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# The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—JANUARY 30, 1915

NO. 13

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

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It is a strange but inflexible spiritual law, that those who aim  
 at anything short of the best according to their conception, as God  
 has given them light, will sooner or later come to grief. It is merely  
 a matter of time.—Charles H. Brent.

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

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 30, 1915

NO. 13

## EDITORIALS AND COMMENTS

ONE has an inalienable right to walk along a city sidewalk; but there are some considerations under which it is wise to waive the exercise of that right.

If two boys are fighting across the sidewalk, and a third desires peaceably to pursue his way, that is one of the occasions.

### Doubtful Rights and Common Sense

It may conceivably be the duty of the third boy to intervene and stop the fighting if he can, or to call the police if he cannot. Failing the feasibility of either of these two academic possibilities, his wise course is to pass around the fighters another way and not seek to force his way through them, even though his legal right to do so is quite beyond question.

This precedent may well apply to the nations. We are far from under-rating the rights of neutrals; there are certain of these, at least, that must be strictly maintained.

But we cannot pretend that in the face of the present cataclysm even a neutral nation can go its way precisely as though no war existed. Even certain rights may possibly be of that character which may wisely be waived.

We have in mind the case of the *Dacia* and similar cases that may arise, and the grave possibilities that are latent in the pending bill for the purchase of ships and their transfer to American registry; particularly as the desire of the Hamburg-American line to sell her ships and her responsibilities to some innocent but "easy" bystander is notorious. Let us do our thinking first, and not afterward.

The most that any authority has maintained is that it is an open question whether it might not be proper, under the laws of nations, for the United States or her citizens to make such purchases. We have yet to learn of any authority that is willing to say positively that such right unquestionably exists.

On the strength, then, of a very questionable right to walk along the sidewalk, shall boy number three force his way in spite of the two strong belligerents—or shall discretion be the better part of his valor, so that he refrains from raising the question at all?

And again with respect to those copper seizures, against which the United States has vigorously protested; we, for our part, greatly fear that the presentation of the case in the British reply leaves Mr. Bryan's contention without a leg to stand on. It is not pleasant to feel thus; but one's own nation is not necessarily right when an international issue arises, and one ought to do full justice to the other side.

There is a great war raging all around us. The very life of great nations is at stake. No one of them can afford, in this hour of their trial, to waive any right that may conceivably weaken it. This is no time for hair-splitting diplomacy.

We firmly believe that the American people desire to *keep away from* the fighting—the only way to be sure of peace. This is the poorest time in the world to demand the extremest form of our rights, even if we are sure of them—as in these cases we are not.

If a direct issue is raised, one nation or the other must recede from its position. Even if our position is certainly right—which, again, almost no authority positively asserts—

it might be better not to raise the question, and then we shall avoid any embarrassment over it. Certainly no very urgent necessity in the well-being of the American people demands insistence on these points now.

The President undoubtedly desires peace and fully intends to preserve peace. But let us not seem to be taking advantage of the international trouble by forcing ourselves into it and yet demanding immunity from its dangers. That course is neither wise nor safe. Peace is achieved in nations, not merely by wanting it, but especially by acting wisely with respect to the susceptibilities of other nations.

Let us keep away from all doubtful questions so long as war shall last, contenting ourselves with such foreign policies as shall be wholly beyond question. This is not to pursue a weak foreign policy; it is to exercise common sense.

WE doubt whether the long annals of episcopal letters from the epistles of St. Paul to the present time contain a more worthy or more pathetic production than the pastoral letter of Cardinal Mercier that was published in the metropolitan papers last week. We should be glad if it might be circulated in pamphlet form and in divers languages wherever the Christian religion is preached and believed.

Of conditions in Belgium, he relates the sad story of devastation and ruin. Much of that ruin is the inevitable accompaniment of war, but some of it hardly fits in with the Christian ethics of waging war, if such there be.

"I know," he says, "that there were ninety-one" ["innocent men"] "shot at Aerschot, and that there, under pain of death, their fellow citizens were compelled to dig their graves. In the Louvain group of communes, 176 persons, men and women, old men and sucklings, rich and poor, in health and sickness, were shot or burned. In my diocese (Malines) alone I know that thirteen priests or religious were put to death." Their names are appended, as are those of twenty-six in other dioceses in which, he says, "to my own actual personal knowledge more than thirty" were killed. "Thousands of Belgian citizens" have been deported to German prisons.

There is throughout an intense patriotism, but there is a total absence of recrimination, much less is there the smallest trace of any incendiary utterance. "I hold it," he writes, "as part of the obligations of my episcopal office to instruct you as to your duty in face of the power that has invaded our soil and now occupies the greater part of our country. The authority of that power is no lawful authority. Therefore in soul and conscience you owe it neither respect, nor attachment, nor obedience." "The invader's acts of public administration have in themselves no authority, but legitimate authority has tacitly ratified such of those acts as affect the general interest, and this ratification, and this only, gives them juridic value." But he earnestly exhorts his people to leave fighting to the army alone, and he speaks kindly of the individual officers of the invading power who wield its civil authority in the land, some of whom, he says, "have declared themselves willing to mitigate, as far

as possible, the severity of our situation and to help us to recover some minimum of regular civic life." To his clergy, he says, "Your Bishops are proud of you. You have suffered greatly. You have endured much calumny. But be patient; history will do you justice. I to-day bear my witness for you." A sympathetic letter from the Pope is incorporated in the text.

This is the Cardinal's letter that caused the clash between its writer and the German authorities. Probably it is true that the Cardinal was not placed under technical arrest, as was first reported; but he was undoubtedly "detained" in his episcopal palace over at least two days, one of them a Sunday, in which he was prevented from attending a religious ceremony; and it happened, perhaps to be the Sunday of the solemn Intercession to Almighty God for His blessing on the armies of the Allies. The printer who printed the letter was fined, and 15,000 copies of the latter were seized and destroyed.

And so the burden of humanity is increased day by day. Anguish is written over every detail of that burden. Powerless, apparently, as we in this country are to help, we cannot be unconcerned with it or pretend that there is no right and no wrong at issue. Before Almighty God we lay the whole of the awful burden; and humanly speaking, we discern no way out of the situation that exists. In "the fulness of time," the period in which Almighty God always acts, His intervention will appear. Somehow His will will yet be done on earth as it is in heaven. Somehow events will pave the way for the coming of His Kingdom.

For the kingdom of this world will yet become the Kingdom of our Lord and of His Christ; and He shall reign, forever and ever.

It is discouraging, indeed, to find religious papers willing to circulate information that has repeatedly been shown to be false. It is always difficult for a paper of one form of the Christian religion to answer adequately, questions that concern adherents of other forms of religion. No doubt all of us fail sometimes in that respect, no doubt most of us try to fail as seldom as we can. The practice of THE LIVING CHURCH, in answering questions relating to other Christian bodies, is, as far as possible, to consult approved standards of those bodies before answering.

But some questions of this nature refer to facts, and it ought to be possible for the extremest partisan to discover what the facts may be, and to answer accordingly. *Extension*, a Roman Catholic organ of propaganda, gives, in a recent issue, the following answers to a correspondent, who has asked: "Is it true that everybody in England, Catholics included, must pay a tax to support the Church of England?"

"State churches are supported from the revenues of the State. These revenues are levied upon all the citizens. In England all Catholics and dissidents are under this obligation, although they are otherwise granted religious liberty. Catholics, who are always loyal citizens, bear this burden as they bear the burden of taxation for schools they can not conscientiously use in this country."

Of course this is the same half truth and whole libel that one corrects over and over again.

The people of England are *not* taxed to support the Church, except to the extent that, as in this country, a few military and other chaplains are paid by the State.

The State holds in trust for the Church that perpetual lien on certain kinds of property which requires the payment of "tithes" to the support of the Church. That perpetual obligation was not originally made by law. It was a grant of private owners of land, who gave the Church perpetually a one-tenth interest in the revenues from those lands. If a father, dying, bequeaths his property to *A*, his son, with the proviso that one-tenth of the revenue from that property shall perpetually be paid for the support of the nearest parish church, an exact parallel is obtained. If *A* sells his property to *B*, *B* buys it with this lien upon it, and of course pays for only nine-tenths the value that it would otherwise obtain. *B* may sell to *C*, and *C* to *D*, and so on for centuries, and the condition remains the same. The Church's lien is perpetual, and no owner of the property is "taxed" when the annual revenue from the lien is collected from him. He never owned the Church's tenth or tithe.

And that is all there is to the oft-repeated story which our Roman friends delight to repeat.

WE entirely agree with our correspondent who expresses wonder that some few Churchmen of distinction in Philadelphia have permitted themselves to be numbered among the sponsors for "Billy" Sunday.

#### The Psychology of "Billy" Sunday

The psychology by which men are moved by a certain magnetic, if not mesmeric, quality in certain men of dominating personality is perfectly well known. That "Billy" Sunday will deliver the names of some thousands of men as "converts" in any city in which he may be permitted to give his exhibitions, may well be assumed in advance. But converts to what? Echo answers, What?

Certainly not to that religion, the fruit of which is a life of reverent worship of a God and Father in heaven, coupled with an active service to Him and to His children on earth.

No doubt "Billy" Sunday does good to some individuals. So does everybody else who has not totally obliterated the image of God which has been impressed upon him. That does not justify indorsement of such an individual as an exponent of the religion of the True Gentleman, Jesus Christ, the Son of God.

When sudden frenzy is accepted as a substitute for repentance, and methods of conversion approximate, if they do not entirely reach, the sin of blasphemy, the resulting phenomenon is interesting, particularly to the alienist; but it is not the Christian religion.

A CABLEGRAM from Archdeacon Nies, dated at Lausanne, Switzerland, January 23rd, reads as follows:

"Conditions in Italy terrible. American church at Rome was first with carload of food after third day of earthquake. Money urgent, best sent through American churches."

#### Italy's Need

This will probably mean that much of what is unexpended from THE LIVING CHURCH RELIEF FUND in the Archdeacon's hands must be used for relief of earthquake sufferers instead of for the victims of the war. We are confident that the contributors will be willing that such diversion be made, and of course the need, that was appalling before, is intensified manifold now.

The letter from the Bishop of Marquette, who is in episcopal charge of the American churches in Europe, should be read in this connection. Bishop Williams is kindly forwarding to THE LIVING CHURCH FUND such contributions as are sent to him direct. Very gladly will any designated offerings for use through the rector at Rome be used for the purpose, as well as such other portions of the fund as the Archdeacon deems proper, and the cablegram printed above shows that he realizes the necessity and is acting accordingly.

SOME may have observed, what we failed to observe at the time, that there is an apparent discrepancy between a statement made editorially, with respect to the distribution of the War Relief Fund, in THE LIVING CHURCH of January 16th,

#### The War Relief Fund

quoting Archdeacon Nies as writing that he had "decided to use this instalment" (\$425.82, the contributions acknowledged in the issue of December 5th), "exclusively for the Belgian refugees in Switzerland and across the Lake of Geneva in France"; and the detailed list of appropriations printed at the head of the European letter in last week's issue, January 23rd.

We now find that the printed letter in last week's issue was written previously to the private letter that was the basis of our statement a week earlier. The printed letter (issue of January 23rd), was dated December 15th; the private letter (cited in issue of January 16th) was dated December 17th. That the later of these was received slightly before the earlier implies only that it came by a slightly slower steamer, and all oceanic mail is naturally very slow at the present time. It is a pleasure to find that our correspondence with Archdeacon Nies has at no time been subjected, in either direction, either to unreasonable delays or to censorship. Our remittances are forwarded in the shape of drafts on Switzerland, by registered mail, as soon as the issue for any week is printed, and before it is in the hands of readers. The printed list of acknowledgments accompanies the draft, and the grand total enables the Archdeacon to verify the fact that no remittance has failed to reach him, and his receipts to us convey the like information.

Writing under date of December 24th, acknowledging the

amounts printed in THE LIVING CHURCH to December 12th inclusive (\$2,259.73), Archdeacon Nies says:

"This sum is an immense help and blessing. I wish you would express to the contributors to 'THE LIVING CHURCH War Relief Fund' my own grateful thanks and appreciation, as well as that of the rectors of the other churches whose relief needs I have helped out with the funds. I will not be able to give, till a little later, an account in some detail, of just how we have spent the money, as we are meeting not only present emergencies, but must meet new ones as they arise.

"The needs are so great, and the opportunities so precious of helping just a little where the waves are at our doors, that though \$2,259.73 does not look so large by the side of great sums collected by special relief committees for handling cases in bulk, yet in a way this sum collected by THE LIVING CHURCH is as valuable as the biggest, for it goes a great way toward meeting our individual opportunities to help and at the same time goes *direct to the mark.*"

The following is the list of acknowledgments for the week ending Monday, January 25th:

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N. H. S.....	2.00
Mrs. E. S. Jones, Portland, Maine.....	1.00
A Churchwoman, Boston.....	10.00
Carol singers, St. John's Ch., Montclair, N. J.†.....	2.25
Lucy M. Winn, Rochester, N. Y.....	5.00
St. Lawrence's Ch., Libertyville, Ill.....	2.50
Total for the week.....	\$ 657.41
Previously acknowledged.....	5,368.13
	\$6,025.54

\* For work in Paris.  
† For work among Belgians.

### ANSWERS TO CORRESPONDENTS

**INQUIRER.**—The priest in charge of a mission would be able to dissolve a parish guild entirely, so far as its connection with the Church were concerned; but failing that action, in our judgment he (1) would not have the right to suspend a member, nor (2) to promulgate a constitution for the guild; and (3) if he did suspend a member, the act of suspension would be null and void, without intervention of the Bishop, and (4) the guild could determine by its own vote whether it would or would not have the constitution proposed by the missionary.

**A. Z.**—(1) The capitalization in the Prayer Book of prayers that are intended to be recited in concert denotes breathing places and provision for beginning short sub-sentences together.—(2) The permission to read the lessons from the revised versions does not extend to portions of the Bible that are printed in full in the Prayer Book.—(3) We know of no authority vested in the Bishops to authorize such variations in the offices of the Prayer Book.

OUR LORD gives the answer to a difficulty continually perplexing honest Christians—"How am I to learn to love God? I want to do my duty, but I do not feel as if I loved God." Our Lord gives the answer, "Where your treasure is, there will your heart be also." Act for God, do and say the things that He wills; direct your thoughts and intentions God-ward; and, depend upon it, in the slow process of nature, all that belongs to you—your instincts, your intelligence, your affections, your feelings—will gradually follow along the line of your action. Act for God; you are already *showing* love to Him and you will learn to *feel* it.—Charles Gore.

### CHRISTIAN GROWTH

By H. C. TOLMAN, D.D., LL.D.

SEPTUAGESIMA

IN the graphic metaphor, "I am the vine, ye are the branches," Jesus forcefully portrays the organic and spiritual union between Himself and His followers.

It clearly and unequivocally teaches (and the teaching is the teaching of Jesus Himself) that our religion is the growing life of God in the human soul. Christ is the vine; we are the branches, dependent upon the life of the vine and partaking of its nature.

Christ's figure is very plain; it shows us that Salvation is a growth; and since it is a growth, it must be a gradual process, a daily evolution, a union of life with the divine source of life. Its increasing development is in proportion to and conditioned by the individual capacity to receive the life of Jesus.

How natural is the growth of the branches, the tender shoot, the weak twig, the vigorous bough.

So the Christian life is the normal and natural unfolding.

The life of the vine is in the branches; the life of Christ must be in the human soul.

The divineness of the natural and the naturalness of the divine is a reassuring thought, for it teaches the sacredness of daily life.

Were our food sent by the ravens or in a sheet let down from heaven, it would be no more a miracle than the planting of the seed, the growing corn, and the ripening fruit that yields our harvests. It is true that, "God's in His heaven, all's well with the world," but it is equally true that God's in the world, all's well with the world; or as the Apostle puts it, "In Him we live and move, and have our being." He is nearer to us than the sense of touch, or taste, or sound.

If religion is the life of God in the human soul, and if this life be the natural growth, we do well to ask what are those divinely ordered laws in accord with which the life must be in perfect harmony.

First, expansion. Watch the tree as it unfolds. It drinks the sunlight and the dew into its existence. It sends forth its leaves, its blossoms, its buds, its fruitage. The snows of winter may have rested on its head. Storms and winds may have shaken it so that it has almost bent before opposing forces, but all have served to make it strong.

So the religious man is like a tree "planted by the rivers of water."

Second, receptivity. Without light there can be no physical growth. The tree deprived of the life-giving rays of the sun is dwarfed and stunted. So is human life if it does not receive the light of God.

When God reveals scientific law, the revelation does not come to the Fiji Islander or to the Hottentot but to the scientist in his study who has patiently toiled to come nearer the God of Truth.

So the life grows in proportion as it is open to receive the God of Love and the God of Beauty.

Third, struggle. If Fichte is right in his definition of sin that it is persistence in past relations, then every step of our development must be marked by emancipation. We must free ourselves from that which would check our natural growth as the vine frees itself from choking weeds.

The blade of grass which grows on yonder lawn has fought its way in the struggle of plant life and has earned the right to grow there. We look into the faces of some of God's saints and we see written that serenity and strength which mark the triumph in the struggle over temptation and trial.

Fourth, faith. We see the tendril of a vine feeling its way upward as if guided by an unseen hand until it towers above the arbor and comes into the sunlight of God's heaven. We see a soul raised heavenward above the clouds of sorrow. This mysterious force we call instinct in the tendril; but in man we call it faith. It is a power that never deceives. How careful we must be to develop this part of our natural life, for it is specially responsive to culture. Without it life is meaningless and dead.

When we have thus made ourselves, through God working in us and through us, strong, heroic, trustful men and women, we have a life which effects in us a character like unto Christ Himself, a life the realization of which is absolute harmony and perfect fellowship with God.

This is the salvation which Jesus brought, union with Himself, the life of the vine and the branches.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

**I** LIKE this, put forth by a good Congregational minister:

"WHAT KIND ARE YOU?"

"The Church Has Three Kinds of People

"1. **SHIRKERS** for whom religion is merely a convenient and comfortable thing. Everything in church membership is receiving, and all they need to do is pay pew rent and hold up their half of a hymn book.

"2. **JERKERS** who after hard work, have been persuaded to be enrolled among the workers, but have never really given themselves to the work. They are appointed on committees but seldom serve, nor do they attend the organizations they join. They teach in Sunday School but come late and never study a lesson enough to master it.

"3. **WORKERS** by whom the real strength of the Church is reckoned, because they can always be relied upon. If guests are visiting when the hour of service arrives, they are invited to come along. The rain never takes the starch out of their religion.

"The church is not a refrigerator for preserving professional piety but a dynamo for charging human wills.

"The church is not a club for social snobs, but a hospital for healing broken hearts, and a home of refreshment for weary and troubled souls.

"The church does not offer hammocks for the lazy, but well fitting yokes for bearing life's burdens.

"WHY GO TO CHURCH?"

"I go to church because I find there that peace which DeQuincy described as resting from human labors with respite granted from the secret burdens of the heart. I go because I love the music there, because the way is dark and I am far from home, and the church, as a polar star, lights my pathway in the rayless night.

"I go because I delight to hear the teachings of the preacher whose soul is dedicated to God, whose field is as wide as God's universe, whose theme is the destiny of man, and whose words are the oracles of fate.

"I go because the church ministers not only to the spiritual but also to the material needs of life and because it is there that the charities that heal and bless, are scattered at the feet of man. I go to church because in that atmosphere, vice and crime wither and die.

"I go to church because I hear the teachings of the philosophy of Jesus, the incomparable man; and if you say his teaching is philosophy and not religion, and that he was a man and not a god, then the philosophy of that man has redeemed the world from savagery and blessed mankind with Christian civilization, and to my mind that is a thing worth while hearing.

"I go to church because I find there consolation and hope and power; because I see there the dawn and not the sunset."

—BY CONGRESSMAN WEAVER in *The Congressional Record*."

HANSCOM'S RESTAURANT, 929 Market street, Philadelphia, "sets apart tables for the purpose of genuine Christian fellowship, during which only spiritual topics will be discussed, and the reading of the Bible will be a feature of their fifty-cent delicious luncheons. Try one, and get acquainted with earnest Christians who will help you."

Suppers are also served, as witness the reverse of the card:

"The Good-Fellowship Men invite you to their luncheons and suppers. Quiet and refined. Non-Sectarian. Warm and satisfying.

"These gatherings are for spiritual edification. Whilst we eat the 'bread of life,' care, worry, love of money, pleasure, ambition, envy, jealousy, pride, lust, hate, and greed, wait outside, never to join us again, for we leave by a *different* route."

THIS I cut from a Vermont paper:

"FERRISBURG

"Subject of the sermon at the Congregational church next Sunday will be 'Opportunity Has No Back Hair.'"

And this is from the Binghamton, N. Y., *Republican Herald*:

"He is not only an impressive and sincere speaker, but also a beautiful singer. At the services in the Broad Avenue Church last

evening he spoke on the subject, 'You, God, and the Other Fellow.' He also sang several selections. It is expected that the congregation of the church will meet some time this week and at the time a call will probably be sent to Rev. Mr. —."

California is not to be left behind, as witness what follows:

"The umbrella sermon—the latest thing in Church services.

"To-morrow night when the congregation files in the Olivet Congregational Church, they will be greeted by one of the most unusual sights ever seen on a church platform—a man in a hat and raincoat with an umbrella over his head.

"And at the close of the umbrella sermon a man and a woman, selected at random in the congregation, will each receive an umbrella—the man to be presented with the one used on the platform.

"The man in the raincoat will be Rev. —, former pastor of the church. He will talk on 'Preparations for Storms, Brain Storms, Financial Storms, Storms You Meet in Married Life, Church Life, or Anywhere.'

"This will be a sort of platform service to present the different aspects of the gospel,' said Rev. — to-day, 'and to interest the people with something new. Our church is pretty well surrounded with motion picture theaters and our Sunday evening meetings are not very well attended. We will draw practical and religious lessons from the umbrella.'"

The significant phrase is in the end of "Rev. —'s" explanation. But are the people "interested into something new" of that sort? I wonder!

THE PROVIDENCE *Evening Tribune* needs a new religious editor, evidently, from this announcement January 6th:

"At St. Stephen's Church to-morrow the feast of the Epiphany will be observed. Most Holy Eucharist from 7 o'clock until 11, also Matins at 10 o'clock in the morning and again in the evening at 5 o'clock."

THIS COMES from Tennessee, where a peripatetic preacher of no "denominational" affiliation distributes it. As here printed it is reduced to half size. I am glad the preacher is sound on "Tom Thumb Weddings."

# THE DEVIL

The Devil has arrived to attend the Church Social given by the representatives of Modern Christianity, and will form one of THE MOST ATTRACTIVE PARTS OF THE

## WONDERFUL OCCASION.

ATTEND THIS SOCIAL AND YOU WILL BE PERMITTED TO SEE A REAL LIVING INCARNATE DEVIL

who has been much lied about, by those who would have you believe that he has horns, cloven-feet, etc.; whereas, as you may see him there, in form, dress, and bearing he is the most polished of aristocratic gentlemen; and, in place of having the visage of a beast, he looks like

A Veritable Angel of Light.

In place of scales, he is clad in the very latest out of garments, made of THE FINEST OF SHEEP'S CLOTHING.

His voice is soft and charming, and his every gesture, simply exquisite. He is very liberal in his views on religions, and believes in all the denominations of men, being the silent partner and controlling stockholder

IN EVERY ONE.

BELIEVES IN SOCIALS.

He takes a most conspicuous part in all the Church Societies, Fairs, Tom Thumb Weddings, Festivals, Operas, Entertainments, Caravals, etc.; and if he can get the good church ladies to whip him around the stump, he will hop, and stop, and jump for their amusement, while he baites them on with diabolical

He fully indorses a Salaried Ministry, with all its self-exalting titles of men, such as Rev., Dr., D. D., Ph. D., etc.; and deals more in modern christianity than he does in saloon business, as he uses it to sugar-coat rum and rips, and white-wash rascals to pass as christians.

## A Popular Preacher.

Indeed he is himself one of the most popular of modern preachers, having A PERFECT FORM OF GODLINESS, BUT DENYING THE POWER THEREOF. He also preaches Full Salvation, Sanctification, Holiness, and sometimes, Divine Healing, but denounces all who possess these things in reality.

DO NOT FAIL TO SEE HIM.

## WHAT WAR MEANS

## Story of the Flight of Two Hundred Children Before an Advancing Russian Army

## SCENE ON THE EAST BATTLE FRONTIER OF EUROPE

LAUSANNE, December 28, 1914.

THE world is full of the sorrow of the Belgians and their heartrending experiences; and justly. But we are apt to lose sight, for the time being, of the lamentable fact that war everywhere forces like calamities in its wake upon the innocent. The Belgians, because of the humane help pouring in everywhere for their relief, are just a little better off than the poor refugees from the other seats of war, in Galicia and Poland, whose sad lot has not been so brought home to charitable nations of the West. Here is a pen picture of one genuine experience of a good, faithful, and resourceful pastor in Galicia, who led a flight of 237 little orphan children and their caretakers, inmates of a large and successful "children's home" of which he had the charge in Stanislaw. I will give his story in his own words, which I translate, making only the comment, that it is far from being the worst of the many cases of which I personally know. It gives us a first-hand idea of what war means to non-combatants.

Then, writes the pastor, as August was approaching its end, some heavy clouds showed themselves. At first we believed they would soon scatter. I stood at my window one morning, very early, and looked out on the street, at the usual ceaseless stream of troops, munition wagons, and train columns that were passing. To-day, suddenly, an unusual picture showed itself—a wagon loaded high with household goods, on the top of which beds were piled, and above all, a pale woman with streaming hair, with a little child in her arms, and other children in a pitiful plight alongside of her, and on the ground, at the side of the wagon, an old man with white hair, dragging a bundle. Back of this wagon was a second and a third and finally a whole column.

What was this? I hurried out into the street and inquired. "Refugees!"

Soon the news spread through the city like wildfire: "Czortkow has fallen; the Russians are advancing and cannot be stopped!"

We soon saw by the crowds of wounded being brought in that fearful battles were being fought. Then came anxious, depressing days. Our "Serepta" (asylum hospital) became filled with wounded. Then came the dreadful day when we first heard the thunder of the cannons, and the news flew through the city, "The Russians are on the shores of the Dniester, only three hours distant from Stanislaw!" At the same time I was informed that our city authorities and officials were preparing for flight, and that many members of my Church congregation had already left the city. Our head doctor telephoned me, that I should notify the sisters and the wounded in the hospital within the next hour, to get ready for transport into Hungaria.

Now there was no longer any doubt; we had to make our resolution. I called my fellow-workers together. There were, of course, some over-cautious ones who considered it impossible to fly with the whole body of those in the institution—the many sick and weak and little children. But when my attention was called to the fact that the military magazine immediately adjoining our institution buildings would probably have to be blown up by the Austrian troops at the last moment before leaving the city, there was no longer any doubt, or indecision. For the last time we went into our dear little church in which, since the beginning of the war, we had, every morning and evening, passed such splendid hours together.

Amid great sobbing and weeping we carried on our last devotion. The singing would not go right. Almost all the adults received the Holy Communion. Then the whole night was spent in packing and getting ready. I had our four large household wagons loaded with what was most necessary in the way of bedding, provisions, and baggage, and ordered them to try to get to Stryi by way of the highroad. Then every child received a little bundle to carry, and on the first of September, at six o'clock in the morning, in the pouring rain, I started the sad company toward the railroad station. Two large freight locomotives, with over forty cars, made up the train, to which we were to be added. In the boarding of this immense train

the scenes that took place were not unlike what might be imagined when, from a sinking ship, the crowds were packing into the life boats. Into the five cars which had been ordered for us a mass of extra outsiders crowded, so that finally the jam was unbearable. In this connection I will remark, that the cars were not third or fourth class ones, but the sort that are labelled "forty men, or six horses," without any windows or light. But our consolation lay in the thought that the journey to Stryi was only three and a half hours, and that then we would be in a neighborhood secure from the enemy. In Stryi we hoped to be able to wait for further developments and find a chance to place at least some of our children with houses of friendly families.

But it turned out differently. The journey from Stanislaw to Stryi lasted not three and one-half hours but sixty-two! Slowly and by jerks we got forward over the one-track stretch. The whole first night, for fully twelve hours, we stood still in a little station. It was a dreadful night. We were not provided for so long a journey. Our bread gave out, and the tea that we took along did not help us, as we had no hot water, and could not cook in the car. We had a seriously sick woman with us who suffered terrible pains. Our house mothers had little children that were scarcely six months old. One of them, a tender little plant, had been brought up entirely on the bottle, and could not get any milk. That no one closed an eye goes without saying.

This first night was followed by a second just like it, beside two long, anxious days, which we passed in constant fear of the approach of the enemy and the constantly renewed excitements over the changing reports that fluttered out of Stanislaw. One report was verified, that the storage magazines of the city had been set on fire, and the refugees, who came on later trains, or in wagons, told us definitely that our church and a part of our buildings had become a prey to the flames.

Finally we arrived in Stryi, but—we were not allowed to leave the cars. The whole railway station was flooded with soldiery and shut off for civilians. The refugee trains, in which were also prisoners and wounded, were shunted off on a side-track, and no one was allowed to alight. At the same time we learned that, for the next few days at least, no more trains could be used for civilians.

What were we to do? The conditions in our cars were simply terrible. Evening had come on again and it seemed entirely impossible to go through another night in these cattle cars with the sick, weak, and little children. I got out and implored the head man of the station to allow us at least to get out and go up into the city. At first he would not listen to me. "I have no interest just now except for people who can shoot," he said; and I saw, myself, that the poor man was besieged on every side. Lemberg had been evacuated, and the whole army of the region, in and around Lemberg, was being moved backward by way of Stryi. Every few minutes new military trains rolled in and out, and still matters did not move fast enough to suit this one chief. But I would not let up. I did as the widow in the parable did to the unjust judge. Finally, some officers, who had seen our misery, helped me, and I succeeded in getting the help of a lieutenant and two or three soldiers, so that our whole institution could leave the cars and be gotten out of the station. "But in five minutes," he said, "everybody and everything must be out!"

That was no small order. All the tracks were full of trains. Some were being loaded with soldiery, others moving off, and others coming in. We had to make our way through this maze, with the children, carrying or dragging the weak and sick ones, as well as our baggage—everything in flying haste! But at last I stood in the large square of the station with my whole host, and then the question: "What next?"

We made our way, curiously stared at by the great crowds which filled the streets, to the parsonage of the Evangelical church. As we arrived there we found the occupants packing. In Stryi everyone was in flight—it was exactly the same picture as in Stanislaw. And yet, how much loving kindness was shown us by the dear people of the parsonage and our fellow-believers in Stryi. They soon came running together, bringing milk, bread, fruit, to refresh our famishing children. Then a great straw spread was prepared in the Evangelical school house; and soon everyone lay down, exhausted by the fearful hardships of the past days, and fell into the deepest slumber. Only we grownups still sat for a long while and took council, as to what we would do next. Since absolutely no more trains were to go out, nothing remained for us but to plan the rest of the

flight on foot. It was fortunate that our four wagons arrived on that day, safe after many difficulties. Now we had at least provisions; and we could let the smallest and the weakest ride.

The next morning, very early, we held our service in the Evangelical church in Stryi, and then I arranged my procession. In front, in our open "britshka"—our best wagon—we put the poor mothers with the smallest children, and then, in a long train, our troop of children, each with his or her little pack; and distributed among them as attendants and leaders, the older people. Then followed the Stryi church people who had joined our company; and then a wagon with the children of our children's hospital (the so-called "Sarepta Carriage") and the cripples, and back of these the pack wagons. So we proceeded in a long train, not on the main highway—that was overflooded with soldiery—but on the side roads, partly through forests.

Gradually our spirits became better. Indeed, in the forest we began to sing. But very soon, as in flying haste the cavalry patrol and autos, with officers, flew by, and we began hearing, nearer and nearer, the thunder of the cannons, our spirits became depressed again.

At noon we rested at Brigidau, where everyone was in flight, and then came the long, long afternoon, continually under the thunder of the cannon and the sight of the hurrying soldiery and their officers flying backward and forward.

At a later hour of the evening we reached a German colony, where, of course only with great effort, could we obtain shelter, because everything was filled up with soldiers and refugees.

The next day we came very near being blocked against any further progress, for the road upon which we were traveling was suddenly shut off for military purposes. The shout of the sentries struck our ears as we reached this point, "Halt! Here no one but the military can pass." And yet we were in such a fearful hurry! We could not, of course, ride in autos, and we were not strong warriors, who were in flight before the ever pursuing foe, but little, weak children. I begged, I implored the under officers to let us through, but they referred to their instructions. As suddenly two military autos whizzed up, the gate was raised, and the autos passed through. At the same moment, having come to a quick decision, I gave my children the order, "On the gallop, behind the autos!" And before the barrier could come down, the whole crowd tumbled through, the wagons back of them. The soldiers screamed, but they were powerless. They then seized me, to arrest me. "If you really want to take away the father of these two hundred and fifty orphans, then do it!" I cried. The sergeant-major, who was standing by, a man with a bearded face, and most probably the father of a family, thereupon gave me a look which I will not soon forget. He winked to the men who held me. They let me go; and I was soon back again to my flock.

We hoped, by evening of this day, to reach another German colony; this time, a German Catholic one. Before we arrived there, however, our quarter makers, sent on ahead, met us with the dreadful announcement: "Everything is overfilled in Kransburg. The military are quartered in every house; and, added to this, Pastor Faust arrived this afternoon with a thousand people of his parish at Dornfeld, together with wagons, children, and cattle."

What were we to do? In the neighborhood of Kransburg lay a village of Ruthenians. Thither we wended our way. It was already toward ten o'clock, and bitterly cold. The poor children could hardly move. I spoke to a Ruthenian peasant and said to him:

"Take me to your pastor."

At first he remained dumb, then he confided to me:

"The pastor is locked up." I understood; one of the Russian sympathizers, who had made trouble.

"Then take me to the schoolmaster," I said.

"The school master is also locked up!"

We had gotten into a terrible nest, but we had no time to do much thinking or planning. We offered the peasants enough money, and they opened their houses at last; also an old school house in which there was a layer of straw just left by the soldiery.

And so it went on for six days, with seemingly endless difficulties and adventures, but with ever fresh experiences of the gracious help of God. No one became very seriously sick, and no one died. As I look back it always seems a miracle. At the end of the sixth day of wandering, we hoped to find rest in Bandrow, a German village in the heart of the mountains.

Pastor Salfeld received us, as did his congregation, with much love; but there also we found no final rest. We had scarcely been there three days, when the war alarm knocked at the doors. If we wished to avoid falling into the hands of the Russians, even after all our trouble, it was imperative to go further. With heavy hearts we again took up our pilgrimage, but this time, alas, not with the best of weather, but in a pouring rain. After four hours we reached, wet to the skin, a little railroad station, at which we heard again the old, old story: every place is beset with soldiers and refugees, trains and munition wagons, and for us no shelter anywhere. With difficulty we succeeded in getting permission to let the poor, little children, shivering with the frost and wet, stand temporarily under a large old woodshed. But what we were to do further, was exceedingly dark to me.

Just then God directed that I should find on the street, unexpectedly, an old friend, a former member of our congregation at Stanislaw, an engineer of the state railways. He was petrified with astonishment and fright as he saw me and my whole institution of children, nurses, and mothers, and said at once:

"On foot, it is impossible, under these conditions, to escape the Russians. You might with horses; but you have not enough wagons, so you cannot make enough progress."

Then he said: "We must, somehow, bring it about that you get forward on the railroad. By chance the state director of railroads is down here from Lemberg, and he is a humane man. When he sees this misery he will take pity on you and manage to get you two or three cars to be attached to a military train."

And so it happened. It took a great deal of trouble, but our faithful friend finally managed it. We were given four cattle cars, and glad we were, in spite of the dirt and darkness, to be once more under a roof. After twenty-four hours we got to Neu-Sandez, in West Galicia, where we were received by the Evangelical congregation with much kindness and put up in the school house.

At Neu-Sandez I found a telegram from the head of our Church organization finally settling us in the Deaconess building in Gallneukirchen, in Upper Austria, where we are to-day.

Alas for the cases, by the thousands, that did not turn out so well!

WILLIAM E. NIES.

## AID THROUGH AMERICAN CHURCHES IN EUROPE

BY THE RT. REV. G. MOTT WILLIAMS, D.D.

*Bishop in Charge of the American Churches in Europe*

SOME suggestion has come to me of the establishment of a Special Fund for some particular part of the work which your Relief Fund is doing abroad. This seems to me undesirable. But I may very properly indicate, from time to time, places abroad which stand in need of more than a mere share in the general contributions.

We are going to need some help in Dresden to keep the church open. There is now no relief work there. I appeal to those who have ever visited or attended the beautiful St. John's Church to hold up the hands of the rector by making some contribution towards the maintenance of that work. Services are now held in the rectory to save fuel and expense. It will accommodate a large congregation.

Then, too, our people must remember that the extraordinary work going on in Paris depends upon the fact that there is an American church there. To do any good at all, our church there must live. There seems to be no end to the charitable will of our people, but we may forget such humdrum things as supporting the Church. The parish church needs help to keep alive. The members of that church who are in this country, and citizens who have enjoyed its services, must keep that in mind. I hope some of the contributions coming through you will be marked specifically for the American Church of the Holy Trinity.

Will you not also offer to receive designated funds to be expended through the Rev. Walter Lowrie, 58 Via Napoli, Rome, for the earthquake sufferers in Italy? The Rev. Mr. Lowrie is a fine Italian scholar, close to the trouble, and an excellent financier and manager. He can spend a relief dollar to better advantage than most other people.

It seems to me that the present fund, with added scope and with special designations, is adequate to handle the whole matter. But these additional needs are pressing.



DAY OF INTERCESSION OBSERVED IN ENGLAND

First Sunday of the New Year Devoted to Prayer  
for Success of the Allies

BISHOP WELLDON CONTRASTS "KULTUR"  
WITH CULTURE

Bill Introduced to Postpone Operation of Welsh  
Disestablishment

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }  
London, January 11, 1915 }

THE first Sunday of the New Year (the Second Sunday after Christmas) was the day appointed by the Archbishops of Canterbury and York, at the suggestion of the King, for intercession on behalf of ourselves and of our allies in this grave time of war. At all the churches throughout England and Wales there was used the Form of Humble Prayer issued under the authority of the Archbishops, including prayers for the success of the allied arms, thanksgiving for mercies already received, and remembrance of those who have fallen in their country's cause. The Eucharistic service of the day had special collects, epistle, and gospel; and special collects, psalms, and lessons were appointed for matins and evensong, together with a special litany.

Canon Scott Holland (Regius Professor of Divinity at Oxford) preached in his old pulpit under St. Paul's dome in the morning and in his most impassioned manner, and the special preacher in the evening was the Archbishop of Canterbury.

Dr. Holland said that at the first opening of the war we were singularly free from all war fever or passion. No perilous adventures or ambitions tempted us. We suspected nothing. We had gone to take our summer holidays in a state of "general good humor with all the world." And looking back he thanked God for that aloofness, for we really had a "clean sheet." On this day of intercession we were trying to recover the "high prophetic temper" with which we began. And if we have claimed "to stand up for the honor of the divine Name on the open stage of human history, if we have taken this high line and have dared to come forward to champion the right and defend the weak against the tyranny of the strong, then, by identifying ourselves with God's own cause, we have rendered ourselves liable to the severity and the hardship that are inseparable from that cause."

The Primate, who took for the inspiration of his sermon Phil. 4: 7, began by saying that some might think it was a strange text to choose at such a moment. They met in the largest church in the British empire, at the "central pivot of its throbbing life," on the first Sunday of what must be a memorable year, a day which had been specially set apart for thoughts and prayers about what is happening in Europe. What is it that is happening? A war greater in area and scale, and more fearful in carnage, than any that has ever been waged before since life on this globe began. His Grace proceeded to describe the welter of strife and bloodshed in some detail. Put thus bluntly, he said, it was all horrible beyond words. And yet, facing it all, he took deliberately his text, "The peace of God which passeth all understanding shall keep" (literally shall "guard" or "garrison") "your hearts and minds through Christ Jesus"; and "I maintain that if we note how these words find their place in St. Paul's letter, we shall see their absolute fitness to our thoughts to-day." The Primate went on to consider what were the things from which heart and mind shall thus be guarded by what that "chained prisoner" called "the peace of God." First of all, there was simple fright and panic:—"The people who in hours of inevitable stress and danger are, as experience shows, least apt to give way to sheer helpless fright are those whose courage rests upon some definite faith, not on mere buoyancy or high spirit." And then the "peace of God" can and does guard us from that "vague, less definable depression which can easily—to use a common phrase—take the heart out of people at such a time." One more peril was mentioned against which their hearts and minds were, after that day's intercession, to be garrisoned afresh: "It is the peril of letting anger—even it be righteous anger—be fanned and cherished into something like un-Christian hate." In concluding his sermon the Primate said that it was not a little thing that their brothers and Allies in France and, where possible, in Belgium, should be uniting their prayers with theirs, and that many Christian folk in lands outside the strife should be remembering them, on bended knees, that day, "And so, while on these memorable days of an opening year we pray for wisdom and understanding, for counsel and strength, we shall with equal earnestness give thanks. The unstinted devotion of our dauntless men by sea and land, regarding not their lives unto the death, is a priceless heritage in the unrolling and upbuilding of a nation's story. As, with bowed head and quivering lip, we commend their souls into the hands of a faithful Creator and most merciful Saviour, we feel how the very passing of those brave and buoyant lives into

the world beyond pierces the flimsy barrier between the things which are seen and temporal, and the things which are unseen and eternal, and again we can and do give thanks. 'God is not the God of the dead, but of the living.'"

The third annual conference of educational associations was held in London last week, when the Rt. Rev. Dr. Welldon, Dean of Manchester, and a former headmaster of Harrow, delivered an inaugural address on "The Principles of Educational Science," in which, as the *Times* well says, he subjected so-called German "Kultur" to a searching analysis.

Bishop Welldon said the war now raging in Europe and over half the world could not fail, among its many unforeseen consequences, to effect a reconsideration of educational values. In the antagonism between Great Britain and Germany, it was not only two systems and methods, but "two theories of education which stood as rivals one over against the other before the eyes of the whole civilized world." If he were then permitted to give the subject of his address a secondary title he would describe it as "Culture and Kultur." The war proved, as no war in the past had ever equally proved, the importance attaching to education. "For the seed plot of the war was in Germany, not the Palace or the Senate or the Council chamber or the messroom; it was the University, it was the school. German authorities had long set much store upon the influence of the teaching profession." The war, then, evinced the peril of a false or vicious education. How did "Kultur" differ from "Culture"? Experience showed that when the word "Kultur" had been used by Germans of late years it had not meant learning, scholarship, and literature, or it had meant these things in quite a secondary degree. German "Kultur" was "organized efficiency on the largest scale." The immediate result was the "worship of the State." But the worship of the state went yet a step farther in Germany. "If the interest of the state ever came into conflict with the law of Jesus Christ, it was Jesus Christ who must give way and not the state. The citizen could do no wrong if he served the state; the state could do no wrong if it sought its own interest. This was the teaching of German philosophers in the latter half of the nineteenth century, and it led directly to that doctrine which had appalled the mind and heart of Christendom in other countries than Germany—namely, the glorification of war. Education itself, or *Kultur*, had been strangely enough regarded in Germany not on its ethical, but on its material or physical side; not as a means of civilization, refinement, and sympathy, but as an instrument of conquest." The difference which he had emphasized between "Culture" and "Kultur" was a bitter warning, he said, against a one-sided or imperfect education. Dr. Welldon pleaded for patriotism as an element in English education, but for a wise and sane patriotism. The patriotism of which he spoke was but "a stage in the gradual ascent of humanity." It was only when all the powers not only of individuals, but of nations, were consecrated to a divine end that the true progress of the world could ultimately be assured. "The children of to-day," declared Dr. Welldon, "would not play their part as noble citizens unless they were educated in the fear of God and the law of Christ."

The Duke of Devonshire has introduced in the House of Lords a bill to amend the suspensory act under which the operation of the anti-Church Welsh Act was supposed at first by Churchmen to be postponed for a year or until the end of the war. The new measure seeks to ensure that the Welsh Act shall be treated on the same footing as the Irish Home Rule Act. There was (as the *Times* Parliamentary correspondent points out, and as we all know now) a distinct difference of treatment. Whereas no steps whatever have been taken under the Irish Act, commissioners appointed under the Welsh Act are already at work. It is sought to remedy this flagrant injustice. The second reading of the bill will probably not come on until the peers reassemble in February. The Government have not yet signified their assent to the proposal of the opposition.

During the floods in various parts of the country last week the rivers at Salisbury rose to such a height that the Cathedral was inundated, a thing which has not happened for sixty or seventy years. At 4 o'clock on Tuesday morning the floors of the nave, cloisters, and chapter house were awash. The water rose steadily until several inches in the body of the Cathedral were recorded. Most of the water has now been pumped from the nave and transepts.

The Bishop of London has received a letter from the English chaplain in Berlin, the Rev. H. M. Williams, who wrote on St. Stephen's day. He had just returned from his first visit to the camp at Döberitz, where British war prisoners are interned. In the course of his letter he says:

"Yesterday, Christmas morning, I was able to administer Holy

"Kultur" vs.  
Culture

Concerning the  
Welsh Act

Salisbury Cathedral  
Inundated

Eucharist for  
Interned Britons

Communion to about 200 civilian prisoners at their camp before taking the first celebration at St. George's at 9. With much ingenuity the men had arranged quite a beautiful little altar, with cross and lights, and it was so nice to be with them. I should like to mention especially the fine and plucky work that a young Canadian Churchman, J. D. Ketchum (a music student and member of our C.E.M.S. branch), has done among his fellow-prisoners during the last two or three months. He has won the confidence of all, arranged services, trained an excellent choir, and—as I often feel—would make an invaluable priest."

The chaplain thanked the Bishop, in the name of them all, for his cheering message and prayers.

A petition has recently been presented to the Consistory Court of London, by the vicar and church-wardens of St. George's, Old Brentford, asking for a faculty to authorize the fixing of an oak box with a plate-glass front, on the wall of the church, to hold a Prayer Book and the leather bag in which it was kept in the pocket of Drummer George Charles Edward Court, and the bullet by which it was struck during the battle of the Marne. When Drummer Court, who belongs to the Middlesex regiment, was leaving for the front, his *fiancée*, on bidding him goodbye, gave him a small Prayer Book, and asked him to carry it in his left breast-pocket. At the battle of the Marne, Drummer Court, finding that the Prayer Book seemed to press too heavily on the clasp of his braces, transferred it to his left trousers' pocket. Shortly afterward shrapnel burst near, killing six men and wounding fourteen. Drummer Court, who was unhurt, afterward discovered a hole in his trousers, and found that the ivory back of the Prayer Book was torn, while at the bottom of a little leather bag, in which the book was kept, lay a bullet. As a thank-offering for his preservation the drummer desired to present the Prayer Book, together with the damaged leather bag and the bullet, to be kept in St. George's church, Old Brentford, for all time. The faculty was granted.

J. G. HALL.

### DISSATISFIED WITH SELF

By C. H. WETHERBE

IT is an unfavorable sign in anyone to be well satisfied with himself. He who has such a satisfaction gives evidence of lacking that measure of ambition which belongs to a well-rounded moral character. It also shows that such a person has a much better opinion of himself than he is warranted in having. He does not know his real self. He does not see how weak and imperfect he is. He does not discern the pride of his heart. He is neglecting to develop the best that is within him. One of the serious defects in thousands of young people in our land is a complacent satisfaction with themselves. They are lazily contented with the small attainments which they have made. Unless, by some means, they arouse themselves and make strong efforts to become heartily dissatisfied with themselves, and with all that they have done, they will remain mere ciphers in the community. Truly progressive young people are they who are so dissatisfied with themselves—with their present ability and accomplishments—that they ambitiously use all proper means for developing their powers, enabling them to rise higher in the scale of noble efficiency. No young person will ever become great in any occupation, any calling, any profession, unless he be very often dissatisfied with his present efforts and attainments. The men and women who have arisen to distinction in their various callings, have frequently been so much dissatisfied with what they have done that they were momentarily discouraged, even to despair. They kept before themselves high ideals, and, because they failed to reach them, they fainted in heart, though still purposing to pursue their way. Many of the greatest preachers in the world have often bemoaned themselves because they came short of reaching their shining ideals; dissatisfied with themselves, and with their work, and not contented to remain as they were. Here is a good lesson for every Christian to profit by.

Nothing so hinders us in what we are doing as to be longing after something else; in so doing, we leave off tilling our own field, to drive the plough through our neighbor's land, where we must not look to reap a harvest; and this is mere waste of time. If our thoughts and hopes are elsewhere, it is impossible for us to set our faces steadily towards the work required of us.—*St. Francis de Sales.*

### CITY MISSION WORK IN NEW YORK

#### Lines on Which It Was Undertaken and Carried Out

#### ALUMNI DINNER OF GENERAL SEMINARY GRADUATES

#### Hobart Alumni Hear Reports

#### OTHER CHURCH NEWS OF THE METROPOLIS

New York Office of The Living Church }  
11 West 45th St.  
New York, January 25, 1915 }

THE eighty-third annual report of the New York City Missionary Society, prepared by the Rev. Charles P. Tinker, superintendent, has just been published. It is an interesting account of work done in prisons, hospitals, and homes supported by the city, and of services and work done at several chapels and at Ellis Island for the immigrants. Of the work and history of the organization, the following explanation is made:

"In presenting a picture of what this society has been busy about its eighty-third year of endeavor in behalf of the great congregation of God's extra-parochial poor it seems particularly fitting that we stress the non-sectarian nature of our enterprise. Often our appeals to Christians outside the pale of our Episcopal Church are returned with the regret that the benefactor cannot respond to calls beyond their own denomination, while they would gladly have given to our cause were it undenominational. Probably our society's title has misled them.

"It therefore seems to us desirable to call up a little history in this connection. In the year 1864, representatives of all the leading Christian bodies, except the Roman Catholic, and possibly the Lutheran, in conference assembled formally voted to put an end to the disadvantages of a divided Protestantism in city mission work in city institutions by electing the oldest and ablest city mission society then existing to take charge of said work hereafter; provided said society would agree always to support such chaplaincies and in certain cases where needful erect chapels for housing said work where the city made no such provision. Ours being the society elected for so great a trust has even since performed the said function in all jails, almshouses, asylums, reformatories, workhouses, hospitals, etc. It therefore would seem the duty of all Protestant denominations, as well as for our own Episcopal Church, to join with us in supporting so commendable an enterprise. And even where the city mission maintains work in chapels and settlements amid the chief crime neighborhoods and congested regions downtown, the endeavor has always been to avoid *sectarian* activities and to minister in the most liberal spirit possible. And at our important St. Barnabas' House for homeless and convalescent women and children our doors have ever been opened to any respectable Jew or Roman Catholic as well as to those of our own form of faith. Moreover at Ellis Island the British government has made our port chaplain the official agent of the British office for all immigrants claiming the protection of the English flag. We are pleased to report accordingly as one of the salient happenings of the current year that one large Presbyterian Church has officially opened its pulpit to our appeal on the ground that we were doing part of its work in public places. The Reformed Church and the Methodists have begun to make similar gifts."

Of the work itself the report says:

"Most prominent among the happenings in the wide field of labor has been the revivifying of our Italian church of San Salvatore. Here congregations have in many instances become double the size of last year's, systematic giving has become universal among the Italians themselves, the young people have relinquished of their own motion their choir wages and dedicated them to the purchase of a great bell which now sounds out the gospel welcome to their neighbors and testifies to the gratitude of the young Italians in whose lives appears the best of spiritual fruit according to the seed-sowing of the years of San Salvatore. About \$5,000 has been recently spent upon betterments at this mission, including a new steam-heating plant. The buildings are now fireproof, redecorated, and the working force strengthened. Enthusiasm prevails and hope reigns.

"The city mission's force of *volunteer* helpers has increased to the number of fifty trained workers, making the full list 120.

"Through the generosity of the Altar Guild helpers, the Metropolitan House chapel has been newly furnished and decorated; the Altar Guild has completed its beautiful and commodious chapel at the Insane Asylum on Ward's Island, and it is nearly ready for dedication free of debt; all city mission properties are now in prime repair and in perfect condition, except St. Cyprian's chapel, which sorely needs a couple of hundred dollars in order that the walls may be decorated. The vicar has seen to it that new choir stalls were put in the past year and the parish house put in suitable condition. Fifty were confirmed the past year at this point.

"Perfect equipment for work is secondary to the work itself and the needs of the poor which are being thus met, but we have seen the needy themselves more eagerly ministered to than even our buildings, and little energy has been lost in the machine. As of old, Christ has looked with compassion upon our multitudes, and we thank Him for His many tokens of favor and regeneration."

The midwinter reunion and dinner of the Associate Alumni, Gen-

eral Theological Seminary, held on Wednesday evening, January 20th, at the Hotel St. Denis, was the largest in its history. Of the more than 950 members scattered over this country, Canada, and in foreign mission fields, more than one hundred were present. The Rev. C. Malcolm Douglas acted as toastmaster. Others seated at the speakers' table were Bishop Lines of Newark, Dean Robbins, the Rev. Prof. Seabury, the Rev. Dr. J. Nevett Steele, and the Rev. Prof. Denslow. Three alumni from Faribault, Minn., were present, the Bishop-elect of New Jersey, the Rev. Dr. Irving P. Johnson, and the Rev. F. F. Kramer.

The speakers were:  
The Rev. Dr. Lester Bradner, "Religious Education and the Public Schools"; the past, the present, and the future relation.

The Rev. Dr. Alexander Mann, "The World Conference on Faith and Order"; what the Commission has accomplished in four years, and what all may do to help in its work.

The Very Rev. Wilford L. Robbins, D.D., "Seminary Affairs"; the newly constituted Board of Trustees and the earnest of the future of the Seminary.

The Hon. Asa Bird Gardiner, LL.D., L.H.D., "Pontifical Claims and Roman Orders in America"; the facts of history and the present-day practices.

The speechmaking was notable—unlike much that one hears at similar gatherings in and about the city. There is an increasing difficulty in getting men together because it so frequently happens at public dinners that subjects are assigned and advertised, then carefully avoided; an unrelated string of trivial jokes, stories, and anecdotes is substituted for a frank and fearless presentation of the subject. Each speaker on this occasion spoke to his text, using scarcely any extraneous matter.

As the new law designates the first Thursday in June as the time for holding the Seminary commencement, all regular events are postponed one day, and the Associate Alumni has voted to have its annual meeting on Wednesday, June 2nd.

Between forty and fifty alumni of Hobart College attended the annual dinner of the New York Association, at the Hotel Martiniere on Wednesday evening, January 20th. Mr. William Heatheote De Lancey ('56), presided in the regretted absence, through illness, of the president, Mr. James Armstrong ('56). The Rev. Dr. Gustav A. Carstensen ('73) was toastmaster.

President Powell spoke most encouragingly of the condition and prospects of the college, and of the coordinate institution, William Smith College for women. Both are outgrowing their present quarters, and new dormitories are imperatively needed for new students. Mr. William C. Van Antwerp delivered a strong address on the topic, "Fair Play for Business," which it is hoped will be published in the *Hobart Herald*. The Hon. Clarence D. Miller of Minnesota, a member of the H. R. committee on Insular Affairs, gave an inspiring and illuminating description, illustrated by stereopticon views, of American advance in the Philippines. Other speakers were Dean Durfee of Hobart College and Bishop Wells ('67). The occasion was enlivened by the singing of new songs to popular airs, under the inimitable leadership of Mr. Frank H. Warren ('96).

Among the guests at the principal table were Bishop Burch and Mr. Talcott Williams, honorary alumni; Mr. D. V. Van Auken, treasurer of the college; Mr. G. D. L. Harrison ('56), Mr. Beverly Chev ('69), and Mr. Henry A. Prince ('82).

The friendly suit to determine the meaning of the bequest to St. George's Church in the will of the late J. Pierpont Morgan has been decided in the interest of the liberty of the parish. Mr. Morgan left \$600,000 in trust for the "ministry" of St. George's. The question arose as to what was meant by the "ministry." The present salaries of the clergy amount to \$13,000 a year. The income from his fund would amount to about \$24,000. The question arose as to whether he intended so large an increase in the salaries of the clergy of the parish or whether he intended the amount for the parochial work as a whole, which includes many activities in the charge of lay workers, paid and voluntary. The court gives the parish the benefit of the doubt, and declares it to be "entitled to hold the income from this fund as its absolute property and to use it for any or all of its lawful purposes."

Prof. Tyson's Bible class now meets in St. Thomas' Church every Wednesday at 11 A. M. The Rev. H. Lubeck has invited Prof. Tyson to repeat the series during Lent at the Church of Zion and St. Timothy, West Fifty-sixth street.

The regular monthly meeting of the New York branch of the Woman's Auxiliary, New York, will be held on Tuesday, February 2nd, at 10:30 A. M., in the parish house of Zion and St. Timothy, 333 West Fifty-sixth street. Mrs. Charles R. Pancoast will speak on the subject, "China and Japan."

There is a persuasion in the soul of man that he is here for cause, that he was put down in this place by the Creator to do the work for which He inspires him, that thus he is an overmatch for all antagonists that could combine against him.—*Ralph Waldo Emerson.*

MISSIONARY CONFERENCE IN BOSTON

Sunday School Union Takes Up the Subject of Missions

OTHER LATE NEWS OF THE CITY

The Living Church News Bureau }  
Boston, January 25, 1915 }

THE annual missionary conference of the Sunday School Union of the diocese was held on Monday, January 18th, in Boston. Each school has the privilege of being represented by its clergy and two appointed delegates. Other officers and teachers may also attend. The object of the conference is to present and have discussed the teaching of the Church's mission to the scholars of the Sunday school. This year's conference met in Pilgrim Hall, the chairman of the diocesan Board of Education Committee on Missions, the Rev. F. W. Fitts, presiding.

The first session opened at 5 P. M., with devotions, after which the Rev. George W. Davenport, Provincial secretary of New England, conducted a conference on "The Social Force of Christian Missions," in connection with missionary instruction in the Sunday schools. The discussion was lively and brought out the points that while special emphasis may well be laid on missionary instruction during Lent, by making missions the subject of lessons in place of the usual subjects of the curriculum, or by using part of the lesson time for this subject, or by making lessons the subject of the addresses at the week-day Lenten services of the Sunday school scholars, yet the ideal of bringing missions to bear on all the regular instruction throughout the year should be put into practice. The subject matter recommended included the books, *The Child in the Midst*, for the young scholars, *The Building of the City*, for the junior grades, *The Social Aspects of Foreign Missions*, for teachers of all grades and for senior classes, and *How the Cross goes Round the World* for all grades.

The mite box was alluded to, not primarily as a means of securing money, but as an avenue through which the child can give definite expression in missionary activity.

The conference took a recess for supper in the Cathedral rooms at 6:30, and reassembled at 7:30 in Pilgrim Hall for prayer and to listen to the address of the Rev. Hugh L. Burleson, D.D., who kindled enthusiasm by his inspiring and forceful remarks on the Church as a social body, and the way to bring the social aspect of missions into Sunday school instruction.

The weather was about as bad as it could be but the attendance was large.

On Tuesday, January 19th, at the Church of St. John the Evangelist, a Solemn Eucharist of Requiem for the repose of the soul of

Richard Meux Benson, priest, was sung at 10 A. M. Fr. Field, S.S.J.E., was celebrant, for Fr. Benson Fr. Powell, the superior deacon, and Fr. Burton, sub-deacon. Fr. Bull was cantor and Fr. Knight thurifer. Fr. Powell preached the sermon, which brought out some of the special elements in Fr. Benson's character, especially his endurance and hardness as a soldier of Jesus Christ. Fr. Powell read a letter from Bishop Hall, of Vermont, regretting his inability to be present and stating how he knew Fr. Benson before the Society of St. John the Evangelist was founded; that he had been thinking much of him of late, how he wondered what he would say about the war; how significant was the title he chose for his book on the Psalter, *The War Songs of the Prince of Peace*.

A good number of the clergy, both of Massachusetts and other dioceses, were present in the choir and in the congregation, among them Fr. Huntington, O.H.C.

On Sunday, January 24th, the Rev. Phillips E. Osgood resigned his rectorship of the Church of Our Saviour, Roslindale, to accept a call to the chapel of the Mediator, of the parish of the Holy Apostles, West Philadelphia, Pa. The resignation takes effect Sunday, April 11th. Mr. Osgood will be greatly missed from his parish, and from the diocese, especially from the board of education.

Clerical Note

THE RESIDUUM of it all was a little Baby held to a woman's breast in a miserable hovel in the most forlorn and detested corner of the world. And yet to-day and at this hour; and at every hour during the twenty-four, men are looking into that chamber; men are bowing to that Child and His mother, and even that mother is at the feet of the Child. From the snow peaks of the north land, "from Greenland's icy mountains to India's coral strand," and on and on through all the burning tropics to the companion ice of the other pole, the Antarctic, and girdling the world from east to west as well, the adoration continues. It comes alike from the world's noblest, from the world's highest, from the world's truest, from the world's kindest, from the world's poorest, from the world's humblest, from the world's best. They look into the manger as they look upon the cross and "see and believe."—*Rev. C. T. Brady, D.D.*

## TRIBULATIONS OF "BILLY" SUNDAY

### Unitarians Take Offense at His Teaching

#### NEWS OF PHILADELPHIA IN BRIEF

The Living Church News Bureau }  
Philadelphia, January 25, 1915 }

**A** RATHER curious discussion has arisen as a result of the attacks upon the preachers and churches by Mr. Sunday. One of Mr. Sunday's chief topics is "Hell." He has not defined what he means by the word. But he has used it in such a way as to convey an idea altogether repugnant to the Unitarian people. The result is that a series of meetings are being conducted by them in opposition to the Sunday campaign. He is being severely arraigned by them for presenting what they call an horrible and obsolete theory. The chief advocate for the Unitarians has been Dr. Eliot, late head of Harvard University. As a result of Dr. Eliot's preaching, Mr. Sunday has indicated very strongly that all the members of the Unitarian body are surely consigned to "Hell." Dr. Eliot and others of the same Church have referred to the men of that body who have been esteemed by the American people for their good works. Archbishop Prendergast of the Roman Communion has found in the defence of the Unitarian faith an occasion for an attack upon them for alleged lack of faith. While he condemns the Unitarians, he has forbidden any of his people attending the Sunday meetings. In the meantime Mr. Sunday continues to draw immense crowds and claims many converts.

The Church in the diocese of Pennsylvania has sustained a serious loss in the death of Rowland Evans, Esq., which occurred on

#### Death of Rowland Evans

January 15th. Mr. Evans was born in Chester county, Pennsylvania, about sixty-six years ago, and from early manhood has taken an active part in the work of the Church, and for many years past has been prominent both in the diocesan Convention and in several boards and institutions connected with the work of the Church in this diocese. At the time of his death he was president of the corporation for the Relief of Widows and Children of Clergymen, one of the oldest and strongest of the clerical insurance societies. He has represented the diocese in General Convention since 1901 and has served upon important committees of that body. Besides his Church activities Mr. Evans was an active practitioner at the bar, both of Philadelphia itself and of some of the adjacent counties, and was universally respected for his ability and integrity. He was for many years one of the Board of Censors of the Bar of Philadelphia county, which shows the esteem in which he was held by the Bar. Mr. Evans also took an active part in political matters in the neighborhood in which he lived and made himself in this way an example of what a good citizen and a good Christian ought to be. In every sphere in which he took an interest he showed good judgment, charity, and moderation, and he will be greatly missed from every activity in which he has taken a part.

In a recent issue of a Philadelphia paper was a long account of the war record of Major Moses Veale. The Major is a vestryman of St. Philip's Church and member of the missionary committee of the diocese. In the Church he is looked to as a sane counsellor and advisor. He is conspicuous for his loyal Churchmanship. At the meetings of the conventions and convocations he always takes an active interest in all questions which arise and is listened to attentively. In the article referred to, special allusion is made to the fact that the Major was recommended for bravery by General Slocum to Lincoln's war secretary. He had survived the horrors of Libby prison and is the bearer of five wounds. Major Veale is of French ancestry. For some months he has been in ill health, but in spite of that has always been in his place in the councils of the Church.

In the fifty-fourth annual report of the Episcopal Hospital, the managers say that the past year has been the busiest in the history of the hospital, seven hundred more patients having been cared for than in any previous year. These figures would seem to indicate

#### Report of Episcopal Hospital

the usefulness of this institution in the community. It is located in the largest industrial and manufacturing centre in this country. The entire district is congested; row upon row of two-story houses line the streets. Out of these mills are carried every day many of the workers on account of injuries received, who depend upon the hospital for care. The managers report that owing to the increased expenses and the decreased income, forty per cent. of the beds have been closed, and must remain so until the income increases. This is a great hardship for those who have no other place to go. To conduct the work \$300,000 is necessary. Not more than half this amount is available. No state aid has been asked for, nor has it ever been granted. In fact it is reported that such aid would be refused so long as the present method of distribution of public funds among private institutions continues. These facts lay upon

the Churchmen of this city a grave responsibility: that of donating liberally to this great charity.

The Social Service Commission of the diocese held a meeting in St. Mark's parish house, Wednesday, January 20th. At the suggestion of the president, Mr. Woodruff, the commission began with a corporate Communion. At quarter of eight, in the Wanamaker chapel of St. Mark's, the Bishop celebrated, after which an informal breakfast was served in the rectory. At the breakfast, at which nearly all the members were present, policies of wide import were thoroughly discussed. One of the features of the meeting was a report on "Social Work Among the Negroes," presented by the Rev. George Lynde Richardson of St. Mary's parish.

According to the *Church News*, the diocesan paper, St. Clement's Church is now one of the most beautiful edifices in Philadelphia.

#### New Beauty of St. Clement's

"The picturesqueness of the exterior of the group of buildings at Twentieth and Cherry streets has always attracted the lover of ecclesiastical architecture, but the dinginess and gloom of the interior was forbidding and almost repellent to all except those who had learned to love it by constant attendance and feeling the spirit of devotion which seemed to pervade the place. As one person (a Presbyterian, formerly a Friend) expressed it, 'When one enters St. Clement's, ugly as it is, he immediately feels that he is really in church.'

"But the ugliness has now all been changed to beauty; a few years ago the sanctuary was raised in height and a new altar and reredos placed at a cost of nearly \$30,000. Last year the roof was repaired, the side walls painted, and an exquisite hardwood ceiling put in at a cost of approximately \$25,000. This year, thanks to a bequest from Mrs. Elias Boudinot, an exceedingly artistic Lady Chapel has been built at the east end of the south aisle, and the splendid old organ has been rebuilt and enlarged, making it one of the finest instruments in the city, which is but fitting, for a service such as is in vogue at St. Clement's makes use of the best in all the arts to present its ideal of worship to the people; and in the art of sacred music the organ plays a most important part. Organ recitals by distinguished organists are given on Wednesday evenings during January.

At a meeting of the Joint Diocesan Lesson Committee, held in the Church House on Wednesday and Thursday, the lessons for the Sunday school were laid out for the year 1915 and 1916. Instead of the usual one-day work the committee found it necessary to continue on the second.

The Rev. Mr. Richmond, through his counsel, asked for a postponement of his case, which came up for a preliminary hearing, for ten days. As the canon provides for such a possibility, Mr. Henry Budd, the chancellor of the diocese, granted the petition. Mr. Richmond was represented by Edgar Newbold Black, Esq. The postponement continues the case until the 28th of the month.

In Holy Trinity Church on Monday, January 18th, at 8 P. M., was held the Epiphany missionary service. Inspiring addresses were delivered by the Rev. J. Thompson Cole, rector of St. Paul's Church, Ogontz, and others who had first knowledge of the Church's work at home and abroad.

The new Governor of this state, the Hon. Martin Grove Brumbaugh, was inaugurated at noon Tuesday, January 19th. At his request the Bishop of the diocese has authorized suitable prayers in the Governor's behalf to be said in the churches on Sunday, January 24th. The Governor has been superintendent of the public schools of the city for many years. He was very successful in organizing the entire system and making many improvements in the curriculum.

For four years the convocation of West Philadelphia has conducted a bazaar for the benefit of one of the churches. Thus far St. James', Hestonville, St. Anna's, and the Epiphany, have been the beneficiaries. On Thursday and Friday of last week the fourth was conducted in the Sunday school room of the Church of the Saviour for the benefit of the Church of the Holy Comforter, West. There were eleven parishes having booths and two that sent money donations. At the present writing about \$1,000 has been realized. Apart from the good work for the parishes benefiting thereby, the bazaars have been a great social factor. They have eliminated much of the parochialism which has existed in the past. In this bazaar the rector of the Church of the Saviour was very active, and the results from that parish were remarkable.

An unusual service was held on Sunday evening, January 17th, in the parish house of the Memorial Church of St. Paul, at Fifteenth and Porter streets, Philadelphia. The parish

#### For Work Among Sailors

is so located as to be responsible for furnishing some sort of social life for the sailors and marines who are temporarily in the city or interned at League Island Navy Yard. The rector of the parish, the Rev. Joseph H. Earp, believes this to be a long-neglected duty both in Philadelphia and in other cities where such homeless men are subjected to all the temptations of city life, with many vicious hands

(Continued on page 438)

TO SUCCEED DR. HERMAN PAGE

Massachusetts Priest Accepts Rectorship of St. Paul's Church, Chicago

EXTENSIVE WORK OF Y. M. C. A. AND BOY SCOUTS

Relief Extended to Widows and Orphans of the Clergy

OTHER NEWS OF CITY AND SUBURBS

The Living Church News Bureau }  
Chicago, January 25, 1915 }

THE Rev. George Herbert Thomas, rector of Christ Church, Fitchburg, Mass., has been called to succeed Dr. Page, Bishop-elect of Spokane, as rector of St. Paul's Church, Kenwood, Chicago. Mr. Thomas has written to the vestry of St. Paul's, accepting the new work, and will enter upon his duties March 1st.

Mr. Thomas is a graduate of Yale University, B.A. 1895, M.A. 1898. He took his B.D. at the Episcopal Theological School, Cambridge, in 1898. He was made deacon in 1898, and ordered priest in 1899 by Bishop Lawrence. He began his ministry as assistant at St. Mark's Church, Minneapolis. In 1899 he became rector of All Saints' Church in that city, where he remained till 1906. Since then he has been rector of Christ Church, Fitchburg. That parish has one of the best Sunday schools in Massachusetts. Mr. Thomas is about forty years of age.

Mr. L. Wilbur Messer, general secretary of the Young Men's Christian Association of Chicago, presented his annual report, on January 21st, to a meeting attended by 225 of the directors, committeemen, and officials of the twenty-eight departments in Chicago.

Work in the Y. M. C. A.

Many of the leading Churchmen in Chicago hold places in the councils of the Y. M. C. A. and take an active part in its work. For many years Mr. E. P. Bailey of Grace Church has been a member of the board of directors. Mr. A. Stamford White and Mr. Walker W. Kneath are also Churchmen who are members of the board. Other Churchmen who are interested are Messrs. E. H. Stroud, J. L. Houghteling, Jr., Murdoch MacLeod, H. G. Heltzer, F. P. Butler, Fred T. West, R. C. Hall, and Dr. H. M. Starkey. Two of the active secretaries are Churchmen: Mr. Richard C. La Guardia, secretary of the general board in the department of immigration work, and Mr. Arthur Ridgway, secretary at the central department.

Among the important developments for 1914 are: (1) the organization of the Glenn Yards Railroad Department; (2) the purchase and equipment of the Wilson Avenue department playground, consisting of new recreation grounds equipped at a cost of \$23,000; (3) the organization of community work departments in four different sections of the city, in Austin, in South Chicago, on Belmont avenue, and on North avenue. Since the organization the total attendance of boys at gymnasium classes and clubs has been 38,407, and the departments have coöperated with forty-two public schools, eleven playgrounds, and ninety-three churches. The community departments have shown the need and adaptability of the Association through coöperative service in extending its ideals and methods for betterment of boys in sections of Chicago where expensive standard equipment is not at present available. (4) There has been successful experience in employment and vocational bureaus at the Central and Division Street departments. During 1914, 36,895 interviews with men seeking employment were held. At the Central department 1,783 joined the Association, and 1,966 secured positions; (5) Improvement in the equipment at the railroad departments has been made; (6) Classes have been held for men and boys of foreign parentage in English and in citizenship. The enrolment of different men in these classes during 1914 has been 3,855, and 15,342 immigrants have been met and served at the railroad stations. (7) There has been marked growth in coöperative relationships between the Association, churches, and other religious agencies. Through increased coöperation by laymen and Association committees, the names of 5,009 men, indicating interest in church attendance or membership, have been forwarded to 486 churches, an increase of 18 per cent over the previous year; (8) A new spiritual emphasis; (9) Work for foreign students in Chicago. A striking development of the year has been seen in the growing tendency of the various groups of Oriental students in Chicago to identify themselves with the Association and its life; (10) The continued success of the Association dormitories. This housing feature of the Association has more than fulfilled the prophecies concerning its need and financial return. The Association now has dormitory privileges in city departments for 1,427 men, and in railroad departments for 250 men. These rooms have been used to 94 per cent. capacity for the entire period of 365 days. (11) Increase in the financial constituency of the Association. The amount received from contributions for 1914 was \$79,777.32, an increase of 40 per cent. over the amount received for 1913. The number of subscriptions increased

from 1764 in 1913 to 2,892 in 1914, or an increase of 64 per cent. In a year of unusual business depression and uncertainty this is considered a remarkably good showing.

Among the plans for 1915 are the construction of the Lucy Keep Isham Memorial Building for the North Side Boys' Club, for which \$200,000 is now available; the construction of the third West Side Dormitory Annex at a cost of \$75,000; the completion of the hotel fund, and the commencement of building construction, for which \$300,000 has been subscribed conditional on the raising of an additional \$200,000. Land has been purchased, plans perfected, and bids received, with provision for land, building, and equipment at a cost approximately of \$1,100,000. The proposed building will have nineteen stories above and two stories below the street level, and will contain 1,870 bedrooms, with spacious lobby, social rooms, reading rooms, and restaurant. This building will meet a great need in providing a safe entrance way for the self-respecting young man as he begins his career in a large city, and will supplement the regular activities in the standard buildings of the Association.

The Boy Scouts of Chicago have just had a three days' campaign for funds (January 20th to 23rd), when an attempt was made to raise \$16,000 towards the total budget for the year, amounting to \$25,000. Of this sum \$8,000 is provided by the boys themselves to pay the expenses of the summer camp in Michigan. Of the 300,000 boys in the scout movement in the country, 3,000 are in Chicago in 132 troops, some of which are the outgrowth of parochial work and are still associated with the churches where they were first organized. How narrow is the outlook of some of the boys is seen from the fact that many of them have never ridden on an elevated train, nor been more than eight blocks from home, nor seen Lake Michigan. These are just average Chicago boys, not delinquents, nor dependents. Some of them when taken across to the Scout Camp in Michigan last summer were thrilled beyond belief to be "out of sight of land." This effort to take the boys to camp for week-ends is wholesome, and prevents their natural taste for new knowledge from going into the evil channels of the life of the streets.

Under date of January 9th, the Society for the Relief of Widows and Orphans of Clergymen in this diocese has made its report for the past year. The total amount paid to its beneficiaries during that time is \$6,310. The income from invested funds is \$5,167.51. It was therefore necessary to raise in addition to the society's income the sum of \$1,142.49. The report is signed by Bishop Anderson. Mrs. Lydia B. Hibbard is the treasurer.

The report states that the condition of the society's funds is the same as last year, and that it will be necessary to supplement the income of the society. It is to be hoped that the capital fund may also be increased. The Bishop expresses the hope that the clergy will read the statement of the society to their congregations and give them an opportunity to contribute to the funds.

Church people of Chicago were rather surprised to see the name of the Rev. Irwin St. John Tucker, the editor of the *Christian Socialist*, and assistant at the Church of the Redeemer, listed as one of twenty-two men and women who had been arrested for en-

gaging in a riot of the unemployed on Sunday afternoon, January 17th; in the Ghetto district near the Hull House. It appears that the League of the Unemployed had held a meeting in the interest of the jobless, in Bowen Hall, Hull House, which had been put at their disposal by the authorities of that institution. The meeting was largely attended, was very orderly, and was addressed by Mrs. Lucy Parsons, the widow of one of the famous Haymarket anarchists. It is said that Mrs. Parsons advised the unemployed to march through the streets after the meeting by way of silent appeal to the public, and that they followed her advice, and immediately came into conflict with the police. The result was an extensive riot, in which many were injured, and twenty-two of the number put under arrest. One of these was the Rev. Irwin St. John Tucker.

Mr. Tucker was passing Hull House when the parade started, and saw a banner with the words, "Give us this day our daily bread," being trampled under foot. Promptly picking it up, he helped carry it in the procession. It was for this that he was arrested and taken with others to jail about 4 P. M. About 10 P. M. he was released on bail. He and his associates were arraigned before Judge Caverly of the Municipal Court at the Desplaines Street Station, and were remanded for trial (to be held January 28th) in the City Court on charges of "unlawful assembling, rioting, and violating the city ordinance which forbids parades without police permits." Among witnesses to be heard when the cases come to trial before Judge Gemmill will be Miss Jane Addams and Dr. Rachel Yarros of Hull House and Miss Sophonisba Breckinridge of the Chicago School of Civics and Philanthropy. Representatives of Hull House were instrumental in obtaining the release on bail of some of the prisoners.

The Hull House authorities say that the meeting was an orderly one, and that none of the speeches were of an incendiary kind. The police have forbidden speaking on the streets on the subject of unemployment, and their attitude to the man out of a job has not been very sympathetic. Mr. Tucker was to have officiated at St. Michael

Campaign for the Boy Scouts

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Relief of Widows and Orphans

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The "Hull House Riot"

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and All Angels', Berwyn, at evensong on the night of his arrest, but was not released in time to keep his appointment.

How large and varied is the scope of the work of the Sisters of St. Mary at the Mission House of the Cathedral is seen from their many activities at Christmas time. Nine parties were held under their direction for as many different organizations. The party

Sisters of  
St. Mary

for the Day Nursery children was held on Christmas Eve. Children from the upper grades of the Sunday school, the choir boys, and the Boy Scouts were entertained on the 26th; the Bridewell service, usually termed "the party," on the 27th; the G. F. S. and the Girl Scouts had their Christmas tree on the 28th. On the following day there was a Santa Claus party for eighty children from the kindergarten and primary grades of the Sunday school. On the afternoon of December 30th the Infant Welfare mothers and their babies, one hundred in all, were entertained. In the evening the Social Service Club of Austin entertained 120 men at a dinner and smoker in Sumner Hall. On December 31st the mothers' meeting took the form of a party. On January 9th the industrial school had its treat. Besides, there were 132 great baskets furnished to needy families.

Sumner Hall, named in honor of Bishop Sumner, has only recently been opened, and has been in constant use for the holiday festivities.

The Rev. W. D. McLean, who took charge of the Church of the Mediator, Morgan Park, on January 3rd, was given a reception by his parishioners on the 15th.

On Tuesday, the eve of the Epiphany, a mystery play, "The Incarnation," was presented in the parish hall of Christ Church, Woodlawn (Rev. Charles H. Young, rector), by the dramatic club of the School of Religious Education. This mystery is a beautiful and graphic presentation of the story of Bethlehem, written by an English priest.

The Rev. J. A. Maynard addressed a meeting of the Woman's Auxiliary at Grace Church, Oak Park, on Wednesday, January 13th. Mr. Maynard spoke of his work in Sierra Leone, where he had ministered as a deacon previous to his coming to Chicago. Mr. Maynard was ordered priest by Bishop Anderson on November 5th last, and is at present instructor in Oriental languages at the Western Theological Seminary, and also chaplain of St. Mary's mission.

A distinguished guest of the Grace Church (Oak Park) Men's Club was the Hon. Adelor J. Petit, judge of the Circuit Court, who addressed the club on ladies' night, January 20th, on the subject of "Application of Business Methods to the Administration of the Law."

St. Luke's Church (Evanston) has recently established a permanent clothing station in aid of needy people, and the members of the Men's Club have been foremost in keeping it well stocked. This parish has also opened a bureau of employment where worthy men may apply for help. Members of the club who may know of any openings for young and middle aged men, in any field of labor, are asked to notify the secretary of the club, or one of the clergy. It would seem that the Men's Clubs that are doing such work to help their fellows are justifying their existence and helping get rid of the reproach that has been made against them so often of late, that of an existence purely for social amusement and pleasure.

The Rev. John B. McLauchlan, Ph.D., rector of the Church of Our Saviour, held a mission at Grace Church, Pontiac (Rev. George

Mission at Pontiac  
E. Young, rector), from January 17th to January 24th. The daily order was, Holy Communion, 7 A. M.; conference with young

people, 4 P. M.; Evening Prayer and sermon, 7:30 P. M. The mission is reported as having been very helpful to many people both within and without the Church. The afternoon instructions to children and young people were excellent and had good results.

The Northern deanery met at St. Paul's Church, De Kalb, Ill., on Monday and Tuesday, January 18th and 19th. The Very Rev. B. F. Fleetwood, D.D., presided.

It was stated some weeks ago in the Chicago letter that the founder of the choir of St. James' Church, Chicago, was the late William Smedley. A correspondent states that

A Correction  
this was an error. According to this correspondent, the founder was Mr. John L. Hughes,

of Liverpool, England, while Mr. Smedley was the third choirmaster. Mr. Hughes, it is stated, was also choirmaster at St. Mark's and Trinity Churches.

OUR CHRISTIANITY is apt to be of a very "dutiful" kind. We mean to do our duty, we attend church and go to our communions. But our hearts are full of the difficulties, the hardships, the obstacles which the situation presents, and we go on our way sadly, down-hearted and despondent. We need to learn that true Christianity is inseparable from deep joy; and the secret of that joy lies in a continual looking away from all else—away from sin and its ways, and from the manifold hindrances to the good we would do—up to God, His love, His purpose, His will. In proportion as we do look up to Him we shall rejoice, and in proportion as we rejoice in the Lord will our religion have tone and power and attractiveness.—Charles Gore.

## DEATH OF THE REV. FRANK A. SANBORN

By THE BISHOP OF MARQUETTE

THE Rev. Frank A. Sanborn died at Munising, Mich., on January 12th. He had been rector of the small parish there from March, 1914, coming from Fond du Lac Cathedral. Shortly after his new rectorship began, his health began to fail to a marked degree, though he served at the altar even in extreme weakness, long beyond any expectation that he could

do so, and his last days were a full exemplification of the prophecy, "At eventide there shall be light."

His ministry cannot be otherwise regarded than useful and successful long after he ceased to appear in church. His mind was clear, his interest in everyone deep and personal, and people came to him both to help him and to be helped, so that it is fairly doubtful whether anyone could have been more useful in full health.



REV. F. A. SANBORN

No one in the pleasant and intelligent little community where he lived has ever made a greater impression on the whole population. His cheerfulness became one of the interests of the town, his serenity filled everyone with wonder. Far beyond the limits of our own congregation went the interest in him. People of all congregations called to inquire and went away impressed.

Prayers were asked for him in church by the Roman priest, and the Methodist minister stood by his death-bed.

Lay readers of great efficiency kept up his services. When he was able, he sat in his chair and said a few warm words. When he was unable to be present, the services were regularly maintained, under his inspiration. The congregation maintained through it all their full support, financial as well as personal.

Almost his last words to the Bishop, who saw him and ministered to him only a short time before his departure, were an appreciation of this universal kindness with which he had been surrounded.

There were public services at Munising the day following his death, prior to the interment at Nashotah. The Bishop celebrated the Holy Communion at 8 A. M. and read the office in the presence of a very large congregation at 3 in the afternoon, accompanying the body part of the way. Thus closed a useful and active ministry of over thirty-four years, in light and in peace.

## TRIBULATIONS OF "BILLY" SUNDAY

(Continued from page 436)

reaching out for their money and their manhood. To get the question before the public this service was held. The special speakers were Congressman William S. Vare, Judge MacNeille, and Frank W. Melvin, president of the Girard Improvement Association. A large delegation from the battleship *Minnesota* was present. The service will be followed up by the work of a committee making a thorough survey of the field, appraising the institutions attempting to do something for the sailor, and endeavoring to enlist in the enterprise men who would give support to a sensible social center for the thousands of men who, by reason of the manner of life in the navy, are deprived of the normal social advantages of the average young man at home.

The men's guild of St. David's Church, Manayunk, held its fourth annual banquet Thursday evening, January 21st, with an attendance of 240 men. The rector of the parish acted as toastmaster, and addresses were made by William A. Robertson, a trustee of St. Stephen's College and a member of the New York bar; Robert J. McKenty, warden of the Eastern Penitentiary, and George J. Dayton, a member of the executive council, Boy Scouts of Philadelphia.

How REASONABLE it is to trust ourselves to the keeping of infinite love, and infinite wisdom, and infinite power!—Thomas Erskine.

AND TO GET PEACE, if you do want it, make for yourself nests of pleasant thoughts.—Ruskin.

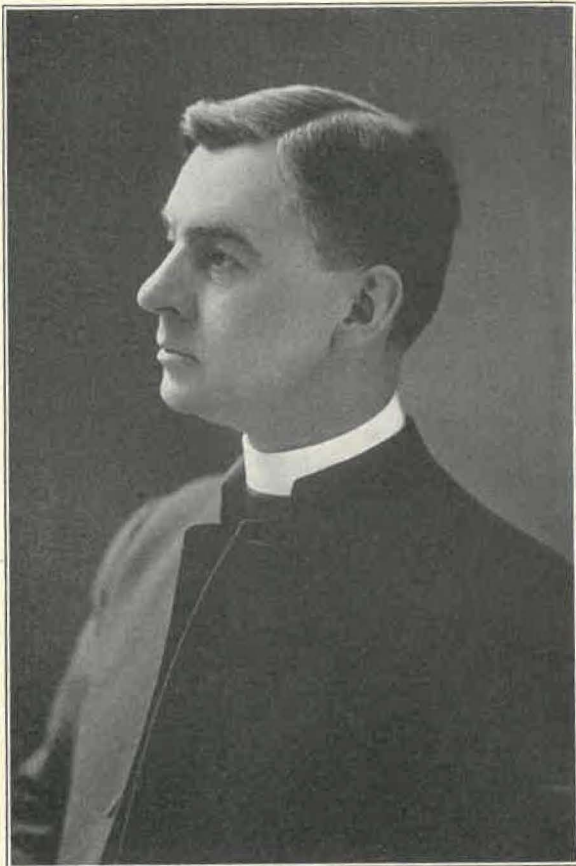
**BISHOP COADJUTOR ELECTED IN VERMONT**

THE diocese of Vermont has followed the precedent set in the election of Bishop Weeks as Coadjutor two years ago by again electing one of her own native sons to her episcopate as Coadjutor.

The Rev. George Y. Bliss, D.D., was elected to that high office at the special convention which met at St. Paul's Church, Burlington, his own parish church, on Wednesday, January 20th. Rector of the largest parish in the diocese, president of the Standing Committee, one of the examining chaplains, Dr. Bliss is undoubtedly in touch with the work of the diocese to the fullest degree, and thus able to enter without difficulty upon its problems and its work.

The day of the special convention began with a celebration of the Holy Communion at 7 o'clock, while matins at 9 was followed by a choral Eucharist, Bishop Hall being celebrant. Immediately afterward the convention assembled for business at the parish house.

There was debate at the outset on the respective advisability of choosing a Suffragan or a Coadjutor Bishop, but the



REV. GEORGE Y. BLISS, D.D.  
Bishop Coadjutor-elect of Vermont

plan to substitute the former was finally voted down by a large majority. After considerable discussion the stipend of the Bishop Coadjutor to be elected was fixed at \$3,000. The balloting then began, the clergy and laity voting separately, but simultaneously. Dr. Bliss was elected on the third ballot.

The following is the table of votes on the several ballots:

	1st		2nd		3rd	
	CLER.	LAY	CLER.	LAY	CLER.	LAY
G. Y. Bliss.....	14	39	15	42	16	56
A. C. Wilson.....	6	13	5	15	6	13
T. F. Turner.....	4	18	4	16	4	10
J. H. Hopkins.....	2	2	..	..	..	..
H. A. Flint.....	2	4	1	3	1	3
H. L. Burleson.....	1	..	..	..	..	..
I. P. Johnson.....	1	3	3	4	1	1
F. B. Leach.....	1	1	1	2	1	1
D. L. Sanford.....	..	6	..	6	..	1
W. C. Bernard.....	..	3	..	..	..	..
N. Kellogg.....	..	2	..	1	..	..
W. E. Williamson.....	..	..	1	..	..	..
Total.....	31	91	30	89	29	85
Necessary .....	16	46	16	45	15	43

A largely attended missionary meeting was held on the night preceding the convention, many more than half the con-

gregation being composed of men. The Rev. A. R. Gray, from the Church Missions House, and the Rev. George W. Davenport, provincial secretary for Missions, were the speakers.

Dr. Bliss was born in Shelburne, Vt., on March 12, 1864. He is a graduate of the University of Vermont, class of 1889,

Concerning the Bishop-Elect

and of the General Theological Seminary, 1892, and all his ministry has been spent in St. Paul's parish, Burlington, first as

curate from 1889 to 1899, under the rectorship of his uncle, the Rev. J. Isham Bliss, D.D., whom he succeeded as rector in 1899. Dr. Bliss has been a member of the Standing Committee of the diocese for many years, and has represented it in General Convention at its last four sessions. He is at present a trustee of the General Theological Seminary and of the Vermont Episcopal Institute. He is also examining chaplain. His elevation to the episcopate will be a fitting recognition of his faithful service to the diocese and to his parish.

Dr. Bliss is a man much beloved not only by his fellow Churchmen but by all the people of the community. He is a scholarly man and an untiring and faithful worker. His Churchmanship is of a strong Catholic type. His knowledge of Vermont and of Vermont people is most thorough and intimate and will be an aid to him and to his people in the accomplishment of much good for the Church in this diocese.

**HOW A DAILY EUCHARIST IS MAINTAINED IN A SMALL PARISH**

BY THE REV. ALANSON Q. BAILEY,

Rector of St. Paul's Church, Jeffersonville, Ind.

FROM time to time I have seen letters in THE LIVING CHURCH, stating the difficulties of maintaining the daily offices and yet the desirability of so doing. Of course there is difference of opinion as to the desirability of it. To some priests it seems important—to some not. I want to say a word as to the possibility of it.

The last letter which I read was in the Correspondence for January 2nd. In it the writer said: "It costs money to heat and provide janitor service for the opening of the church daily, and how can a poor church meet this tremendous outlay?" It is my practice to have the daily Eucharist, and the "tremendous outlay" is met in the following way:

First as to place. Our parish house consists of two rooms, one large and one small, separated by a sliding door. The small room was used for kitchen and store room; in it were the



PRIVATE ORATORY

range and big, built-in closets. For a small outlay the closets were remodeled and one built in each corner of the room, leaving the windows free. Then I set a hinged shelf in the centre of one end, set a temporary retable and arranged a frontal, and began using it for service. This was summer. On All Saints' Day the offering of the "Weekday Communicants" for procuring suitable altar, etc., was \$13.00. With this the rector and

one of his young men procured planed pine and constructed furnishings as follows:

Framework altar with solid top. This was paneled with olive green burlap.

Retable of two steps broken by simulated tabernacle.

Folding triptych, paneled, backed with the same burlap. In the top panel of centre fold was placed an enlarged picture of Christ in the Garden of Gethsemane.

Altar rail, posts extending up and surmounted by crosses.

Eucharistic and three branched standards (wood), and cross surmounted by crown of real thorns, procurable in this region.

The room was papered in dark green.

All the furnishings are removable and the triptych folds. Screens of the burlap hide the range and a small stove furnishes heat. For five years the daily Eucharist has been maintained by having one communicant at least pledged to attend on each day in the week. The people love "The Chapel" and it is treated reverently in spite of the occasional secular use to which it must be put.

The janitor service, so far as the small stove is concerned, is furnished by the rector; all other duties are performed by the altar guild and the "weekly" janitor. The stove requires perhaps a bucket and a half of coal per day.

Specified intercessions are set for each day, and the people are urged to make special private intercessions at all services. The rector finds that the services give him a spiritual strength without which he could not well do, and that some at least who cannot attend are glad to know that the daily service is being held at the appointed hour so that in spirit they can spend a few minutes with us who can. When there happen to be no attendants, the quiet of the morning hour alone in the beautiful little room gives time for meditation and prayer and intercession, for which the bustle of the rest of the day gives little opportunity.

A room in the parish house, a stove, and a *desire for the service* that will bring forth a little sustained effort, are therefore the really needed ingredients for the maintenance of at least one of the daily offices, in which I like to include the "one oblation."

### IS THERE NOT A PEACEFUL METHOD OF SECURING FUTURE PEACE?

BY THOMAS KANE

**A**LL the advocates of peace seem to agree that to secure permanent peace four things are necessary. First, there must be disarmament. Second, there must be an end of making preparations for war between nations. Third, there must be an international court of arbitration. Fourth, there must be an international police and naval armament of sufficient size and power to enforce the decisions of the International Court.

The question is: are all these necessary? If the nations become convinced that there would be no more war between them, time would bring disarmament. If war should cease, while an international police would do no harm there would be nothing for it to do. An International Court of Arbitration is, of course, a necessity, but is there not another entirely peaceful, friendly and yet efficient and inexpensive method of securing obedience to the court's decision?

Remembering that nations, no matter how large, are made up of individuals, and that in each of these individuals the pocket is the most sensitive as well as the most vulnerable nerve, *suppose that our country should take the lead in offering to combine with other peace-loving and non-military nations in a treaty agreeing that we and they would impose an additional duty of say ten per cent. on all products of any country sent to our markets or to the markets of the other nations joining in the treaty, which refused to discontinue making preparation for war. Also that the same duty should be paid on all products from other countries carried in vessels bearing the flag of the nation that persisted in preparing for war. Would not war between commercial and manufacturing nations automatically cease?*

To illustrate: Suppose at the close of the present war Germany should decide to continue making preparations for future war. Germany is named, because while the terms of the treaty would apply to all nations alike, Germany in recent years has been making the most thorough preparation for war. Suppose France should complain to the International Court that Ger-

many was arming and that unless she stopped, France, too, must arm, in order to be prepared for war. The International Court would cite representatives of Germany to appear before it within a given time, and make answer to the complaint of France. If she declined to obey the summons within the specified time, or to obey the decision of the court, should it be against her, the terms of the treaty between peace-loving nations would automatically take effect, and *just as automatically the whole subject would be transferred to the people of Germany.* It would cease to interest other nations except as a matter of news. But it would become at once the question of questions, not to the rulers only, but to every man, woman and child old enough to think in all Germany. In this one fact lies the key to the situation and its solution.

If the rulers and people decided to pay the additional tariff of ten per cent. rather than discontinue preparing for war, the tariff could be increased until it would become practically prohibitory. With such conditions and possibilities, all under the control of the nations signing the treaty, is it not safe to conclude that the German people would decide that preparations for war must cease?

Of course, Germany or any other country which insisted on continuing preparations for war could retaliate by levying the same or even higher duties against the products of peace-loving countries, but would she do it? Would the people indorse such a course? It would seem that to ask the question is to answer it.

We should never forget that war of itself is punishment. Both parties are losers—the victor only less than the vanquished. Our efforts as lovers of peace should be against preparation for war. Would not this method be feasible? Would it not be successful if the United States alone decided to adopt it?

### SOCIAL RESPONSIBILITY FOR THE ENFORCEMENT OF LAW

BY THE REV. FREDERICK B. ALLEN

**T**HERE is an analogy between the growth of any plant or crop, and the promotion of social reforms. In vegetation there are two important ends to be secured: first, the promotion of life, including the questions of soil and seed, warmth and moisture; second, the protection of the plant from foes, which involves the building of fences, the removal of weeds, and the destruction of insects. It is the testimony of many a farmer that the second process involves far more toil than the first.

So in the reform of evils in society there is required, first, the study of facts, the stirring of human sympathy, and the awakening of the public conscience. It is soon discovered, however, that there are obstacles to be met which require wholly different methods. There are large pecuniary interests, maintained by social evils, which are ready to employ the best legal talent and money without stint, in their perpetuation. Let me quote a statement by Dr. Devine of New York upon this subject:

"I ask your attention to the common element in alcoholism as encouraged by the liquor trust; the abduction of innocent country girls at hotels and railway stations as a systematic industry, not merely to gratify the evil passions of individuals but also that the owners of houses in which prostitution is carried on may receive higher rents; the payment of less than a living wage to girls in stores and factories, with sickening indifference to the method by which the remainder is secured; the organized gambling schemes at race track and in pool room; the erection and management of dwellings—which are dark, unsanitary, and indecent, because they are among the gilt-edge investments—for pecuniary profit."

Let me give as an illustration of the importance of the enforcement of law against evil practices, the experience of the New England Watch and Ward Society. This organization for more than thirty years has been engaged in fighting impurity, gambling, and the misuse of habit-forming drugs. In abating these evils, while we have always found the moral sentiment of the community overwhelmingly in favor of righteousness, it has been wholly ineffectual unless organized. The Watch and Ward Society has had to awaken and instruct the community, secure needed legislation, and then, with untiring persistence, fight for the enforcement of these laws. Nothing but a ceaseless struggle could have secured the results which have been obtained. With the support of the community, and the increasing coöperation of the police and courts, it can be said that vice is driven into hiding, that there are no open gambling houses in Boston, and that Massachusetts has taken the lead in the enforcement of effective laws against drug evils.



## CONSECRATION OF BISHOP MATTHEWS

[BY TELEGRAPH]

BURLINGTON, N. J., January 25, 1915.

WITH historic St. Mary's Church, Burlington, packed to its fullest seating capacity, and with hundreds standing outside in a drizzling rain, the Very Rev. Paul Clement Matthews was consecrated to the bishopric of New Jersey to-day.

Three processions were formed in the guild room adjoining the church. The first consisted of the crucifer, the choir, seminarians, the treasurer of the diocese, lay members of the trustees of the Cathedral foundation, the chancellor of the diocese, lay members of the Standing Committee, the senior warden of the Cathedral of Our Merciful Saviour, Faribault, Minn., of which Dr. Matthews has been Dean.

The second procession consisted of the crucifer, assistant masters of ceremonies, visiting clergy, clergy of the diocese of New Jersey, the Archdeacon, clerical members of the Cathedral foundation, clerical members of the Standing Committee, the deputy registrar.

In the third procession were crucifer, master of ceremonies, the visiting Bishops, the Rt. Rev. the preacher, the Bishop-elect and the attending presbyters, the presenting Bishops, the consecrators, chaplain of the Bishop presiding.

The choral Eucharist was sung by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, with the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, and the Rt. Rev. Arthur L. Williams, D.D., Bishop of Nebraska, singing the Epistle and Gospel respectively. The preacher was the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan. The mandate for consecration was read by Mr. H. C. Theopold, senior warden of the Cathedral of Our Merciful Saviour, Faribault, Minn. The Bishop-elect was presented by the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, and the Rt. Rev. Philip M. Rhinelander, D.D., Bishop of Pennsylvania.

The certificate of election was read by the Rev. Charles M. Perkins, president of the convention electing; the canonical testimonials by the Hon. Bayard Stockton, chancellor of the diocese; the certificate of ordination by the Ven. R. Bowden Shepherd, Archdeacon of the diocese; the consents of Standing Committees by the Rev. Alfred B. Baker, D.D., president of the Standing Committee of the diocese of New Jersey. The consent of the Bishops was read by the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark. The attending presbyters were the Rev. Frederick F. Kramer, D.D., warden of Seabury Divinity School, and the Rev. Irving P. Johnson, D.D., professor of Church History in the same. The deputy registrar was the Rev. Howard E. Thompson, secretary of the convention. The master of ceremonies was the Rev. Chas. Smith Lewis, rector of St. Mary's Church, Burlington, who was assisted by the Rev. Robert MacKellar and the Rev. E. Vicker Stevenson. The Litany was sung by the Rt. Rev. Frederick J. Kinsman, D.D., Bishop of Delaware.

At the close of the service luncheon was served in the parish house, and the Bishop and Mrs. Matthews held an informal reception.

Bishop McCormick's sermon was based on the text, "If after the manner of men I have fought with beasts at Ephesus," I. Corinthians 15-32. This text he treated as not literally referring to fighting with wild beasts, but to contests with men. St. Paul had those contests and they have been common in the life of Bishops ever since. He spoke of the many sides on which the modern Bishop may come into touch with the character of St. Paul. He thought no less of the antagonisms than of the hardships that are characteristically apostolic, as borne out by the text, "I have fought with beasts."

"The essential quality of apostleship," he said, "is leadership. The controversies and combats involved in this leadership are many. There will always be, for example, the conflicts incidental to administration." There are also the conflicts which result from intellectual controversy. "Of course most of us fall as far short of St. Paul as a theologian as we fall short of him as a missionary. Yet every Bishop, as again we are soon to be reminded, must be able to teach and exhort with wholesome doctrine, to withstand and convince the gainsayers, and to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to do the same. Certainly, here is his arena in which he must fight—will he, nil he? For this battle of words and wits he is to arm himself with the sword of the Spirit, which is the Word of God.

"But St. Paul was not only the diligent student of the ancient Scriptures, the writer of autobiography, admonition, and pastoral instruction; he was also a theologian and a controversialist. A

Bishop must be prepared to take his stand at any cost and at any hazard as a champion of the Catholic Faith. In behalf of his cause he must cheerfully fight with beasts. He must stand his ground even though his foes cry havoc and let slip the dogs of war. It is not for him to be like Shelley:

"Knight of the never-ending quest,  
And minstrel of the unfulfilled desire."

"The quest for him is over. He knows where he stands and whereof he speaks. He is able to say with St. Paul, 'I know whom I have believed.' He is, therefore, to obey St. Peter's injunction to 'be ready always to give answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.' There should be no intellectual unreadiness or unsoundness in any Bishop of the Church of God as to the vital and fundamental doctrines of the Christian Faith.

"The leisure and the learning that make for scholarship are not always within the reach of the restless American Bishop, far too much a man of business and of affairs, engagement-mad and interruption-ridden as he is. Yet even so, he dare not evade his responsibility of light-bearing and leadership in the intellectual world of his day. He must be aware of, and so far as possible, abreast of the movements of thought and ideas. It is impossible to imagine a Christian Bishop standing aloof from and unsympathetic with such problems as those afforded by what is known as Modernism or by controversies connected with the Virgin Birth and the Deity of our Lord. It is, I think, most congruous and fortunate that in setting apart the new Bishop of this diocese, we are laying hands upon one who comes fresh from the divinity school and the chair of Christian theology. If he has to fight for the faith once delivered to the saints, it will not be with the unreadiness of the recruit, but with the confidence of the veteran. . . . The Bishop of to-day must be a force for civic betterment, for the large social and moral applications of Christian principles, for the single standard of Christian law and Christian love, as well in the community as in the individual. . . . In the redefinition of nationalism and patriotism and the readjustment of international relations that must follow the European war; the pacification of capital and labor through economic and industrial justice; in the purification and exaltation of politics; in the reform of education; in the battle with the causes of ignorance, delinquency, defectiveness, and disease; in the unremitting attacks upon the social evil, the drink evil, the drug evil, the gambling evil, the divorce evil, and the many other forms of the hydra-headed monster—there is room and to spare for the Christian beast-fighter to show all his strength and all his skill."

Finally, he said, "St. Paul's hardships and antagonisms did not sour him. He had himself been a persecutor of the Church, and when the tables were turned he did not complain. He was perfectly willing that Christ should be magnified in his body, whether it were by life or by death, and he was proud to bear about in his body the marks of the Lord Jesus. Nor did his antagonisms prevent friendships. His letters show that he had the genius of friendship and that he won to himself innumerable friends, who would lay down their lives for his sake as cheerfully and as readily as he would lay down his life for their sakes. Vestries are always asking Bishops, in the expressive phrase of the day, to send them a clergyman who is a good mixer. I think the Bishop himself should be a reasonably good mixer, and he might well seek to pattern his behavior on the tact, the courtesy, the thoughtfulness, the unselfishness, and the loveliness of St. Paul. The great apostle was a good beast-fighter, but he was also a good friend-maker. In the midst of his most grievous troubles in Ephesus he sends forth the immortally beautiful hymn of Christian love: 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.'"

I THINK you will find that it is not by making resolutions in a difficulty that you will conquer a fault—tackling it, I mean,—but much more by opening a window to Almighty God, and letting Him speak to you. As long as we are young we set so much importance on our own efforts, whereas often, if we will just do nothing but listen quietly to what God has to say to us, we shall find that He sets us thinking and mending our faults by a quiet way which looks as though it had nothing to do with it; and then, when we come to about where our fault used to be, we find it gone, imperceptibly as it were, by our having been strengthened in another direction which lay, though we did not know it, at the real root of the matter.—*Henrietta Kerr.*

TO LAY UP treasure in heaven is to do acts which promote, or belong to, the kingdom of God; and what our Lord assures us of is that any act of our hands, any thought of our heart, any word of our lips, which promotes the divine kingdom by the ordering whether of our own life or of the world outside—all such activity, though it may seem for the moment to be lost, is really stored up in the divine treasure-house; and when the heavenly city, the New Jerusalem, shall at last appear, that honest effort of ours, which seemed so ineffectual, shall be found to be a brick built into that eternal and celestial fabric.—*Charles Gore.*

## A Glimpse of Anking

By the Very Rev. CARROLL M. DAVIS, D.D., Dean of Christ Church Cathedral, St. Louis

It was after nine at night when we arrived and there was a great scramble on the part of those who were to leave the boat. Bishop Huntington and Rev. Mr. Pott met us and we had great fun getting through the city gates, which are always closed at night; no trouble but much parley.

The main compound of our mission is quite large. On it we already have St. James' Hospital for men and women, St. Paul's and St. Agnes' Schools, the chapel, and residences for workers; and there is ample room for future buildings. With the exception of the hospital the present buildings are fine. A new building is needed for women and all of the present building should be used for the men. Dr. Taylor is at present the only foreign doctor, for Dr. Stover was obliged by illness to return soon after going out. Three native physicians, one a

one to help her and help another whose father is only willing to pay just what she costs at home. There are so many nice girls longing to go on with their education after they finish at our day schools, whose fathers cannot be persuaded to see any reason why they should educate a *girl* who will no doubt very shortly be betrothed and of no use to them. Oftentimes they will give the \$1.50 a month that the girl would cost at home but not another cent can be gotten out of them.

"Of course I shall be very sad when I open school because I always have to turn so many nice girls away and the Bishop has told me I cannot take another girl until I have a regular appropriation and get caught up. We have about \$300 Mexican to begin school on in the fall, so of course the Bishop is right, but it is hard for me to see it as I should. Everyone says I ought not to have allowed the school to grow when I knew there was no money for it. But each year I hoped and prayed the Board would give us a proper appropriation,



GIRLS OF ST. AGNES' SCHOOL, ANKING  
[Boys' school at left, St. Agnes' at right in background]

woman educated at Canton, render splendid assistance, but there is pressing need for a capable foreign doctor to be with Dr. Taylor. There are at present some fifty beds in the hospital and the clinic treats from one to two hundred patients a day. The wonder is that all this work can be kept going. As it is

and I am sure you cannot expect us to come out here and not have our work grow each year; and so I am still holding on to the faith that has kept me the past four years."

The Cathedral compound, in the heart of the city, contains the Cathedral, the Choir School, and Day School for boys, together with the Training School for Bible Women under Miss Barber. Here is the key to the out-station work. Twice a year for about a month, Miss Barber, the hero of the mission, visits the country stations, and brings back with her such women as can come and stay two or three months. They attend the daily services, receive instruction, and gradually absorb the Christian view of daily life.

It was a great privilege to see the work in Anking. I should like to go on and tell you more of Bishop Huntington and his splendid workers. We were with them three days, days of interest and pleasure and inspiration. Here as in all the China Mission we may be proud of the work—but we may be more thankful for the workers.



CONFIRMATION CLASS AT ST. AGNES', ANKING, JANUARY, 1914

we learn that much of it is made possible by the fees from private practice, which are all placed in the hospital treasury.

The two boarding schools, St. Paul's for boys with 120, and St. Agnes' for girls with 55 students, are excellent. Though well housed, they are using their present quarters to the utmost, and St. Agnes' especially needs a new wing which would enable it to take twenty-five or thirty more girls. This would cost about two thousand dollars. Miss Hopwood, the principal, writes:

"Thirty dollars gold will support one of our girls who has no



THE CHAPEL AT ANKING



ONE OF THE CLASSES AT ST. AGNES', ANKING



A CHURCH FAMILY AT ANKING



WARDS OF THE CHURCH IN ANKING



LITTLE HSI KUEI AND HER "MOTHER,"  
MISS HAPWOOD



THE BEGINNING OF THE KINDERGARTEN

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## SOCIAL SERVICE IDEALS

THE following are those prepared by the Social Service Commission of the Northern Baptist Convention:

Every child has the right to be well born, well nourished and well protected.

Every child has the right to play and to be a child.

Every child is entitled to such an education as shall fit it for life and usefulness.

Every life is entitled to a sanitary home, pure air and pure water.

Every life is entitled to such conditions as shall enable it to grow up tall and straight and clean and pure.

Every life is entitled to a place in society, a good opportunity in life and a fair equity in the common heritage.

The resources of the earth, being the heritage of the people, should not be monopolized by the few to the disadvantage of the many.

Work should be done under proper conditions with respect to hours, wages, health, management and morals.

Every worker should have one day's rest in seven and reasonable time for recreation and family life.

Women who toil should receive equal pay with men for equal work.

Widowed mothers with dependent children should be relieved from the necessity of exhausting toil.

Employers and employees are partners in industry and should share as partners in the enterprise.

Suitable provision should be made for the old age of workers and for those incapacitated by injury and sickness.

Income received and benefits enjoyed should hold a direct relation to service rendered.

The state which punishes vice should remove the causes which make men vicious.

The bond of Brotherhood is the final and fundamental fact, and men are called to organize all life—ecclesiastical, civic, social, industrial—on the basis of Brotherhood.

The help should be greatest where the need is sorest.

What the few now are the many may become.

## THE CAUSE OF VAGRANCY

The *American Leader* quotes some interesting figures with regard to study recently made in New York City of the records of 2,000 vagrants. This study shows that, contrary to popular opinion, most of the vagrants are young and active and that only one in fifty of these men has been in the country less than three years. Their average age is thirty-six. According to the *Leader*, American young men become tramps, not because they are financially broken, but because they are diseased. At least this is the view entertained by medical students of the problem. The large majority of these men reach their state from a shattered nervous system which leads them to magnify their troubles and lose their nerve. Doctors are now inclined to regard the problem of the vagrant as one not for punishment and repression, but for careful medical study which may do much to prevent conditions that are hurtful to the native stock.

HERE IS WHAT is very aptly called a joke on the "statesmen" of Illinois: When an anti-pass bill was put up to the legislature creating a public utility commission, and in so doing the members put over a joker on themselves, for it contained a provision giving the new commission power to forbid the issuance of passes, which the commission promptly did, shortly after its appointment. A local paper reports that nearly two-thirds of the legislature which meets in January is certain to be made up of new men, and that no longer able to ride home and back to the capital free of charge twice a week, or even more frequently, they may be expected to put in five solid days' work a week.

THE QUESTION having recently arisen as to the number of training schools for social work in the United States, I referred the matter to a New York correspondent connected with the Russell Sage Foundation, who said that this question depends a little upon the definition of a training school: "A number of

others are now claiming courses, some of them very brief, all of them very sketchy, which we are not inclined to classify as training schools or even training courses, though they bear both names."

There are full-fledged schools in New York, Chicago, Boston, St. Louis, and Philadelphia.

THE REPORT of the Committee of the New Jersey Child Labor Association reviewing the reports of the National Child Labor Committee and of the Rev. Augustine Elmendorf on the condition of child labor in the cranberry bogs of New Jersey has been published in pamphlet form. Copies of it can be had of the secretary of the Social Service Commission of the diocese of Newark, Newark, N. J. The pamphlet recounts a piece of practical work and well deserves the thoughtful consideration of similar commissions elsewhere.

ABOUT SIXTY students of the University of Michigan give instruction to the children of school age in the Ann Arbor Hospital. The little patients are available only one hour each day, and each teacher can give at the most but one hour to the work, but the teachers are divided into groups of five, each group planning out the work for its pupil, or, in some cases, for the class, so that provision is made for that pupil or class to have a lesson every school-day. In this way duplication of subjects is prevented.

THE CHICAGO Association of Commerce is considering the question of establishing a museum of safety in that city. In reporting on the question, the association's committee pointed out that there are twenty-two such museums in the world, not counting several maintained by private corporations. The first of these was established in Amsterdam in 1893. Of the twenty-two several have broadened their scope so as to include practically a great deal of the hygiene of work and workingmen.

THE SOCIAL SERVICE DEPARTMENT of the Girls' Friendly Society in America is preparing papers for loan among the branches taking up the question of the home on its economic as well as its spiritual side, discussing the proper division of the home budget. The whole subject is being treated in story form so as to enlist the attention of the younger members of the Society.

THE WARDEN of the Illinois state prison is planning the establishment of a new state penitentiary built on the cottage system and the substitution of agricultural work for broom-making and other forms of industry. He further plans to have the work done by prisoners working under the honor system.

INVESTIGATION into tenement house conditions in St. Louis is being conducted by 350 agents of the Metropolitan Life Insurance Company to ascertain whether the new municipal tenement house law is being duly observed. This careful canvass is being made at the suggestion of the St. Louis Civic League and of the Health Department.

THE REV. C. N. LATHROP, of the Church of the Advent, San Francisco, has been elected chairman of the diocesan Social Service Commission of California, succeeding Rev. W. R. H. Hodgkins of All Souls' chapel, Berkeley.

POLICE COMMISSIONER WOODS, of New York, is planning to install green signal lamps all through the city, capable of being lighted by a citizen or a lieutenant at a station desiring to get in touch with a policeman.

C. A. I. L. will work to have an eight-hour period day for both men and women as well as a prohibition of all factory labor in tenement houses, inserted in the new constitution of New York.



# 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.

## SUNDAY SCHOOL METHODS AND CONFIRMATION

To the Editor of *The Living Church*:

THE extract from the report of the Committee on the State of the Church, as given in *The Living Church Annual*, speaks of the decline in the number of persons confirmed and enquires whether the decreased number of children in the Sunday schools has not some connection therewith. "All this," says the report, "is strange when we consider the increasing interest in Sunday schools, the strenuous efforts put forth for their improvement, and the thousands of conferences held all over the land, to educate Christians in the best methods of prosecuting this work."

This quotation has been as a text running in my mind from the time I first read it. It suggests a query to me. Is it not possible that the "best methods" have replaced simple ones with complicated schemes? Is it not possible that the children themselves are not enthusiastic over the chronology, the geology, the anthropology, the ornithology, and the numerous "ologies" which seem to overshadow the theology which, for Christians, is based upon the one doctrine of the Incarnation, and has its practical development in the teaching, by our teachers, of the sum of that theology as taught by the Incarnate One Himself, duty toward God and duty toward man?

Another query. Is it not possible that the much larger ratio of Confirmation candidates to Sunday school children in the past was due to the fact that the few moments out of each week in which children were under religious instruction (in the absence of parochial schools) were given to painstaking effort to teach the very words of the Catechism, to instruction on the Church as the authorized teacher, to the work of making the children understand the facts of the Christian religion as brought out in the first half of the Christian Year, and to the application of those facts as taught in the second half?

These queries, in my own mind, have been answered in no uncertain tones. The theme of such teaching is old but it is inexhaustible. The wise teacher can vary the presentation of the same theme from year to year without losing the interest of the children. The result seems to have been, in the past, Churchmen and Churchwomen. They may not have been historians, they may not have been learned critics, but they have been Christians.

CHARLES A. CAPWELL.

Racine, Wis., January 20, 1915.

## PROHIBITION

To the Editor of *The Living Church*:

THE letter of the Rev. Dr. van Allen, published recently in *THE LIVING CHURCH*, is most admirable.

The cause of temperance is a great moral issue and a fight is being waged against it. The attitude of Dr. van Allen is indicative, and many of the clergy are in fullest sympathy with him in this. The saloon is an inimical institution and linked with it are two great moral evils, prostitution and gambling. There is no law which the average saloon-keeper obeys voluntarily. When local option was passed by the Colorado legislature, the saloon men were opposed to it just as much as they are to prohibition. In the last campaign, utterances from the greatest men in the nation, not excepting that great leader of the Church, the Presiding Bishop, were published as arguments against prohibition. In the minds of many people the Episcopal Church is opposed to prohibition.

But there are exceptions. Our Bishop of Western Colorado was chairman of the county committee that managed the "dry" campaign in Garfield county, where he lived. Is it not time that our Church papers take up this fight for decency and morality? Is it not time that the Church quit lagging behind and took a more positive stand on this great question? There is no legitimate argument for the liquor traffic, either moral or economic.

Is it simply an accident that caused Arizona, Colorado, Oregon, and Washington to enlist under the banner of prohibition?

We might lose something by it—contributions from brewers in Milwaukee, St. Louis, and elsewhere—but we would have a clean conscience and command the respect of the best men and women in the land.

Mr. Editor, it is a righteous cause, and if righteous, is of God and must prevail.

F. M. BACON.

Meeker, Colo., January 18, 1915.

[Will our correspondent very kindly state who are the "we" that are receiving contributions from "brewers in Milwaukee, St. Louis, and elsewhere"?—EDITOR L. C.]

## "BILLY" SUNDAY

To the Editor of *The Living Church*:

TO one who has been obliged to endure two of "Billy" Sunday's "revivals" it comes as a great surprise that Philadelphia Churchmen should have anything whatever to do with him. The last state of the community is worse than before. Pretending to be religious, his methods are worse than those of a mountebank; and the results negative from a spiritual standpoint.

Permit reference to a so-called "revival" in an Illinois town ten years ago, conducted by Mr. Sunday. In 1903 five leading religious bodies in the place reported a total membership of 2,600, Churchmen and Romanists not being reckoned. In 1905, as the result of the "revival," the five claimed 1,600 converts. But three years later, 1908, another religious census showed that the same five had lost all the 1,600 and about 400 more. As to the ephemeral results—*ex uno disce omnes*.

After listening to the "Rev." Mr. S. for a short time, even a newspaper reporter said he could not endure such "rot."

The methods used are very successful financially, and he knows how to salt down the hard cash where it will breed more.

Portland, Ore., January 16th.

E. H. CLARK

## "WHAT GERMAN-AMERICANS THINK"

To the Editor of *The Living Church*:

IN answer to your query in last week's editorial, let me tell you what the German-Americans think.

We think that if certain American papers would cease lying for a while and let the people here think for themselves they would soon change their minds a good deal about Germany and the Germans.

Some of us German-Americans furthermore think that perhaps, after all, we made a mistake by coming into the Church. We thought that it was a part of the Church of God. Bishop Whipple, who ordained me to the diaconate more than a third of a century ago, and also priested me, used to call it the Church of the reconciliation. But lately I have often been led to question this, because those who profess to be her members have acted in anything but a reconciling spirit toward me and my people. In fact my loyalty to her has of late been strained many times to the very uttermost by the false and damnable slanders and accusations made by such parties as your Presbyter Ignotus. Do these persons imagine that their vile reflections on my people do not hurt and cut us to the quick? Do they imagine that we deny and repudiate our flesh and blood, or is it that they do not care what we think or how we are hurt?

I want to say that we German-Americans go about to-day with a heavy heart, not because of the thousands that are giving their life on the field of battle, nor yet because of any fear of the ultimate outcome of this war, for the just God overruleth all, but because of the lies and slanders with which others—many of them professed Churchmen—try to vilify our nation.

These are the things some of us think. Now if it is a fact that we have made a mistake in coming into the P. E. C. in the U. S. A., then the only thing left for us to do is to get out again; for, thank God, the Church is wider than the P. E. C. and we can serve God in other places, but we cannot, neither do we care to, renounce our German blood and kin.

GEORGE H. MUELLER.

Hamilton, Ohio, January 18, 1915.

## THE VISIT OF THE MAGI

To the Editor of *The Living Church*:

THE Rev. William Bedford-Jones wishes the inaccuracies in Hymns 65 and 66 concerning the visit of the Magi corrected.

But many, I suppose, like myself, would prefer to have these hymns left untouched. Are the inaccuracies so glaring that revision is imperative? As regards the distinction between the stable and the house, perhaps there is a way to harmonize the two. In that charming story by William Allen Knight, *No room in the inn*, evidently a personal experience, the author and his guide discuss this very question. The latter maintains that western people have entirely misunderstood the account on this point, which he resents as a reflection on the traditional Oriental spirit of hospitality. I quote the following extract:

"You stumble—pardon, sir—you misunderstand, I mean to say, the words which carry the sweetest message about Bethlehem's kindness. 'Laid Him in a manger'? True! true! But how beautiful that becomes when understood aright. You think, with your ways of life, of a place for cattle only. But have you not seen that the

common people and their animals live together in this land? You will find it so, in Bethlehem—everywhere—even now; you read of the same in the Bible itself, which is so true to life here, all sorts of domestic animals with their feeding places in the dwellings of the lowly. Ah, I like to think how, when the little town was crowded by reason of an enrollment, and there was no room in the inn, some kind villager said, 'Come to my house,' and so a place was made for Mary's Babe in a household manger."

Further on in the story the author describes just such a house which he visited at Bethlehem, with a place for the cattle at the further end of the living room. The dwelling was a cave in the hillside rock, simply closed in by an outer wall of masonry. Does not this explanation lessen the inaccuracy? The young Child might be in the house, and yet the Magi may have seen Him lying in a manger. And as for the difference between "Young Child" and "Babe," surely any child up to two years old may without undue stretch of poetical license be called a babe. UPTON H. GIBBS.

La Grande, Ore., January 16, 1915.

*To the Editor of The Living Church:*

**W**E all allow a certain license to the poet or artist, and the exact sequence of the coming of the Magi has seemed to me of minor importance. It is commonly so treated by theologians. I have, however, sometimes given an outline of events in sermons or to Bible classes, and have occasionally referred to it in examining candidates for orders.

The historical outline seems like this: Joseph and Mary came to Bethlehem late in the day; early legends say quite late, and thus the inn was full. They were of the family of David and thus had kinsfolk in the town, not easily found at night. Perhaps the next day they were welcomed by some of these and made to feel at home. They were still there at the Circumcision, and forty days after Christ's birth were in Jerusalem, a few miles away, returning to Nazareth, not going into Egypt. Their visit to Bethlehem brought them new friends and changed their plans. Joseph was a carpenter and could easily enter a new field, though he must settle matters in the old. So, as St. Luke tells us, after the forty days, they returned to their own city, Nazareth.

He arranged his affairs, possibly with some delay, and then sought his new home, where the Magi found him later. He was not now in a stable but in a house, probably his own, and part of which may have been the work of his own hands. All this took time, so that good chronologists place the coming of the wise men in the second year of Christ's earthly life. In a private house, gifts were quietly made.

It is to be observed, also, that on the return from Egypt, Joseph intended going to his new home in Judea, which he preferred, but, being afraid of Archelaus, he turned aside from this and went to his older home at Nazareth.

Notwithstanding all this, my conscience still allows me to sing "Brightest and best."

W. M. BEAUCHAMP.

Syracuse, January 17th.

#### THE REVISION OF THE PRAYER BOOK

*To the Editor of The Living Church:*

**M**AY I through your columns offer a suggestion to the Commission on Prayer Book Revision?

With reference to the rubric governing the observance of Thanksgiving Day, why not have it read: "To be used on the Thursday following the Sunday next before Advent, or on such other day as may be specified by the civil authority," instead of "the first Thursday in November," as at present, or even "the last Thursday in November," as every one now understands the fixed date for Thanksgiving Day to be.

The Thursday following the Sunday next before Advent is the day now observed as Thanksgiving Day, and what more appropriate than that the Church should call her children before they start the New Year on Advent Sunday to assemble in their respective parishes on the last Thursday of the Church's year, and thank God for His mercies and blessings in the year that is drawing to a close?

Yours very truly,

Louisville, Ky., January 23rd. J. G. MINNIGERODE, JR.

#### THAT BROKEN TREATY

*To the Editor of The Living Church:*

**A** CONSIDERABLE has been said to obscure the responsibility of Germany for invading Belgium contrary to the treaty of 1839. Fortunately the official records of the United States furnish evidence of the continued validity of treaties under the German empire, made between this country and such German states as Prussia, Saxony, Bavaria, and other present divisions of the Empire, previous to their consolidation after the war with France in 1870-71.

This government in 1904 issued a volume entitled *Compilation of Treaties in Force*, and notably there is the extradition treaty of

1852 with Prussia. The rest is told fully by a recent editorial of a great daily, the *New York Times*:

"In 1901 the Imperial German Consul at Chicago, an official 'representative of the German Empire and of the Kingdom of Prussia forming part of said German Empire,' as he described himself, asked for the arrest of Gerhard Terlinden, a Prussian subject charged with forgery, to the end that he might be extradited under the treaty of 1852. Terlinden, having been arrested, applied for a writ of habeas corpus, and his counsel set up the plea that there was no existing treaty of extradition with Germany, arguing that the treaty of 1852 with Prussia 'was terminated by the creation of the German Empire and the adoption of the Constitution of said Empire in 1871.' The application for the writ was dismissed by the district court, and this action was affirmed by the Supreme Court, Chief Justice Fuller delivering the opinion, in the course of which he said:

"During the period from 1871 to the present day, extradition from this country to Germany, and from Germany to this country, has been frequently granted under the treaty which has been repeatedly recognized by both governments as in force. . . . Thus it appears that the German government has officially recognized and continues to recognize the treaty of June 16, 1852, as still in force, as well as similar treaties with other members of the Empire, so far as the latter has not taken specific action to the contrary or in lieu thereof."

"William of Hohenzollern, King of Prussia, was beyond all possible question bound by the neutrality treaty of 1839. William II., German Emperor, was equally obligated to hold Belgium inviolate. The kingdom's pledge passed to the Empire and was binding upon both unless 'specific action to the contrary or in lieu thereof,' was taken, which not even the most ardent defenders of Germany would venture to affirm. International law and usage give no support to the strangely perverse view that would absolve Germany from the moral consequences of her crime on the plea that the Empire had entered into no guarantee, and the official avowal at the outbreak of the war put the matter beyond doubt. Germany knew that she was violating the obligation of her treaty. It is amazing that at this late day any one should have the hardihood to deny it."

The Rectory, Jordan, N. Y.

BURNETT THEO. STAFFORD.

#### THE COMMITTAL AND THE PRAYER FOR A PERSON UNDER AFFLICTION

*To the Editor of The Living Church:*

**H**AD George V. been slain in the aerial attack on Sandringham, would the Archbishop of Canterbury have been entirely assured, reading the familiar words, "Forasmuch as it hath pleased Almighty God to remove"? Does the Church so clearly know the mind of the Maker that it can always dogmatically imply that death from outside causes pleases our Heavenly Father? When a victim of gross carelessness is hurled into eternity, does it not sound presumptuous to pass sentence in this way and seemingly to smooth over the offence, it may be even of a murderer?

The privilege to use "Forasmuch as the soul of our dear brother hath passed out of this world" when in the opinion of the minister there is a difference between fore-knowledge and fore-ordination would put the Church in a different position.

Similarly many may hesitate to use the Prayer for a Person under Affliction in every case. However much God may use pain in loving chastisement, and know us fully as He marks the sparrow's fall, are we justified in implying of all affliction what that prayer clearly does when it says "In thy wisdom thou hast seen fit to visit him with trouble"?

Perhaps Almighty God instigated the preparation and dropping of the bomb which mangled the limbs of little Denise and the sale of rum to the chauffeur whose car killed an old man in the street; but are we the judge? Are we in loving faith in our Heavenly Father under obligation to state that He actually wills all the inhumanities from which the faithful suffer? If the wording of this prayer is perfect and needs no revision, how shall answer be made to one who says that its language leaves no room for effort to improve housing conditions, limit the abuse of weapons, etc.?

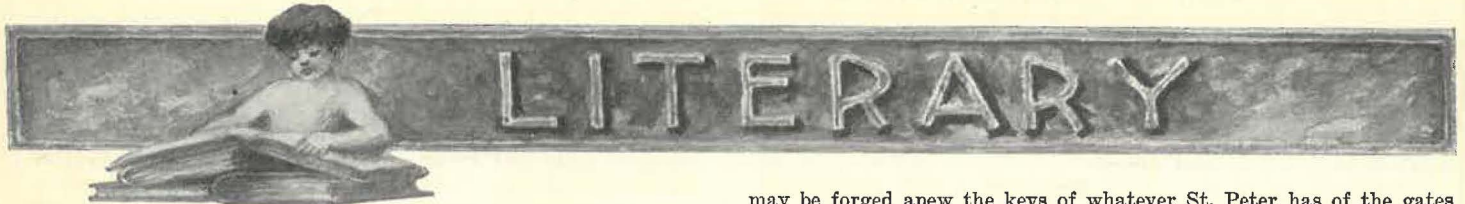
Most respectfully is attention begged to these two items.

S. W. LINSLEY.

P. S.—In a recent communication it should have read that 30,000 Greeks are in one New England state or that 30,000 came to America in a single recent year.—S. W. L.

Webster, Mass., January 22nd.

It is a condition of enjoying continued insight into the laws which govern spiritual truth, that we should conform our moral being to that measure of truth which we already see. A deliberate rejection of duty prescribed by already recognized truth cannot but destroy, or at least impair most seriously, the clearness of our mental vision. A single act may thus involve grave inward deterioration; it may land the soul upon a lower level of moral life, where passion is more imperious, and principle is weaker; where a man is less his own master, and more readily enslaved to the circumstances and beings around him.—H. P. Liddon.



## SOCIAL AND CIVIC

*Drift and Mastery.* By Walter Lippman. New York: Mitchell Kennerly. Price \$1.50 net.

*Progressive Democracy.* By Herbert Croly. New York: The Macmillan Co. Price \$2.00 net.

*Interpretations and Forecasts.* By Victor Branford. New York: Mitchell Kennerly. Price \$2.50 net.

Coincident with the appearance of *The New Republic* come two volumes by two of its editors. This paper and these books are significant attempts to diagnose current problems, or "current unrest," as Mr. Lippman calls it. They are each and all characterized by sincerity and cleverness, and at times by real brilliancy.

Mr. Lippman's book is a worthy successor of *A Preface in Politics*, already noticed at length in these columns. Believing that democracy "is more than the absence of czars, more than freedom, more than equal opportunity," and that it is a way of life, a use of freedom, an embrace of opportunity, our author declares with positiveness, and gives the reasons for the faith which is in him, that the day is past when anybody can pretend to have laid down an inclusive or a final analysis of the democratic problem. "Everyone is compelled," he shows, "to omit infinitely more than he can deal with; everyone is compelled to meet the fact that a democratic vision must be made by the progressive collaboration of many people."

In concluding his searching analysis of President Wilson, which he accomplishes under the caption "A Nation of Villagers," our author declares that "it is the problem of our generation to analyze the weakness, to attack the obstacles, to search for some of the possibilities, to realize if we can the kind of effort by which we can face the puzzling world in which we live"; and this is what Lippman seeks to do in a most suggestive way.

In Mr. Croly's view, "a democratic nation must know all about its own doings," and "knowledge means a search of values as well as a mastery of facts. His intention is to ascertain the values of the facts of American life as he sees them, and he accomplishes his end with skill and helpfulness. His purpose is declared to be threefold: to analyze the modern progressive democratic movement in this country and to discover whether there is any real issue between American progressivism and conservatism; to reconstruct the historical background of progressivism, to see what roots or lack of roots it has in our political and economic tradition; and finally, to trace what may reasonably be expected from the progressive movement.

Mr. Croly is much more concrete in his discussion, but it is doubtful whether he is any more illuminating than his associate editor of *The New Republic*. Indeed, Mr. Lippman is more the philosopher; Mr. Croly, more the constructive statesman. Both are stimulating, both are needed, and both have a remarkable facility for making their treatment highly interesting.

Both believe that democracy is a life and a life abundant; although neither seems to have taken the Church into consideration either as a present or as a future factor. Both are equally ignorant, so far as their books disclose, of the steady, forward educational work being done not only by Christian people but in the name of Christianity, although Mr. Croly recognizes that "the value of social order has been firmly wrought into the consciousness of the Christian nations," through "the device of attributing a religious sanction."

Mr. Branford is more of a scientist than either Mr. Lippman or Mr. Croly, and his project is a much more ambitious one than theirs, because he seeks to build up an exposition "of civics as the science and art of social humanity, and of a conception of eugenics equally remote from the stud-farm and lethal-chamber ideas with which that term is often associated." Moreover, he recognizes the power and influence of religion on human life. He believes that "the test of spiritual power is—can it draw itself and incorporate in its purposes the temporal power, by the invisible hand of the ideal? What brings the Emperor to Canossa is the conviction—reluctant though it be—that there and nowhere else are the keys of St. Peter. And if—as the world believes—the keys are worn and rusted, well-nigh beyond repair, yet the pattern is there, and new ones must be made that will work. For the gates of heaven cannot be forced by those who are without; nor of hell by those who are within." In fine, Mr. Branford declares, "combining the emotional sense, the moral discipline, and the practical energy of the settlement, with the doctrinal resources of eugenics and civics, the sociologist may find that for which he is searching; the true metal, to-wit, out of which

may be forged anew the keys of whatever St. Peter has of the gates of our social heaven and hell."

In many places in the book religion and sociology are intimately identified. In discussing "The Mediaeval Citizen," he mentions this very striking incident: "The everyday sense of imminent higher reality . . . is well illustrated by the story that it was customary, in a street accident in the mediaeval city, for the crowd that collected around the victim to encourage him with the exhortation to 'think of Jesus and be of good cheer.'"

The book examines and discusses the position of woman, the relation of the workers to contemporary culture, the revival of masque and the renewed interest in drama, the ferment of educational ideals and efforts, the developments of the public library movement in America, and the new civic spirit in the universities; leading on to a comprehensive survey "of the present as transition, in which the political tendency of all these movements is formulated as the 'reabsorption of government,' in contrast to the prevailing assumption of increasing central control."

These three volumes are all wonderfully interesting and suggestive and worthy of a reading by those who would know the signs of the times and their significance.

CLINTON ROGERS WOODRUFF.

*My Neighbor: A Study of Social Conditions, A Plea for Social Service.* By J. S. Wordsworth. Toronto: The Missionary Society of the Methodist Church. \$1.50.

Mr. Wordsworth, who has charge of the All People's mission (Methodist) in Winnipeg, Manitoba, has prepared an admirable text book for the use of the forward movement in the Canadian Methodist Church; and although he has constantly in mind that particular constituency, nevertheless he has prepared a volume which is full of suggestion for the workers on this side of the boundary line and for workers in our own communion. The volume abounds in illustrations that illustrate and in quotations that illuminate. Moreover, there is an excellent bibliography to each chapter that is most helpful. As Dr. Chown says in his introductory note, the book "makes no pretense to literary finish, but the great purpose of the book is to be found in every sentence."

It is to be hoped that a similar book will be prepared for our own Church workers, and laying a special emphasis on American conditions.

## FICTION

*The Life and Adventures of Lady Anne, the Little Pedlar.* By the Author of *The Blue Silk Workbag, Harcourt Family*, etc. A New Edition, with Introductory Note by Elizabeth Wordsworth. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price 60 cents.

This a charming story, originally written nearly a century ago, reprinted by the present editor's father, and now once more reprinted. Lady Anne belongs to a noble family, but loses her mother at the age of five, during the absence of her father, and passes through the experiences which a hundred years since fell to orphans who were homeless. All ends well; and a moral, which is nowhere obtruded in the story, is properly given at the end.

*The Right Track.* By Clara Louise Burnham. Boston and New York: Houghton, Mifflin & Co. 1914. Price \$1.25 net.

The right track here means facing the actual responsibilities of life from a standpoint which puts love to the forefront. It is embodied in a story of matrimonial failure, redeemed by discovery of this "right track." The religious philosophy underlying the plot is far from that of the Christian Church.

*The Clarion.* By Samuel Hopkins Adams. Boston and New York: Houghton, Mifflin & Co. 1914. Price \$1.35 net.

A very readable, but not especially edifying, story of efforts by a young man to conduct a newspaper honestly. Some dark aspects of life emerge, and the atmosphere of muck-raking is present. The character of a quack mediciner is vividly portrayed. The finale is of mixed value.

*They Who Question.* New York: The Macmillan Co. 1914. Price \$1.35.

A story which seems to glorify doubt, and to make the way out to be a love, for which no very determinate guidance appears to be afforded.



SARAH S. PRATT, EDITOR

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

THE most quickly educational process which has developed for the Senior and Junior branches of the Auxiliary, and a popular one as well, is that accomplished through the Institute. Since Miss Tillotson has been added to the force at the Church Missions House, it is generally possible for any branch to obtain her services for an Institute, while Miss Lindley does the same service for the Juniors. The ambitious Auxiliary does not feel now that it is doing its real best until it has arranged for a two- or three-day Institute at which vital topics and the newest method of imparting them shall be considered.

The social, the pedagogic, and the devotional are carefully blended in the programmes of these meetings, and they are widely inspirational. The amateur teacher or leader gives a few days of concentrated attention, and learns "just how" to do the thing, whatever it may be, that she is trying to do. Perhaps she is trying to be a Bible teacher, perhaps a Junior or Woman's Auxiliary leader. Her enthusiasm may be great, her intellect the keenest, her intention the best, but she knows she can be taught much by women who have made these things their profession. Consequently, these Institute days are days of illumination. A hundred *little* things, tactful things, usually-unthought-of things, are presented to her; her note-book is crammed with hints, outlines, suggestions.

For instance, "Do not draw a moral; let the children make their own inference," said Miss Lindley at a recent Institute for Junior leaders held in Indianapolis. This is a little thing but one of the many little things which the average leader would naturally do just the other way. Miss Lindley gave three periods to the Junior book, *The Building of the City*. This book having been pronounced too "young" by some of the Juniors, Miss Lindley advised that the "John and Mary" part be made less prominent and that the information in each chapter be used independently. She said that in England she was questioned about the books used in Auxiliary work, and that while our methods were approved and admired, the English leaders were surprised at the paucity of our literature. They thought that there should be at least six books of differing grades for the Juniors. It was likewise suggested that the Woman's Auxiliary could use two books each year to advantage, one for those branches just beginning systematic reading and another for trained Auxiliaries.

Miss Lindley's teaching of the Gospel of St. Matthew is a new and very helpful method to the ordinary Bible instructor. Sub-dividing its chapters, she grouped them, bringing out the special meaning of each group and getting from the whole a specific meaning which would ever afterward be associated with this particular gospel. During the conference of leaders, Miss Lindley spoke of one meeting in which the Juniors and their chief officer agreed to criticise each other. Each wrote the criticisms on the blackboard. These were then taken up and answered by each "defendant," clearing up some misunderstandings and letting each comprehend the other's point of view more clearly.

Mrs. G. P. Torrence, Lafayette, Ind., vice-president of the Juniors of the diocese, asked for an expression of opinion as to whether the Juniors desired a secretary of their own. She said it would render her own work much easier and would be very educational to the one filling the office. It was conceded by officers of the Auxiliary Board who were present, that an increased official force in Junior work would eventually be very valuable to the board. This matter will be considered at the annual meeting. A quiet hour, "Spiritual Life of the Junior," conducted by Bishop Francis, closed the meeting.

THE EPIPHANY SEASON was celebrated in Grace parish, Grand Rapids, I am told, in a most enthusiastic manner. It was the culmination of a plan adopted one year ago, from the suggestion of this Department in *THE LIVING CHURCH*. At the time an Epiphany or mystery cake was cut, in which four dimes,

a button, a bean, and a pea were hidden. The dimes were symbolic of the talents and were to be added to, a hundred-fold if possible; the button, bean, and pea symbolic of certain conditions of fortune which the fates would bestow upon the finders.

The Auxiliary was divided into four divisions, each person holding a mystic dime constituting a leader. The work of increasing the dimes began, and it was whispered about the parish that Mrs. Sarah Ewing, a lady of eighty-two summers, was striving to make her dime earn \$50.00. The other leaders were roused to definite action, and most gratifying results were announced at the luncheon on Epiphany of 1915.

An impressive service was held in the church, at which the Rev. G. M. Brewin, rector of St. Paul's Church, preached, and this was followed by a little mystery play, "The Three Modern Wise Men." Then came the annual luncheon at the parish house, the chief event of which was the cutting of the beautiful Epiphany cake. The cake itself was a delight to the eye, with its twelve lighted candles, glowing above the mystery within its white breast. The exciting moment came with the extinguishing of the candles at a breath, and the search for the hidden treasures as the cake was passed. The lucky finders of the dimes for this year are: Mrs. Frank Van Vliet, Mrs. Sarah Ewing, Mrs. Frank Harton, and the Junior Auxiliary.

The report of last year's dimes was read, and Mrs. Ewing easily led the others, her division turning in \$83.15, of which she herself had earned \$55.00. The other divisions added an even \$30.00, making a total of \$113.15. The report of how the money had been earned was interesting in the extreme, and included giving teas, making and selling marmalade and jelly, knitting and giving readings and lectures, doing typewriting, and various other methods. The money raised from last year's efforts will be sent to complete the support of Epiphany School for girls at Soochow, China, thus giving this school its entire support from the diocese of Western Michigan.

IN CONNECTION with Epiphany School, of which the diocese of Western Michigan proudly claims the support, a letter to *The Royal Cross*, the organ of the Daughters of the King, tells of the interesting life at this school. The writer is Miss Annette Burke Richmond, and she is rejoicing over the new school building. Our missions abroad have usually been poorly housed, and Miss Richmond says that she is writing "in my own new study" and in "my dear new building."

"We moved in," she writes, "on September 18th, though the electric lights were not even in, the cistern not even begun, and for weeks I fell over workmen in every part of the building. Our lights were ready September 21st. Our cistern, just finished and full of precious water, caved in on the night of November 4th in a wild storm, but they are repairing it. Our attic leaked and is being repaired, my grate smokes, and the window glass breaks if I shake my fist at it. But who cares? Not I. We are in our new home and we are so happy. Every girl hopes that she will soon have a bad cold, because the infirmary is the pleasantest room in the house. On October 15th Bishop Graves formally opened the new building and gave it its new name of Epiphany, which we have translated *Hyien Daw*—Show forth the Way—'Way' in the sense that St. Paul used it. And may many girls go out to show forth the way in their lives, that our Epiphany may be a light in the darkness here!"

The school has twenty-seven boarders and already there are applicants for next term. Quite near is the American Church Training School, of which Mrs. Standring has charge. Mrs. Standring finished her furlough last year, going about a great deal among our Auxiliaries and increasing greatly the interest in the work in China. Miss Richmond says:

"I am giving three periods a week to Mrs. Standring's school, instructing her seniors in practical evangelistic work. Our plan is just like that of a normal school. The women students prepare for meetings of Christians or of non-Christians or for Sunday school classes, and I then criticise them. They like it, though at first they rather smiled when I chose a woman who had prepared a talk on 'Faithfulness,' to be given to Christian women, and said to her,



'Now, we are a meeting of Christian women and you are to address us.' But now they enter into the spirit of it and we are by turns an infant class in Sunday school or a set of country women who don't know anything, or a class being prepared for baptism. Tomorrow we are going to present Abraham and Isaac to the day school. It will be the first time with real children and the women are excited."

Miss Richmond thanks the D. O. K. for "the nice furniture and apparatus that your money has bought." She has been in China sixteen years on last Christmas Day, being second in length of service among the unmarried women, Miss Dodson, of St. Mary's Hall, having twenty-six years of work to her credit.

FROM ABUNDANT literature which comes to this page, many good little ideas are noted. Here are a few:

MISSOURI: On the programme of the general or diocesan meetings of this branch of the Woman's Auxiliary, there is printed: "When bells are striking twelve, lift up the heart in this noon-day prayer for missions." The prayer follows.

WESTERN NEW YORK: At the very opening of the annual report there is printed: "You are requested to study this manual and to make it the topic of discussion at one of your meetings. Look through the tables and see what your branch is doing. Suggestions or questions will be welcome."

KENTUCKY: The Guild of St. Luke's Church, Anchorage, Ky., the Rev. R. H. Peters, rector, decided some time ago that instead of giving a Christmas bazaar, each member should be responsible for \$10.00, to be earned after her own fashion. The money will be ingathered at Easter when an experience meeting will be held. Thus far the plan is working well.

ST. AGNES' TRAINING SCHOOL, Raleigh, N. C., awarded diplomas to seven graduates in Taylor Hall, St. Augustine's School, on January 22nd. Amid the usual numbers which mark the graduation, essays, valedictory, songs, the following must have been most interesting to the audience:

Demonstration—Bed-making, Leona F. Hawley; Serving a Tray in Bed, Gertrude McWilliams; Giving a Hypodermic Injection, Catherine J. Henry; Care of Fractured Limb, Pennie Gowans; Baby's Bath, Chellie Young; Massage, Mary F. Brisco; Bandaging, Mamie J. Pigott.

A recent paragraph in this department which has elicited comment was the statement that the annual report of the Woman's Auxiliary of North Carolina is presented to the diocesan council as well as to the Auxiliary. It appears that, though the annual report is made to the convention by the president of the Auxiliary, it is not read by the president. She hands the report to the Bishop, and it is read to the convention by a clergyman appointed by the Bishop. This method is preferred by the president of the Auxiliary as well as by the Bishop.

Bishop Cheshire is fortunate enough to come into a very close and interested relation with his Auxiliary, having two daughters doing the work of the Church in China, while his sister, Miss Kate Cheshire, is diocesan president of the North Carolina branch.

#### A PRAYER FOR PEACE

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9: 5, 6).

O God, when all the rage of battle dies,  
When homes are desolate, and shells are spent;—  
When "garments rolled in blood" with sheaves are blent,  
And all Thy dead gaze heavenward with sightless eyes  
That once strained eager for an earthly prize,—  
When the strong rock of Peace with fearful blast is rent,  
When love is but a ruined battlement,  
And only prayers for vengeance reach the skies,  
Send forth again Thy Pentecostal flame!  
Burn out the rooted curse of human greed,  
Let every Nation own Thy glorious Name—  
The "Counsellor" who comes in our sore need.  
Bid tyranny its age-long rule to cease,  
O Word of God Incarnate, Prince of Peace!

MARY ALETHEA WOODWARD.

GOD GIVES us richly all things to enjoy, while He Himself is His own best gift, and to be enjoyed not in a way of duty, but in the simple, natural realizing aright of what we possess in Him.—John McL. Campbell.

#### HELP THOU MINE UNBELIEF

IN the general beginning again of a newly-arrived year the prayer, "Forgive us all that is past," would seem to be breathed with its greatest earnestness. Those who pray have renewed hope that they are really leaving behind them the sins of past years, and that this wicked world is rolling forward into a region of light in which poor humanity may see its blunders more clearly.

One such blunder has, in these later generations, been calling itself Progressive Thought. Since Darwin has convinced the majority of men that those whom they had been in the haughty habit of speaking of as lower animals, are their blood relations, only too many of his followers have seemed to expect to share "the beasts' portion in death." An eternity of either weal or woe has become less imaginable as men, growing wiser in their own conceit, are disposed to contend that human life ends where it begins—on earth. The old Egyptian who took such pains to preserve his dead from becoming dust and ashes, believing that the existence of the soul ended with that of its empty casket, would seem to have been more spiritually minded than the modern thinker who has been taught that matter is indestructible, but—well, he regards it as only prudent to hold his tongue when any question arises as to the immortality of that part without which man becomes only "the remains." The dreadful *Finis* that seems to be written on all around after the work of doctor and nurse is over, is a creature of modern thought gone wrong. It is this obtrusive *Finis* that has so lengthened, year after year within the memory of living men, the list of those who have laid violent hands on themselves in order to hasten its coming. If this mortal life is no longer worth having, and the life immortal of which one has sometimes heard is only an Asiatic myth, why not end it all and enter into nothingness? That one is to face the wrath of Deity because of going unsummoned to the bar of judgment, is a thought that fails to deter men now as it did their forbears in Shakespeare's day, when those evils that we know not of weighed more heavily on the minds of the miserable. In that more faithful age, it is true, the traveler passed from time to time a staked grave near the crossroads, but as compared with the present period, when the self-murderer is excused as insane and laid away with religious rites in consecrated ground, those who passed out of life by their own hand were few in number.

Men are not often so blasphemous as to say of matters concerning the other life, "Seeing is believing," but the Spiritualists of the last century showed their knowledge of modern lack of faith when they undertook to make men see with their dim human vision what heaven has hidden from earthly eyes, and the interest they aroused was of such a fascinating nature that it was a long, long time before the world in general would admit that it had been victimized by impostors. It is quite possible that the craze of Spiritualism, once cured by exposure, has had much to do with subsequent unbelief on the part of its victims, unbelief in anything beyond what may be seen without the aid of a medium. Visitors from another world, materialized into visibleness, were proved to be mockeries—therefore no beings exist that we may not see with our natural eyes. Find for these undeceived enquirers the extinguished flame of a candle and then they will believe in life after death.

Help Thou mine unbelief! The twentieth century is in more pathetic need of this prayer than was the first. Never before was there seemingly greater need that one should rise from the dead, rise to teach a doubting world that death is not an end but a beginning.

C. M.

TRY TO FEEL, by imagining what the lonely Syrian shepherd must feel towards the helpless things which are the companions of his daily life, for whose safety he stands in jeopardy every hour, and whose value is measured to him not by price, but by his own jeopardy, and then we have reached some notion of the love which Jesus meant to represent; that Eternal tenderness which bends over us, and knows the name of each and the trials of each, and thinks for each with a separate solicitude, and gave itself for each with a sacrifice as special, and a love as personal, as if in the whole world's wilderness there were none other but that one.—Frederick William Robertson.

THOUGH EVERYTHING without fall into confusion, and though thy body be in pain and suffering, and thy soul in desolation and distress, yet let thy spirit be unmoved by it all, placid and serene, delighted in and with its God inwardly, and with His good pleasure outwardly, —Gerhard Terstegen.

## Church Kalendar



Jan. 31—Septuagesima Sunday.  
 Feb. 1—Monday.  
 " 2—Tuesday. Purification B. V. M.  
 " 7—Sexagesima Sunday.  
 " 14—Quinquagesima Sunday.  
 " 17—Ash Wednesday.  
 " 21—First Sunday in Lent.  
 " 24—Wednesday. S. Matthias.  
 " 24, 26, 27—Ember Days.  
 " 28—Second Sunday in Lent.

### KALENDAR OF COMING EVENTS

Feb. 1-3—Annual Diocesan Sunday School Institute, Charleston, S. C.  
 " 14—Centennial of Anglo-American Peace.  
 Mch. 3-7—Convention of Religious Education Association at Buffalo.

### 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. J. W. Chapman.

#### CHINA

Rev. Arthur M. Sherman.

#### HANKOW

Dr. Mary V. Glenton.

#### SHANGHAI

Dr. W. H. Jefferys.

#### MONTANA

Rt. Rev. R. L. Brewer, D.D.

#### WORK AMONG THE INDIANS

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

#### SPOKANE

Rt. Rev. L. H. Wells, D.D.

#### WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen, of the District of Asheville (available in the North after February 1st).

#### WORK AMONG THE NEGROES

Rev. and Mrs. A. B. Hunter of St. Augustine's, Raleigh (available in the North during February and March).

Unless otherwise indicated, appointments with all the foregoing missionaries should be made through

MR. JOHN W. WOOD,  
 281 Fourth avenue,  
 New York City.

## Personal Mention

THE Rev. J. KNOX BODEL, for four years priest in charge of the Church of the Holy Innocents, Lahaina, Maui, Hawaii, after the first Sunday in February, will be priest in charge of the Church of the Holy Apostles, Hilo, Hawaii.

THE Rev. PAUL ROGERS FISH has taken charge of St. Timothy's Church, Brooklyn, N. Y., until the spring.

THE Rev. ROBERT E. GRIBBIN has become assistant rector of St. Luke's Church, Atlanta, Ga. He is delivering the Sunday evening sermons at St. Luke's.

THE Rev. ALBERT COREY JONES, who has accepted a call to Grace Church, Hamden, Conn., will begin his work there the first of April.

THE Rev. MILTON S. KANAGA has come from Cleveland, Ohio, to be assistant at St. Peter's Church, Uniontown, Pa., with special charge of Grace Church, Menallen, and St. John's Church, Dunbar.

THE Rev. E. A. MCINTYRE, B.D., rector of St. Aidan's Church, Toronto, is spending the winter near Darien, Ga., with Mrs. McIntyre. The southern climate is proving very beneficial to his health. He has been suffering from asthmatic troubles, but hopes to return north in the spring quite restored to health.

THE Rev. H. FIELDS SAUMENING has entered upon his service as rector of St. Peter's Church, Rome, Ga.

THE Rev. ALBERT E. WELLS of Grand Rapids, is supplying St. Matthias' Church, Omaha, Neb.

### ORDINATIONS

#### PRIESTS

ALABAMA.—At Trinity Church, Mobile, on the Second Sunday after the Epiphany, the Rt. Rev. C. M. Beckwith, D.D., Bishop of the diocese, advanced to the priesthood the Rev. STEPHEN D. PALMER. The candidate was presented by the Very Rev. A. G. Richards, Dean of the convocation and rector of Trinity Church. The sermon was preached by the Rev. E. W. Gamble of St. Paul's, Selma. The Rev. James McCaa read the Litany, the Rev. R. A. Pierce the Epistle, and the Rev. E. W. Gamble the Gospel.

NEW YORK.—On the Second Sunday after Epiphany the Rev. VINCENTE A. TUZZIO was advanced to the priesthood by the Rt. Rev. Albion W. Knight, D.D., Vice-Chancellor of the University of the South. The ordination took place in the chapel of Our Saviour of the Seamen's Church Institute of New York, 25 South street. The sermon was preached by the Rev. Charles B. Ackley, Vicar of St. Bartholomew's parish. The presenter was the Rev. Archibald R. Mansfield, superintendent of the Seamen's Church Institute. The newly ordained priest will continue in charge of the Institute work among Spanish seamen.

### DIED

COOK.—In New York City, on January 15th, the Rev. WILLIAM MASON COOK, in the sixty-fourth year of his age.

"May light perpetual shine upon him."

FAUX.—On Friday, January 22nd, at Newark, N. J., MARY LUCRETIA MILLER, infant daughter of Mr. and Mrs. Albert Livingston FAUX, and granddaughter of the Rev. John S. Miller, rector of the House of Prayer.

PHILLIPS.—At his home in New Haven, January 20, 1915, ANDREW WHEELER PHILLIPS, aged seventy years.

WHITTAKER.—Entered into rest, on January 4, 1915, ANNA, daughter of the late Samuel and Mary Ann WHITTAKER, in her seventy-sixth year. Interred January 7th in Laurel Hill cemetery, Philadelphia, Pa.

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

### MEMORIALS

#### HENRY WHITEFIELD YATES

At a special meeting of the vestry of Trinity Cathedral, Omaha, Neb., held on Thursday evening, January 14, 1915, the following resolutions were adopted:

WHEREAS, Our honored and beloved friend and associate, HENRY WHITEFIELD YATES, has passed away from our sight into the fellowship of the Church Invisible, upheld and strengthened by the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, and in perfect charity with the world; therefore be it

Resolved, That in the death of this faithful servant of the Church, who for forty-eight years served on its vestry and for thirty-seven years filled the arduous position of senior warden with a thoroughness, fidelity and wisdom seldom equalled and rarely surpassed, Trinity Cathedral has sustained a great loss, the Church at large has lost a wise and honest counsellor, the community a pure-minded and industrious citizen and the world a true Christian gentleman;

Resolved, That the Christian charity which always marked his intercourse with his fellow men, the tenderness and the lovely character of his domestic life and the abundant liberality always displayed by him toward his beloved Church, have proved a model and an inspiration for us who survive him, and we rejoice to believe that, though too soon, as it seems to us, his work here is ended, the influence of his clear faith and Christian life, the memory of his genial ways and ready sympathy, will long endure in the hearts of those who knew him.

Resolved, That we, the vestry of Trinity Cathedral, tender to his family the assurance of our earnest and sincere sympathy in their great loss and affliction.

Resolved, That this minute be spread upon the records of the Cathedral, and also given for publication to the Church papers; and that a copy of the same be also presented to the family of the deceased.

J. ARTHUR TANCOCK, Dean.  
 F. H. DAVIS, Warden.  
 J. C. FRENCH, Secretary.  
 PHILIP POTTER.  
 S. D. BARKALOW.  
 G. H. THUMMELL.  
 C. C. GEORGE.  
 W. T. PAGE.

### THE REV. WILLIAM MASON COOK

At a special meeting of the vestry of St. Augustine's Church, Iliion, N. Y., the following minute was adopted:

THE Rev. WILLIAM MASON COOK, whose death occurred in New York City on Friday, January 15th, was for nearly twenty years the rector of St. Augustine's parish.

When he accepted the rectorship he found the parish weak indeed; when at the end of his long rectorship, his health being broken from overwork, he felt that he must retire, the church had been greatly built up, its indebtedness paid, its people enthusiastic and its position well established in the spiritual and temporal life of the community.

It is not as a Church administrator that Mr. Cook is best remembered here, but as a simple parish priest going in and out among his people doing good. When he heard of sickness or distress it mattered not to him whether the people were members of his church; his love extended far beyond the membership of his parish, and he gave willingly of himself for all who needed him. No other man so won the hearts of all the people as did he. It was his unselfish devotion to duty that broke down his health and eventually caused his death. "He walked with God, and was not, for God took him."

Resolved, That this minute of our appreciation be entered upon the records of the vestry, and a copy sent with our deepest sympathy to the members of his sorrowing family.

L. R. BENSON, Rector.

A. B. RUSSELL.

J. W. JONES.

Committee of the Vestry.

### RETREATS AND QUIET DAYS

BROOKLYN.—A PRE-LENTEN Retreat for women will be given at Holy Name Convent, 419 Clinton street, Brooklyn, N. Y., beginning with Vespers at 6 P. M., on Friday, February 5th, and closing on Sunday morning, February 7th. Conductor, Rev. Father Duffy, S.D.C. Those wishing to make the retreat will kindly apply to the MOTHER SUPERIOR.

NEW YORK.—There will be a quiet day for laymen on Monday, February 22nd, at the Church of St. Mary the Virgin, New York City. Conductor, the Rev. Dr. Barry. For information apply to the conductor, 144 West Forty-seventh street, New York City.

ORANGE, N. J.—A QUIET DAY or Lenten Retreat for women will be given by the Rev. Shirley C. Hughson, O.H.C., at All Saints' Church, cor. Valley and Forest streets, Orange, N. J., Thursday, February 18th.

Those desiring to attend are requested to notify the Rev. C. M. DUNHAM, No. 40 Valley street, Orange, N. J.

### 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.

### WANTED

#### POSITIONS OFFERED—CLERICAL

ASSISTANT PRIEST for city parish. Must be Catholic, fluent speaker, and single. Address, with advice of experience, salary expected, etc., to "CANADA," care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—CLERICAL

RECTOR, M.A., B.D., late examining chaplain and rural dean, will be glad to receive two pupils, requiring individual preparation for the Trinity or later ordination. All subjects. Terms moderate. Introductions could be given. Address "R. D.," care LIVING CHURCH, Milwaukee, Wis.

CANADIAN PRIEST, eighteen years experience, desires parish in United States. Satisfactory reasons for leaving present charge. Good preacher, extempore, and visitor. Address "A4," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, graduate, experienced, desires early rectorship in Eastern diocese. Salary, \$1,200, and habitable rectory. Address "J 1," care LIVING CHURCH, Milwaukee, Wis.

RECTOR with family desires new work. Would prefer position as general missionary and could do it well. Address "A-3," care LIVING CHURCH, Milwaukee, Wis.

**WORK WANTED** anywhere West by young priest. Preacher, visitor, musical. "WEST," care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS OFFERED—MISCELLANEOUS**

**TWO TEACHERS**, college or normal graduates of some teaching experience, men unmarried preferred, for September, 1915. For terms address Rev. McVEIGH HARRISON, O.H.C., St. Andrew's School, Sewanee, Tenn.

**POSITIONS WANTED—MISCELLANEOUS**

**EDUCATED, EFFICIENT MAN** desires position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Virginia.

**THE RECTOR** of Gethsemane Church, Minneapolis, wishes to recommend a Churchwoman as matron or to superintend housekeeping in a Church School or Home. Address GETHSEMANE PARISH HOUSE, Fourth avenue S. and Ninth street, Minneapolis.

**GENTLEWOMAN**, experienced companion, desires to cooperate, in exchange for refined home, with someone needing cheerful companionship. City or suburb preferred. Address "A 6," LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN** of training and experience desires position as teacher or governess; vicinity of New York and Hoboken. "PERPETUA," care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST** and Choirmaster desires change. English training. Communicant. All references. "CHOIRMASTER," care LIVING CHURCH, Milwaukee, Wis.

**YOUNG man** (Churchman) wants position as nurse or attendant. References exchanged. C. W. MOFFETT, Haddenfield, N. J.

**PARISH AND CHURCH**

**AUSTIN ORGANS.** Recent work in Episcopal churches: Four manual, St. Clement's, Philadelphia; three manuals, St. Stephen's, Sewickley, Pa.; Trinity, St. Augustine, Fla.; Trinity, Chicago; Trinity, New Orleans, La.; two manuals, Emmanuel chapel, Baltimore, Md.; St. Clement's, Wilkes-Barre, Pa.; All Saints', Norristown, Pa.; Panama Exposition organ, 150 stops, now being erected in its permanent auditorium, San Francisco. Information from AUSTIN ORGAN CO., Hartford, Conn.

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

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

**ECCLESIASTICAL EMBROIDERIES.** Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office. Holy Cross House, 300 East Fourth street, New York City.

**POST CARDS** of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogues. A. MOORE, 688 Throop avenue, Brooklyn, N. Y.

**PIPE ORGANS.**—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**UNLEAVENED BREAD—INCENSE**

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

**HOLY NAME CONVENT**, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

**SAINTE MARY'S CONVENT**, Peekskill, New York—Altar Bread. Samples and prices on application.

**EPISCOPAL CLERICAL REGISTRY**

**SEVERAL** good Rectorships and Assistantships vacant. Candidates for nomination please write 147 East Fifteenth street, New York.

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**CHURCHES** furnished with dependable organists. No supply charges. Write 147 East Fifteenth street, New York.

**CLERICAL OUTFITS**

**CLERICAL TAILORING.**—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

**BOARDING—NEW YORK**

**HOLY CROSS HOUSE**, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

**HEALTH RESORTS**

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

**PSYCHO-THERAPY**

**GRADUATE DOCTOR** of Mechano- and Psycho-Therapy, with trained nurse in attendance, solicits treatment and care of nervous and chronic cases. Finest climate and environment. Address Dr. R. E. CAMPBELL, Box 412, De Funiak Springs, Florida.

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**RIGHT REV. ARTHUR S. LLOYD, D.D., President.**  
**GEORGE GORDON KING, Treasurer.**

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

The Field is the World.  
In its endeavor to fulfil its trust, the Church through

**THE BOARD OF MISSIONS**

as its chosen agent, is now carrying on work in the Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 38 Dioceses and 23 Districts in the United States.

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

Full particulars can be had from  
**THE SECRETARY,**  
281 Fourth Avenue, New York.  
**THE SPIRIT OF MISSIONS—\$1.00 a year.**

**MISCELLANEOUS.**

**THE CHURCH MISSION OF HELP** has several good general houseworkers to place; mothers with babies. Good homes more desirable than high wages. Apply 37 East Twenty-eighth street, New York.

**PUBLICATIONS**

**THERE** is no book better for Confirmation and Lent Study Classes than "The Making of a Churchman"—35 cts. postpaid. Address orders, Rev. E. V. SHAYLER, St. Mark's Church, Seattle.

**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.

**LOANS, GIFTS, AND GRANTS**

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

**APPEALS**

**WE CANNOT CEASE**

\$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans. The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least \$30,000 a quarter.

**WE CANNOT CEASE.** We want 1,000 subscribers of \$120 per year. This is \$30,000 per quarter, \$120 per year can be paid: \$10 per month; \$30 per quarter; \$60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

**GENERAL CLERGY RELIEF FUND,**  
ALFRED J. P. MCCLURE,  
Treasurer.

Church House, Philadelphia, Pa.

**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.

**NEW MISSION HYMNAL**

The enlarged Mission Hymnal has been published by authority given the committee by General Convention. The enlargement consists of adding twenty-three new hymns, mostly for Sunday school use. The price has not been changed, but remains at

- \$25.00 per hundred for edition with music, cloth bound.
- \$10.00 per hundred, for words only, limp cloth cover.
- [Any quantity over 10 copies at the same rate.]
- 35 cents for single copies.

**OLD EDITION**

We have several hundred copies of the Old Edition on hand, which we will sell, as long as stock lasts, at the rate of \$15.00 per hundred for the edition with music, and \$7.00 per hundred for words only. This is a bargain. We supply either edition in any quantity desired. Address **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

**PRAYER BOOKS AND HYMNALS**

**CHURCH PWS EDITION.**  
Size, 5% x 3 3/4 inches.

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
- No. 10300—Hymnal to match, \$25.00 per hundred.
- No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
- No. 10301—Hymnal to match, \$26.00 per hundred.
- No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
- No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies Prayer Books or Hymnals. .05 postage added to each price.

**THE YOUNG CHURCHMAN CO.**  
MILWAUKEE, WIS.

## UTILITY DEPARTMENT ORGANIZED

SUBSCRIBERS and their friends desiring to buy, sell, or exchange merchandise of any description are at liberty to list their wants with the Information Bureau of THE LIVING CHURCH, 19 South La Salle street, Chicago.

Inquiries for articles will be listed in our files under proper headings, and when similar goods are offered and sought they will be brought together.

This is a new, free service, offered to patrons of THE LIVING CHURCH, and includes not only personal property but Church Vestments, Furnishings, etc.

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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 dis-

posal 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.

## BOOKS RECEIVED

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

LONGMANS, GREEN & CO. New York.

*Christiana and Her Children.* A Mystery Play.

Adapted by Mrs. Duncan Pearce from Bunyan's Pilgrim's Progress. Taith Y. Pererin. Given for the first time in Wales, at the Town Hall, Holyhead, March 24, 1914. Price \$1.75 net.

*In the Face of Jesus Christ.* A Course of Meditations for the Christian Year. By David Jenks, Director of the Society of the Sacred Mission. Price \$2.00 net.

FROM THE AUTHOR.

*The People's Book of the Holy Eucharist.* Being the Order from the Book of Common

Prayer, with occasional portions omitted, rubrical directions simplified, and simple devotions added. Arranged by the Very Rev. Bernard Iddings Bell, S.T.B., Dean of St. Paul's Cathedral, Fond du Lac, Wis. Price, imitation leather, 35 cts.

E. P. DUTTON & CO. New York.

*The Law and the Poor.* By His Honor Judge Edward Abbott Parry, author of *Dorothy Osborne's Letters, Judgments in Vacations, What the Judge Saw, The Scarlet Herring, Katawampus*, etc. Price \$2.50 net.

*Pro Fide.* A Defence of Natural and Revealed Religion. Being a Text Book of Modern Apologetics for Students of Theology and Others. By Charles Harris, D.D., late Lecturer in Theology and Parochialia, St. David's College, Lampeter; Examining Chaplain to the Bishop of Llandaff. New and augmented edition, brought up-to-date with fuller discussion of the bodily resurrection, the Virgin Birth, and Modernism; and with the Bibliographies rewritten throughout. Price \$3.50 net.

# THE CHURCH AT WORK

## THE FORWARD MOVEMENT IN EAST CAROLINA

BISHOP DARST has written a letter of greeting to clergy and laity. The Bishop lends the weight of his endorsement to the diocesan Forward Movement. He says:

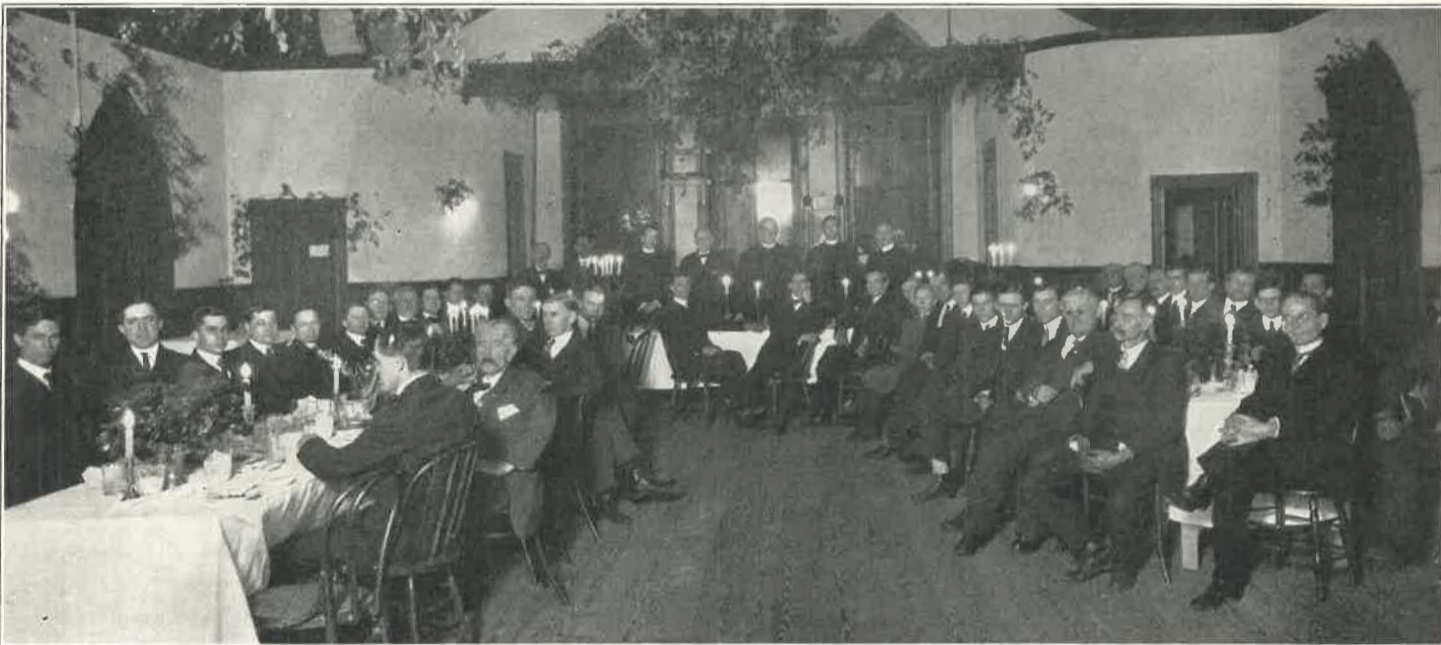
"The plan has my most hearty approval, and I earnestly hope that it will be generally observed. Experience has taught me that a systematic 'Every Member Canvass' serves at least three purposes: It affords everyone in

spiring occasion, participated in by business men, young and old. The keynote of the addresses was that missions is a man's task—a big work, calling for big men, to do the work in a big way. The campaign in St. Peter's parish, Washington, on the 14th, was equally vigorous and inspiring. There seemed to be a spontaneous response and a deeper interest in the missions work of the Church on the part of every one present. By the appointed day for the canvass the team will

## DEDICATION OF CHAPEL AT WIND GAP, PA.

ST. MARY'S CHAPEL at Wind Gap, Pa., was opened and dedicated on the Third Sunday after Epiphany, January 24th, at 2:45 P.M. The Bishop of Bethlehem and many prominent clergymen of the state took part in the service.

The architecture of St. Mary's is English Gothic, and it was designed by William M. Michler of Easton. It is built of natural



MEN'S DINNER, CHRIST CHURCH, NEW BERN, N. C.  
Concluding a Forward Movement Campaign

the parish an opportunity to share in the work of the Church at home and abroad; it always increases the amount given to the home parish, for 'the light that shines furthest away, shines brightest at home'; it makes the parish realize its own responsibilities, and inevitably points the way to self-support."

The promise is bright for a successful every member canvass in every parish and mission on the Fifth Sunday in Lent. The Forward Movement Team reports a deepening interest in the movement everywhere, which is steadily increasing to something akin to enthusiasm. On the 12th and 13th the team visited Christ Church, New Bern, addressing the congregation in the church on the night of the 12th, closing the campaign there with a men's banquet in the parish house on the night of the 13th. It was an in-

have visited most of the points in the diocese, while a representative of the Auxiliary will visit the remaining places.

## ANNUAL MEETING OF THE A. AND E.-O. CHURCHES UNION

THE SEVENTH annual meeting of the Anglican and Eastern-Orthodox Churches Union, American branch, will be held at the Cathedral of St. John the Divine, New York, on Thursday, February 11th. The Holy Eucharist will be offered in the chapel of St. Columba at 7:30 A.M. The annual meeting for the election of officers, etc., will be held in Synod Hall at 3 P.M. Members are urged to attend. It is hoped that members will arrange for celebrations of the Holy Eucharist with intention for the work of the union on that day wherever possible.

stone, and is truly a work of art. Many generous gifts aided in its building. The site itself is given by Dr. J. C. Kellar of Wind Gap. All cement used was contributed by the Dexter Portland Cement Company of Nazareth. Slate for the roof was donated by Jay S. Moyer of Bethlehem. One of the stained glass windows is the gift of Louis N. Rocca in memory of his dead brother and sisters, another is from John W. Doutrich of Easton, and the others are from the Rev. Mr. Rocca. The bell is the combined gift of J. T. Kitson of Stroudsburg, P. Guerra of Pen Argyl, E. Cherice of Wind Gap, and of the Rev. Dr. W. H. van Allen of Boston. The porch lights are the personal work and gift of John A. Dewson of Easton. The pulpit, reredos, and altar are from Trinity Church, Easton. A sanctuary lamp—a very old specimen of

its kind—a Bishop's chair, and an altar cross are gifts of the Rev. Mr. Rocca, while a tabernacle for the altar is from Mrs. Rocca in memory of her father. The organ was presented by Christine Brothers of Bangor, and the baptismal font by Grace Church of Honesdale.

The first floor will be, for the present, used for religious services while the basement will be used for Sunday school and social work. The building has sanitary plumbing throughout. There is also a shower and tub bath and a range. The cost of the chapel is \$5,340; but with the additional expense of furnishings, the total will be nearly \$6,000. It is hoped that both the rectory and church proper will soon be built. The cost will be \$15,000 or more.

Although the building was erected through the efforts of the general missionary to the Italians of the diocese of Bethlehem, the Rev. D. A. Rocca, services in Italian will not be the only ones held there but services will be held in English for the many Americans who have already promised their aid and attendance. For this purpose Louis N. Rocca has been appointed lay missionary by the Bishop to take charge of the American work. Mr. Rocca, who is a candidate for holy orders, is at present superintending the very large Sunday school at St. Mary's, which includes in its roll American, Italian, and Hungarian children. His work as lay missionary will begin on Sunday, January 31st. There will be an English service every Sunday morning at 10 o'clock.

**BENEDICTION OF CHAPEL IN INDIANAPOLIS**

BISHOP FRANCIS recently blessed the chapel of St. Mary the Virgin in St. George's vicarage, Indianapolis (Rev. George G. Burbank, vicar), the service consummating years of development and delayed hopes since July, 1907, when the vicar, assisted by several volunteers, erected a modest bungalow of three rooms, the first vicarage.

The chapel is ten feet wide, twelve feet long, with an eight-foot ceiling. It is trimmed in yellow pine, stained antique oak. A small altar, appropriately lettered and ornamented in gold leaf, stands at the east end of the chapel. Over the altar is a mullion window. Sconces hang on the wall on either side of the window, and an electric chandelier is suspended from the ceiling. These are finished in verde.

The windows are twenty-four inches



ST. GEORGE'S VICARAGE, INDIANAPOLIS

square, and were designed and executed by the Gorham Company of New York City. The treatment is pictorial. The north window typifies the Nativity, and the south the Resurrection. The detail has not been slighted, nor has it been overdone. The effect reminds one of a miniature, and one studying the designs is impressed with their completeness.

The vicar assisted the Bishop in the service of benediction. Beside the donor, there were present the city clergy, their wives, and

other friends. The service was one that had been used at the benediction of the oratory of Mrs. Francis' mother twenty-nine years ago.

The chapel is primarily for family worship, but week-day services are also held in it, and all communicants are welcome to attend.

**DEATH OF THE MATRON AT SEABURY**

MISS ELIZA J. WHITE, for the last twenty-two years matron of Seabury Divinity School, entered into the rest of Paradise on the morning of January 19th. This announcement will come with pathetic interest to every man who has been a member of Seabury Divinity School during those years, as well as to all of the alumni who have been in the habit of returning to Seabury for the annual alumni dinner. They will all agree that it was due in no small measure to Miss White's gentle presence and refined influence that men have come to look upon Seabury as an old "home."

Miss White was taken with an illness in the fall that gradually developed into a serious condition. Since Christmas she has steadily grown weaker until the end came when she quietly fell asleep.

She was born in Waterloo, N. Y., January 11, 1839, and spent her youth in Detroit, Mich. She was prepared for Confirmation in 1884 at Michigan City, Ind., by the Rev. J. J. Faude, D.D., and was an intelligent and devoted Churchwoman. She is survived by a brother, Mr. Samuel G. White of St. Paul, and a sister, Mrs. Louise Wilson of Michigan City, where the interment took place.

Services were held in the Seabury chapel on January 20th at 3:30, conducted by the Rev. Professors Poole and Lofstrom. Upper classmen acted as pall-bearers.

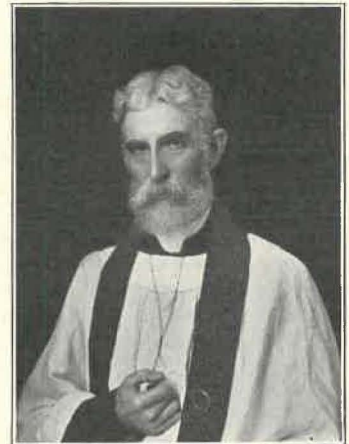
**EVERY MEMBER CANVASS IN ENGLEWOOD, N. J.**

ST. PAUL'S CHURCH, Englewood, N. J. (Rev. Fleming James, Ph.D., rector), and its mission, St. John's, Nordhoff (Rev. C. A. H. Stridsberg, B.D., minister), held an every member canvass for offerings through the duplex envelopes on Sunday afternoon, January 10th. Fifty-five men engaged in the canvass, which was conducted in two hours in automobiles furnished by members of the congregation. For some weeks previous an executive committee, headed by a member of the vestry, had made careful preparations, appointing the canvassers and sub-committees on the division of names and on means of transportation, and addressing the congregation through the parish paper and through two personal letters, including the parish "budget," mailed one week apart. A complimentary supper was also given to the canvassers on the Wednesday evening preceding the canvass, at which printed directions for the work were distributed and explained. On Sunday morning the canvassers entered in procession and sat together in the front of the church when an appropriate sermon was preached. After a luncheon in the parish house, the canvass was begun, the men going out by twos. As the canvassers returned, a cup of tea was served to them by a group of ladies, when all went into the church for a thanksgiving service at 5 o'clock, and the pledges were placed upon the altar at the time of the offering. Quick tabulations enabled the rector to announce at this service that parishioners had actually been visited in over four hundred homes, the number of pledges had been increased nearly 150 per cent., and that, although the church is mainly supported by pew rents, there was a net increase of offerings of \$2,300, of which \$800 were for missions. It has done the parish good. For one day, at least, the parish was the center of

interest for all of the people, and fifty-five men marched forth feeling that its fair name was for the time in their keeping. Were the canvass repeated to-morrow, it is certain that double the number of canvassers would volunteer.

**DEATH OF REV. DR. A. G. L. TREW**

THE REV. A. G. L. TREW, D.D., news of whose resignation from the Standing Committee of the diocese of Los Angeles was published in THE LIVING CHURCH of January 2nd, was called to his reward on January 8th, at his home in Ivanhoe near Los Angeles. There is little to add to what was said at that time concerning Dr. Trew's long and faithful



THE LATE REV. A. G. L. TREW, D.D.

service in this diocese, except to express the sense of loss. Dr. Trew was a scholar, a staunch Churchman, a deeply religious man, and in diocesan counsels an authority. The funeral was held in St. Paul's Pro-Cathedral on Monday, January 11th. Delegations were present from the Standing Committee and from the several parishes in which Dr. Trew had served as rector. The clergy were present from all points accessible to the city. The Bishop and his chaplain were in the chancel and the Pro-Cathedral was filled with men and women who sincerely mourned their loss of one who had ever stood ready to befriend those who sought advice or priestly ministrations. The interment was at San Gabriel, where Dr. Trew began his ministrations some thirty-seven years ago.

Dr. Trew was born at Cornwall, Canada, in 1842, and was a graduate of Trinity College, Toronto.

**DEATH OF JUDGE WM. J. STUART**

JUDGE WILLIAM J. STUART of Grand Rapids, who died on January 20th of angina pectoris, will be greatly missed from the councils of the diocese of Western Michigan and from the General Convention.

Judge Stuart was born near Yankee Springs in Barry county, Mich., November 1, 1844. He went to school in Hastings and Kalamazoo, and later graduated from the law department of the University of Michigan. The following year he came to Grand Rapids and in 1872 was made assistant prosecutor of Kent county. In 1874 he married Callista Hadley of Hastings. In 1878 he became city attorney and ten years later prosecutor. In 1892 he was elected mayor of the city, and served one term with credit. He has been a member of the board of education three terms, and has always been prominent in business. In 1905 he was elected judge of superior court and has filled that office ever since. He was a Mason and a Knight of Pythias.

Since 1883 he has been a member of the Standing Committee and since 1898 a deputy to the General Convention. For many years

he was treasurer of the Fifth Missionary Department. Besides being a trustee of Akeley School he was a member of nearly all the important committees. He was senior warden and treasurer of St. Mark's Pro-Cathedral. The latter office he had held for thirty years.

His daily life was characterized by his example of Christian citizenship, as a judge his justice was tempered with mercy, and as a legislator he was always numbered among those on the right side. Civil offenders appearing before him were often placed on probation.

#### DEATH OF REV. WILLIAM M. COOK

THE DEATH is reported of the Rev. William Mason Cook, in New York City on January 15th. Mr. Cook was graduated from Trinity College, Hartford, in 1873 and from the General Theological Seminary in 1877. He was made deacon in 1876 and in 1877 he was advanced to the priesthood by Bishop Doane. He was rector of St. Peter's, Brushton, from 1877 to 1879. Afterward he was assistant at Christ Church, Hudson, with charge of Trinity Church, Claverack. He became rector of St. John's, Erie, Pa., in 1883, and went as assistant chaplain and master to DeVeaux College in 1885, where he remained till 1888. For the next nineteen years he was rector of St. Augustine's Church in Iliou, New York, with charge for a part of the time of the work in St. Alban's Church at Frankfort. Since 1907 he has not been in active charge of any parish.

#### BISHOP ROWE GOES TO ALASKA

THE BOARD OF MISSIONS has received a telegram from Bishop Rowe, announcing his departure from Seattle on January 24th for a winter journey over the Alaskan trails. The Bishop hopes to get into all the interior missions before the trails break up in April. He will probably not return to Seattle for several months.

#### BROTHERHOOD IS ACTIVE IN SAN FRANCISCO

NOTICE is given that any members of the Brotherhood of St. Andrew desiring to receive the good offices or courtesies of that organization while in attendance at the Panama-Pacific International Exposition at San Francisco are asked to write to the Brotherhood of St. Andrew, 401 Montgomery street, San Francisco.

#### FURTHER DETAILS OF N. E. A. PRIZE ESSAY

THE NATIONAL EDUCATIONAL ASSOCIATION is able to offer a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools." This prize is offered through the generosity of a resident of California and in connection with the Panama-Pacific International Exposition.

Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed are "A Heavenly Father, who holds nature and man alike in the hollow of His hand"; the commandment of Hillel and Jesus of Nazareth, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself"; the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

Notice of intention to file an essay must be given the secretary of the association by April 1, 1915. Essays will be limited to ten

thousand words and must be in the possession of the secretary by June 1, 1915. Six type-written copies must be furnished in order that the preliminary reading may be done independently.

The right is reserved by the association to publish not only the prize essay, but any others which may be submitted in competition, copyright privileges to be vested in the association for all such. Further information may be obtained of D. W. Springer, secretary, Ann Arbor, Mich.

#### DEATH OF REV. CHAS. E. BENTHAM AND WIFE

THE DEATH of the Rev. Charles E. Bentham on December 29th of heart failure was followed on the 10th of January by that of his wife. They died at the school in La Jolla, Cal., and the burials were in Hollywood Cemetery after funeral services in St. Paul's Pro-Cathedral, Los Angeles. Large numbers of the clergy and laity attended both services.

The Rev. Mr. Bentham was a graduate of Berkeley Divinity School, class of 1900. Made deacon that year and priested the next, his first work was at St. Paul's Church, Waterville, Conn. With his wife he came from Massachusetts five years ago to take charge of the Bishop's schools at La Jolla and San Diego, which have attained a most gratifying degree of success under their administration.

Mrs. Bentham will be remembered in Massachusetts as a singularly successful educator.

#### MEMORIALS AND GIFTS

ST. PAUL'S CHURCH, Augusta, Ga., has received the gift of a new window, a memorial to the late Jos. H. Day. The subject is "The Walk to Emmaus." The treatment of the subject is very reverent and devout, and the execution very skilful in its rich coloring. The artist is Chas. F. Hogiman of New York. Mr. Day was a vestryman of St. Paul's for thirty-two years and a church warden for eighteen years.

A BEAUTIFUL altar window has been given to Grace Church, Pine Island, Minn. (Rev. W. L. Johnson, rector). The window is the gift of Mrs. A. B. Cron and daughter, Mrs. F. L. Clark. The figure is that of the ascending Christ. The girl's club of the parish gave a choir window with the medallion head of Hoffmann's Christ. Mrs. S. P. Collins is the donor of another window, in memory of her daughter, Libbie Collins.

FIVE HANDSOME new windows were dedicated at a service held in Grace Church, Mansfield, Ohio (Rev. A. T. Reasoner, rector), on Sunday afternoon, January 17th. The windows, which are from the Mayer Studios of Munich, Germany, are as follows: "The Presentation in the Temple," a memorial by Mrs. Mary Williams Sturges of her father and her husband; "Christ Among the Doctors," a thank-offering of St. Agnes' guild; "Christ Blessing Little Children," in memory of Louise Orwig Maxwell, given by her husband, and "The Transfiguration," given by Mrs. M. B. Harter and Mr. J. E. Brown in memory of their brother, Huntington Brown. The fifth new window is a smaller one, "An Angel with Trumpet," a thank-offering of the altar guild. In addition to the windows, the parish has received in the past few months several other gifts, including a pair of brass candlesticks for the chapel altar, a handsome Oriental rug for the predella, a set of altar linens, two brass altar vases of very rich design, a burse and veil of white silk, and another set of red, while the purple and green sets have been ordered.

#### ATLANTA

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

Popular Missions in Atlanta—Epiphany Rally of the Woman's Auxiliary—Bible Lectures by Dr. Wilmer

THE CHURCH in Atlanta is instituting a short evening service and address in one of the popular electric theatres on Sunday evenings. The first will be in the Savoy Theatre next Sunday, when Bishop Nelson will speak, followed by the Rev. John R. Atkinson, the recently instituted Dean of the Cathedral.

THE MISSIONARY forces of Atlanta are planning to have a series of missionary rallies for men and women during Lent, with stereopticon slides from the Church Missions House.

AT A RECENT Epiphany rally of the Woman's Auxiliary of the various parishes and missions at the Cathedral, Bishop Nelson presiding, plans were formed for a more general forward movement in study and work. As an outcome of this, a weekly normal class is being trained in the social aspect of foreign missions, and these leaders will in turn conduct classes in their several parishes during Lent. This normal class, under the direction of Miss Rosa Woodbury, is being attended by many of the other officers of the diocesan branch as well.

TUESDAY EVENING lectures on the Bible, by the Rev. Dr. Wilmer, are attracting large audiences, especially men. An abstract of them is appearing in the Saturday afternoon *Atlanta Journal*.

SPLENDID ENTHUSIASM appeared at the recent annual men's club dinner of St. Luke's, and plans of a very definite and consecrated nature were formed to extend the kingdom of Christ in Atlanta. The annual every member canvass was arranged to occupy one afternoon. The Rev. R. W. Patton addressed the club.

#### BETHLEHEM

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

New Parish Club House in Lebanon—Men's Supper in Pottsville

THE NEW club house of St. Luke's Church, Lebanon (Rev. A. A. V. Binnington, rector), was opened and dedicated on Saturday evening, January 16th. The Wagnerian Quartette furnished the music for the occasion. Mr. T. T. Lineaweaver presented the keys to the rector, who expressed his deep appreciation in a brief address. Bishop Talbot blessed the building. The chief addresses of the evening were by the Bishop and Judge C. V. Henry. This modern club house cost \$20,000. It is 150 feet in length and two stories in height. The cost of membership is less than a cent a day.

THE EIGHTH annual men's supper of Trinity Church, Pottsville (Rev. Howard W. Diller, rector), was held in the parish house on Thursday evening, January 21st. The speakers were Mr. Harry A. Butler of Mauch Chunk; the Rev. Charles C. Pierce, D.D., rector of St. Matthew's Church, Philadelphia, and Bishop Talbot. The choir of Trinity Church recently rendered Maunder's "Penitence, Pardon, and Peace" at St. James' Church, Schuylkillhaven, under the direction of Professor Haag. The Christmas offering of the parish for the General Clergy Relief Fund amounted to \$62.55.

#### CENTRAL NEW YORK

CHAS. T. OLMS TED, D.D., LL.D., D.C.L., Bishop

Father Bull Conducts Mission in Auburn

AN EIGHT days' mission will be conducted in St. John's Church, Auburn (Rev. G. P.

Burleson, rector), from January 31st to February 7th. The missionary will be the Rev. Father Bull, S.S.J.E.

**COLORADO**

CHARLES S. OLMSTED, D.D., Bishop

Northern Deanery in Convocation—Children's United Offering for Diocesan Missions

THE PRE-LENTEN convocation of the northern deanery will meet on February 7th, 8th, and 9th, at St. John's Cathedral, Denver, opening with Evening Prayer and sermon by the Rev. H. R. A. O'Malley. There will be missionary intercessions on Monday with a young people's evening devoted to missionary plays. Discussions will be led by the Rev. Floyd Van Keuren on "If I had my way"; by Mr. Arthur Ponsford on "What a Laymen expects of his Priest," and by Miss Cora Brinckerhoff on "Institutional work in Denver."

HUNDREDS of Sunday school children took part in the choral procession at St. John's Cathedral on the Second Sunday after the Epiphany, when their united offering was made for diocesan missions, and a powerful sermon on the mission field in Colorado was preached by Archdeacon T. A. Schofield.

THE \$1,200 given by the Board of Missions to Colorado for missionary work in the diocese is to be withdrawn this year. To support the eighteen men in the field the diocesan board requires nearly \$600 a month, and there are many localities like one found, where a clergyman was recently called to a mining town to conduct a funeral. The public school of the place had thirty children in attendance and there had been no religious service of any kind for over two years. The only man to read a prayer over the dead was a Jew.

**CONNECTICUT**

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

Junior Clericus Meeting in Bridgeport—Meeting of Convocation of New Haven County

THE JANUARY meeting of the junior clericus of Connecticut was held with the Rev. Clinton W. Areson of Trinity Church, Bridgeport, Monday, January 18th, with a large attendance. The Rev. W. P. Downes, rector of Trinity Church, Bristol, read a brilliant paper on the apocalyptic element in the Christian religion of the future. After lunch at the University Club, the members on re-assembling listened to Professor Gesner of Berkeley Divinity School speak on Church Problems, West and East.

THE CONVOCATION of New Haven county held its 293rd meeting at St. Thomas' Church, New Haven, Tuesday, January 19th. The Dean, the Rev. A. P. Greenleaf, celebrated the Holy Communion, assisted by the Rev. W. A. Beardsley, rector of the parish, and the Rev. Charles Scoville, the preacher. After business and lunch, the Rev. J. Cyril France read a paper upon the immanence of God and the universality of revelation, which provoked considerable helpful discussion. The convocation is the oldest body of this sort in America.

THE REV. E. LIVINGSTON WELLS, LL.B., rector of Christ Church, Guilford, was married on Wednesday, January 20th, at Essex, Conn., to Miss Frances Richmond Rose. The wedding took place in St. John's Church (Rev. Percy Barnes, rector), and was solemnized by the Rt. Rev. C. B. Brewster, assisted by the rector of the parish.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

Anniversary in St. James' Church, Brooklyn

IN ST. JAMES' CHURCH, Brooklyn, N. Y., the rector, the Rev. Edgar Morris Thompson,

celebrated the twentieth anniversary of his ordination to the priesthood on St. Vincent's Day, Jan. 22nd, by a special celebration of the Holy Eucharist. There was a large congregation present, and also again at the regular Friday evening service at night. There was also a second celebration in the morning for St. Vincent's Guild, at which the acolytes of



REV. EDGAR M. THOMPSON

the parish were present. A number of gifts were received from the various societies of the parish and from individuals as well. One of the most conspicuous features of the work in St. James' is a superb choir under the leadership of Mr. William C. Bridgman, which gives fortnightly oratorios during the winter. A stringed orchestra of eight has just been installed.

**LOS ANGELES**

Jos. H. JOHNSON, D.D., Bishop

Meeting of Convocation

THE WINTER convocation of the deanery of Los Angeles is to be held at Anaheim, St. Michael's parish (Rev. David Todd Gillmor, rector), on January 28th. A large gathering, not only of the clergy but of the laity, is expected to be present, as radical changes in the manner of administering the missionary affairs of the convocation are to be discussed. At the last convocation it was proposed that what is known as "The Pennsylvania Plan" of administration should be seriously considered. By this plan each convocation is placed in charge of the expenditure of its own finances so far as missionary appropriations are concerned, and the Dean, the Rev. Arnold G. H. Bode, appointed a committee to consider the matter and make a report at the approaching convocation.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

Meetings of Various Societies—Open Forum in Baltimore—A Union Bible Class

A VERY INTERESTING and thus far successful experiment in the direction of Christian unity is being tried in the three adjacent communities of Relay, St. Denis, and Elkridge, in Howard county, Md. It is the formation of a community Bible club. At a preliminary meeting held in the parish house of Grace Church, Elkridge (Rev. Robert A. Castleman, rector), an executive committee, composed of one member each from Grace Church, Elkridge; St. John's mission, Relay; the Methodist church at Elkridge, and the Methodist and Presbyterian churches at Relay, was appointed, which, after first having

obtained the hearty concurrence of the pastors of each congregation represented, secured the Rev. Dr. Dudley of the Presbyterian church at Relay to give the instructions. Dr. Dudley has proved to be eminently qualified for this rather difficult work, and while giving much valuable information, has succeeded in making the life and work of St. Paul very interesting to a gathering of from sixty to ninety men and boys of all conditions and capacities. Some of the men come from two or three miles in the country. Thus far it has brought together in a friendly way, Churchmen, Presbyterians, Methodists, clergymen, lawyers, business men, mechanics. The meetings have been held in the parish house of Grace Church, Elkridge, and are entirely informal. After the meeting light refreshments of cocoa and crackers are furnished, and for a half hour or more the men linger in groups, chatting, smoking, exchanging views, and discussing questions suggested by the evening's subject. The present course is scheduled for six evenings. What will follow has not yet been determined. Possibly it will result in the club breaking up into units, with a men's Bible class meeting weekly in each congregation. But whatever may result, there is no question that great good has already been accomplished for the churches and the communities.

ON THE evening of Sunday, January 10th, the Rev. Herbert Parrish, diocesan missionary, by special invitation preached at the Presbyterian church in Highlandtown, Baltimore, to the combined pastors and congregations of Highlandtown. Assisted by the Rev. Dr. T. C. Foote, rector of St. David's Church, Roland Park, the Rev. Mr. Parrish is now conducting a mission at the Church of the Holy Evangelists, Canton, Baltimore, of which the Rev. David May is rector.

SELDOM HAS a citizen of Baltimore been more highly honored than was Dr. Samuel Claggett Chew, on the occasion recently of the presentation of his portrait to the Medical and Chirurgical Society of Maryland, in whose building it now hangs. The speaker on this occasion was Dr. Charles W. Mitchell, who paid a high tribute to Dr. Chew as a teacher and as a Christian gentleman. Dr. Chew, who is a great grandson of the first Bishop of Maryland, has been a life-long and staunch Churchman, has made a deep study of Church history and polity, and has been actively influential for many years in the legislation and work of the Church, being a member of the vestry of Mount Calvary Church and a frequent delegate to the diocesan convention. For forty-five years he was a member of the faculty of the University of Maryland and profoundly influenced the lives of some three thousand young men from all parts of the world. For many years he was president of the trustees of the Peabody Institute, and thus exerted a marked influence upon the literary and artistic life of Baltimore.

THE CHURCHMAN'S CLUB of the diocese of Maryland held its first meeting and banquet of the season at the Hotel Belvedere, Baltimore, on the evening of January 7th. About two hundred persons, including invited guests and a number of the clergy, were present. Mr. R. Brent Keyes, president of the club, presided, and interesting and stimulating addresses on the organization, methods, and objects of the provincial system, especially as adopted by the recently organized Province of Washington, were delivered by the Rev. Dr. G. C. F. Bratenahl, secretary of the Province of Washington, and Mr. John Stuart Bryan, editor of the *Richmond Times-Dispatch*, and member of the executive committee of the Province. The Very Rev. William M. Grosvenor, D.D., Dean of the Cathedral of St. John the Divine, New York, spoke of

the Cathedral idea as realized in the building of the New York Cathedral, and emphasized the "get-together" idea as applied to Church work and workers. The closing address was delivered by the Bishop of the diocese, who spoke with enthusiasm and hope of the proposed Maryland Cathedral of the Incarnation.

IN CELEBRATION of its sixty-third anniversary, the Protestant Episcopal Brotherhood of Baltimore attended a special service on the evening of the First Sunday after the Epiphany at the Church of the Holy Nativity, Forest Park, Baltimore, with a special sermon by the Bishop of the diocese. This Brotherhood is the only beneficial organization in the Church, its membership being made up of male communicants of the Church. The annual banquet and smoker of the Brotherhood was held on the evening of January 11th at St. Paul's parish house. There was a large attendance of the members and their friends. Interesting and inspiring addresses were made by Edwin Higgins, the oldest member of the Brotherhood; A. S. Goldsborough, secretary of the factory site commission; the Rev. Dr. Charles Fiske, rector of the Church of St. Michael and All Angels, and by Bishop Murray.

ON THE evening of Sunday, January 10th, following a sermon in the Church of the Ascension, Baltimore, by the rector, the Rev. Richard W. Hogue, on "The Problem of the Unemployed," an open forum for the discussion of different phases of the subject was held in the chapel adjoining with an attendance of about four hundred. Mr. Frank A. White, chief of the state bureau of statistics, was one of those taking part. The rector announced that a similar meeting would be held on the following Sunday evening.

AT THE recent annual meeting of the Maryland Junior Assembly of the Brotherhood of St. Andrew, the following officers were elected to serve for 1915: President, Thomas Donaldson; vice-president, Robert T. G. Kelly; secretary-treasurer, G. E. Hecklinger; recording secretary, James R. Armstrong, and chaplain, the Rev. Jesse R. Bicknell.

SINCE THE present rector took charge of St. John's Church, Frostburg, Allegany county, the vestry has had a slate roof put on the sexton's house, the interior of the rectory painted and papered, a gas range, water heater, and three heating stoves placed in the rectory, and electric lights put into the parish house. The cost of these has been paid, and the floating debt of the parish reduced. St. John's guild, composed of some twenty ladies of the congregation, has carpeted the church, upholstered the chancel, and had the interior of the parish house papered and painted, at a cost of \$346, which amount they have paid.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

A Clerical Legislator

THE REV. WILLIAM F. JEROME, rector of St. Peter's Church, Hillsdale, is one of the members of the house of representatives in Lansing this year. He has become popular, says the Grand Rapids News, because of his broadmindedness and ready wit. He does not pretend that legislation is a cure-all for civic ills, and says that system and honesty must be coupled with the legislation.

#### MILWAUKEE

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

"Fathers and Sons" Service in Milwaukee—Janesville Convocation Meets—"Lovingkindness"

A "FATHERS AND SONS" service was held on the Second Sunday after Epiphany in St. Stephen's Church, Milwaukee (Archdeacon

Walter G. Blossom, rector), the idea being to have every father and son present together. Nearly every father in the parish was present that morning, together with his sons and the other members of his family. Nearly two hundred men were present, and the service was an inspiring one.

AN INTERESTING and inspiring meeting of the Janesville convocation was held at Trinity Church, Janesville, on Tuesday and Wednesday, January 19th and 20th. The Bishop, who was in the city the previous Sunday for Confirmation, remained over for the convocation meetings. The first day began with the Holy Eucharist, preceded by Matins and a meditation by the Dean. At the morning session the Rev. W. A. Munday of Lancaster was elected secretary. Reports of the clergy on parochial work showed great progress. At noon intercessions for missions were said by the Bishop, after which the convocation adjourned to make a trip to the state school for the blind. Evensong with an address by Archdeacon Hood of La Crosse convocation was held in the parish church. The second day began with matins and a meditation by the Bishop, who also celebrated the Holy Eucharist. After breakfast in the guild hall the sessions began with a conference on finances of missionary congregations by Archdeacon Hood. The conference on work among boys, led by Mr. R. C. Mackenzie, provoked a deal of discussion. Including visitors from other convocations, some fourteen clergy were present.

AT A RECENT visitation of the Bishop to St. John's Church, Evansville, the service was made brighter by the friendly loan for the occasion of two seven-branched candlesticks from the local members of the Roman Catholic communion. As one of our own people said, "they made it just too lovely." The Bishop confirmed a class of six.

MANY IMPROVEMENTS have lately been made in the church building at Evansville,

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where a devoted congregation has maintained services for a number of years. The exterior of the church building has been covered with rubble, and six memorial windows have been installed, one of them a chancel window. These improvements are in part due to the inspiration derived from the work of Archdeacon Blossom, who has had general charge until recently, and in part to the faithful work of the lay reader, Mr. Le Roy A. Jahn, a student from Nashotah.

**MISSOURI**

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop  
 FREDERICK F. JOHNSON, D.D., Bp. Coadj.  
 Lenten Service Programme for St. Louis—Methods of Diocesan Paper Changed

DAILY LENTEN services will be conducted in the Columbia Theatre, St. Louis, under the auspices of the local chapter of the Brotherhood of St. Andrew. As the Bishops, clergy, and Churchmen in general cooperate heartily in the support of these services, the Brotherhood is looking forward to a very successful Lenten series. The programme of speakers is as follows: February 17th to 20th, the Bishop of Missouri; February 22nd to 26th, the Bishop Suffragan of Pennsylvania; February 27th, the Rev. John S. Bunting; March 1st to 5th, the Rev. Karl Reiland, D.D.; March 6th, the Rev. Arthur Brittain; March 8th to 12th, the Rev. George Craig Stewart; March 13th, the Rev. Linden H. White; March 15th to 19th, the Rev. H. J. Mikell, D.D.; March 20th, the Rev. J. Courtney Jones; March 22nd to 24th, the Rev. Edmund Duckworth; March 25th to 27th, the Rev. James Wise; March 29th to 31st, the Rev. Z. B. T. Phillips; April 1st and 2nd, the Bishop Coadjutor of Missouri.

THE *Church News*, the diocesan paper, has with this issue enlarged its scope and the contents of the paper have been completely rearranged. In order to provide for this enlargement the paper now has the cooperation of "associate and contributing editors," the former including the Rev. James Wise, who will have charge of the department of Religious Education, and the Rev. Claude E. Remick, who will conduct the Social Service Department.

**MONTANA**

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

Midyear Meeting of the Board of Missions

THE MID-YEAR meeting of the diocesan board of missions opened with a celebration of the Holy Communion in St. James' Church, Bozeman (Rev. G. G. Bennett, rector), at 9 o'clock on the morning of January 19th. Most of the clerical and two of the lay members of the board were in attendance. Also a number of clergy living within a radius of a hundred miles were present—altogether thirteen of the clergy. At 10 o'clock there was a meeting of the board to study the missionary situation in the diocese. A large map of the diocese had been prepared, giving the outlines of counties, the lines of railway, the mountain ranges, and the chief geographical features. With this map in full view the missionary work in the diocese was reviewed and discussed at length. A committee was appointed to formulate some of the results of this discussion, and later they reported recommendations to be presented to the next diocesan convention. At an afternoon session a paper on the Apportionment, by the Rev. G. G. Bennett, was read and discussed. In the evening was held a well attended missionary meeting, with a very interesting address by the Bishop Coadjutor, who spoke of the work which had been so splendidly inaugurated by Bishop Tuttle and carried on so successfully by

Bishop Brewer, and which he hoped to carry on, by the grace of God, as faithfully as he could. And he spoke of the Church as the fellowship, the friendship, the companionship, of men and women through Jesus Christ, and expressed the desire that we might all work together for the building up of God's kingdom in Montana and in the world. On Tuesday morning the Holy Communion was celebrated by the Rev. George Hirst of Lewistown at 9:30. And from then on until 12:15 Bishop Faber conducted a "quiet morning," which was exceedingly helpful and most deeply interesting. At the afternoon meeting a paper was read on Social Service by the Rev. J. P. Anshutz of St. Luke's Church, Billings, and one on Religious Education by the Rev. C. P. Burnett of St. Andrew's Church, Livingston. Both papers were followed by spirited discussion. In the evening a well attended missionary meeting was held, at which addresses were made by the Rev. George Hirst and Bishop Faber.

**NEWARK**

EDWIN S. LINES, D.D., Bishop

Meetings of Archdeacons of Jersey City and Paterson—Three Successful Teachers' Institutes

THE WINTER meeting of the archdeaconry of Jersey City was held on Tuesday, January 19th, in Grace Church, Union Hill. Beside the Bishop there were present twenty-seven of the clergy and four laymen. Archdeacon Longley presided. Reports were made by the missionaries of the work in their various mission stations, almost all of them full of encouragement. The most important action taken by the archdeaconry was by a resolution to the Board of Missions, strongly recommending its undertaking work in the fast growing community of West New York. The clergy were addressed by Bishop Lines upon the subject of "Leadership." After luncheon the Rev. Augustine Elmendorf, secretary of the Social Service Commission, and the Rev. Edmund J. Cleveland, rector of St. John's Church, West Hoboken, discussed in a most interesting and concrete way the subject, "How shall the Church help to make Social, Political, and Industrial conditions better?" The Rev. Francis Kirwin of Edgewater, and the Rev. Gilbert L. Pennock of Calvary Church, Bayonne, discussed the subject, "How may enthusiasm for the Church and Religion be increased?" A helpful discussion of these topics was taken up by the clergy. The Rev. Fleming James, Ph.D., of Englewood, invited the archdeaconry to hold their spring session in his parish, which invitation was accepted.

THE ARCHDEACONRY of Paterson met in Grace Church, Rutherford (Archdeacon Ladd, rector), on Monday, January 18th. At the afternoon session two interesting papers were read and provoked much discussion. Canon Frank H. Hallock of Christ Church Pro-Cathedral, Newark, wrote on "How shall the Church do its duty toward non-English-speaking new comers?" and the Rev. P. C. Pearson of Christ Church, Ridgewood, discussed the topic, "Should words of explanation precede the reading of the Lessons?" The gathering was representative of the archdeaconry and very few of the parishes and twenty missions were unrepresented. Supper was served to fifty-three and over eighty were present at the laymen's conference in the evening, when the topic of Church finance was presented and discussed by many speakers and from many points of view. Bishop Lines spoke at the afternoon session and opened the evening discussion with a strong address.

THE SUCCESS of the three Sunday school institutes recently held at South Orange, Paterson, and Jersey City, for the teachers in these sections of the diocese of Newark, exceeded all expectations. All the advertised

speakers were present and spoke on their assigned topics. The attendance on the three afternoons and evenings was 125, 116, and 125. The speakers spoke out of practical use and results attained. Lessons were actually prepared and demonstrated before the audience. As these instructions were principally for teachers of the lower grades, future institutes will be held under the diocesan board of religious education for the benefit of teachers in the higher grades.

**OHIO**

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

Akron Clericus Meets—Reception to Rev. J. S. Banks

THE CLERICUS of the Akron district (Rev. Franklin Cole Sherman, chairman), met at St. Paul's, Canton (Rev. Arthur W. Higby, rector), Monday, January 18th. Measures were taken for a religious survey of the district. At Evening Prayer, which was said in the afternoon, the Rev. Samuel Ward made an address, and in the evening conference addresses were made by the Rev. George P. Atwater on Social Service, the Rev. William M. Washington, Ph.D., on Missions, and the Rev. F. C. Sherman on Religious Education. Two other clergymen of the district were present, the Rev. Francis McIlwain and the Rev. F. B. Hornby. The next meeting will be held at Cuyahoga Falls, February 9th. The Woman's Auxiliary of the district (Mrs. Samuel Ward, presiding), met at the same time and place, thirty delegates being present. Several addresses were made and plans outlined for the next meeting, to be held at St. Paul's, Akron, March 25th. Ten parishes and missions of the district were represented in these conferences.

THE REV. JOHN STUART BANKS, who entered upon the rectorship of All Saints' Church, Cleveland, Sunday, January 10th, was given a well attended reception by his parish, Tuesday evening, January 19th. Mr. Banks'



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family, who are in the South for the winter, expect to join him in March.

AT A MEETING at Bellevue, the special committee empowered to organize the men's work of the Sandusky Regional Unit met and elected the Hon. Thos. M. Sloane of Sandusky, president; Dr. Smith of Elyria, vice-president; Mr. G. W. Haynes of Fremont, secretary-treasurer. They chose the name "The Church Club" and appointed a committee to draw up a constitution. The Rev. Thos. Jenkins of Fremont presented the plan of the Bishop Coadjutor concerning this work.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Pittsburgh Clericus Meets—New Property for  
Uniontown Parish

THE FIFTEENTH annual convention of the diocese will be held in the Church of the Ascension, Pittsburgh, on Ascension Day, May 13th, being associated with the anniversary festival service always observed by that parish. It will be preceded on the evening of Tuesday, May 12th, by the observance of the fiftieth anniversary of the diocese in Christ Church, Pittsburgh, the only church building now standing that was in existence fifty years ago. There will be an address by the Rev. Dr. Robert Meech, *rector emeritus* of Christ Church, who has been in the diocese since 1875, a period of forty years. He is the second oldest clergyman in the diocese in point of service, the Rev. Dr. J. P. Norman having been at work continuously since 1866, soon after the coming of the late Bishop Kerfoot as first Bishop of Pittsburgh. The historical address will be delivered by the Rev. Dr. J. R. Wightman, *rector* of All Saints' Church, who is a native Pittsburgher, and has been at work as a clergyman in the diocese since 1888.

THE JANUARY meeting of the Pittsburgh clerical union took place on Monday, the 18th, at St. Peter's parish house, Pittsburgh. The Rev. Dr. E. H. Ward, *rector* of the parish, read a paper on "Human Life with Relation to its Purpose."

ON CHRISTMAS DAY the first service was held on the lower floor of the new St. Matthew's Church, Homestead, temporarily roofed over and fitted for occupancy. Work on the rest of the structure has been suspended until the opening of the spring. On January 13th a parish dinner was held in the building, a sort of celebration of the occupancy of the new church. Addresses were made and music supplied for the entertainment of those present, covers being laid for two hundred and fifty members of the congregation and friends.

THE DIOCESAN BOARD of religious education has planned a meeting in the interest of the Sunday schools, to be held in Trinity Church building on the afternoon and evening of February 4th. From 5 until 6:30 there will be various conferences on different departments of Sunday school work. Supper will be served in a convenient restaurant at twenty-five cents a plate, and it is hoped all attending the conference will assemble for the meal together and a social time. At 8 o'clock, in Trinity Church, after a brief service, the Rev. Dr. Wightman will speak, followed by an address by the Rev. Dr. S. U. Mitman, secretary of the religious education committee in the Province of Washington, on "The Teacher's Opportunity." This meeting will close a series of visits to various points in the diocese by Dr. Mitman during the fortnight preceding February 4th.

THE TWENTY-SIXTH annual meeting of the Laymen's Missionary League took place in St. Peter's parish house on Tuesday evening, January 19th, preceded by shortened Evening

Prayer read by four of the lay readers of the league in the chapel at 6:15. Supper was served by the league auxiliary of ladies, and business and the election of officers, with an address from the Bishop of the diocese on the revision of the Prayer Book, occupied the evening. The chaplain, the Rev. T. J. Bigham, presented his report, and discussion was had with regard to the various missions under the league's care. Bishop Whitehead reappointed the Rev. Mr. Bigham as chaplain, and Mr. N. P. Hyndman, president.

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THE SISTER SUPERIOR.

Other officers elected were: Mr. Edwin Logan, vice-president; Mr. J. Campbell Roberts, corresponding secretary; Mr. Thomas C. Ham, recording secretary, and Mr. Harvey H. Smith, treasurer. There are now eight missions under the care of the league, served by the chaplain, nine lay evangelists, and twenty-four lay readers. The anniversary services of the league will be held on the Second Sunday in Lent, February 28th, when the league sermons will be preached by the Rt. Rev. Dr. J. H. Van Buren, formerly Bishop of Porto Rico.

ST. PETER'S PARISH, Uniontown (Rev. A. N. Slayton, rector), has recently purchased, at a cost of \$28,000, a valuable piece of property adjoining the lot on which the church stands. The present parish house, which is at some distance from the church, has been sold, and it is hoped soon to put up a commodious parish house on the new property.

**WESTERN NEW YORK**

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop  
Services on Children's Missionary Day—Death of Mrs. W. A. R. Goodwin—Mission Study Institute in Rochester

A UNION MISSIONARY service of the Sunday schools of all the East Side parishes in Buffalo was held in St. James' Church (Rev. Charles H. Smith, D.D., rector) at 2:30 P. M., on the Second Sunday after Epiphany. It was attended by about six hundred children, boys being in the majority. Besides the Bishop and the rector there were seven other clergymen in the chancel. Bishop Walker and the Rev. Robert Griesser of China addressed the children.

IN ROCHESTER all of the city Sunday schools of the Church united in a service at Christ Church (Rev. David L. Ferris, rector). There was a total representation of 775 pupils. Banners for the largest percentage of enrollment present were awarded to the Church Home School, which had a representation of 100 per cent., and the Ascension Sunday school. Teachers and pupils entered the church in a body and took their places in pews marked with high evergreen crosses bearing the names of the parishes. The clergy occupied the chancel with the Rev. Lyman P. Powell, LL.D., president of Hobart College, who made the address.

THE SYMPATHY of his friends and parishioners goes out to the Rev. W. A. R. Goodwin, rector of St. Paul's Church, Rochester, in the death of his wife, Evelyn Tannor, which occurred at the rectory, January 15th. The funeral was held from Bruton parish church, Va., their former home, on Tuesday, January 19th.

THE RECTORY of St. Paul's Church, Buffalo, has been redecorated throughout, a new bath-room added and hardwood floors laid in two rooms in anticipation of the new rector, the Rev. Charles A. Jessup, D.D., who is about to take up his residence there.

THE REV. DR. REGISTER, the rector emeritus of St. Paul's, Buffalo, has recently moved from the rectory to a new home on Berkeley Place. Some of his friends in the parish surprised him on Christmas Day with a handsome rug for the floor of his living-room as a house-warming gift.

WHILE MANY people enjoy hearing chimes, very few trouble to voice their pleasure and enjoyment. On Christmas Day, however, the following message was received: "To the one who plays the chimes at St. Paul's Church (Buffalo), Merry Christmas and a Happy New Year! From your neighbors at the Postal Telegraph Co." St. Paul's chimes are played every noon as well as on Sundays, as the church is situated in the heart of the business section of the city.

WHEN THE Church of the Holy Communion, Buffalo, was started four years ago as a mission of St. James' Church, the rector, the Rev. Charles H. Smith, D.D., supplied much of the enthusiasm and more of the money to keep it going until it should be self-supporting. Now that they are to build a new church, word comes from him that he wishes to assist in raising the necessary money by contributing dollar for dollar to all sums raised by the members of the mission. The Church of the Holy Communion is one of about twelve missions which has received the encouragement and support of Dr. Smith.

**Educational**

THE SEMI-ANNUAL meeting of the board of trustees of Hobart College was held at the Hotel Martinique, New York City, on Wednesday, January 20th. Among the important matters of business which were presented was the election of two trustees. Mrs. Harper Sibley of Rochester was chosen in place of Miss Harriet Pope, resigned, and Mr. William Ross Proctor of New York City to fill the vacancy made by the death of Dr. Mumford. The trustees took action by endorsing the informal invitation issued by the president and executive board to the Conference of Church Workers in the states of New York and New Jersey to meet on the campus of Hobart College the first week in July. This conference brings together every year a large number of the leading clergymen and influential laymen, including some of the most efficient women workers in the Church in these two states. It has been held of late on the Cathedral grounds in New York. The Rev. Dr. Powell has been elected pastor of the conference, with the Rev. Dr. Hubbs, the chaplain of Hobart, as his assistant.

The Rev. Karl Reiland, D.D., will preach the baccalaureate sermon before the Hobart students in Trinity Church, June 13th, and the address to the graduating class will be made on commencement day by Dean Joseph French Johnson, D.C.S., of New York University.

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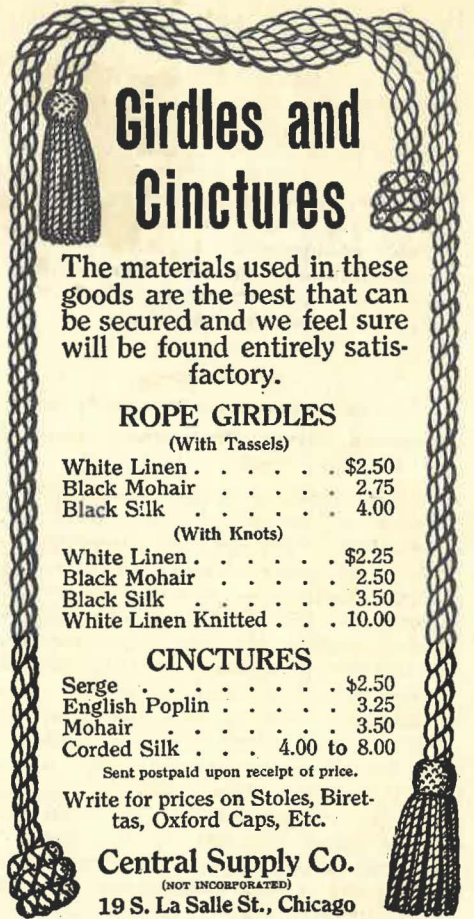
The request for the observance of the day is made by the Presiding Bishop, with the approval of 78 other Bishops, in conjunction with the Archbishop of Rupert's land, Primate of All Canada.

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