atlanta. Loyal to the Church, courageous in truth, cheerful in adversity and of abounding love, the tokens of appreciation in word and deed by devout Christians of many names proclaimed his end to be peace and his hope "the joy of his Lord."

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, 2 cents per word. No advertisement inserted for less than 25 cents.

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

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POSITIONS WANTED.—MISCELLANEOUS

ORGANIST AND CHOIRMASTER.—Catholic Churchman, will be free after January 1st, to accept position in a live American Catholic parish at moderate salary. Must be good field work for training boys voices. Highest references. Address CATHOLIC CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST.—Graduate of the Guilman Organ School desires position in Eastern or Middle Atlantic states. Has had experience in choir training. Fully conversant with the Church service. Address MISS HELEN L. MAYNARD, 905 West Third St., Williamsport, Pennsylvania.

CLERGYMAN'S sister, educated and refined, desires position as companion, secretary, or housekeeper. Fond of children. Capable. Address POSITION, care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Choir Training and coaching by experienced boy voice expert, engaged in large church. Address HEAD TONE, care THE LIVING CHURCH, Milwaukee, Wis.

POSITION as nursery governess by Churchwoman. One or two children. New England preferred. Address "J.," care LIVING CHURCH, Milwaukee, Wis.

POSITION as Companion-Housekeeper. Address COMPANION, care LIVING CHURCH, Milwaukee.

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PARISH AND CHURCH

AUSTIN ORGANS.—Organs for Episcopal churches now building: St. Clement's, Philadelphia, four manual; St. Stephen's, Sewickley, Pittsburgh, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emmanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN Co., Hartford, Connecticut.

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SUNDAY SCHOOL WORKERS! The best Christmas remembrance for your scholars is the *Simplified Prayer Book*. 30c each. RITZ-MANN BROOKES & Co., Chicago.

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Church House, Philadelphia, Pa.

THE SERVIAN RELIEF FUND FOR THE FORGOTTEN POOR OF SERVIA

AN APPEAL is made by a committee consisting of twenty-three Bishops of the American Church and six other Churchmen, the Bishop of HARRISBURGH chairman, for a relief fund on behalf of our Servian fellow Christians. This dreadful conflict has fallen upon this little nation when its resources are well nigh exhausted by the late Balkan wars. Women and children are starving, multitudes are facing destitution, and distressing poverty abounds. This committee has undertaken to secure funds which will be forwarded through Fr. Sebastian Dabovitch, the leading Servian Christian in this country, to the proper accredited committees of distribution in Serbia, Hungary, and the Balkans. Fr. Dabovitch says: "This fund will help the Serb poor in Dalmatia, Bosnia, Macedonia, Montenegro, Serbia, and Hungary who cannot be reached by the Red Cross. The committee is independent, free from sect pressure, and will forward this aid from members of the Western branch of the Church direct to the needy who are in a pitiable condition. The funds will be disbursed through dignitaries and popular committees of the Mother Church in those parts." This relief, therefore, is for the

non-combatants, especially for women, Children, schools, and orphanages.

Contributions are earnestly solicited, and should be sent to CHARLES G. SAUNDERS, Treasurer the Servian Relief Fund, 95 Milk street, Boston, Mass.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

IMMEDIATE NEEDS IN IDAHO

The entire mortgage on St. Luke's Hospital, the Nurses' Training School, and St. Margaret's Hall in Boise, can be paid off if \$14,000 in addition to the \$9,500 already in hand or pledged, can be secured before January 1 next. Some of the pledges are conditioned on getting the balance required by that date. We care for 1,000 people a year in St. Luke's Hospital, and thirty young girls are in our Nurses' Training School. A large part of our work has to be free.

In St. Margaret's Hall, our School for Girls, we have about seventy day scholars and twenty boarders. It takes \$50 to provide for one day pupil, and \$375 for a boarder.

Five missionaries are also needed for important mission fields, whose support will require \$2,000, over and above the appropriation of the Board of Missions.

Kindly address BISHOP FUNSTEN, Boise, Idaho.

NOTICES

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.

INFORMATION AND PURCHASING BUREAU

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

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

MYSTERY AND OTHER PLAYS

The Nativity. A Twelfth Night Mystery Play. By Leonora Sill Ashton. Single copies, 5 cents postpaid. In quantities, \$3.00 per hundred, carriage additional.

Bethlehem. By Arthur Ketchum. A Christmas Mystery Play. Single copies, 5 cents. In quantities, \$3.00 per hundred, carriage additional.

Ruth. By Mary Blake Horne. Single copies, 10 cents. In quantities, \$6.00 per hundred, carriage additional.

A Message from the Juniors. A Play based on the "Fruits of the Spirit" as characters. A simple missionary play for young children. By Mrs. C. L. Hamilton. Single copies, 5 cents. In quantities, \$3.00 per hundred, carriage additional.

The Resurrection. By Leonora Sill Ashton. Single copy, 5 cents postpaid; \$3.00 per hundred, carriage additional.

The Soul of the World. A Mystery Play. Stiff paper, 40 cents; by mail 45 cents.

The Dreamer. A Drama in the Life of Joseph. Paper, 60 cents; by mail 66 cents.

Both of the above by Mrs. Percy Dearmer. The first is a Mystery Play of the Nativity and the Passion, and the characters are mostly adults. There are about twenty-five characters, besides choir, soldiers, etc. It was last year produced at "The University of London Imperial Institute," London, under the patronage of the Archbishop and many of the Bishops.

If samples of any of above are wanted, please send stamps for payment.

THE YOUNG CHURCHMAN CO.

BIBLE AND PRAYER BOOK CATALOGUE

WE HAVE just printed a new catalogue, listing Bibles, Prayer Books, Hymnals, and also combination sets of Prayer and Hymnals. There are listed also the Bibles which contain the Apocrypha, thus making a complete Bible, as most Bibles published lack this portion. The Prayer Book and Bible (complete), bound in one volume, will also be found listed. The "Name Panel" series of single Prayer Books and of Prayers and Hymnals in combination will be found a feature in the catalogue. We will be pleased to send a catalogue to all enquirers. Address The Young Churchman Co., Milwaukee, Wis.

CAROL SERVICES FOR CHRISTMAS

SUNDAY SCHOOL SERVICES for Christmas issued in our Leaflet series are known as Nos. 62, 64, 66, 72, 76, 80, 84, 86, 93, thus giving a large variety of musical services to select from. No. 93 is new this year and contains one additional carol. Also has the popular old English carol, "Good King Wenceslas," as a recessional. Many thousands of these services have been used in the past. Samples sent free on application. Price \$1.00 per hundred copies in any quantity desired. Carriage additional. Address The Young Churchman Co., Milwaukee, Wis.

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

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Sunday School Commission, 73 Fifth Avenue (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.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
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A. J. Neier, Chelton Ave. and Chew St.

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The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.

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.

BOOKS RECEIVED

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

SURVEY ASSOCIATES, INC. New York.

Care and Education of Crippled Children in the United States. By Edith Reeves, special Agent Department of Child-Helping, Russell Sage Foundation. Introduction by Hastings H. Hart, LL.D., director Department of Child-Helping. Russell Sage Foundation. Price, \$2.00 postpaid.

Working Girls in Evening Schools. A Statistical Study. By Mary Van Kleeck, secretary Committee of Women's Work, Russell Sage Foundation. Price \$1.50 postpaid.

MACMILLAN CO. New York.

Paul's Doctrine of Redemption. By Henry Beach Carré, B.D., Ph.D., Professor of Biblical Theology and English Exegesis, Vanderbilt University. Price \$1.25 net.

GEORGE W. JACOBS & CO. Philadelphia.

The Church Handbook. For Teacher Training Classes. By the Rev. Llewellyn N. Caley, B.D., rector of the Church of St. Jude and the Nativity, Philadelphia, Pa., member of the General Board of Religious Education, and the Rev. W. Herbert Burk, B. D., rector of the Washington Memorial Church, Valley Forge, Pa. Price \$1.00 net.

G. P. PUTNAM'S SONS. New York.

A Poet's Cabinet. Being Passages, Mainly Poetical, from the Works of George Lansing Raymond, L.H.D., author of *A Life in Song, Ballads, and Other Poems, Dante and Collected Verse*, etc. Selected and arranged according to Subject by Marlon Mills Miller, Litt.D., Editor of *The Classics—Greek and Latin*, etc. Illustrations by Howard Chandler Christy. Price \$1.50 net.

The Truth of Christianity. Being an Examination of the More Important Arguments For and Against Believing in that Religion. Compiled from various sources by Lt.-Col. W. H. Turton, D.S.O. Late Royal Engineers. Eighth Edition, Thirteenth Thousand. Price \$1.25 net.

LONGMANS, GREEN & CO. New York.

The Fellowship of the Mystery. Being the Bishop Paddock Lectures delivered at the General Theological Seminary, New York, During Lent 1913. By John Neville Figgis, Litt.D., Hon. D.D. (Glasgow), of the Community of the Resurrection, honorary fellow of St. Catharine's College, Cambridge. Price \$1.60 net.

HENRY ALTEMUS CO. Philadelphia.

Bed-Time Bible Stories for Little Children. By Gertrude Smith, author of *Baby Bible Stories, Robbie's Bible Stories, Delight*, etc. Price 50 cts net.

PAPER COVERED BOOKS

DOMESTIC AND FOREIGN MISSIONARY SOCIETY New York.

Then and Now. By Margaret Jefferys Hobart. With an Introduction by the Educational Secretary.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

The Sacraments of the Gospel. September, 1914. Three Lectures Delivered in Liverpool by the Rev. J. G. Simpson, D.D., Canon and Precentor of St. Paul's. Liverpool Diocesan Board of Divinity Publications No. X. Price 36 cts. net.

OXFORD UNIVERSITY PRESS. New York.

To the Christian Scholars of Europe and America. A Reply from Oxford to the German Address to Evangelical Christians.

VICTORIAN CLUB OF BOSTON. 12 Pearl Street Boston, Mass.

The Significance of the Great War. A Speech before the Victorian Club of Boston on 8th October, 1914. By Ralph Adams Cram, Litt.D., F.A.I.A., F.R.G.S.

FROM THE AUTHOR.

Nineteenth Annual Report of the Clergymen's Retiring Fund Society of the Protestant Episcopal Church in the United States for the Year Ending October 31, 1914.

CHURCH MUSIC

BIGLOW & MAIN CO. New York.

The Mission Hymnal. As Adopted by the General Convention at Cincinnati in the Year of Our Lord 1910, with Additional Hymns and Chants as Authorized by the General Convention at New York in the Year of Our Lord 1913. Enlarged Edition.

The Magazines

THE *Bibliotheca Sacra* for October has an able article by a very competent observer, the Rev. A. A. Beile, a Congregationalist minister of Cambridge, Mass., on "The Colorado Mine War." Here are some of Dr. Beile's conclusions: The vilest creatures in connection with the whole sad catastrophe are those scavenger journalists and magazinists who, to make a lurid story, accepted at face value, and printed as gospel truth, stories which a careful examination of these stories with responsible agencies could have proven false. There are no more monstrous lies, libels, and iniquitous misrepresentations possible than have been sent abroad from Colorado with reference to this struggle. Especially the Colorado militia are a most cruelly libelled body of men. The conclusion is almost irresistible that the strike was not a genuine one, in the sense that workers were rebelling themselves against conditions or rose from a public sentiment among themselves. The real issue of the strike was whether the mine operator, by deducting union dues from the wages of the operator, was to become financier and organizer for those who from his point of view were seeking to destroy him. And at present the vital question is whether there shall be Mexicanization of a great state, whether Colorado shall assume control of its own government or whether it shall be ruled by military power under the personal direction of the President of the United States. Dr. Beile rightly says that only the preoccupation of our people with the great European war prevents our attention to the Colorado situation as one of the most acute of our national problems.

THE *Internationale Kirchliche Zeitschrift* (published at Berne) gives the place of honor in its last issue to an English article by the Rev. C. F. Rogers on "What is Catholicism?" "The Catholicity of the Church is unrealized as long as any person is outside," writes Mr. Rogers. "Whether it be the educated, the artistic, or the wage earning classes that are alienated, or if the Church commends herself only to one sex, the result is seen in an ignorant, an ugly, or unreal, or it may be merely masculine, or merely feminine, interpretation of life. And conversely only a Catholic Christianity is adequate for all. Finally Catholicity is a greater thing than we have yet seen." From the interesting article on "Der römische Katholismus und die bulgarische Kirche" we learn that since the Graeco-Bulgarian war there has been a movement in Bulgaria to sever the Bulgarian Church from the Orthodox communion and unite it with Rome. The agitation has been fostered by the class indifferent to religion, and has not met with great success. There are several good book reviews and a favorable notice of the *Constructive Quarterly*.

(Continued on page 214)

THE CHURCH AT WORK

BENEDICTION OF HARVARD SCHOOL CHAPEL

THE NEWLY erected chapel of Harvard School, Los Angeles, Calif., a Church school for boys, was opened and dedicated by the Bishop of Los Angeles on Thursday, November 19th. Headed by the band of the school, the students in uniform in three companies, the choir of St. Paul's Pro-Cathedral, the architects, the clergy, the principal *emeritus*, the principal, and the Bishop with his chaplain, the procession moved into the chapel where the service was held and an address

in charge since 1911 and the school has been most prosperous and progressive under his management. It is probable that the school will be one of the most interesting features of educational exhibits at the Panama Exhibition in San Francisco in 1915.

DEATH OF A NONAGENARIAN CHURCHWOMAN

THERE LATELY passed to her rest Mrs. Dorothea Hildebrand, widow of the Rev. James Hildebrand. Mrs. Hildebrand died at

to the east. The cost is over \$40,000. The Rev. Samuel L. Mitchell has recently assumed charge of the mission, which was organized on October 25th, 1911, but which will probably soon assume the dignity of a parish. Mention ought to be made of the organ which was built by the Johnston Organ Company of Van Nuys, California. It is in three manuals, having the great organ with four stops, the swell with seven stops, and the pedal with three stops. Besides these there are nine couplers and three pedal movements, six combination pistons, and sixteen mechanical accessories, making a total of forty-eight movements available for the organist. The organ has also a self-player with solo device and automatic pedal attachment, so that an amateur can manipulate it from music rolls. The principal windows are those in the east and west ends, the former representing the *Magnificat* and the latter the *Nunc Dimittis*. The architects are Messrs. Hubert Frohman and Harold H. Martin of Pasadena, California. The construction is of concrete and brick and is unusually solid and permanent.

NEW ORGAN AT ST. ANDREW'S, DETROIT

AFTER PATIENT waiting since the disastrous fire in Holy Week, nine years ago, the music of the organ will be shortly heard once more in St. Andrew's Church, Detroit. The movement for a new organ was started just two years ago by Mr. H. W. Horton, senior warden, at the coming of the present rector, Rev. William L. Torrance. It was agreed from the beginning that the parish should not go into debt for any part of the organ, the funds for the payment of which therefore are all in hand.

The new organ was built by the Votteler, Holtkamp, Sparling Co., of Cleveland, a local firm with an excellent reputation for high class, artistic work, and while not having quite the range of the former instrument, yet possesses great power as well as sweetness of tone and is fully adequate for purposes of divine worship in the beautiful church. The dedication will be held on Sunday, December 13th, at the celebration of Holy Communion. The Bishop being absent, the rector will officiate assisted by others of the clergy. The installing of the new organ closes one stage of the movement for the complete restoration of St. Andrew's. During the last two years, the guild rooms of the church have been completed, many repairs made including a new roof, choir stalls—a memorial transferred from the Cathedral—put in place and other desirable changes made. Gifts to the church have been a carved oak credence for the chapel, a beautiful litany desk together with leather kneeling cushions for the altar rail.

ST. MARY'S INDUSTRIAL SCHOOL BURNED

THE VEN. E. THOMAS DEMBY, Archdeacon of the colored work of Tennessee, received a telegram last week, saying that Hoffman-St. Mary's Industrial Institute was burning. The Archdeacon took the first train out of Memphis next day to Keeling, where the school is located. The girls and teachers got out of the building without any injuries. Full particulars will be given as soon as possible by the Archdeacon. The Bishop and Archdeacon were doing all they could to make this school a powerful agent in Tennessee for the Christian and vocational education of the hundreds of deserving colored girls in this state.



CHAPEL OF HARVARD SCHOOL, LOS ANGELES

was given by the head master, the Rev. Robert B. Gooden.

The chapel is of modified Spanish design with an exterior of plaster, while the interior is lofty and imposing. The altar is magnificently furnished and elaborately decorated, backed by an exceedingly high and imposing dossal handsomely embroidered and the whole surmounted by a canopy of wood, giving the appearance of dignity and richness and permanency to the altar. The usual cross and Eucharistic lights, together with vases of flowers, adorn the retable and the altar is enclosed by riddels or wings suspended from iron rackets terminating in candlesticks. The cost of the building is \$7,000, and it will prove not only of much use to the school but is a most worthy and significant addition to the school plant, and eloquent as to the religious character of the institution.

Harvard School was founded in 1900 by Mr. Grenville C. Emery, Litt.D., who conducted it most successfully until 1911 when it passed into the possession and management of the Church in this diocese. There are over one hundred and forty pupils under a faculty of twenty instructors. The school is accredited by the leading universities of the United States, and prepares boys from the fifth grade upwards. It is conducted on a military basis under Capt. Alpha T. Easton, U. S. A., commandant. The school grounds cover an area of ten acres, on which are some eight buildings as well as facilities for tennis, handball, football, baseball, etc. There are manual training shops under the supervision of Jesse E. Michener, an expert in mechanics. Classical, commercial, arts and science courses are given. A military camp is held covering a period of ten days every year, sometimes in the mountains and also at the sea shore. The Rev. Robert B. Gooden, headmaster, has been

her home in Osceola Mills, Pa., a month and four days before her 96th birthday. She was born in Ireland, the daughter of the Rev. William Minchin. In 1850 she was united in marriage to Rev. James Hildebrand, and to this union was born one child, Rebecca Hildebrand. She came with her husband to America in 1854, locating in Pennsylvania. In 1857 Mr. Hildebrand became rector of St. John's Church, Bellefonte, Pa. After filling a successful pastorate at Bellefonte, they moved to New Providence, West Indies, where he became a missionary and spent the greater portion of his life. Leaving the West Indies, he came back and located at Richmond, Va., where he died in 1876. Mrs. Hildebrand was a highly educated and cultured woman, and liberal in her benefactions to a marked degree. She retained her reasoning faculties until within a year of her death, when she became as a little child and helpless.

A NEW CHURCH IN LOS ANGELES

THE CHURCH of the Holy Faith, Inglewood, California, was formally consecrated by Bishop Johnson on Sunday, November 8th. This is one of the most beautiful and substantial churches in California and has been given to the parish and diocese outright by Mr. and Mrs. Charles H. Howland of Inglewood, in memory of their respective parents. The design of the church is purely Gothic, modified by certain characteristics of Spanish architecture. The dimensions are as follows: Length 110 feet, width 74 feet, and 53 feet in height. The church will seat two hundred people and is completely and correctly furnished throughout. It is cruciform in shape, with a long and narrow nave, deep chancel and small transepts. The baptistry is in the north transept with a small chapel opening

RECTORY REBUILT INTO A PARISH HOUSE

FOR SOME years it has been the desire and ambition of the people of Grace Church, Freeport, Ill. (Rev. Frederick Dunton Butler, rector), to have a parish house. The present rector took charge of the parish last February and began immediately to make plans to have a parish house, so that shortly after Easter about \$1,700 was raised to do the work of rebuilding the rectory. The rectory was attached to the rear of the church and being in the business section of the city it was more suited for a parish house than a residence, consequently it was decided to rebuild it, and the work was begun late in the summer and has recently been completed. All the rooms on the main floor of the old rectory have been made into one large room which is used as an auditorium for the assembly of Sunday school and for all kinds of parish entertainments. This room has been equipped with the necessary furniture and a portable stage. On this floor the rector has his office. The kitchen is on the basement floor and is equipped with modern conveniences and a cement floor. It is connected with the main hall by both stairs and a dumb-waiter. The second floor consists of a large room for the primary departments which is equipped with modern primary furniture, a boys' club room, guild room (which are used as class rooms on Sundays), a cloak room and a lavatory. The entire building has been newly painted, hard wood floors have been laid in all the rooms and a new electric lighting system and a new heating system installed. Though not as large as many parish houses the building is modern in every respect, is a credit to the parish and is already proving of valuable assistance in carrying on the work of the church in Freeport. All the work has been paid for.

The parish house was the scene of a successful function on Tuesday evening, December 1st, when the men of Grace Church and others attended a dinner served by the St. Agnes' Guild. It was one of the largest gatherings of men ever seen in the parish, and it was an evening of great pleasure to all present. The principal speaker was the Rev. Frederick Ingle, rector of St. Matthew's Church, Kenosha, and in his speech he urged men to take a more active part in the religious work of the parish. Brief speeches were also made by the rector, City Attorney Bruce Mitchell, County Judge Carnahan, Oscar R. Zipf and I. P. Gassman.

A UNIQUE THANKSGIVING DINNER

THE LITTLE city of Greenville, Alabama, like a great many of the southern cities, has been suffering from the effects of the low price of cotton, consequently many people are feeling the pinch of poverty. The rector, Rev. George E. Zachary, conceived the idea of having a union Thanksgiving dinner for all who were in need. He called together a number of ladies from the different religious bodies of Christian people, and presented his plan for a great big joyous Thanksgiving dinner. They immediately became enthused with the idea, and set to work to have dinner for five hundred people. Such a thing had never been tried before in the town, and there were many who were afraid of the plan for fear that it would fail. Nothing daunted this committee of earnest Christian women, Roman Catholics, Churchwomen, Methodists, Baptists, Presbyterians, and Disciples of Christ, worked with the greatest earnestness. The dinner was to be held in one of the largest buildings in the city, and long before the hour set the people, poor and rich alike, began to crowd in. Automobiles had been secured to bring mothers with small children, and those who could not walk. Over three hundred poor people were given a good hearty dinner, and in addition

a great many baskets were sent to the poor who could not come, and to the telephone girls who had also assisted by making many hundred telephone connections. Every one agrees in saying that it was a great success.

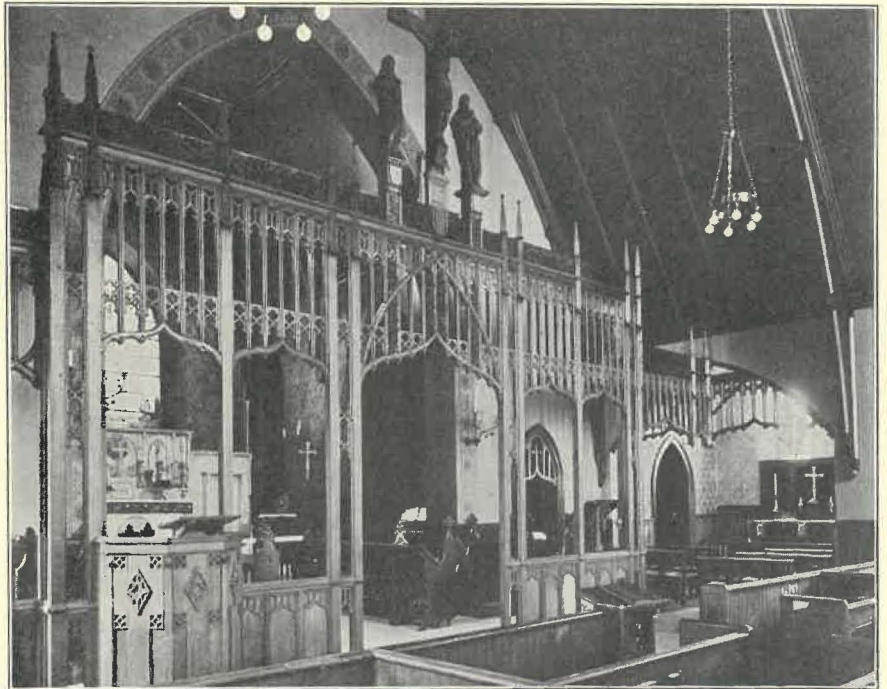
IMPROVEMENTS AT WILKES-BARRE, PA.

THE NEW rood screen and Lady chapel erected in St. Clement's Church, Wilkes-Barre, Pa., were dedicated on the name day of the parish, November 22nd. The preacher was the Rev. Robert Talbot of Washington, D. C.

The screen is of weathered oak, designed by Charles R. Lamb and executed in the Lamb studios. The altar in the Lady chapel

Rev. Samuel C. Fish, of St. Ann's Church, Bridgehampton, and were attended only by near relatives and warm personal friends of the deceased. Interment was made in the family plot at Quogue cemetery.

Admiral Mahan was born at West Point, N. Y., September 27, 1840. His father was graduated from the Military Academy, and later returned to that institution to become a professor and head of the department of Military Engineering. The son was graduated from the United States Naval Academy, at the head of his class, in 1859. The young officer was commissioned a lieutenant at the beginning of the Civil War. He was in active service at various stations, and in 1885 was commissioned a captain and appointed to the Naval War College. In 1896, after serving in



NEW ROODSCREEN, ST. CLEMENT'S CHURCH, WILKESBARRE, PA.

is the wooden one formerly in the church, refinished and completed with retable, tabernacle and carved reredos. The screen is in memory of Anna Conyngham Gilchrist, 1856-1890, and the chapel is furnished and decorated in memory of G. N. Reichard, 1834-1900. On Monday a parish reception was tendered Bishop Talbot and the Rev. Robert Talbot in the neighborhood house.

ONE HUNDRED YEARS OF PEACE

THE GREAT war has not entirely overshadowed the celebration of the one hundred years of peace between the United States and Great Britain for which so much had been planned. At St. John's Church, Ogdensburg, N. Y. (Rev. D. Charles White, rector), a commemorative service will be held on Sunday morning, December 13th, when the Bishop of Kingston, Canada, the Rt. Rev. Edward John Bidwell, D.D., D.C.L., will preach the sermon.

DEATH OF REAR ADMIRAL MAHAN

THE BODY of Rear Admiral Alfred Thayer Mahan, retired, the distinguished Churchman and the world's greatest naval authority, who died in Washington, D. C., on Tuesday, December 1st, at the age of seventy-four, was met at the railroad station, Quogue, Long Island, on Thursday morning by a committee of prominent citizens. The admiral had spent his summer months at this place for many years. He had wished that his funeral be without military display, and his desire was respected. No representative of the army or navy was present.

The funeral services were conducted by the

a number of responsible positions, he was retired, on his own application, from active service, and was made a rear admiral. In the early nineties he gained fame as an author of books, now world-famed and translated into foreign languages. The admiral again rendered his country much valuable service during the Spanish-American War, returning from Rome, Italy, for this purpose. In 1899 he was a member of the Hague Peace Conference. During 1902 and 1903 Admiral Mahan was president of the American Historical Association. He was a member of the American Academy of Arts and Letters. For many years he was actively engaged in furthering the cause of missions at home and abroad. Admiral Mahan frequently wrote for Church publications. He could always be counted on to promote "a sober standard of feeling in matters of practical religion."

DR. TATLOCK'S TWENTY-FIFTH ANNIVERSARY

THE TWENTY-FIFTH anniversary of the assumption of the rectorship of St. Andrew's Church, Ann Arbor, Michigan, by the Rev. Henry Tatlock, D.D., was delightfully celebrated, on the evening of December 1st, with a reception and dinner, in Harris Hall, in honor of Dr. and Mrs. Tatlock. The occasion brought together a very large company of Dr. Tatlock's parishioners and other friends, representing the university and the town. At the postprandial part of the feast, each of the speakers, while commenting upon Dr. Tatlock's wide range of abilities, singled out some particular characteristic or service for

special notice. The toastmaster, the Hon. Edward D. Kinne, judge of the district court, who has been a member of the vestry for twenty-seven years, emphasized Dr. Tatlock's faith in the truth and his courageous presentation of modern knowledge, in their bearing upon religious doctrine. The Bishop of the diocese, the Rt. Rev. Dr. Charles D. Williams, spoke of Dr. Tatlock's wisdom as a counsellor, and of his invaluable services to the diocese as a member of the convention and as a chairman of several of the convention's most important committees, affirming him to be a man to whom the most difficult tasks could with confidence be committed. Dr. Victor C. Vaughan, Dean of the Department of Medicine in the university, testified to Dr. Tatlock's strength as a helpful and stimulating preacher. Dr. James B. Angell, president *emeritus* of the university, speaking specially for the university, dwelt upon the great services which had been rendered to the university by St. Andrew's parish and its rector, and called attention to Dr. Tatlock's signal ability as an executive and administrator. Dr. Martin L. D'Ooge, professor *emeritus* of the Greek language and literature in the university, who, as a member of another communion, spoke for the town, emphasized Dr. Tatlock's services beyond the bounds of his immediate cure, noting particularly his broad and Catholic spirit, which he said had been a potent influence in creating the harmony and good fellowship existing between the various Christian communions of the city, and affirming that, in this and other ways, Dr. Tatlock had been, in a preëminent degree, the servant of the whole community. Following these speakers, Prof. George W. Patterson, junior warden of the parish, read an engrossed address, presented to Dr. Tatlock by the vestry, which recounted the many improvements made in the church fabric under his leadership and directing hand, and which paid high tribute to his character and ability and to his work and influence as a pastor and as a man. Prof. Patterson then presented to Dr. and Mrs. Tatlock a beautiful silver pitcher and tray, given by members of the congregation as a memento of the occasion. Dr. Tatlock, in replying, declared his utter inability adequately to express his appreciation of the tributes of esteem and affection, so far beyond his deserts, of which he had been made the recipient, and begged to return to all his generous friends his heartfelt thanks. He said that any value which his work might possess was largely to be credited to the encouragement, coöperation, and inspiration which he had received from his wife. He referred feelingly to the great company of former members of the parish, men, women, and children, whom he had known and loved, and who had entered into life eternal. He commented upon the open-mindedness and breadth of sympathy of the people of St. Andrew's and of the town, declaring that no greater privilege and blessing could come to any one than to be permitted to live and work in such a parish and such a community. Dr. Tatlock was also the recipient of testimonials of regard from many clergymen and church organizations outside of his own communion.

CONSECRATION OF TWO BISHOPS

ON DECEMBER 16th at 10:30 A. M. in St. Mark's Cathedral, Salt Lake City, Utah, the Rev. George Coolidge Hunting and the Ven. Paul Jones will be consecrated, the former to serve in Nevada, the latter in Utah. The Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle, D.D., will be present for the consecration. The Rt. Rev. William Ford Nichols, D.D., Bishop of California, will be the preacher. Taking part in the service will be Bishops Thomas, Brewster, Funsten, Moreland, Paddock, Johnson, and Sanford. The Nevada and Utah clergy and many of the lay-

men will be present. Following the consecration there will be a luncheon in honor of the visiting Bishops and clergy and in the evening a reception will be held at the Emery Memorial House in honor of the newly consecrated Bishops. During the following days, Thursday and Friday, December 17th and 18th, Utah will hold its Ogilvie conference to which all the visitors will be invited.

DEATH OF REV. DR. RILEY

THE DEATH of the Rev. Theodore M. Riley, D.D., *rector emeritus* of Christ Church, Hudson, N. Y., diocese of Albany, occurred in Hudson on December 1st. Dr. Riley was best known in the Church as a professor, first in the chair of Ecclesiastical History at Nashotah from 1882 to 1892, and then of Pastoral Theology at the General Theological Seminary. From the latter position he retired in 1902 to accept the rectorship at Hudson.

The burial service was held by Bishop Nelson in the parish church at Hudson on



THE LATE REV. T. M. RILEY, D.D.

December 4th, and included Holy Communion. The Bishop was assisted in the service by the Bishop of Salina, while the Rev. Charles Judd, the Rev. E. M. Turner, and the Rev. T. M. Cole were in the chancel. The rector, the Rev. E. A. Lyon, was absent through illness.

Dr. Riley was a graduate of the General Theological Seminary, and was ordained deacon in 1863 and priest in 1866, both by Bishop Horatio Potter. His earlier work was in New Jersey until 1872, when he became curate at St. Clement's Church, Philadelphia. He was rector of Holy Trinity, Minneapolis, from 1876 to 1882, resigning that position to accept the professorship at Nashotah already mentioned. While there Dr. Riley took a leading part in the work of the diocese of Milwaukee, serving for some years on the Standing Committee. His connection with the Cathedral as Honorary Canon began at that time and continued to the time of his death. He was greatly beloved by the students who came in contact with him, and exerted a marked influence upon many of them. Dr. Riley was the author of an appreciative biographical sketch of Charles George Gordon, for whom he had the greatest reverence, and was also the biographer of the late Dean Hoffman.

CIVIC SERVICE IN FLINT, MICH.

A UNIQUE SERVICE held in St. Paul's Church, Flint, Mich., on the First Sunday in Advent was a "civic service" to which all the factors in city life were invited, and it was actually attended by the mayor, many of the common council, the board of commerce, the federation of labor, and voluntary civic organizations. A squad of policemen in dress uniform occupied two rows of seats, the mayor with the common council and city officials

being opposite to them. There was the usual evening service of the Church, with a sermon by the rector, the Rev. J. Bradford Pengelly, who spoke on civic problems from a religious point of view. "Civic service," he said, "is the supreme mark of good citizenship. To be most valuable it must have the inspiration and help of religion. No great work or no great life has ever been done or lived without the inspiration of God. A godless city would be a ruined city. We need God and we need the Church.

"And civic service must also take into consideration the last and lowest man. For he is a child of God, though fallen, and a citizen of the city, though a poor one." He made a number of practical suggestions in regard to civic improvements.

A NEW ORGAN AT ST. PAUL'S CHURCH, ALBANY

AT THE morning service of Sunday, November 29th, the rector, the Rev. Roelif H. Brooks, announced the gift to the parish of St. Paul's, Albany, of a new organ by Mrs. Marcia Brady, the widow of the late Anthony N. Brady, and the members of her family, as a memorial to Mrs. Brady's daughter, Flora Brady Gavit.

The gift was made more notable by provision with the organ of an endowment which will be sufficient for the upkeep, tuning, repairs, and insurance, and through accumulated income ultimately to replace the instrument with another of equal value, at the end of its usefulness. Thus the memorial is secured in perpetuity. The organ will be built by the Hutchings Organ Co. of Boston, in accordance with specifications supervised by Robert H. Moore, organist of St. Paul's Church, and Frank Sill Rogers, Mus.D., organist of St. Peter's Church.

Structural changes in the choir, made necessary by the new position of the console, will be undertaken directly after Christmas and the instrument installed in time for dedication on Palm Sunday. This gift completes the restoration of St. Paul's Church, which was undertaken nine years ago at the beginning of the present rectorship. The building has been remodeled, twenty-seven memorial windows have been erected, a tessellated floor laid, and the interior redecorated, and all this has been done without placing indebtedness upon the property. While this material growth is but an index of the growth of the people of St. Paul's Church in numbers, in unity of purpose, in zeal for all good causes, and in loyalty to the Church.

A TALK ON HISTORICAL CRITICISM

THE REV. STUART LAWRENCE TYSON, formerly chaplain of the University of the South, and who is living in Princeton this winter, spoke on Thursday night to over a hundred undergraduates of Princeton University on the subject of "Historical Criticism as an Aid to Faith." The meeting was conducted by the student Christian Association, and the men were much interested in Mr. Tyson's brilliant talk, especially in his descriptions of the books of Job and Jonah. The Bible, as he happily pointed out, is like a basket full of fruit. Historical criticism saves us from eating the basket, and thus enables us to be nourished by the fruit.

PRESIDENT THANKS THE MIKADO

THE GIFT of \$25,000 from the Japanese emperor to St. Luke's Hospital, Tokyo, has already been noted in these columns. President Wilson being notified by the American ambassador at Tokyo, Mr. Guthrie, of the gift, has cabled instructions to the latter "to convey to the Japanese Emperor the deep thanks of the President for the imperial gift."

The communication further states that "the President of the United States deems the gift a generous token of the sincere wish of the Japanese Emperor for the success of the charitable enterprise undertaken by Americans, and that it further affords a renewed proof of the close friendship and cordiality existing between the two countries."

FOR CONSECRATION OF ARCHDEACON HULSE

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Hiram Richard Hulse, Missionary Bishop-elect of Cuba, as follows:

Time, Tuesday, January 12, 1915.

Place, Cathedral of St. John the Divine, New York City.

Consecrators: The Bishop of New York (presiding); the Bishop of Newark; Bishop Knight.

Presenters: Bishop Burch, Bishop Garland.

Preacher: The Bishop of South Carolina.

Attending Presbyters: Rev. Dr. H. P. Nichols, Rev. Dr. W. H. Pott.

Master of Ceremonies: Rev. Dr. G. F. Nelson.

SUDDEN DEATH OF REV. C. B. PERRY

ON SUNDAY, December 6th, while yet in church after the conclusion of morning service, the Rev. Calbraith B. Perry, rector of St. Luke's Church, Cambridge, N. Y., was stricken with angina pectoris and was carried to the rectory where he died at three o'clock in the afternoon. The burial service was appointed to be held on Wednesday in the same church, including Holy Communion with Bishop Nelson as celebrant.

Mr. Perry was especially known to Churchmen through his activity in the Anglican and Eastern Orthodox Churches Union, and otherwise in his labors for reconciliation between the Eastern and Anglican communions. He was graduated at Brown University with the degree of B.A. in 1867, and was ordained deacon in 1870 by Bishop Clark and priest in 1872 by Bishop Whittingham. After spending his diaconate at St. Gabriel's mission, Providence, he became associate rector of Mt. Calvary Church, Baltimore, where he came into considerable prominence. He was afterward rector of the House of Prayer, Newark, then of Trinity Church, Danville, Ill. While in Baltimore he had come in a practical way into touch with work among colored people through the mission of St. Mary the Virgin maintained by his parish, and his interest in the colored people led to his appointment in 1890 as Archdeacon for work among that race in Tennessee and Warden of Hoffman Hall. Old age creeping upon him, he was forced to seek lighter work and had more recently been rector of small parishes in the diocese of Albany. At the time of the Perry centenary observed last autumn, Mr. Perry was prominent as one of the nearest relatives to the great admiral. He was one of the authors of the large biographical volume, *The Perrys of Rhode Island*.

NEW RECTOR FOR WORCESTER PARISH

THE REV. GEORGE S. SOUTHWORTH, rector of St. Matthias' Church, Omaha, Nebraska, has accepted the call to become rector of St. Matthew's Church, Worcester, Mass. This call was extended to him at a parish meeting held Monday, the 23rd of November. He is expected to officiate at his opening service December 6th. The new rector is the son of Prof. George C. S. Southworth, Litt.D., formerly of West Springfield, who was afterward professor at Kenyon College, Gambier, Ohio, and Case School of Science at Cleveland, Ohio. The Rev. Mr. Southworth is a brother of

Melvin D. Southworth, manager of the Southworth Paper Company of Springfield, and Edward Southworth of Springfield, Massachusetts. He is a graduate of Kenyon College, where he attained high rank. St. Matthew's is the second largest parish in Worcester, with six hundred and fifty communicants and remarkable for the activities of its men. There is a fine church, parish house, and rectory. Dean Henry Hague, whose death occurred last spring, was rector for a great many years. The parish is in a prosperous condition, and noted for the loyalty of its members.

DEATH OF REV. G. L. L. GORDON

THE REV. GEORGE LETT LAMONT GORDON, for the past six years rector of the Church of the Ascension, Cartersville, Ga., died at the rectory, at the age of 63 years. He was a Scotchman by birth and spent many years as a medical missionary and evangelist in Africa, Australia, Japan, Mexico, and Alaska, finally locating in the South.

MEMORIALS AND GIFTS

ON ADVENT SUNDAY at Christ Church, Bloxom, Accomack County, Virginia, diocese of Southern Virginia, the rector, Rev. Edward Elliott Burgess, received and blessed the following gifts and memorials: A communion set, a gift of the congregation of Christ Church; a brass altar cross in memory of Flora Himel Bowdoin, wife of Dr. John W. Bowdoin, given by her Sunday school class; brass altar vases, the gift of Miss Margaret Scarborough West, of Belle Haven, Virginia.

AT A SPECIAL celebration of the Holy Communion on Sunday, November 22nd, a handsome gold and jeweled chalice and paten were dedicated at Bethesda Church, Saratoga Springs, N. Y., by the Rev. Frank H. Simmonds, curate of Grace Church, White Plains, and formerly of Saratoga Springs. The donor, Mrs. J. Charles Linthecum, is the youngest daughter of the late John Perry, M.D., an old resident of Saratoga Springs, and wife of Congressman Linthecum of Baltimore, Md. The gift is in memory of her two sisters, Annie E. Beach Perry Wilder and Marie Louise Wold, both of whom died about a year ago.

AT THE Church of St. Michael and All Angels, Baltimore (Rev. Charles Fiske, D.D., rector), on Thanksgiving day, two large and beautiful memorial windows were unveiled and dedicated. They are from the studios of Percy Bacon and Company, of London, England, and are two of the four that are to be placed in the church. Their arrival has been delayed by the war in Europe, but it is expected that the others will be in place by Christmas. One of the windows now in place represents the Nativity, and the other the Ascension, of Christ—the former being the gift of her children in memory of Mrs. Elizabeth Jane Dickey, and the latter in memory of Samuel J. Hough, for many years a vestryman of the church, and one of the most prominent laymen of the diocese.

SERVICES of unusual interest marked the unveiling on Sunday afternoon, November 29th, in Old St. Paul's Church, Baltimore, of memorial tablets to two former vestrymen of the church, Col. Nicholas Ruxton Moore and Charles Handfield Wyatt. The ceremony of unveiling, presentation, and dedication followed the regular evening service. The Rev. Dr. Arthur B. Kinsolving, rector of the parish, with his two assistants and the vested choir, marched from the chancel to the rear of the church, where the tablets occupy niches on each side of the main entrance of the church. Following the choristers, marched about thirty members of the Children of the American Revolution, the organization which

gave the tablet in memory of Colonel Moore. Miss Harriett Perkins Manne unveiled this tablet, which was then formally presented to Old St. Paul's by Mrs. George W. Sadtler, president of the children's society. The Rev. Dr. Kinsolving, in accepting the memorial, reviewed the history of Colonel Moore's career as the Revolutionary soldier and Churchman. The inscription on the tablet reads as follows:

In memory of
Nicholas Ruxton Moore, 1756-1816
Churchman, Statesman, Soldier
Vestryman of St. Paul's Church, 1780
Member of Congress
From Baltimore County 1803-1814
Capt. 4th Continental Dragoons 1778
Served under the Marquis of Lafayette
1781
Col. 6th Cav. Maryland Militia
War of 1812.

Colonel Moore was the grandfather of the late Mrs. Robert C. Barry of Baltimore, who was the founder of the Society of the Children of the American Revolution in the state of Maryland, which placed the tablet in the church as a tribute to Mrs. Barry.

The tablet to the memory of Mr. Wyatt was unveiled by his little grandson and namesake, Charles Handfield Wyatt, by whose side stood Mr. J. B. Noel Wyatt, nephew of Mr. Wyatt and donor of the memorial. The inscription on the tablet reads:

In Memoriam
Charles Handfield Wyatt, 1830-1904
Son of Rev. William Edward Wyatt, D.D.
Good citizen, lawyer, courteous Christian,
man, for many years Vestryman and Registrar, Trustee of the Boys' School of Old St. Paul's Parish, where the deepest interests of his life were centered, and to which he gave long and devoted service.

ALBANY

R. H. NELSON, D.D., Bishop

Annual Parish Supper at Glens Falls—Service at New Amsterdam

ON THE night of Tuesday, November 24th, in the parish house of the Church of the Messiah, Glen's Falls, two hundred and eighty members of the parish sat down to the annual parish supper in the main hall of the building, while at a table on the platform were the wardens and vestrymen with the Bishop, the rector, the Rev. Oliver Shaw Newell, the Rev. Guy Harte Purdy, Archdeacon of Troy, and the Rev. Paul Birdsall of Albany. Addresses were made by the Bishop, the Rev. Paul Birdsall, and the rector.

UNDER THE auspices of the Woman's Auxiliary, a service in the interest of Christian missions was held in St. Ann's Church, on Sunday afternoon, December 6th. The speaker was the Rev. Charles Betticher of Fairbanks, Alaska.

ATLANTA

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

The New Dean of the Cathedral a Busy Man—Other News

THE REV. JOHN R. ATKINSON, Dean of the Cathedral, is reaching out into many departments of social service in the city. Since his installation at St. Philip's in the fall, he has accepted many invitations to speak to the people, notably at a great Georgia Products day, the Elks' Lodge of Sorrow, the City Federation of Women's Clubs, a School of Missions, all showing that he is appreciated as a civic asset. In the Cathedral he has formed many organizations, reaching out to meet the needs of the people, and is making the parish house a center of down town social diversion. His sermonettes from the church steps have attracted much attention and brought in large night congregations.

AT THE house warming of Woodberry Hall, the beautiful new colonial building of Miss Woodberry's school, on Thanksgiving eve, Bishop Nelson held a service of blessing the new home.

A SCHOOL of missions under the direction of the Churchwomen of Atlanta, and conducted by Miss Tillotson, has attracted many Church workers from the various denominations of the Jubilee Union, many of whom have expressed a cordial appreciation of it.

BETHLEHEM

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

Sunday School Institute at Reading

A SUNDAY SCHOOL institute was held at Christ Church, Reading (Rev. Frederick Alexander MacMillen, rector), on Friday afternoon and evening, December 4th, under the auspices of the diocesan board of religious education. At a brief opening service the rector welcomed the delegates from the various parishes in the Archdeaconry. Miss Laura F. Boyer, of Pottsville, treated the subject, "Missions in the Sunday School." The Rev. Stewart U. Mitman, Ph.D., Field Secretary for the General Board of Religious Education in the Third Province, explained "The Standard Curriculum." Miss Helen I. Jennings, of Pottsville, covered the subject, "The Value of Stories and How to Tell Them." "Church Worship for Little Children" was the subject of Mrs. John Loman of Philadelphia. Supper was served to the delegates in the parish house. In the evening Principal M. Alton Richards of Easton told "How to Build up a Good Sunday School," and Dr. Mitman delivered a stereopticon lecture on "Cities Visited by St. Paul."

CONNECTICUT

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

Quo Warranto Proceedings Withdrawn—Comity Between Schools

THE WITHDRAWAL of *quo warranto* proceedings in the Superior Court to determine whether W. W. Huntington or Allen B. Judd was entitled to the office of treasurer of St. James' parish, West Hartford, has followed the resignation of Rev. H. E. Robbins as rector of the parish. According to the agreement of the attorneys the last annual parish meeting will be regarded as no meeting and the officers elected in 1913 will hold over until their successors are elected.

BY THE courtesy of the authorities of Wesleyan University, nine of the students of Berkeley Divinity School are taking the course in elementary Greek under one of the instructors of the university. Several others are taking courses in English literature and modern philosophy, while two of the students of Wesleyan are taking Hebrew at Berkeley.

THE ANNUAL meeting of the Hartford local assembly, Brotherhood of St. Andrew, was held Wednesday evening, December 2nd, at Trinity Church, Hartford. After business was disposed of addresses were made by Judge L. P. Waldo Marvin, J. A. Birmingham, H. H. Heminway, and the Rev. Ernest Miel.

DULUTH

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

Convocation of Red River Valley Deanery

THE CONVOCATION of the Red River Valley Deanery was held in Moorhead, St. John's Church (Rev. W. H. Ward, rector), December 3rd and 4th. The sessions opened with Evensong and Prayer with Bishop Tyler of North Dakota as the preacher. The next morning the Holy Communion was celebrated. After Morning Prayer the business session was held with Dean Oehler as chairman. Reports of

parish activities were given, among them the experiences of the "every member" canvass at Crookston, and an interesting account of the Indian work at White Earth by the Rev. E. C. Kah-o-sed. The Rev. J. Johnstone of Richwood also gave an inspiring account of what can be done in a small country mission. The Rev. Irving P. Johnson, D.D., professor of ecclesiastical history at Seabury Divinity School, Faribault, gave his first lecture on "The Celtic and Saxon Church." It was gratifying to see the teacher and members of the modern history class of the local high school present, who had been excused by the superintendent, the hour to apply on school work. These lectures were greatly appreciated by the clergy both for their thoroughness and the naive way in which the lecturer brought out the salient facts. In the afternoon "Impressions of the Primary Synod of the Northwest" were given by the Rev. Messrs. S. J. Hedelund, J. K. Burleson, and F. H. Oehler. Bishop Tyler also gave an interesting account of the meeting of the House of Bishops. A paper was read by Archdeacon Parshall on "Pending and Prospective Legislation before the Diocesan Convention." Some time was occupied by the clergy in discussing suggested changes in the canons. Dr. Johnson gave the second lecture on "The Norman Church." The closing session of the convocation was Evening Prayer, when the clergy and congregation listened to the interesting lecture on "The Reformation Period." After the service the clergy were delightfully entertained by Bishop and Mrs. Tyler in the episcopal residence in Fargo.

FOND DU LAC

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

Events at Marshfield

St. ALBAN'S guild hall of Marshfield was dedicated on Monday, November 30th, with

impressive ceremonies. The dedicatory exercises proper took place in the afternoon, the Bishop of the diocese presiding. Brief addresses were made by the Bishop, the Rev. F. G. Davis, the vicar of St. Alban's, and W. H. Roddis, senior warden. Other priests present were: the Rev. Campbell Gray of Rhinelander, the Rev. A. C. Fliedner of Grand Rapids, the Rev. John Lloyd of Wausau, and the Rev. Mr. Sneddon of Medford. In the evening the second meeting of the Wisconsin Valley Church Club of the diocese of Fond du Lac was held in the guild hall. A dinner was served by the ladies of Marshfield, covers being laid for ninety. Delegations were present from Grand Rapids, Medford, Waupaca, Stevens Point, Wausau, Rhinelander, and Mosinee, besides a large contingent of local men. The Grand Rapids delegation, including the president of the club, George K. Gibson, was delayed by bad roads and did not arrive until late in the evening, consequently the vice-president, J. L. Sturtevant of Wausau, presided. A brief address of welcome was made by I. P. Tiffault of Grand Rapids, and a response by T. H. Hanna of Stevens Point. Addresses were made by Bishop Weller, Herbert N. Laffin of Milwaukee, M. B. Rosenberry and L. A. Pradt of Wausau, and George K. Gibson of Grand Rapids. The guild hall is a two-story building, well lighted and ventilated, and is to be kept open for the boys and men of Marshfield. The lower floor contains the general reading room, a boys' room with games, and the vicar's office. Upstairs is the assembly room with a large and well appointed kitchen, and across the hall is the boy scouts' gymnasium, which, while not a part of the guild hall, will be used as an adjunct to it. The Rev. Mr. Davis and the men of Marshfield are to be congratulated upon this consummation of their efforts. The next meeting of the Wisconsin Valley Church Club

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"and Pastry Cooks Assn.

"Adolph Meyer, Sec'y."

ROYAL BAKING POWDER

Absolutely Pure

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will be held in Wausau in the spring, when St. John's new church and guild hall will be consecrated.

IOWA

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

Meeting of the Northwestern Deanery—The Clericus

THE NORTHEASTERN Deanery (Rev. John Dysart, D.C.L., Dean), met in St. Mark's Church, Waterloo, Tuesday and Wednesday, December 1st and 2nd. An unusually interesting programme had been prepared and the services and conferences were of great practical benefit to those in attendance. The address on the opening evening was made by the Rev. Irving P. Johnson, D.D., professor of history, Faribault, on "The Necessity of a Trained Laity." Following the custom in Iowa, Bishop Morrison conducted a quiet hour for the clergy, after a celebration of the Holy Communion on Wednesday morning. He was followed by Dr. Johnson, who made a special address to the clergy. The afternoon session of this day concerned itself with a symposium, "What has been done in my parish in the past year—our difficulties and our needs." All the clergy of the deanery took part in this interesting interchange of experiences. Rev. Felix H. Pickworth, chairman of the social service commission of the diocese of Iowa, spoke on "What the Social Service Commission is Doing." The Rev. Arthur M. Lewis spoke on "The New Parochial Report." He is chairman of a committee appointed at the last convention to arrange a form for parochial reports that will be more inclusive and satisfactory than the present one. Mrs. J. W. Watzek spoke on "The Work of the Woman's Auxiliary," and the Rev. George W. Hinkle presented a book review, "The Church Revival in England, 1837-1900." That same evening an interesting address was made by the new rector of Grace Church, Cedar Rapids, Rev. R. J. Campbell, on "Some Reminiscences of Ellis Island." The neighboring parish of St. Luke's, Cedar Falls, was visited by a deputation on Wednesday evening and addresses were made by Rev. Arthur M. Lewis, Rev. W. P. James, Rev. Dr. Irving P. Johnson. In connection with the deanery a meeting of the Woman's Auxiliary was held, presided over by Mrs. J. W. Watzek, diocesan president, and Mrs. C. A. Mills, deanery chairman. Reports were received from parish organizations in the deanery and two addresses of more than ordinary merit were given by Mrs. J. G. Hutchinson of Ottumwa on "Educational Work of the Woman's Auxiliary," and by Miss Caroline M. Dysart of Dubuque, a former foreign missionary, on "Educational Womanhood in Foreign Lands."

THE CLERICUS, an organization of the clergy of Southeastern Iowa, met in Trinity Church, Ottumwa, with the Rev. W. C. Hengen, Wednesday, December 3rd. A short retreat was held, conducted by Rev. Edward H. Rudd, D.D., rector of St. Luke's Church, Fort Madison, who gave five helpful and inspiring addresses on "The Life and Work of the Clergy." On the previous evening the clergy were the guests of the men's Fellowship Club of Trinity parish, when Rev. John C. Sage, rector of St. John's Church, Keokuk, made an address on "The Manliness of Christianity."

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Annual Reception at St. Paul's Church, Brooklyn

THE RECTOR, clergy, wardens and vestrymen of St. Paul's Church, Clinton and Carroll streets, Brooklyn, gave their annual reception in St. Andrew's House, adjoining the church, on the evening of St. Andrew's day. A great

number of parishioners and their friends and many clergy of the city and remote places in the diocese were present. The Rev. Andrew C. Wilson, rector of the parish, his brother, the Rev. Hannington Wilson, the Rev. L. A. S. R. Rose, and the Rev. Samuel A. Chapman, all of the clergy staff, the wardens and vestrymen, were in the receiving line.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Services of Special Interest—New Editor of Diocesan Paper

TWO SERVICES of special interest were held in St. Andrew's Church, Baltimore, on Sunday, November 29th. In the morning, Monumental Canton, Patriarchs Militants, Independent Order of Odd Fellows, were present, and a special sermon was preached by the vicar, the Rev. E. Ashley Gernant. In the evening there was a special service for the members of the senior and junior chapters of the Brotherhood of St. Andrew, at which they renewed their pledges of prayer and service, and listened to a stirring sermon by the Rev. Frank M. Crouch, field secretary of the joint Commission on Social Service of the General Convention.

ON SUNDAY, November 29th, Mr. Frederic W. Wolff celebrated his twenty-eighth anniversary as organist of Grace and St. Peter's Church, Baltimore. There were special musical programmes at both morning and afternoon services, and a recital following the afternoon service. Mr. Wolff became an organist in Baltimore when twelve years old, and entered the conservatory at Leipzig when he was seventeen, and took his present position shortly after his return to America in 1886. He inaugurated Sunday afternoon organ recitals when the present organ was completed in 1888. His is believed to be the longest record for continuous service of any musician in the city.

THE CURRENT number of the *Maryland Churchman*, the official organ of the Bishop and the committee of missions of the diocese, announces a change in the editorship. The Rev. Wyllys Rede, D.D., becomes editor in place of the Rev. Dr. Frank M. Gibson, whose duties as diocesan librarian and rector of St. Peter's Church, Patuxent Forge, render it absolutely necessary for him to discontinue the editorial management of the diocesan paper. Too much praise cannot be given Dr. Gibson for the able manner in which he has conducted the paper. Dr. Rede is well known for his literary attainments and has had much experience in the management of such papers. A change in the size of the paper has also been made, the number of pages being increased from sixteen to twenty-four.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Parish Meeting at Christ Church, Gary—Hammond Church Flourishes

AT THE annual parish meeting of Christ Church, Gary splendid reports were made for the year. The woman's guild reported \$653 raised, the Sunday school \$257, nearly all of it raised by envelopes. There has been about \$1,000 paid on the debt and the running expenses have been cut over \$200 a year. There were thirteen adult and seventeen infant baptisms, twenty males and twenty-one females confirmed. Three were received from the Roman communion, seven by transfer and twenty-nine added. Two died, thirty were transferred, and thirty-seven were dropped. These last were in the main former residents. The school work is progressing well under the instructor, Mr. C. O. Powers. Since the opening, the middle of September, there has been an average enrollment of forty-five and an

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average daily attendance of thirty-nine. New scholars are obtained almost every week. There are at present sixty-two enrolled in the parish school, and twenty at Gary Gardens. Work has been opened at Tolleston and night school has begun in the parish church. The total Sunday school enrollment in all branches is about one hundred and thirty. The splendid financial work is to be credited to the secretary of the vestry, who looks after the Sunday school finances. He tries to get each child to use the envelopes of the duplex system.

THE ANNUAL parish meeting of St. Paul's Church, Hammond, Ind. (Rev. W. J. Hawthorne, rector), was held Tuesday, November 24th, preceded by a banquet. One hundred and twelve parishioners sat down at the tables, the rector and vestry occupying a special one. Nine vestrymen were elected, all but three having served the previous year. Glowing reports from all the parish activities were heard, but the climax was reached when the voluntary committee of three vestrymen reported, through its chairman, Mr. W. B. Conkey, that \$8,000 had been raised in four days, covering all mortgages and floating indebtedness of the parish. The plan is a new one. Fifty dollar bonds were sold, payable with interest in five years. The parish had for a number of years a mortgage debt of \$2,500, but a year ago it decided to make improvements to the church and borrowed \$4,000 more. The principal and interest on these bonds is due every six months and the bank holding the mortgage makes then semi-annual collections. On Thanksgiving day, fourteen baskets of provisions were sent from the sanctuary to the needy, and the \$16 offering sent to the work of Bexley Hall, Gambier, Ohio, of which the rector is an alumnus. On Sunday, November 29th, forty-seven candidates were presented to Bishop White for Confirmation, the largest class, the Bishop said, in any one parish during his episcopate of twenty years, and he knew of no parish in the diocese that had raised in four days \$8,000. The rector has been in charge nine months and has baptized twenty-nine candidates. The church was closed for eight months previous to the present incumbency. There are nearly six hundred souls in the parish.

THE MEN'S CLUB of St. Andrew's mission, Kokomo, gave a very successful dinner Tuesday evening, December 2nd. Members of the Social Service Commission were the guests of the evening. Addresses were made outlining the work of the commission in the diocese. The interest of the men of the mission in an approaching survey of the city was increased and their cooperation secured. Members of adjacent parishes were present and loyalty to the Church was deepened.

A QUIET DAY was recently given for the clergy of the diocese, through the courtesy of the rector of Howe School. The meditations were given by the Bishop of Milwaukee. Fifteen priests were in attendance.

MILWAUKEE

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

Rector at Wauwatosa a Victim of Smallpox

ON THE day following Thanksgiving day, the members of the congregation of Trinity Church, Wauwatosa, were shocked at learning that their rector, the Rev. Howard D. Perkins, had succumbed to an attack of small-pox. Where he had been subjected to contagion is unknown. Mr. Perkins is being cared for by his wife, remaining under quarantine at their residence. He is making good progress toward recovery.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

Meeting of the St. Paul Division of the Junior Auxiliary

THE ST. PAUL division of the diocesan Junior Auxiliary held its semi-annual service at St. Paul's-on-the-Hill, St. Paul, Saturday, November 21st. Solemn Evensong was sung by the boys' choir, and the service at the altar was conducted by the rector, assisted by the St. Barnabas guild of acolytes. The Rev. Edward L. Roland delivered the address and a mission story was told by one of the directresses. Several priests attended the service and all the parishes of the city and the suburban parishes were represented by large delegations. After the service, the children brought their gifts to the choir steps. This meeting was one of the best attended for some time past.

A BEAUTIFUL rood-beam has just been erected in the chancel arch of St. Paul's-on-the-Hill, St. Paul (Rev. Edward Roland, rector). The memorial is the gift of Mrs. Henry Hale in memory of her husband. The inscription reads,

In Memoriam
Henry Hale

The rood-beam is similar to that in the Cathedral at Fond du Lac.

MONTANA

L. R. BREWER, D.D., Bishop
W. F. FABER, D.D., Bishop Coadj.

The Bishop Coadjutor at Work in His New Field

THE RT. REV. DR. FABER, Bishop Coadjutor of Montana, arrived in Helena, November 25th and spent the day, going on to Missoula that same evening. He preached in Missoula to a crowded house on the morning of Thanksgiving day, and in the afternoon met some forty of the men for an informal talk in the choir room. And on Friday he addressed the Woman's Auxiliary. He returned to Helena on Saturday, and preached at both services in St. Peter's Church on the First Sunday in Advent. He is now busily engaged in getting settled in his new home, and in getting some idea of the work in his new field of activities. He goes to Butte and Anaconda for the Second Sunday in Advent.

THE REV. G. G. BENNETT of Bozeman recently held a mission in Hamilton, where the Rev. J. W. Heyward is the missionary. Bishop Brewer has just held a week's mission in Forest Grove, Fergus County, and begins another week's mission in Thompson Falls on the Second Sunday in Advent, and then another in the Rev. J. F. Pritchard's field at Emigrant in the Yellowstone Valley. This is part of a plan which was adopted last year to hold missions in as many places as possible throughout the diocese, and especially in the smaller places.

THE MILK RIVER Valley mission has been divided, the Rev. J. L. Christler taking the western part with headquarters at Havre. The Bishop expects to put another missionary in the eastern part of the field the first of January with headquarters at Glasgow or Malta. This part of the state is developing quite rapidly and ought to have two men instead of one if means could be secured for their support.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Mission at Winnebago Indian Reservation

THE REV. W. M. PURCE, general missionary of the district north of the Platte, visited the Winnebago Indian Reservation in Thurston county on Sunday, November 29th, and preached a short mission of four days. The attendance was remarkably good and a number of the Indians are now under instruction

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for Confirmation. There were six children baptized during the four days. The Rev. Mr. Purce found a Sunday school of from thirty to forty Indians being conducted by a devoted woman who has never been confirmed but who will be in the first class. This Sunday school will be turned over to the Church, as the majority of the pupils or their parents will be among those to be confirmed. There are eleven hundred Indians on the reservation and there are between thirty and forty who have been confirmed while attending some government school. A very large percentage of the tribe are pagan, but many of them can be won to the Church, especially of the younger generation. The Indians are now making an effort to secure a location for a church. For seventeen years past some of them have been talking about the time when the Church could come to them and they are now rejoicing at the opportunity. The pressing need will be for buildings necessary to carry on the work, a church, a rectory, a school, and a small hospital. The homes are so small that it is impossible to properly care for the sick in them and the government does not provide a hospital. The good woman, Mrs. Louis Armell, who has been conducting the Sunday school and whose husband is a Churchman, has been doing a great deal in caring for the sick in a building which she and her husband rent for that purpose.

NEWARK

EDWIN S. LINES, D.D., Bishop
Recognition of Work Done by Sisters

WHEN THE Rev. John S. Miller became rector of the House of Prayer, Newark, twenty-five years ago, he invited the Sisterhood of Saint Margaret to send members of that order to work in the parish. The invitation was promptly accepted and the work begun. Sister Annette and Sister Elsa have worked in the parish for almost a quarter century. To observe the anniversary of their coming to Newark and in appreciation of their faithful and good service among the poor of the neighborhood, associates of the parish and other churches in the diocese recently tendered these sisters an informal reception and presented them with gifts of gold—symbolic of the good work accomplished.

NEW JERSEY

The Bishop-elect Visits the Diocese

HISTORIC St. Mary's Church, the oldest parish in the diocese of New Jersey may probably be the scene of the consecration of the Rev. Paul Matthews of Faribault, Minn., as Bishop of New Jersey according to semi-official announcement following the reception to the Bishop-elect, after he had visited the local parish. The late Bishop Scarborough as well as one or two of his predecessors were consecrated in this old church whose history dates back to more than two centuries and the Bishop-elect is said to have endorsed the plan for his consecration on January 25, 1915. Following his inspection of the local churches the Bishop-elect was entertained at a luncheon by the Rev. John Fearnley and the faculty of St. Mary's Hall in the magnificent dining room of Scarborough Hall, erected in honor of the late Bishop shortly before his death. At St. Mary's rectory on Thursday afternoon the Bishop-elect was tendered a reception by the Rev. Charles Smith Lewis, rector. The rectors of many nearby parishes together with the vestrymen and parishioners attended.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Regional Conference at Warren—Parish House Opened—Diocesan Board of Missions

THE FIRST semi-annual meeting of the Youngstown district, one of the seven organ-

ized in the diocese by the Bishop Coadjutor, was held at Christ Church, Warren (Rev. L. P. McDonald, D.D., rector), St. Andrew's day. This regional conference was also made the occasion of the opening of the new parish house upon which there has been spent something more than \$7,000. In addition to the Coadjutor of the diocese and the clergy of the district, there were present Canon Cooke and Archdeacon Abbott of Cleveland, former rectors of the parish. Rev. Dr. McDonald, who had been previously appointed president of the district, presided at the business meeting. Two subsidiary organizations, a men's church club and a woman's missionary association, were provided for, and a choir guild and teachers' institute are in view. The new parish house, which was opened in the evening with a reception and an inspiring address by the Bishop Coadjutor, affords the rector and his people much enlarged facilities for Sunday school and social service operations, in which ministries the parish is one of the foremost in the diocese. The church hall on the second floor, equipped for general auditorium and recreational purposes, has a seating capacity of four hundred, while below, in addition to the main Sunday school hall, there are some eight other commodious rooms for Sunday school and parish uses. The occasion was a great uplift, not only for the parish, but for the entire community as well.

THE FIRST meeting of the board of missions since the return of the Coadjutor in September was held at the Cathedral parish house, Cleveland, December 1st, the Bishop of the diocese presiding, with seventeen of the twenty-one members present. The Coadjutor reviewed, with deep interest to all, his work in the mission field of the diocese covering practically the period of his consecration. The board provided for the opening of a new mission in one of the college centers of the diocese, and for strengthening those already established in several others. The special committee appointed on programme for the next meeting of the board, which is to be held at the Cathedral early in February, has been instructed to bring in recommendations on how more funds can be secured for general and diocesan missions.

EVENSONG AT Trinity Cathedral, Cleveland, Sunday, November 29th, was especially for Scottish people. There were present in large numbers members of the societies of the Clan Grant, St. Andrew's, and the Daughters of Scotland. Dean Abbott preached on Patriotism.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop.

Advent Sunday Observed as Missionary Sunday

ADVENT SUNDAY was observed throughout the diocese of Olympia as Missionary Sunday. A general interchange of the clergy was arranged by the Bishop and a committee appointed for that purpose. So far as possible the interchange was arranged on the principle that the city clergy should go out into

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the smaller places in the country, and the country clergy should come into the city. The purpose was to emphasize the fact that the work is all one, and as a further help to this end a general statement concerning both diocesan and general missions was prepared by the Bishop and sent to every clergyman in order that the whole subject of missions might be presented uniformly throughout the diocese.

In the evening a splendid united missionary service was held in Trinity Parish Church, Seattle. Fifteen of the clergy and the choirs of the several parishes of Seattle, to the number of 150 persons joined in the service which was conducted by the Rev. W. H. Bliss, rector of Trinity parish. Addresses were made by Mr. N. B. Coffman, for more than twenty-five years the efficient treasurer of the diocese, the Rev. C. W. Du Bois, Dean of the Chehalis Deanery, the Rev. B. H. Harrison, Dean of the Whatcom Deanery, the Ven. T. A. Hilton, Archdeacon of the diocese, and by the Bishop who spoke of the encouraging outlook as shown by the fact that the number of clergy now at work in the diocese, and the number of places where the work is now being carried on is greater than at any time in the history of the diocese.

RHODE ISLAND

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

Boys of the State Attend Annual Service—Social Service Sermons

A LARGE number of boys from all over the state gathered at St. John's Church, Providence (Rev. J. Frank Scott, rector), on Sunday afternoon, November 29th, to participate in the annual service of the St. Andrew's League of Rhode Island. The league is an association of boys' clubs of various types and purposes in the common interest of the St. Andrew's School for boys at Barrington. Once a year they are gathered together for an annual service in some one of the large city churches. The music at this service was furnished by the vested choir of men and boys of All Saints' Church, Providence, and the sermon was preached by the Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H. The Bishop was present and pronounced the benediction.

THE SOCIAL SERVICE COMMISSION of the diocese of Rhode Island arranged for a series of sermons to be preached at the noonday service in Grace Church, Providence, on the weekdays following the First Sunday in Advent. The speakers were chosen for their reputation and knowledge of their subjects from practical experience and their sermons attracted wide attention and were noticed at length in the daily papers. The order was as follows:

Monday, November 30—"Law and Order," Rev. Frederick B. Allen, late Archdeacon of Boston, and founder of the N. E. Watch and Ward Society.

Tuesday, December 1—"Social Service and Parish Ideals," Rev. Frederic C. Lauderburn, rector of St. Stephen's Church, Boston.

Wednesday, December 2—"The Fundamental Principle of Social Service," Rev. Edward S. Drown, D.D., professor in the Cambridge Theological School.

Thursday, December 3—"The Christian Ministry and Social Service," Rev. Malcolm Taylor, rector of St. Thomas' Church, Taunton, Mass.

Friday, December 4—"The Church and the Foreigner," Rev. Arthur W. Moulton, rector of Grace Church, Lawrence, Mass.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Death of Edward Morris—Plans for Sunday School Institute

EDWARD MORRIS, an esteemed member of the Church, passed away suddenly on the

morning of December 2nd. He had made his home in the sea city for over thirty years and was well known as a devout, intelligent Churchman. He was raised in the city of New York and as a young man received a thorough religious education in St. Stephen's Sunday school and parish in that city. He and his aged wife occupied their accustomed seats in the Pro-Cathedral on the preceding Sunday morning. He was 86 years of age and had recently celebrated the sixty-fourth anniversary of his marriage.

EXTENSIVE PLANS are being made for the meeting of the diocesan Sunday school institute which will be held in the Church of the Ascension, Vallejo, on December 8th and 9th. The rector, the Rev. John Barrett, has an interesting programme prepared in which eight of the priests of the diocese will participate.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Woman's Auxiliary Meeting at Chattanooga

CHRIST CHURCH, Chattanooga, had an interesting meeting of the Woman's Auxiliary this week, and were addressed by Miss Clementine Row of Sherwood, Tennessee, and Miss Curtis Fischer of Boston, both of whom gave excellent addresses, and were helpful to the Auxiliary. It is seldom our Church in this part of the country is so fortunate as to have a woman like Miss Fischer, who is interested in the betterment of humanity and is at present travelling through the South investigating the work among the mountaineers of this country. Miss Row is a worker of unusual ability, and is devoting her time and talent to the work of Sherwood. Miss Row is a graduate of Dublin University, and was an intimate friend of Father Tyrrel's family. At one time Father Tyrrel's mother was Miss Row's chaperone, while she was a student at Dublin University. Miss Row also spent some time doing post-graduate work at the University of Chicago. In spite of this equipment she feels it no hardship to give her life to the work among the mountaineers at Sherwood, Tennessee, for the Master.

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WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Special Meeting of the Clericus—Meeting of the Woman's Auxiliary

A SPECIAL MEETING of the clericus was held at the parish hall of the Church of the Epiphany (Rev. Randolph H. McKim, D.D., rector), Tuesday, December 1st. An address on "Social Service" was made by Rev. F. M. Crouch. He expressed approval of the work being done by the Associated Charities and urged the cooperation of all the clergy of the Church in bettering social conditions. About fifty priests were present. Mr. Crouch made another address in the same hall in the evening.

THE LAST diocesan council authorized the forming of a central missionary committee, consisting of delegates of laymen from every parish to assist in raising the missionary apportionment of the diocese. Rear Admiral C. H. Stockton, U. S. N., is president. About one hundred laymen met with the clergy of the diocese in Epiphany parish hall Thursday, December 3rd, to confer on the missionary work. Addresses were made by Mr. John W. Wood, secretary of the General Board of Missions in New York, Rev. Dr. G. C. F. Bratenahl, provincial secretary of the Province of Washington, Mr. John L. Weaver, Rev. L. Cody Marsh, rector of Queen Anne's Parish, Upper Marlboro, Md., and Rev. C. P. Sparling, rector of Georgetown Parish, D. C.

MR. STEWART BREADY, a former Presbyterian minister of Washington, and Mr. William B. Dent, a lay reader who has had charge of the Chapel of the Redeemer at Glen Echo, Md., for a number of years will be ordained deacon on Sunday, December 13th, in the Cathedral chapel, Mount St. Alban, by Bishop Harding. The Bishop is much improved in health and expects to take up his regular work in the diocese shortly.

A DIOCESAN MEETING of the Woman's Auxiliary was held in St. John's parish hall (Rev. Roland Cotton Smith, D.D., rector), Tuesday afternoon, December 1st. An address was made by Mrs. Ely, who has been teaching in St. Mary's School for Girls, Shanghai, China. The address was most helpful and inspiring. She stated a wonderful work had been done at St. Mary's for the Chinese girls, that the Chinese were now anxious for education and the buildings were now entirely inadequate for the growing work. Those Chinese who were converted to Christianity were most sacrificing and enthusiastic and that the work justified the most liberal expenditure of money. About two hundred girls were trained in music and when they gave a concert six hundred Chinese boys were invited. These boys all arose respectfully when the girls came in, and again when they went out, which is remarkable when we consider that the Chinese men are taught to have no respect for their women. The diocesan Auxiliary expects to send a box to Rev. Mr. Ellis to help along his mountain work in Virginia. Rock Creek parish (Rev. Charles E. Buck, rector) has already sent two Christmas boxes to help Rev. Mr. Ellis in his splendid work.

THE SOCIAL SERVICE conference of the diocese are doing an excellent work at Satterlee House at 1711 Glick's Alley, in the square bounded by R and S, 6th and 7th streets, Washington, D. C., one of the most degraded negro residential centers in the city. The work is partly religious, partly industrial, and partly social. The conference maintains a resident colored worker, exceptionally well qualified for the tasks in hand. Among the activities are sewing classes, cooking schools, clubs for boys and girls and for the men and women, educational classes at night; also they have boy scouts. On Sunday Mr. A. H. Grosh of the Brotherhood of St. Andrew con-

ducts Sunday school and service in the afternoon.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Diocesan Notes

BISHOP McCORMICK has been the Advent noon-day speaker in St. Paul's Church, Baltimore, and is expected home December 10th.

REV. GEORGE HUNTINGTON, rector of Trinity Church, Niles, has been invited to deliver the English address in South Bend on the occasion of the dedication of the first Hungarian Episcopal church in America in the afternoon of Christmas day. The church will seat only about two hundred, so the large congregation will be obliged to come in relays, but no larger church could be erected at this time, as sufficient funds were not available. However, it will be their church and the congregation is very happy about it.

WESTERN NEW YORK

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

Laymen's Missionary League—Anniversary of Grace Church, Buffalo

TO ADVANCE Sunday school work in mission churches will be a principal part of the programme of the laymen's missionary league, diocese of Western New York, for the coming year. The business of the league has been principally to furnish readers of services to mission churches without regular pastors. During the last year, seven hundred services were read. The Sunday school work has not been carefully developed, however. It is planned to have more uniformity and system in lesson arrangement and to study the best

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methods of presenting lessons. It is hoped that more interest in Sunday school work will thereby be aroused in mission towns.

THE NINETIETH anniversary of Grace Church, Buffalo, was celebrated on the First Sunday in Advent, this date being chosen as starting the new year rather than the exact date in August last. Grace parish dates back to the time when the little settlements of Black Rock and Buffalo were rivals in population and trade. This was five years before the first locomotive ran on a track in this country and when the first lake steamer, "Walk-in-the-Water," built at Black Rock, was only six years old. The earliest known services were conducted by Bishop Hobart in 1819 in one of his missionary journeys. Bishop Walker preached the anniversary sermon at the morning service, bringing out many interesting facts concerning the history of the parish, telling of the difficulties encountered and the struggle made during the early years. In 1840, the Bishop stated, the records show there were fourteen communicants and that the yearly offering amounted to eighteen dollars and fifty cents, and this entire amount was given to the missions of the diocese. The entire offering last Sunday was given to the Belgian Relief Fund. Monday evening opened a *fête nationale* commemorating the ninetieth anniversary. Bishop Walker made the opening address and there were also brief speeches made by the rectors of the three oldest parishes of the city as well as the reading of a few pages from the early records of the vestry. Grace Church reports four hundred and sixty families, or parts of families, and six hundred and thirty-seven communicants.

A CONFERENCE of the diocesan Sunday school association of the Geneva district was held in Grace Church, Lyons, on Tuesday, December 1st. Addresses were made by the Rev. Walter Creswick, Rev. J. W. Denness Cooper (the S. S. educational secretary), Rev. W. C. Compton, Rev. E. P. Hart, Rev. W. A. R. Goodwin and Messrs. B. B. Chase and A. S. Priddis. "Why this Conference?" "What is the aim of the Teacher?" "How can the school cultivate the spirit of worship?" and "Prayer, the Teacher's Asset," were the principal subjects of discussion.

A TOTAL MEMBERSHIP in parochial organizations and societies of 1,895 is the remarkable showing in the annual report of the Church of the Epiphany, Niagara Falls (Rev. David H. Weeks, rector), which has lately been made public. This is more than double the communicant roll of the parish.

By THE will of Mrs. Addie W. Sage, late of Batavia and formerly a resident of Le Roy, N. Y., St. Mark's Church, Le Roy (Rev. Pierre Cushing, rector), receives the legacy of \$3,500 in trust.

THE FIRST Sunday in Advent, at Christ Church, Rochester (Rev. D. L. Ferris, rector), marked the beginning of a splendid and unusual record of Mr. Chester A. Haak, namely that of his twenty-fourth year of continuous service as chorister and crucifer in Christ Church.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAVATT, Bp. Coadj.

Large Class Confirmed at Weston

IN ST. PAUL'S Church, Weston, on December 1st, Bishop Gravatt confirmed a class of fifty, presented by the rector, the Rev. H. B. Lee, Jr. It was the largest class in the history of the parish. Of the number confirmed thirty-eight were adults, and of those twenty-nine were men. Bishop Gravatt preached the sermon and the Dean assisted in the service.

WYOMING

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

Interesting News from a Busy Missionary Jurisdiction

THE NEW organization of the Girls' Friendly Society is doing fine work at St. Mark's Church, Cheyenne. Dancing and sewing classes have been formed, the members attending the latter having the privilege of bringing their own work, and the gymnasium being opened for those who wish to play basket ball. Later, the library will be opened for any who prefer to read.

A TWO-MANUAL Estey organ has been placed in St. Mark's Church, Casper, and the contract let for decorating the interior of the church and making additions to the choir stalls. These two latter improvements are the gifts of donors who prefer to remain anonymous.

FORTY MEN recently sat down to a dinner in the Cathedral hall at Laramie, after which the Dean explained the duplex envelope plan, and twenty men volunteered to make a complete canvass of the parish. The Tiosmah Guild gave a reception for the new university students, about two hundred and fifty guests being present during the evening. On Thanksgiving day, after a service in the Cathedral, the Dean preached at the Baptist church at the union service.

THE SCHOOL HOUSE at Medicine Bow, a place made famous by *The Virginian*, together with two lots were purchased and will be altered so that we can use it for services, a room being built on for the missionary. Six hundred dollars have been raised by Medicine Bow and the vicinity. The Rev. John Cornell, who held service at this place in 1869, is still remembered with great affection.

THE OGILVIE conference was held at St. Peter's Church, Sheridan, last month, and proved the usual source of new inspiration to those who attended. The papers read and discussed were on the following subjects: "Confirmation, with Special Reference to the Elements Necessary to its Validity," by the Rev. L. P. Holmes; "The Study of Mysticism as an Aid to Develop the Spiritual Life," by Rev. L. D. Smith; "The Teaching of the Bible, with Special Reference to Modern Criticism," by Rev. N. F. Douglas; "The Kingdom of God," by Rev. S. E. West; "The Interpretation of Life in Relation to the Christian Idea of Evolution," by Rev. Dr. Schepp; "The Place of Prayer in the Universe of Law," by Rev. S. E. McGinley. At one of the morning sessions the Rev. Paul Jones, Bishop-elect of Utah, gave a most interesting address on "Mormonism."

CANADA

News of the Dioceses

Diocese of Nova Scotia

THE RESIGNATION of Canon Powell as president of King's College comes as a complete surprise to the board of governors as well as a great loss to the Church in the maritime provinces. He has accepted the rectorship of Holy Trinity Church, Toronto.

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Diocese of Fredericton

AN EIGHT day mission has been successfully conducted in the city of St. John, beginning on November 22nd. Among the missionaries were the Very Rev. Dean Llwyd of Halifax, the Rev. Father Field of Boston, and the Rev. Messrs. F. G. Newton and A. H. Moore.—THE REV. G. A. KURRING, St. John, has been appointed one of the chaplains to the 26th Battalion of the overseas contingent from Canada. A fact of which our Church is justly proud is that considerably over fifty per cent. of the volunteers for the first contingent are Churchmen.

Diocese of Montreal

SPECIAL SERVICES were held in Christ Church Cathedral, Montreal, on Advent Sunday, when the fifty-fifth anniversary of the building was celebrated. Bishop Farthing preached in the morning and the Rev. A. P. Shatford, of the Church of St. James the Apostle, in the evening. The Bishop said that Anniversary Sunday was a special occasion of stocktaking for the Cathedral. The parish of Montreal was the second oldest Anglican parish in the Dominion of Canada, having been founded in 1763. For fifty years, he said, the building had stood as a witness, pointing its graceful finger up to God, amidst the commercialism and materialism of this great and growing metropolis. Though the site on which the Cathedral stood might be worth millions of dollars in the realty market, its witness to God amidst the business sections was beyond the price of gold. "God forbid," said the Bishop, "that the commercial spirit should ever take possession of this church; that, for the sake of gold, we should see its witness removed."

Diocese of Toronto

THE NEW rector of Holy Trinity Church, Toronto, is Canon Powell, at present president of King's College, Windsor. The rectorship of Holy Trinity was vacant by the departure of the Rev. D. T. Owen. Canon Powell, in returning to his old diocese, will find many friends. He was first headmaster of St. Clement's School, Eglinton. He was prolocutor of the General Synod in 1911.—BISHOP SWEENEY was present at the November meeting of the conference of the archdeaconry of Peterborough, which met in St. John's Church, Port Hope. A long programme was gone through. Among the subjects discussed was a paper on "The Adaptation of the Church to Canadian Needs," and one on "The Proposed Prayer Book."

THE ANNUAL assembly of the Toronto St. Andrew's Brotherhood met at the Church of the Epiphany, Toronto, November 28th. The address at the evening service was given by the Rev. Dyson Hague.—THE FIRST degree conferred by the new Chancellor of Trinity College, Toronto, was upon the Ven. Archdeacon Cody, rector of St. Paul's Church, Toronto. The degree of D.D. was also conferred upon the Rev. E. W. Cayley, rural dean of Toronto.

Diocese of Ontario

THE DEATH of the Rev. Canon Bogert took place at Belleville, November 19th. He had served in the diocese nearly fifty years in a number of parishes. His last charge was as rector of St. John's, West Belleville, a position he held over twenty-five years. He was a brother of Archdeacon Bogert of Ottawa.

Diocese of Quebec

THE INDUCTION service for the rector of New Carlisle, the Rev. Harold Dunn, was conducted by the Rev. A. T. Vibert, rector of Shigawake. He did so at the request of the late Bishop Dunn. The funeral service of the late Bishop took place after the arrival of the "Hesperian," on which he died. His body was

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laid to rest in the parish church yard of All Saints' Church, Benhitron, Surrey, England. A wreath from the diocese of Quebec was laid upon the coffin.

Diocese of Huron

ONE OF the subjects for discussion at the annual meeting in November of the conference of the archdeaconry of Elgin, held at Dutton, was "The Reservation of the Blessed Sacrament."—THE RECTOR of Cronyn Memorial Church, London, the Rev. R. W. Norwood, has been accepted as one of the chaplains for the second Canadian contingent and has gone to Montreal to begin his duties.

Diocese of Edmonton

THE NEW rector of St. Andrew's Church, Edmonton, was inducted into his parish on November 8th by Archdeacon Webb.—A LARGE audience was present in All Saints' school room, Edmonton, November 10th, when the opening meeting of the Sunday school association was held.

Diocese of Rupert's Land

THERE WAS a special service in St. Matthew's Church, Winnipeg, November 8th, when one battalion of the second Canadian contingent, shortly before going to the front, was present. Over 1,000 men were present and it was a most inspiring service. The day was just one year from the time the new church was opened.—ARCHBISHOP MATHESON and a number of the clergy gave addresses at the missionary meeting for the Deanery of Winnipeg, November 9th. A good deal of enthusiasm was aroused on behalf of the home and foreign missionary campaign.

Diocese of Niagara

THE DIOCESAN board of the Woman's Auxiliary consented to hold their November meeting in Guelph instead of in Hamilton as usual. The second biennial conference of the archdeaconry of Wellington and Halton was held in the same place and at the same time. A number of excellent addresses were given. One by the Rev. J. Paterson Smyth on "The Soldiers who have died in Battle," discussing the state of the departed, was most interesting. The public meeting on the evening of the second day was largely attended. The two speakers of the evening dwelt on the different aspects of the war, the topic being, "The present distress of nations and its challenge to the Church."

THE MAGAZINES

(Continued from page 201)

Blackwood's, most militant of English magazines in time of peace, has now fewer war articles than the others. Mr. L. F. Salzmänn writes an amusing account of "The Medieval Boy." Some hint of the terrible infant mortality in the Middle Ages may be gained from "the fact that five children of Henry III. died in infancy, as did four of Edward III., and no fewer than seven of Edward I. If the children of kings died off in this way the losses in humbler homes must have been great, even if we admit that the children of those parents who were too poor to employ the medieval medicine man had a better chance of surviving. The insecurity of infant life is one of the arguments advanced by a monastic writer in favor of the adoption of the holy and peaceful vocation of a nun. After dwelling upon certain obvious disadvantages of the married state, this upholder of the monastic ideal continues: "there cometh from the child thus born a wanting and a weeping that must about midnight make thee to waken. And consider his late growing up and his slow thriving, and that thou must ever have an anxiety in looking for the time when the child will perish and bring on his mother sorrow upon sorrow."

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THE CHURCH QUARTERLY LESSON LEAFLET, FOR OLDER SCHOLARS
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THE CHURCH ILLUSTRATED LESSON LEAFLET,
FOR YOUNGER SCHOLARS
Edited by Rev. L. N. Caley, B.D.

Subject Graded Series

THE CHURCH QUARTERLY LESSON LEAFLET, SENIOR DEPARTMENT
Edited by Rev. Elmer E. Lofstrom

THE CHURCH ILLUSTRATED LESSON LEAFLET, SENIOR DEPARTMENT,
YOUNGER SCHOLARS
Edited by Rev. L. N. Caley, B.D.

THE CHURCH JUNIOR LESSON LEAFLET, JUNIOR DEPARTMENT
Edited by Rev. W. Herbert Burk

THE CHURCH ILLUSTRATED LESSON CARD, PRIMARY DEPARTMENT
Edited by Mrs. L. N. Caley

Some Sunday Schools prefer to teach the same lesson in each class, the Joint Diocesan Lesson Committee prepares the Uniform Series of Lessons; and as other Sunday Schools prefer to grade the classes, the Joint Diocesan Committee prepares the Subject-Graded Series of Lessons, with separate subjects of lessons for the Primary, Junior, Senior, and Bible Class Departments. The Uniform Series of Lessons and the Subject-Graded Series of Lessons, Senior Department, are usually the same. The following suggestions as to the use of the *Jacobs' Lesson Leaflets* in connection with these two series of lessons will be of service:

THE CHURCH QUARTERLY LESSON LEAFLET may be used for older scholars in the Uniform Series and the Senior Department, Subject-Graded Series, for the reason that the same schedule of lessons has been adopted for both.

THE CHURCH ILLUSTRATED LESSON LEAFLET follows the same schedule of lessons as the "Church Quarterly Lesson Leaflet," but is prepared in somewhat simpler form and is illustrated. It is therefore adapted to the younger scholars in the Uniform Series and to the younger scholars in the Senior Department of the Subject-Graded Series.

THE CHURCH JUNIOR LESSON LEAFLET is prepared specially for the Junior Department in the Subject-Graded Series only.

THE CHURCH ILLUSTRATED LESSON CARD is prepared for the Primary Department and in view of the fact that in mostly all Sunday Schools the Primary Department is separate and apart from the main Sunday School and Bible Classes, and that it is not always practicable to adapt the lessons selected for study by the older scholars to the comprehension of very young children, it was deemed wiser to select a very simple course of lessons for this Department having no reference whatever to the lessons selected for the other departments of the School.

Examples

If your Sunday School should be in one large room, and you wish to use the Uniform Series of Lessons so that the Superintendent can review the lesson at the close of the session, we suggest that you use the "Church Quarterly Lesson Leaflet" for older scholars; and the "Church Illustrated Lesson Leaflet" for the younger scholars, since these two leaflets cover the same schedule of lessons, only from a different standpoint. The Primary Department being in a room by itself, will, of course, use the Illustrated Lesson Card.

If you have divided your school into grades, we suggest that you use the "Church Quarterly Lesson Leaflet" for older scholars, or what is usually termed the Senior Department. You may at the same time, if you wish, use the "Church Illustrated Lesson Leaflet" which is prepared on the same schedule, for the younger scholars in the Senior Department.

For the Junior Department, use the "Church Junior Lesson Leaflet," and for the Primary Department use the Church Illustrated Lesson Card.

The American Church Sunday School Magazine

For the use of the Teachers in the preparation of any of the lessons, either in the Uniform or Subject-Graded Series, will be found invaluable. Readers of the Magazine will observe that "helps" are prepared by Rev. Mr. Caley for the Bible Class Department in the Subject-Graded Series. Owing to the fact that a sufficient demand has not developed for a leaflet for this grade, none has been published as yet. In some cases, Adult Bible Classes are using the Magazine as a text book, each member subscribing individually for his or her copy.

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TO NAME A PARK FOR JACOB RIIS

COMMISSIONER JOHN A. KINGSBURY of the New York City Department of Public Charities has started a movement to change the name of Telawana Park at Rockaway Beach to Jacob A. Riis Park.

It seemed to him more appropriate that this stretch of shore should perpetuate the name of Mr. Riis, who had given unsparing devotion to its establishment, than that of Chief Telawana, "the last of the Rockaways." Moreover, in all the parks in New York there is no monument or credit given to the man who, perhaps more than any other citizen, strove to plant bits of country in the crowded city districts.

The movement to rename Telawana Park has already brought response. The Association for Improving the Condition of the Poor and other organizations have adopted resolutions favoring the project. The city authorities will be asked to take action.

"Don't let any slip occur in bringing Rockaway Park to the poor 'kiddies' in the tenements, and particularly to the tiny cripples," said Jacob Riis to Commissioner Kingsbury just before he left New York on his last lecture trip.

For eight years Mr. Riis urged that his little playmates, the "children of the slums," were the lawful owners of the sand and sea and sunshine at Rockaway. Finally in 1912 the city of New York purchased the strip of land about a mile long running from Jamaica Bay to the ocean. Part of this has been reserved for public institutions and a public bathing beach. The rest will be a seaside park with tennis courts, ball grounds and play fields.—*The Survey*.

ETIQUETTE FOR KANSANS

A COURSE in table etiquette for young men, tried out as a sort of experiment at the Kansas Agricultural College two years ago, proved so valuable that it is now a part of the regular spring-term work for seniors. This spring more than one hundred young men were taking the instruction in carving, serving, and in the proper use of knives, forks, and spoons. Four sit at a table—one an instructor, who is always the hostess. The young men must take turns at playing host and they learn to act this part gracefully at formal and informal dinners and luncheons.

The instructor teaches by example. Whatever she does is exactly right. It's easy enough to learn the proper use of the silverware, the bread plate and butter dish, the finger bowl and the other niceties of correct dining by watching the instructor. Thus there is no necessity for embarrassing corrections, and verbal instructions are given only when requested.—*Technical World Magazine*.

WOMEN IN MEDICINE

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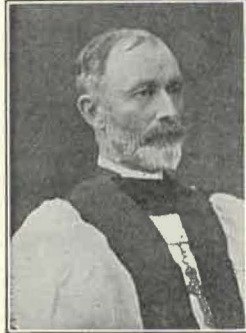
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