

The State Historical Society

The Living Church

VOL. LIV

MILWAUKEE, WISCONSIN.—DECEMBER 18, 1915

NO. 7

NEW YORK 11 WEST 45th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

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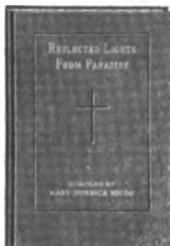
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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year. Postage on foreign subscriptions \$1.00 per year.

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

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DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THE RESURRECTION of Christ is the great public manifestation of His authority over the power of physical decay and death.—Butler.

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MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 18, 1915

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EDITORIALS AND COMMENTS

Preparedness for Peace

THE President's Message marks an epoch in American history. Politicians who would discredit his administration may be satisfied to point out that in its most important contents he has reversed his judgment of a year ago. The real fact is that the historic position of the American republic has been shaken to its foundation within the same year.

Against the idea that a nation with no hostile designs upon any other nation is safe and requires only superficial preparation for defense is the obvious fact that other nations, with the same peaceful intent, are now having war made upon them.

Against the idea that our geographical isolation is sufficient protection are the demonstrated facts that submarines can safely travel a distance as great as from a European to an American port and that the transport of huge armies from one continent to the other does not present insuperable difficulties.

Against the idea that the American people would present a solid front against a foreign foe is the fact that some considerable proportion of persons of foreign birth or lineage is now engaged in conspiracies to destroy American property, to hamper American trade, and to discredit the American government and American diplomacy in the interest of a foreign belligerent, and to some extent under foreign instigation and with the aid of foreign money. Nothing could be more unjust than to assume that these activities are countenanced by the great majority of Americans of German birth or ancestry. We are confident that they are not. But they are sufficiently widespread to create a grave menace to the peace and well-being of the nation. They are a menace caused by individuals rather than by a class. This is not a time for mincing words nor for showing weakness in dealing with a dangerous condition. There is a spirit of sedition at work among our people and it is the duty of loyal Americans to denounce that spirit.

So the President is right in calling us to greater preparedness for defense in the event of war.

But it would be the saddest thing imaginable if we should content ourselves with preparedness for war. We would also think of the complementary theme, Preparedness for Peace.

GENERAL LEONARD WOOD was recently quoted as saying that the American army never yet got this country into war. "You civilians do that," he said, "and then, after you have gotten us in, you turn to the army and expect us to get you out of trouble."

It was the blunt, true word of a man rather of deeds than of words.

He might have gone further. The American nation never yet had a declaration of war made against it by another nation. We have waged war against Tripoli, against Great Britain, against Mexico, and against Spain for reasons that seemed

sufficient at the time; but in each case, though we felt that we had abundant justification, this nation took the initiative, and historians are far from agreed that any one of these wars (except the miniature war against Tripoli) was really necessary. When, therefore, we discuss such a question as that of preparedness for possible acts of aggression from foreign nations let us remember that we must also prepare ourselves against the possibility of sometime being stamped into acts of aggression on our own part. We would not omit those preparations that the President deems necessary for national defense. But we would urge a course of preparedness for peace.

As one looks back upon the past century and more of American national life he is confronted with the grave limitations upon the success of democracy. We have seen so much venality in official life that up to a decade ago we hardly raised a voice or a hand to end it. We have seen our cities despoiled by thieves and rendered helpless by well-meaning inefficiency. We have had scandals in most of our state governments. We have grown accustomed to pork-barrel methods in Congress, and have seen millions upon millions of dollars wasted in unnecessary or impracticable federal undertakings. We have had wars and rumors of wars.

And all this time we have considered ourselves a Christian nation.

At no time has there been a clear-cut line of demarcation, with professing Christians and church-goers on the one side standing for purity of government and the success of democracy against non-Christians on the other side who stood avowedly for the opposite.

The faults in our democracy have been largely the work of professedly Christian people. And seldom has it been possible, on any considerable scale, to rally the whole Christian sentiment of a city or a state on the side of the higher ideal in a concrete issue. A non-Christian Socialism has arisen which, with some color of truth, indicts the Christianity of the last century for complicity in those social wrongs which have been the by-product of our experiment in democracy.

Now social wrongs at home and foreign wars of aggression are largely the product of the same causes. If our national failings have chiefly taken the former rather than the latter of those courses, it does not follow either that we are better than those nations that are afflicted with the curse of militarism or that we are free from the possibility of giving way to acts of national aggression upon others.

It is a fact that American Christianity has thus failed to produce the national preventive of such wrongs.

Obviously, then, there have been grave defects in our Christianity. When we come to analyze, we find that our religion

has been too individualistic. On the social side of our life we have permitted our religion to be dormant.

THE CHRISTIAN RELIGION, rightly understood, involves the principle of collectivism. It begins with baptism into an organism, whose heart is God, and in which every member is closely related to every other member and all to God. The Christian duty is communal even before it is individual. We are to bear one another's burdens and so fulfil the law of Christ. We are to beware lest we offend the "least of these" in the communal organism. Our relations to all others are the relations of brothers and sisters to each other. The very Fatherhood of God has no meaning to the individual who is willing to think of himself as an only child. So far, then, from true religion being, as we used to be told, a thing exclusively between the individual and his God, it is a thing very largely between the individual and his fellow-man. The only real Christianity is the force that impels a man to "love the brotherhood"—the whole body of brothers and of sisters.

Christianity, then, can only receive adequate expression in collectivism. A correspondent in last week's issue, whom we felt obliged to criticise in some particulars, was right when he said: "The Church has come to the time when the term *Catholic* must be taken and defined with larger comprehensiveness than it yet seems to be by any party in the Church." The holy Catholic Church was originally the fraternity, the trade union, the brotherhood of those who lived each for all and all for each. There is a sense in which it is literally true that the modern Socialist party bears a closer resemblance to the holy Catholic Church of the first centuries than does the Christian Church, whether taken as the whole body of Christian people or in any lesser units. It is, indeed, a limited sense; but it is a true sense. The expression of brotherliness, of social solidarity, of protection of those who are weak by the collective strength of the whole, is realized in a politico-economic group in the sadly deficient guise of "class consciousness," where the children of the Catholic Church have failed to realize the greater principle of love. Socialism has sometimes been a gospel of hate. It has never gotten beyond the narrowness of a class movement. It has never realized an every-man consciousness. Yet there is very much in Socialism that must be restored to the Catholic Church before this latter can fulfil its destiny on earth.

But Socialism also failed as an element that should produce international peace. It is as defective on the one side as—perhaps more defective than—the Christian Church is on the other.

The true Preparedness for Peace, domestic and international, must be found in the expansion of our religion so that it takes in, it fully comprehends, it understands and sympathizes with, the other man, the other nation, the other race.

No religious body to-day quite fulfils this ideal. Among the heresies which have eaten out the life of the Church in other ages this heresy of the nineteenth and early twentieth centuries must be added—the heresy of absorbing spiritual grace into oneself for himself rather than for the benefit of the whole social mass.

God works through individuals for great social ends. He guides particular men, as He guided Moses and Joshua and David, King Alfred, Savonarola, the American patriots who founded this nation, and many another, to apply the principles of their religion in the realm of society. True, there have been those who, like Hildebrand, catching this splendid idea, were content to press it into a political rule rather than into a social principle. The reaction from Hildebrandism has thrown us into the opposite heresy of a religion of individualism. That heresy, in turn, has produced the grave social evils of our day at home and the clash of the nations abroad. The two extremes produced very similar fruits.

Our Preparedness for Peace—which is quite apart from the necessity for preparedness to repel invasion from without—must take the form of expanding, socializing our religion, and then extending it generally throughout the world.

THE Panama Congress is in trouble again. A group of Protestant missionaries in the Argentine, comprising Methodists, Baptists, and others, have publicly withdrawn their support because of the conciliatory resolutions of the promoters of the Congress. These are the resolutions that were adopted after our Board of Missions had made the condition that all religious bodies having work in Latin America must be

invited. These missionaries, declaring that there has been a complete change of front in regard to the Congress and that the "Organizing Committee of the Evangelical Congress of the River Plata" has not been consulted about it, have passed some fiery resolutions of indignation concluding with the information that they "feel it incumbent upon them to sever all connection with said Congress," and also making an energetic protest.

Their action is reported in a Methodist organ published in the Argentine, *El Estandarte Evangélico*.

The *Cuban Evangelist*, of Havana, also a Methodist paper, endorses that view:

"We have heard various interpretations of the Caldwell resolutions, all of which are unsatisfactory. If those resolutions mean that Romanists, Spiritists, Christian Scientists, and all 'ists whose form of faith may contain some 'elements of truth and goodness' are to be admitted to the Congress and have a voice in shaping its conclusions; if they mean that writers, speakers, and missionaries at the Congress should be muzzled or made to keep silence regarding the abuses, the corruption, and the errors of Romanism; if the committee is dreaming of a programme of Christian work in Latin America in which Romanists and Evangelical, or Protestant, Christians may become 'allies for any part of it,' then we unhesitatingly denounce their whole action as a change of front, an abuse of the confidence of the home Church, or at least of that part of the home Church interested in the establishment of pure Christianity in Latin America, and a shameful betrayal of the missionaries, native preachers, and teachers who have to submit to the insults of a corrupt Romanist clergy and do their work in the teeth of bitter Romanist opposition."

To us this latest is the most dismal of all the sad phases of the whole affair.

The Panama Conference—before it was to be a Congress—began as a perfectly frank, definite measure for combining Protestant missions in Latin America in the interest of anti-Catholic Protestantism. The first official presentation of the matter, in a circular of February, 1914, made that perfectly clear. Mr. Wood resigned from the committee of arrangements because of that fact.

Protestant missions had every right to hold such a conference. They may, no doubt, have exercised atrocious judgment in planning to hold it in Panama instead of in this country, and there may have been an unhappy excess of self-sufficiency, but they were practising their own religion, and nobody else was concerned in it.

What transpired between the time of Mr. Wood's resignation and the first attempt to commit the Board of Missions to complicity in the matter a year later, a complete reversal of the attitude of our missionary administration, never has been told. Undoubtedly the members of the administration conscientiously felt that reversal to be wise. But the official bulletins of 1915 began with nothing at all to indicate a changed intent. After our Board of Missions had taken its preliminary action in June, making a condition that could not possibly be carried into effect except in the most literal and fruitless manner, the Latin-American committee adopted those eirenic resolutions which were to calm the fears of men who resented the excursion into Pan-Protestantism.

Now come the South American protestors with the charge that the committee at home is thereby throwing the whole cause away and reversing the original intention of the Congress. Which of course is true. So these Methodists and others will have nothing to do with a Congress that is not deliberately and avowedly anti-Catholic.

And the protesting Methodists are right. Protestants got up this Conference for their own purposes and they ought to have been permitted to carry them out. The policy of the promoters of the Congress has shifted weakly from side to side, now polemic, now conciliatory, now denouncing the religion of South America, now inviting the representatives of that religion to enter into relations with them. The result is that no mortal to-day can tell what they stand for or what they propose to do.

And that is what comes of being weak and trying to please everybody.

If Mr. Wood had good grounds for resigning from the Latin-American committee of coöperation in 1914 there were good grounds for keeping the Board of Missions out in 1915.

If there were good grounds for the Board of Missions to enter the movement in 1915 there were no good grounds for Mr. Wood's resignation in 1914.

If the Board of Missions could not accept the invitation

to coöperate—if it was an invitation—without attaching conditions to it they ought to have declined it.

If the conditions made by the Board of Missions changed the scope of their plans after the various Protestant co-workers had accepted them, the committee of coöperation ought to have declined to meet the conditions.

On both sides it has been a series of weak blunders that reflect credit on nobody. Roman Catholics in Panama now invite the Congress to keep out, Churchmen have found their Board of Missions disrupted, and Methodists and other Protestants of the Argentine have withdrawn in a huff.

And of course we get the blame—and we deserve it.

"We were promised a Latin-America Missionary Conference," concludes the *Cuban Evangelist*. "The leaders knew then what would be the attitude of the 'Via Media' Episcopalians to whose siren song they had listened in preparing the Edinburgh Conference. They had yielded then, but seemed to wish to repair their mistake. Have they yielded again and changed front? Let them answer for themselves."

Yes, let them answer.

If anybody is proud of the part this Church has played in the matter, his sense of the fitness of things differs greatly from our own.

But at the same time, if the Committee of Coöperation had had definite ideas of what they wanted to accomplish, and had stuck to those ideas without wobbling, we should have felt more sympathy with them now, when they find themselves generally discredited on all sides.

Wanted—for Protestants and Churchmen alike: Men with convictions, who will not wobble.

WHEN the affiliation of the Church with the Panama Congress was first broached, the impression was conveyed that our representative experts in Latin-American subjects were practically a unit in favor of it. One by one these have shown that they are not. The lately consecrated Bishops of Porto Rico and Cuba had indeed committed themselves to affiliation

An Unenviable Situation

before they had made any considerable acquaintance with their respective fields. When their predecessors, Bishop Van Buren and Bishop Knight, in very serious language dissented, it left these two Bishops in an unenviable place. Are we to assume that the Church's policy in these fields is now to be reversed? Bishop Van Buren, in his serious article printed in this issue, pronounces it "monstrous" to throw away the advantage that has already been gained in Porto Rico. Bishop Knight has recorded his dissent and refuses to serve as a delegate. Bishop Aves sends his protest from Mexico. Practically the Bishop of Brazil and the Bishop Coadjutor of Virginia, a returned missionary from Brazil, are the only experts left on the side of affiliation. Both these originally went out to that field as the missionaries of an avowedly partisan society.

And so, once again, the Church is asked to judge, with the facts before it, with respect to the step to which our missionary administration has committed us.

DR. MANN of Trinity Church says: "I confess that I read with regret of the numerous so-called "union services" on Thanksgiving Day. It is our one national holy day, and for strong churches to close their doors and to invite their people to attend a "union service" seems to me very like putting a premium on non-attendance. Surely it would be far better to have all the church doors stand wide open. And if, as a result, congregations should be small, let that fact be brought home to the conscience of the people and so rouse them to a renewed consecration of the day to the worship of Almighty God. But "union services" make it easy for large numbers to stay away."

"Union" Services

We have all the church doors stand wide open. And if, as a result, congregations should be small, let that fact be brought home to the conscience of the people and so rouse them to a renewed consecration of the day to the worship of Almighty God. But "union services" make it easy for large numbers to stay away."

We have directed special attention to the foregoing extract from the Boston Letter in last week's issue because not everybody in the Church has taken this sensible position.

We would show all deference to every conscientious attempt to bring Christian people into unity. But to close up several churches of different sorts and try to make a service that shall be an amalgam of what they would all have found useful to themselves separately does not accord with, at least, the canons of good taste. Incidentally, it shows that the greater part of each congregation is expected to stay at home.

Simply as an illustration of how not to do it, and not with a desire to select one well-meaning priest of the Church for a criticism that applies annually to a small group, we take the recent Thanksgiving Day service that occurred at the Church

of the Advent, Cincinnati, according to reports that have come to us.

It was designated a "union service." A half dozen—more or less—ministers of various sorts, vested in their coat tails, entered the chancel, the rector, the Rev. Samuel Tyler, accompanying a Presbyterian minister.

A Baptist minister began the service.

A Presbyterian minister led the Psalter.

A second Presbyterian minister read the lesson, which was followed by the *Jubilate*. [The *Te Deum* was not used.]

A Congregational minister offered prayers.

The rector gave out notices and welcomed the visitors.

A "Christian" minister preached the sermon—forty minutes long.

A United Presbyterian minister gave the final prayers and the benediction.

And it was all with the very best of intentions.

But, when a church building is consecrated, a definite compact is made. The rector, wardens, and vestry bind it absolutely and permanently to the sole worship of the Protestant Episcopal Church and to loyal obedience to the laws of the Church. Thereupon the Bishop accepts the church as within his spiritual jurisdiction.

Now when all of this is flouted, and a "union" service supplants the order of the Church, there is something more at stake than merely the good intentions of the rector. The rights of the laity are violated. The compact to which the parish has been a party is broken. The rector has not "played fair." He has treated the church as his private property. He has done what seemed to him wise, but he has used property that is not his in doing it.

All this never will be done on any considerable scale, and nobody need be greatly excited over it; but because it is important that the world should understand that such individualism is repudiated by the Episcopal Church in general, and that a clergyman cannot indulge in it without bringing well-merited criticism upon himself, it is well that occasionally such an affair should receive more than the passing notice or the absence of notice which usually we accord to local irregularities in the Church.

THE following is the list of receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 13th:

"Araby," Norfolk, Va.....	\$ 1.00
Rev. T. H. M. Ockford, Port Leyden, N. Y.	1.50
St. Stephen's College, Annandale, N. Y.	5.00
St. Mark's Church, Clark Mills, N. Y.	8.83
Calvary Church, Fletcher, N. C.	1.35
Miss Martha W. Packard, Andover, Mass.	3.00
Anon., Brunswick, Ga.	1.00
St. Clement's Church, Philadelphia	2.00
W. A., St. Michael and All Angels, Anniston, Ala.	2.54
A Churchwoman, Hudson Falls, N. Y.	10.00
St. John's Mission, Southwest Harbor, Me.	2.14
St. Andrew's Mission, Seal Cove, Me.	1.00
Gotts Island Mission, Maine	4.40
An Associate C. S. M.	1.00
K. C. F., Marquette, Mich.	3.00
"A mite from West Missouri!"	1.42
A Churchwoman, Peekskill, N. Y.	10.00
A. E. B., Ilion, N. Y.*	1.00
E. A. O., Charlotte, N. C.†	3.00
Mrs. H. Secor, Ashland, Ohio†	2.50
St. James' Church, Hartford, Conn.‡	17.92
Two persons, Portland, Oregon‡	50.00
L. S. Tuckerman, Boston‡	25.00

Total for the week\$ 158.60
Previously acknowledged 17,349.59

\$17,508.19

* For Belgian children.
† For work among Belgians.
‡ For work in Paris.

ANSWERS TO CORRESPONDENTS

INQUIRER.—We feel very strongly that it is the duty of all Churchmen to continue to send missionary contributions to the constituted missionary authorities of the Church. If present difficulties become permanent other arrangements may possibly suggest themselves, but these need not be discussed at the present time.

H.—Lay Baptism is commonly accepted throughout Christendom as valid though there has never been a unanimity of consent. The subject is discussed by Dr. Darwell Stone in his *Holy Baptism* (Longmans).

A. C.—(1) We cannot tell the affiliations of a particular priest and do not know the society.—(2) Dr. F. E. J. Lloyd is the deposed priest referred to and the city is Chicago.

UNCERTAIN.—It would be quite improper for a clergyman to wear the wrong hood, even though it had, through any mistake, been presented to him.

ENQUIRER.—See the lists of organizations for boys in the *Living Church Annual* of 1916—page 155.

M. O.—We do not know whether the Armenian requiem use includes the equivalent of the *Dies Irae*.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



MR. W. J. BIRKBECK publishes in the *Guardian* a statement of some historic interest concerning the correct English of *Theotokos*, the title accorded by the Catholic Church to Blessed Mary. Now and then some timid person declares that this term signifies only "Bringer-forth of God," and that therefore to call our Lady "Mother of God" is wrong. In 1887, the English Archbishops asked Mr. Birkbeck to translate into Russian a letter they were sending to the Russian ecclesiastical authorities, accompanying copies of their Response to Leo XIII on Anglican Orders.

I quote what follows, from Mr. Birkbeck's article:

"In this letter the words *tês Hyperagias Theotokou kai Aiparthenou Marias* were to occur. The Archbishop [Temple] asked me what would be the exact meaning of the Russian word which I should use for *Theotokos*, adding that he had observed that the Greeks in their service books used, besides *Theotokos*, which in Latin was *Deipara*, *Theogennëtor*, which was *Dei Genitrix*, and *Theomëter* and *Mëtêr Theou*, which were *Mater Dei*. I replied that the Russians had all four expressions, *Bogoróditsa*, *Bogoroditeljnitsa*, *Bogomáterj*, and *Bózhija Máterj* respectively, and that I could make use of whichever his Grace wished, but that I had intended to use *Bogoróditsa*, which exactly corresponded to *Theotokos*. He replied, 'Yes, please do so; not that there is any dogmatic distinction between the terms, but *Theotokos* is the term employed by the Third Œcumenical Council, and it is the most solemn and the grandest title that the Church has given to the Blessed Virgin Mary.'

"In subsequently giving me instructions about a translation of the Archbishops' Russian letter which was to appear in the *Guardian*, he directed me to render the passage in question by the words, 'The Most Holy Mother of God and Ever-Virgin Mary.' He said that we could not help English being not so rich a language as Greek, and that we must content ourselves with the one expression, 'Mother of God,' as the only possible English rendering of all four Greek expressions, just as the translators of our Authorized Version of the New Testament had to content themselves with 'Lord' for both *Kyrios* and *Despotês*, and with 'Master' for *Didaskalos*, *Kathëgëtês*, and *Epistatês* when these terms are applied to our Lord."

(See F. D. Horn's *Life of Archbishop Maclagan*, page 370.)

ORGANS OF MILITANT NO-POPERY would have a better reputation for honesty of purpose (which they sorely need) if they would refrain from printing articles like this, taken from the *American Citizen*, a peripatetic sheet once published in Boston, then in Orange, and now in Rochester:

"In a New York daily the other day was this notice:

"Propagation of Catholic faith and practice is the aim of the newly organized Catholic Laymen's Guild of America, which consists of male communicants over 18 years old of the American Catholic Church, the present title of which is the Protestant Episcopal Church in the United States of America, who will take upon themselves the following obligations:

"Make use of the sacrament of penance, receive Holy Communion fasting, and regularly hear mass on all Sundays and days of obligation, fast and abstain on the days appointed, submit themselves in all other respects to the discipline of the Catholic Church, and say daily the prayers of the guild.

"W. M. Bennett, 74 Broadway, is president, and Albert G. Thorne, 61 Broadway, is secretary-general."

"The above is issued by Jesuit interlopers in the Protestant Episcopal Church. These Jesuits are getting into all religious denominations, and while professing to be Baptists, Methodists, etc., are treacherously undermining these churches.

"The Catholic Laymen's Guild' professes to be part of the Episcopal Church, but in reality it is papal, and it is despised by all intelligent Churchmen."

The bugaboo of "Jesuit interlopers" seems like a bit of the Dark Ages! I can vouch for at least one officer of this guild as no "Jesuit in disguise"; and even the editor of the *American Citizen* should have learned by this time that there is nothing papal in the obligations he quotes. Perhaps, in his journey from

Orange to Rochester, he stopped at Poughkeepsie, however, which would explain much!

THIS, WHICH is signed by R. Gorell Barnes, comes from an English Cathedral close, in a private letter from the Dean; and I must share it with you.

"HOW THE STAFFORDSHIRES HELD THE TRENCH

"Nineteen men and a sergeant stood
Grimly to arms as the word was passed:
'We can spare no more: you must hold this trench:
Stick to it, cling to it right to the last.'

"Nineteen men and a sergeant watched
With smothered jest as the dawn drew nigh
Cruel and cold, like a patient ghoul,
Till a man could see to struggle and die.

"Out of the silence, out of the gloom,
Came with a scream the ranging shell,
First of the furies, till with the day
The twenty were crouched in a battered hell.

"Cavernous, pitted, the Belgian fields
Stretched in their ruin before the light;
And the tumult sank, with a remnant left
Ripe for the thrust of the foeman's might.

"On and on in their hosts they came
As the sun strode over the surging field,
Withered and broke, and rallied and came
At the handful ignorant how to yield.

"And the dusk stole down, and the hosts drew back,
Baffled, and bitter, and reeling, and thin,
Sank to the arms of the pitiful night—
And the dead were too many to gather in.

"Not a word from that trench the whole day long,
And still at night not a word to me!
Go, bring me the truth!" the Colonel said,
And they crept through the ruins of earth to see.

"Silence! Naught else through the field, in the trench,
And never the murmuring more in jest:
Crushed but unbroken, dead, unsubdued,
Nineteen men lay bosomed in rest.

"They came to the last—till his watch was done
His shattered body had death defied,
And, roused by the voice of an English friend,
'We have held it, as ordered,' he said; and he died.

* * * * *

"Let it be written in letters of gold,
Merely an incident: merely a day:
But, men of the Dales who clung to the trench,
In story, in glory you pass not away!"

I HAVE AN extraordinary bit of symbolism before me: the July 7, 1915, issue of the *National Liquor-Dealers' Journal*, published at Pittsburgh. On the cover appear two columns, entwined with grape-vines and hops; one rests upon "the little red school-house" and the other upon a Salvation Army lassie, tambourine and all. In the upper corners a blind Justice with the scales is set over against two iron-workers at their toil. If I were to interpret this, I should say it was a confession that the liquor trade crushed education and religion, and, in strict justice, should be fettered with bars and bolts of steel. But I doubt if the Pennsylvania Federation of Liquor Dealers meant to be so frank about their business. By the way, a distilling company advertises in that paper, "All goods guaranteed under the Food and Drugs Act." Just what is guaranteed? Will someone explain?

"REMARriage" AFTER DIVORCE must be losing its prestige. In a recent notorious case, all the Protestant ministers of a Maryland town refused to officiate. At last a "Reorganized" Mormon kindly obliged; but he has since declared that he was deceived as to the actual circumstances of the divorce, while the "original" Mormon superintendent having jurisdiction in Maryland promptly disavowed any responsibility for his "Reorganized" brother's act. Straight polygamy can be defended more easily than consecutive!

MINISTERING TO PRISONERS IN GERMANY

American Archdeacon Brings Comfort to British and French Wounded Soldiers

CELEBRATES HOLY COMMUNION FOR THEM ON ALL SAINTS' DAY

MUNICH, November 8, 1915.

I WROTE in my last letter about the stately burial of the English Captain, Walter Harry Nichols, by the German authorities in the West Friedhof in Munich. I have since written the particulars to his old mother in Ireland.

My offer to serve as chaplain for the English wounded prisoners in Reserve Lazarette B, in Munich was well received by the authorities. They said they were glad I had offered and had my official appointment ready in two days.

The Reserve Lazarette B, where the wounded English prisoners are, is an enormous building and I passed through many dozens of yards of corridors before reaching the large ward in which they lay. The room was high, well warmed, lighted, and ventilated, and the beds were arranged in four rows down the length of the room, with the officers' beds apart on one side. There are eighteen men and two officers, Lieutenants Stanley Vaughan and Jeffrey Gordon. The rest of the occupants of the ward are French, with a sprinkling of Russians and one Belgian, about one hundred and fifteen in all.

It would have done anyone good to see the pleasure and satisfaction on the faces of the Englishmen on hearing their own tongue spoken and learning that a special chaplain had come to look out for them. They got considerable comfort and some bewilderment out of my information to them, that in a conversation with the General and Surgeon-in-Chief I was told that they recognized the fact that the English prisoners were not here for punishment and therefore took pains to have them made as comfortable as possible under the circumstances; that I could take in to them anything within reason that they asked for to make their lot easier. The poor fellows expected something different and were surprised at their good treatment.

Notwithstanding their general cheerfulness some of them were very badly wounded, and most of them seriously. The case of one of the men, a gentle mannered Scotchman, was at one time despaired of. He had a badly fractured thigh with an ugly, ragged wound, and tetanus had set in and made some progress. When I first spoke to him he seemed very weak, with his jaws open a half inch and rigid. But the doctors worked over him with injections of the new anti-tetanus serum and at last got control. At my visit yesterday his leg had been taken out of the plaster cast, and he was propped up in bed smoking cigarettes. I believe he is now out of danger.

It would have set at rest all doubt as to the care these patients get to have seen three surgeons (one, the famous Hofrat Krecke who is in charge of the ward) in close consultation over this one case.

Two of the doctors, at one of my visits, showed me some quite remarkable X-ray photographs of this and other cases. I have seen X-ray photographs before, but never any with anything near the distinctness of these. They seemed to be taken of practically transparent bodies. The varying condition of every wound, every broken bone, every splinter, and every bit of metal in the body showed distinctly in clean outlines. The bone in the little Scotchman's thigh could be seen broken in jagged outline, high up in the middle of an ugly shrapnel wound, with another bad wound further down on the leg but with no broken bone. In one photograph I counted about eighteen bits of metal from a shrapnel shell in one poor fellow's back. His right leg also showed the bones broken above and below the knee. He is so packed in cotton and dressings that he looks like a bale. In spite of everything he is one of the most cheerful men in the room.

The injuries of the rest of the men are of varying severity. One man has lost his right arm at the shoulder, another has two leg wounds and a severe gunshot wound in the head. The head wound is under control. Two others, each with a broken thigh, are in frames to draw down the limb to prevent the broken ends of the bone from overlapping. The process is necessary but painful. One of the men, a survivor of the famous "Black Watch" regiment which was nearly annihilated, has an ugly draining wound and seems quite sick. He smiles very bravely, however, and says that he expected to be roughly handled when

he fell into the hands of the Germans, but now is full of praise for the care and attention he is getting. He lay four days on the battle-field before he was found, and thinks that if there had not been a downpour of rain on the fourth day he would have died of thirst. One man has a bad injury about the knee, with an important nerve severed, another a partly shattered foot, and so on. The smaller injuries are often more painful than the larger.

The two lieutenants got off easier than the rest of the men here, though the work they were doing when injured was exceedingly dangerous and the most of their companies were either killed or wounded. Lieutenant Vaughan, on being asked, told me that his company, on charging a trench at the battle of Loos, found that where he was to break through the English artillery had failed to destroy the wire entanglements. He went forward with some volunteers to cut them, but was shot before he could reach them. What was left of his company had to retire. He asked me, at the hospital, if I could get him news of his brother whom he saw last in the same assault a few yards away from him. He was distressed by the uncertainty as to whether he was killed, wounded, or a prisoner, and would be grateful if I could find out. He thought him probably killed. I started the enquiry, but on my next visit found that he himself had gotten the news from his brother that he was one of a very few who had escaped back to the lines without a wound. The news cheered him greatly. His own injury was a wound in the lower part of the leg, with no bones broken. Lieutenant Gordon has a flesh wound in the thigh and two in the back, none very serious.

One of the things which impresses me very much is the very friendly feeling that exists between the wounded English on the one hand and their German captors and caretakers on the other. The wounded men say, without a dissenting voice, that they have not one word of complaint to make; that their medical and surgical care is of the best, their food good, and that everyone takes great care to make them as comfortable as possible.

All the people in charge, from the general down, say about the same thing when I speak to them of the appreciation which the men express of their good treatment. "Why!" they say, "We have no quarrel with the men who are only doing their duty. Our trouble is with their government. We give the men, after their arms are laid down, the same treatment we give our own." And to all appearance, as far as I can see, this is true.

I was present during several noon-day meals and saw what was served to those not on special diet—a bowl of good beef soup, a liberal portion of fresh meat with a vegetable, and some bread. To this is added a pint of Bavarian beer, the same quantity being served also with the supper.

While the average Bavarian would be unhappy without a liberal supply of his light beer, about half of these battered English warriors whispered to me behind their hands that they would rather have tea!

"It's very good of the hospital, you know—all this beer. We appreciate it and haven't a word of complaint to make, but we'd like some tea if possible."

It was quite possible. I brought a liberal supply of tea and sugar, while the hospital furnished a copper boiler and gas stove. A big Scotchman, whose wounds are not of the nature to prevent his moving about, makes the tea (the precious national brew cannot be entrusted to a German!) and he makes it good and strong—almost black—incidentally using up tea by the handfuls. But it is all right so long as these big, damaged, good natured sufferers get so much solid satisfaction out of it. One can be complacent about the considerable item of keeping twenty drinkers of such strong tea going, to see the twenty smiling faces in spite of broken bones and legs stretching in frames. I also brought them twenty good wooden pipes, and keep them in tobacco, which they prize as highly as the tea.

Another item that delighted them was a large jar apiece of Scotch orange-marmalade. An English lady having given four jars, and others three more, and not knowing how to divide, I asked one of the worst hurt of the men if he would like some. He answered that he would jump to the ceiling in spite of his broken leg, if he could get it. I thought best, then, to buy enough more to make up the number of jars to twenty, and give each man one. It is somewhat pathetic to see how careful they are of it, for fear there will be no more when it gives out. I also brought the men toilet articles of various kinds, writing materials, etc. They have nothing. They were taken from the battle-field just as they were and all their belongings left. Only

two or three of the men own a pair of trousers. From the remainder they had to be cut off and left on the battle-field.

One of the hardest things to do, when one is distributing good things to a particular group of men, is to pass the poor fellows not in one's charge, and give them nothing. There are a number of badly wounded Frenchmen at the end of the room where the English are, and I could see longing eyes following me about and fastening on every article I gave to others. Some are entirely without friends and never get a letter or a package. I took ten boxes of cigarettes, of fifty each, on one of my visits, after having an evil conscience in the matter the last time I came, and I gave them to the worst injured. My supply gave out just as I came to a boy not more than eighteen or nineteen years old, and whose face was as white as the bed linen. I stood a moment in embarrassment and then asked him what his injury was. "An amputation of the leg," answered he and four others together. He had had the whole of his right leg removed only a week or so before. He and his sympathetic companions must have felt that, if that poor fellow was passed without some cigarettes, there was no justice in the world. But I had no more! I explained to him, with as much grace as I could, that I would certainly be back the very next morning with the cigarettes, together with enough for the four others whom I had to pass before I could reach the door. When I brought them the next morning the white faced French boy smiled gleefully and lost no more than about half a minute in getting out a cigarette and lighting it. He wanted it so much that it doubtless did him as much good as a tonic.

On the morning of All Saints' Day, at eight o'clock I had a celebration of Holy Communion for my men. Nineteen out of the twenty received. The twentieth was a Roman Catholic. Three of the other nineteen had not yet been confirmed but in the preparation, the day before the celebration, they asked to receive with the rest on a promise to seek Confirmation as soon as they were allowed to return to England.

A Hospital Communion

It was a wonderful service, entered into with desire and joy. The two lieutenants had themselves carried down in their beds from the officers' end of the room to where the rest of their compatriots were. Some of the French wounded, well enough to be about, volunteered to carry them down in place of the regular hospital attendants. Other Frenchmen carried down the table which I used as an altar, and covered it with a cloth on which I spread the communion linen. During the service, all the French soldiers, as well as every one in the room, were reverently quiet, though their own service had been finished.

The good German priest, who ministers to the French and whose language he speaks fluently, had brought a great quantity of flowers much used here on All Saints' Day. He gave me enough for my English soldiers and distributed the rest among his own communicants.

I will never forget this Communion, with these men in pain, all wounded, some most dangerously. Most of the men I had to hold up, putting my arm about their backs to allow them to receive the Cup. To all it was undoubtedly an intense satisfaction. The serious religious and devotional feeling of the men was most evident. They had realized the near presence and fact of death.

This is the hope in all this horror of war. The reports are almost unanimous from everywhere, from all battle-fields and all hospitals, that the men are imbued with a serious religious tone.

What a comment such a service as this is on the desirability of the clergy (neutral and even those whose countries are involved) keeping out of the purely political aspects and excitements of the war!

There are about one hundred Frenchmen and three or four others in the same room where the English wounded are. I would like to include them in a plan I have for giving a Christmas treat to my Englishmen. I will, if I can get the money.

W. M. E. NIES.

PEACE

As placid streams flow gently 'neath the shade
Of leafy woods within the quiet glade,
So shall my life's calm current onward move;
Because my heart, O God, on Thee is stayed.

DONALD A. FRASER.

WE SHOULD all be content with our own gifts which God has given us.—*Luther*.

DISENDOWMENT CONDITIONS UNDER THE WELSH ACT

Resolutions of Disapproval Passed by English Church Societies

R. J. CAMPBELL ON PRAYERS FOR THE DEAD

The Living Church News Bureau }
London, November 23, 1915 }

THE autumn meeting of the Central Church Defence Committee has been held under the chairmanship of Colonel Sir Arthur G. Boscawen, M.P., at the Church House, Westminster. Letters were read from the Bishops of St. Asaph and St. David's, deploring that at such a time as the present incumbents in Wales should be requested to answer within a limited period numerous inquiries about the endowments of their benefices.

The council passed a resolution calling attention to the disastrous effect of disendowment on religious work in Wales, and to emphasize its unaltered adherence to the policy of repeal of the Welsh Act. The resolution further condemned the demand recently made by the commissioners under the act on the clergy for detailed information as to parochial endowments and other sources of their income.

The following resolution was passed by the Church Parliamentary Committee at its last meeting:

"That whereas bodies of representative Churchmen and Unionist leaders have repeatedly declared that it is their intention to press for the repeal of the Welsh Church Act at the first possible opportunity, the Church Parliamentary committee desires to place on record that though with the object of avoiding controversy it did not oppose the abandonment of the Welsh Church (Postponement) Bill, it adheres to the policy of repeal."

This resolution was forwarded by Sir Arthur Boscawen to Mr. Bonar Law, Unionist leader in the House of Commons, who has written this in reply:

"I have your letter enclosing a copy of the resolution passed by the Church Parliament committee. I have consulted Lord Lansdowne in connection with it, and though we are both anxious to avoid anything in the nature of domestic controversy at such a time as the present, it is hardly necessary for me to say that the views which we have often expressed on this subject are unchanged."

The commissioners under the Welsh Act have recently threatened the Rev. Mr. Jones, rector of Newmarket, Dyserth, St. Asaph, who burnt the Spoliation Bill, with legal proceedings in case he did not supply the information necessary for putting the Act into force.

Mr. R. J. Campbell, late of the City Temple, who has returned to the Church and is contemplating admission to the priesthood, is contributing a series of articles to the *Illustrated Sunday Herald*, and in one of them he expresses his sentiments about prayer for those who die in the Lord.

"Protestantism, in general," he says, "has had little comfort to give mourners, for it has been so sadly silent regarding the future of our dead. . . . To some extent they must need us still. The shock of passing out of the physical body cannot have changed them very much; they want us, think of us, long to know that they are followed by our loving thoughts and prayers. . . . Hopeless pity on our part can only distress and hamper those who have gone, and probably know of it quite well; but earnest, faithful, persevering, loving prayer can reach to comfort them and cheer them on their new venture of soul."

It is stated that the choir and transepts of Liverpool Cathedral church will soon be available for divine worship. The height of the choir is evident from the fact that the great east window is more than one hundred feet from the ground. The four lights of the east window cover a width of thirty-six feet and a height of seventy-six feet. The majestic size of the reredos, which it is intended to place behind the high altar, can be imagined from the fact that the sill of the east window is forty-six feet above the ground level.

The sixth of the course of lectures at the Church of St. Martin-in-the-Fields on "Our Place in Christendom" has been delivered by the Rev. Dr. Figgis, C.R., who also gave the lecture on Councils and Unity. The subject of this lecture was National Churches.

Dr. Figgis considered, first, certain steps taken to assert the rights and liberties of national groups inside some Churches of the Latin communion; secondly, some relevant points in the history of the English Church; and, thirdly, some of the general principles at stake, both as to the power and limits of national groups of Churches.

The "classical home," he said, of national ecclesiastical independence was France. Reference was also made to the movements in Germany and Tuscany in the eighteenth century. These movements under Febronius and Ricci proved that the independent position of the English Church in relation to Rome is not "a mere freak in ecclesiastical history," but that the same instincts and principles on which alone the English Catholic system can be vindicated were at work, and at work for many centuries, in other nations. Passing to the immediate topic of the national position of the Church in England, Dr. Figgis considered the theory of Church and State in the sixteenth and seventeenth centuries—namely, that the Church was the nation on its religious side and co-extensive therewith. Uniformity was the ideal. The disentanglement of the Church from the State began with the Toleration Act in the interests of Protestants and Papists alike. The Act of Uniformity with Scotland made a further difference. With the rise into entire liberty of all religious bodies, the medieval or later English notion of the Church as co-extensive with the nation had vanished. But was there no foundation for allegiance to the Church in a national character? The question was whether, so long as nations exist, the sense of communal authority of the Church on the one hand, and on the other of inherent life in the parts, was not best expressed and most effectively preserved by an organization of the Church with national units, like those of England, Russia, Greece, etc. He saw no reason to doubt this. On neither the Papal nor the Protestant doctrine could this organization be justified. But it could be justified from the Catholic point of view. But the national Church must be Catholic.

"To those with eyes to see," said Dr. Figgis, "the English Church has the promise of a noble future, and gifts to offer as well as to receive. The notion of absolute, independent entities must go. We see before our eyes the evil of the claim to absolute independence of all human law and morals on the part of the State. Equally dangerous is the claim to a similar independence on the part of a local Church. Let them state their case then; but do not let them overstate it."

Father Maxwell, Superior General of the Society of St. John the Evangelist, gives public notice that the religious communities of the Church are arranging to keep a novena of prayer in connection with the war, beginning with the first hour of St. Andrew's Day and ending with the last hour of the feast of the Conception of the Blessed Virgin Mary.

A Novena of Prayer

"The associates and the friends of the several communities will, no doubt," he writes, "gather round the particular community with which they are specially connected. There are, however, in all probability, many individuals, priests and lay people, who have no such special connection but would be glad to have a share in this work." They are drawing up, adds Father Maxwell, some suggestions for intercession, entitled "A Novena of Prayer for the War." It will be issued by Messrs. Mowbray and Company for 1d.

The *Church Times* refers in its sub-leader columns to the definite stand taken by THE LIVING CHURCH against the Protestantizing action of the Board of Missions in relation to the Panama Congress. And its English contemporary agrees that a "purely partisan decision" has been arrived at by the Board.

Church Times and Panama Congress

A series of addresses is being given under the auspices of the Anglican and Eastern Association.

Anglican and Eastern Association Lectures

The Rev. J. H. Douglas gave the third of his course of lectures on "The Contrast Between Constantinople and Rome" at the Church of St. Mary-le-Bow, Cheapside, last Friday. He is a keen and intelligent student of the Eastern Church. The Rev. H. J. Fynes-Clinton (the general secretary) gives to-day at St. Margaret's, Westminster, his second address on "Religious Life and Worship in Russia." And to-morrow at St. Stephen's, Gloucester Road, the Rev. C. Norman Smith (of St. John-the-Divine, Kennington) has "England and the East" for his subject.

As a precaution against possible destruction or damage from Zeppelin bombs, certain historic possessions of Westminster Abbey have been removed to a place of safety. The Coronation Chair, to which is affixed the stone on which the old Scottish kings were crowned at Scone, is among the things which have been taken away.

The Exeter diocesan conference has by a large majority declared its intention of having nothing to do with "Kikuyu" principles and compromises in that diocese.

J. G. HALL.

HE UTTERS this word Himself, that, however long men may neglect it, however long it may be that they see and hear, and yet believe Him not, when they do finally come, He cannot, and will not, and must not cast them away.—*Schleiermacher*.

BUST OF PETER STUYVESANT UNVEILED IN NEW YORK CHURCH

Presentation Made by Minister of the Netherlands

BISHOP GREER ON NON-RESISTANCE

New York Office of The Living Church }
11 West 45th St.
New York, December 13, 1915 }

A BUST of Peter Stuyvesant, last Governor of New Netherlands, was unveiled in St. Mark's Church in the Bowery, Sunday afternoon, December 5th. Chevalier Van Rappard, Minister of the Netherlands, made the presentation speech in behalf of his government and Queen Wilhelmina.

Appropriate addresses were made by Major-General Leonard Wood of the Department of the East, and Bishop Greer.

The memorial is the work of Toon Dupuis, foremost sculptor of Holland. The unveiling was done by the Misses Catherine and Anne W. Stuyvesant, daughters of A. Van Horne Stuyvesant, who is sixth in line of descent from the last Director General of the New Netherlands.

In his presentation speech the minister said:

"In behalf of our gracious Queen and my government, it gives me great pleasure to present to St. Mark's this bust of Peter Stuyvesant. It is appropriate that the bust should rest here, for he is buried in this churchyard and near here he spent his declining years. Peter Stuyvesant may be called the patron saint of New York, and I hope that the people of this great city will accept it as proof that Holland to-day appreciates the good work which her last governor did and of the friendship and cordiality which has always existed between our two countries."

The Rev. William Norman Guthrie, rector of the parish, was in charge of the services. A number of representative clergy of the city were present.

A New Memorial Window

A very beautiful window about thirty feet high has been placed in the chancel of the Church of St. Mary the Virgin to the memory of the late William Edward and Sarah Jones by their daughter, Miss Florence L. Jones. In the two upper panels is a representation of the Presentation of our Lord in the Temple; in the lower panel the Magi are shown on their journey to visit the Holy Child. They are upon a balcony and are looking out at the brilliant star visible in front. In the circle at the top is a representation of the Expulsion of Adam and Eve from the Garden of Eden. The style of the window is to correspond with the central chancel window which was erected in memory of the late rector, Dr. Christian, and which represents the Nativity. These two windows are of a series which



WINDOW AT CHURCH OF ST. MARY THE VIRGIN New York

intended eventually to show the Five Joys of Mary. The work is in a characteristic jewelled Gothic style which Kempe has used in a great many places for many years, and is distinctively his own.

A magnificent silver tablet, designed and made by Caldwell & Company of New York, is to be placed on the wall of the Church near the window, with appropriate inscription to the memory of the late Mr. and Mrs. Jones.

Bishop Greer made an address before the Churchmen's Association at the meeting on Monday afternoon, December 6th, on "Non-Resistance."

Bishop Greer on "Non-Resistance"

A large number of clergy were present and listened with strict attention to the presentation of the subject from a new Christian standpoint. As request has been made to the Bishop for the publication of his address in full, a synopsis will not be given at this time.

In response to requests for a change of date and place for holding the Advent ordinations, Bishop Greer will ordain four deacons to

(Continued on page 247)

TEN YEARS OF THE "EMMANUEL MOVEMENT"

Dr. McComb's Departure Leads to Review of
This Activity

MASSACHUSETTS CLERICAL ASSOCIATION

The Living Church News Bureau }
Boston, December 13, 1915 }

AN interesting review of the past ten years' psycho-therapeutic work at Emmanuel Church, Boston, was published recently in the *Transcript* and will be summarized here. The topic has naturally come to mind owing to Dr. McComb's departure for Baltimore, noted last week. Mr. R. L. Harte, the reviewer, has written a breezy but sympathetic article on the so-called "Emmanuel Movement."

He notes how spectacular was its beginning almost ten years ago—"Something of a sensation and very much of a fight." Indeed, all Boston was moved with intense interest, though much of this interest, naturally enough, showed itself in ridicule or earnest opposition. It was everywhere on the front pages of the newspapers and was one of the inevitable topics of conversation whenever people met together. It was widely imitated, even when but little understood. The medical profession was divided as to whether to endorse or condemn it. While the excitement was at its height, a local paragrapher dubbed it "a mission to the fidgety"; a medical journal poked fun at Dr. Worcester's "healing words"; some of the clergy accepted it as "applied Christianity," and others saw in it a great menace to the faith, one prominent Protestant crying "shallow, shallow," and jeering at the people "whose nerves were their God." Then gradually publicity died away and the "movement" seemed forgotten. A great many people therefore, were surprised, on reading of Dr. McComb's leaving Emmanuel, that the movement had not long ago died out, but instead has flourished and steadily developed. Dr. Worcester had long realized that all the notoriety attending the "movement" tended to defeat the very aims he had in view and so the silence that descended was due in large measure to deliberate policy by its leaders. But "the movement" did not lapse or die. Curiosity seekers were discouraged by suspending the public clinics—a very shrewd move. To-day, patients rarely come to Emmanuel of their own accord. They are sent. If they come, on their own motives, they are sent away to get orders from medical men not connected with the movement. In fact, the authors of *Religion and Medicine* incline more and more to emphasize the latter. The old accusation that hypnotism was used in the work—always unfair and injurious—has now ceased. It was applied originally at Emmanuel to the treatment of "habit cases"—alcoholism, drug addictions, etc. These patients are at present separated from those with nervous disorders. Much attention is given to alcoholism and Mr. Courtney Baylor, who gave up a brilliant business career in New York to devote his entire time to this subject, has an office in the parish house.

The method employed—the Town-Lambert, as it is known technically—is not a "mind cure," but is purely medical. To this is added a strong religious appeal and a process of moral reëducation. Mr. Baylor gets splendid results. In its effects upon morphine and other drug victims this method has been even more successful—in six years, only one failure. This success is due not only to the fact that the cases are carefully selected with regard to a basis of moral earnestness to build upon, but also the most zealous "follow up" work. No patient is discharged until normal sleep and normal appetite have been restored, nor is a discharge final. For months the cure is watched.

"Now, medical treatment as thorough-going as all this requires something a good deal like an infirmary, and you will find one next door to the church—a private house in appearance, a hospital actually. And the following up requires something a good deal like settlement work and a building to serve as headquarters. This you will find at Emmanuel House in Newcomb street, South End. From that center experienced workers go out to study the homes of the patients, and discover, if possible, what it was that brought about their slavery to alcohol or drugs, as the underlying causes are social, mainly. If a cure is to be lasting, the cause of temptation must be removed. Meanwhile Emmanuel House attacks the problem of unemployment. Last winter a swarm of jobless women were given temporary employment there, and before the season ended all had secured jobs outside. To improve the homes of patients, Emmanuel House trains their wives in domestic science. Moreover, there is the work among consumptives. Says Dr. Worcester:

**The Infirmary
and Its Work**

"We are proving year after year that it is as possible to arrest the progress of tuberculosis in the slums and tenements of Boston as in the best sanatoriums. The patients who get well stay well. They have all been very poor people, but the earnings of the former members of the class amounted last year to \$40,000." As for the neurological work at Emmanuel, it continues just as of yore.

"Quietly, however—meaning not only that Emmanuel avoids calling up newspaper men and saying, 'Come around; we've got a big story'; it is unaware of having 'big stories.' At the moment when Dr. McComb might be expected to sum up his ten years' work

enthusiastically, citing the immense number of cases treated and the gratifying proportion cured, and implying that cheers are in order, he does no such thing. If he glories in the present situation at Emmanuel, it is because the average Bostonian has pretty nearly forgotten that the Emmanuel Movement exists, while physicians and clergymen are coming to regard it as uninteresting, almost, since so hopelessly legitimate. Oh, yes, Emmanuel Church will talk, when you draw it out. It will even chuckle in a mild way. But the chuckle leads up invariably to the placid, contented remark, 'You see how entirely commonplace and unillustrious the movement has grown to be.'"

The Massachusetts Clerical Association held its second monthly meeting of the season at the City Club, on Monday, December 6th.

**Massachusetts
Clerical Association**

The topic of the two addresses was the propriety of clergymen engaging in business. The first speaker was the Rev. Dr. A. Z. Conrad, pastor of the Park Street Congregational Church. He spoke eloquently and with much feeling. He said that whether a clergyman engaged in business or not was his own affair, but that in the speaker's opinion, he should devote all his time and energy to Church work and that to take up other things would detract from his efficiency. "Efficiency it due to concentration. Every parish, no matter how small, needs all the attention which the biggest man I ever saw can give it. It is a perilous thing for a minister to engage in business, owing to the purse passion and the peculiar fascination of business." Somewhat of a sensation occurred when the second speaker, Major Henry Lee Higginson, perhaps the most prominent business man and philanthropist of Boston, began his remarks by saying, "I don't believe half Dr. Conrad said." He then referred to some of the clergy he knew who took part successfully in business operations and stated that he considered their hands as clean and guiltless as those of any of the gentlemen present. He thought the clergy should mingle more with the laity in every way and so by sympathetic understanding gain more power. It was very evident to the hearers of the addresses that two vitally different conceptions of the ministry were held by the speakers. The Rev. James Sheerin, president of the association, was in the chair. On motion of the Rev. F. B. Allen, president of the Watch and Ward Society, the association adopted a resolution censuring the city licensing board for its failure to forbid dancing in cafés where liquor is served. Another resolution, forbidding smoking during the meeting of the association, was overwhelmingly defeated.

At a meeting of the Boston Central W. C. T. U., on December 6th, the Rev. Dr. van Allen spoke on the license question, saying,

Dr. van Allen
Addresses W. C. T. U.
"The scientific case against alcohol is strong enough and we do not aid our own case by exaggerating or misrepresenting. We should also be very careful what we say about our friends who do not altogether see the matter as we do. I have heard what might be called venomous hysteria about the moderate drinker. Some of the very best Christians I have known have taken their bottle of wine when so disposed and they have never been, so far as I could discern, either intellectually or spiritually the worse for it, and the bodily injury was also undiscernible, though in saying that I am not excusing them. We must not talk as if there were moral evils in alcohol or in any other material thing. The moral evil is in humanity and its misuse of material things. Nor can we convince people by saying that Christianity demands of them as an absolute matter of right that they become total abstainers. You cannot find any such precept set down as mandatory in Holy Scripture. What we ought to do is patiently, secretly, and lovingly, to indicate that total abstinence for the individual and prohibition for the masses is the charitable and safe course."

On December 8th, Governor Walsh, a Roman Catholic, spoke at the meeting of the men's club of St. Stephen's Church, Boston, saying that sensitiveness is a good thing in religion, so that a man can profit by his mistakes and try to do better in future. He paid a warm tribute to the work of St. Stephen's clergy and declared that though he was not of the same religious faith his Church and their Church were striving toward a common end along two highways. He also spoke about the ideals of American government. He was given an enthusiastic reception by the club members.

Trinity Church, Boston, has just been paid a legacy of \$25,000, from the estate of the late Arthur J. Beebe, "to be expended in decoration of the chancel, especially the green back-ground." By the will of Mrs. E. W. Hudson, Trinity Church is bequeathed \$10,000 in memory of Phillips Brooks; the income to be used for the poor of the parish; \$5,000 for its home for aged women.

On Advent Sunday in Christ Church, Plymouth, the Rev. Allen Jacobs, rector, a new pulpit was dedicated. It is a memorial to Jeannie Augur (Mrs. George Russell). It is of quartered white oak and is the gift of Mrs. Russell's children. It was designed by E. Q. Sylvester, Esq., of Boston, the architect of the church.

The following words of the Rev. Glenn Tilley Morse, rector of West Newbury, are well worth wide publicity:

"Every American should see the moving picture film 'The

Battle Cry of Peace.' It demonstrates clearly the defenseless condition of our country, and how we are at the mercy of any properly armed nation that cares to attack us. What has happened to Belgium, Poland, Armenia, and Serbia, is likely to happen to us unless we are prepared against war. It also shows how the foreign spy system instigates peace movements and uses every means to keep us unprepared and unprotected."

On Saturday, December 11th, about one thousand persons, representing seventeen churches of the Dorchester and Neponset districts, paraded in a demonstration for no-license, preparatory to the city election and vote on the license question on December 14th.

No-License Demonstration

There were floats, decorated motor-cars, buglers, and banners, and temperance songs were sung. All Saints' and the Church of the Epiphany—our parishes in that section—took their share in the demonstration.

In the Cathedral there will be five celebrations of the Holy Communion on Christmas Day, beginning with one at midnight.

Nearly four hundred people attended the services of dedication of the renovated St. James' Church, West Somerville, some time ago. The Suffragan Bishop officiated and administered Confirmation. During the last two and a half years there have been in this parish, 84 baptisms, 72 confirmed, 22 marriages, and 38 burials. The church is in a flourishing condition in all departments and steadily growing under the pastoral care of its rector, the Rev. William Henry Pettus.

J. H. CABOT.

BUST OF PETER STUYVESANT UNVEILED IN NEW YORK CHURCH

(Continued from page 245)

Advent Ordinations

the priesthood in Calvary Church, Fourth avenue and Twenty-first street, on Saturday morning, December 18th. The ordinands are: the Rev. Henry Joseph Chiera, assistant minister in Calvary parish; the Rev. Samuel Glover Dunseath, assistant minister in St. George's parish; the Rev. Roland Jay Bunten, master at Pawling School; and the Rev. Thomas Reed Bridges, D.D., assistant minister at the Church of the Incarnation. The Bishop of New York will also preach the sermon on this occasion.

The following appreciation of the Rev. Dr. Manning's services in the Advent mission at Gethsemane Church, Minneapolis, Minn., appeared in the *Parish Visitor*—published by the vestry.

Appreciation of Dr. Manning

"We can never hope to repay our debt of gratitude to the truly great rector of the greatest of American parishes for the wonderful mission he has conducted here in our parish. He has indeed enlightened us that we see spiritual things more clearly, and he has been the means of arousing us to a greater desire for holiness, a more sincere love for and loyalty to our Lord; and he has made the truth of the indwelling of Christ in His Church more luminous and of more practical value to many of us than it ever was before.

"But, after all, he was himself the best illustration of his own words when he told the clergy at their quiet hour that it is what we are that counts more than anything we say or do. His delightful simplicity and singleness of purpose, his genuine spirituality, and his perfectly obvious sincerity in his desire to serve his Master and his fellow-men, will remain with us as the most effective sermon of the mission. Those who went out from the mission services went with their minds filled with a reverent awe, with the sense that a great peace was upon them and that all their ways were hedged about with an infinite love.

"None of the transitory excitement that comes from loud singing, ranting, exhorting, or other debased methods of inducing a distinctly sensuous emotion, marked the mission, but the souls of men and women were brought up into the very presence of God."

The parish of the Church of St. Mary the Virgin has rounded out forty-five years. The actual anniversary day was Wednesday, December 8th. On the Sunday within the octave festival services were held, including a solemn procession, and *Te Deum* as a special act of thanksgiving. The parish was admitted into union with the Convention in 1874.

At a special service in St. Ambrose' chapel of the Cathedral last week, Bishop Burch confirmed Kenneth R. Buchanan, formerly a Methodist minister and occupying prominent positions in the Bronx and in Albany. This was preceded by at least two years' preparation. Having been admitted to the Holy Communion, upon the completion of all canonical requirements, Mr. Buchanan has become a candidate for holy orders, and will take up work at Callicoon, N. Y.

A Clerical Accession

preparation. Having been admitted to the Holy Communion, upon the completion of all canonical requirements, Mr. Buchanan has become a candidate for holy orders, and will take up work at Callicoon, N. Y.

HUMILITY DOES not consist in anything that is merely outward, but its proper seat is in the hidden man of the heart. Mean clothes, and houses and furniture, and very humble professions, are, it may be feared, much more common in the world than truly humble hearts.—*Jennings*.

"NATION-WIDE MISSION" SERVICES IN PHILADELPHIA

Participants Urge a Yearly Repetition

MEETING OF THE CLERICAL BROTHERHOOD

The Living Church News Bureau |
Philadelphia, December 13, 1915 |

THE Nation-wide Preaching Mission services are reported to have been quite generally successful both as to attendance and influence throughout the diocese. In the parishes which made definite preparation for the services the attendance was particularly large. Among those which were the most successful was the group in which were the Churches of the Atonement, St. Mary, and St. Philip. The Rev. Dr. Irving P. Johnson was the preacher, and conducted the services in each of the three parishes. On Sunday morning two of the churches closed and all the members met in the third. Preparatory to the mission services the neighborhood was thoroughly canvassed and the services advertised; and during the week in which they were held a house-to-house canvass of all three parishes was made. As a result there were present more than 4,200 people during the week. The question box was freely used by all the people and with great success. Another series of services which met with marked success was conducted in the group of which St. Timothy's, Roxborough, was the center. There the Rev. William Wilkinson was the preacher. Much of his preaching was done outside the church, in the shops and mills, of which there are many in that borough. As is usual Mr. Wilkinson was received with great favor. He drew great crowds of people, and they listened attentively to his convincing words. In some of the rural districts the attendance was up to the size of the towns. It is the opinion of all who took part in the services that a mission of this or a similar character should be a yearly event.

The monthly round table meeting of the Clerical Brotherhood, with luncheon, was held in the Church House, Monday, December 6th. This is the first meeting of this character this winter. After the luncheon was served Bishop McCormick

Clerical Brotherhood

spoke on Social Service, in his very interesting and entertaining manner. He described the work of this kind which is being carried on in his own diocese, and made several suggestions as to the way to secure best results. He tried to emphasize the importance of this work, and the need for the clergy to study and take it in hand. After the luncheon the Bishop of the diocese announced the meeting to be held in February. On account of the holidays he had decided to have none in January. Bishop Rhinelander announced to the Clerical Brotherhood the improvement in health of Bishop Suffragan Garland, and said he felt that he would improve rapidly during his rest this winter. At the present time he records greater weight.

The will of the late William Brooke Rawle contains several interesting items for the Church and Church institutions in this city. The paintings, of which he had an unusual collection, are provisionally bequeathed to a proposed gallery in this city. The estate is to a large extent to remain in the hands of the widow until her death. Upon her death it is to be divided into certain proportions between St. James' Church, the University of Pennsylvania, and the Historical Society, excepting a sum of \$5,000, which is to go to the Episcopal Academy for free scholarships in "consideration and recognition of the fact that the testator was for five years a free scholar there."

Will of Wm. B. Rawle

LARGE FLORIDA CHURCH DESTROYED BY FIRE

THE Church of the Good Shepherd, Jacksonville, Fla., was entirely destroyed by fire of unknown origin about three o'clock Thursday morning, December 9th. The building had been heated and used for choir practice the night before and the fire may have started from the furnace. The loss is largely covered by insurance, and a new building will probably be erected on the old site. Only a month ago the rector of this parish, the Rev. J. Lindsay Patton, died very suddenly in the midst of his work.

WE MUST distinguish four kinds of voices of God—the voice of His providence, the voice of His law, the voice of His gospel, and the voice of His punishments.—*Dubosc*.

THE GARMENT WORKERS' STRIKE IN CHICAGO

They Ask for a Little Democracy in the Workshop

MAYOR PROCLAIMS A "BUNDLE DAY"

The Living Church News Bureau }
Chicago, December 13, 1915 }

FIFTEEN thousand clothing workers of Chicago have been on strike since September 27th. About sixty per cent. of the strikers are women and girls. "Five years ago," says the *Chicago Daily News* in an editorial, "Chicago suffered severely from a long strike of clothing makers. New York had experienced a similar strike. Out of the New York trouble came an arbitration agreement which now has established peace permanently in the so-called needle industry. Out of the Chicago strike came what appears to be permanent peace only in one establishment. Hart, Schaffner & Marx adopted an arbitration agreement similar to that in effect in New York, and still regard it as a valuable feature of the business. Sidney Hillman, the leader of the present strike, was formerly a cutter for Hart, Schaffner & Marx, and was largely responsible for the arbitration board of that firm in this city."

The strike has been called in the name of the Amalgamated Clothing Workers of America. The strikers are asking, "not for a closed shop, nor even for a preferential shop, but for an opportunity to submit to arbitration, as they arise, questions of wages, and the abuses of foremen." The clothing manufacturers whose employees are now on strike are organized. The city council committee, the state board of arbitration, the newspapers of Chicago, and citizens' committees have urged them to arbitrate. Individually, and through their organizations, they have refused these requests. The employers seem determined to starve out the strikers. The citizens' committee for arbitration has just sent out an appeal for funds for the strikers in which they say that every week more and more strikers are compelled to ask for strike benefits, and the funds available from these sources are insufficient to prevent actual suffering from hunger and cold. Several of our clergy, and many of the members of their congregations, are taking an active interest in the strikers' cause. The Rev. E. J. Randall, rector of St. Barnabas' Church, a member of the executive committee of the citizens' committee, asked the support of the clergy at the last meeting of the North Eastern Deanery. The Rev. Irwin St. J. Tucker, editor of the *Christian Socialist*, has been in constant touch with the strikers and has spoken at many of their meetings. Mr. and Mrs. Tucker have been doing daily picketing at the factories of the hostile firms. Considerable risk is taken by those who are thus engaged. Mr. George W. Waterman, an attorney, and a member of the Church of the Redeemer, was arrested on November 30th while picketing, for protesting against what he thought the brutal methods of the police to a striker. Another member of the Church of the Redeemer, Mrs. Frank H. Lillie, wife of Professor Lillie of the University of Chicago, and daughter of the late R. T. Crane, the ironmaster, was badly shaken up and arrested on the same day. This week Mrs. Lillie was arrested again, and declared herself a socialist as a result of her experiences of the strike. Miss Ellen Gates Starr of Hull House, another Churchwoman, was also arrested recently while picketing at Kuppenheimer's factory. The Chicago Church Federation Council has had a falling out with Mayor Thompson, who so far has been reluctant to initiate a settlement. The Mayor's conduct seems inexplicable in view of the good name he made in his settlement of the recent street car strike. All that the union asks is that the workers may have a voice in determining the conditions under which they must work. They ask for a little democracy in the workshop. It does not seem that justice is being done when the evidence of numerous pay envelopes submitted to the aldermanic committee of the city council showed that few of the women workers earn as much as ten cents an hour, and that the average is about eight cents an hour. The foreword to the appeal of the citizens' committee well asks, "Can the public afford to see a large group of workers pauperized in this manner?"

The *Daily News* of last Saturday offers a list of those who have served on the picket line during the strike. The list includes the names of two of our clergymen (the correspondent of THE LIVING CHURCH and the editor of the *Christian Socialist*), five other ministers, one of them the editor of the *Christian Century*, three professors at the University of Chicago, four representatives of Hull House and one of Northwestern University settlement, besides numerous other professional men and women, and a number of prominent club women. Several of those named have been arrested during the strike. In some cases both husband and wife are serving among these sympathetic pickets, whose presence, a leader says, has been a splendid influence in doing away with the brutality that characterized the police work a short time ago.

Mayor Thompson on December 11th named January 17, 1916,

as Bundle Day for Chicago. The Mayor appointed chairmen of six committees, who will have charge of the collection and distribution of bundles of clothing for the unfortunates. The Mayor in his proclamation says:

Mayor Thompson
Announces Bundle Day

"The custom was inaugurated a year ago of setting aside a day in Chicago to be known as 'Bundle Day,' upon which day all who are able to do so are asked to offer a bundle of clothing for the poor and unfortunate of the city. The project is a worthy one, and all citizens should help the movement.

"The clothing that has not been used up but that is still too good to throw away will afford warmth for some person, and it is the object of those in charge of Bundle Day to find these individuals and to distribute the clothing to them.

"The officers to have charge of this work upon this day will be:

"Executive committee chairman, David E. Gibson; secretary, Mrs. Blanche Burnmeister; warehouse, equipment, and finance committee chairman, James A. Pugh; publicity committee chairman, W. C. Graves; sanitation committee chairman, Dr. John Dill Robertson; distribution committee chairman, Mrs. Thomas Burns; transportation committee chairman, David C. Litt."

Of the officers named, David E. Gibson and William C. Graves are prominent Churchmen.

The winter meeting of the South Side Sunday School Institute was held on Tuesday, December 7th, at St. Paul's Church, Kenwood.

Sunday School
Institute

Evensong was said at 5:30 o'clock. Supper was served at 6:30 by the ladies of the parish. The business meeting was at 7:45 P.M. and was presided over by the president, the Rev. William G. Studwell. The attendance was very large. Afterwards a most helpful address was made by the Rev. John Henry Hopkins, D.D., on the subject of "Unselfish Prayer."

The Rev. R. W. Patton, secretary of the Province of Sewanee, conducted one of his famous missionary campaigns, from December

Missionary Campaign
on North Side

5th to 12th inclusive, for the following North Side parishes: St. Chrysostom's, the Church of the Ascension, the Church of Our Saviour, St. Peter's, All Saints', and St. Simon's. Associated with Mr. Patton in his work were the Rev. W. C. Whitaker, D.D., rector of St. John's Church, Knoxville, Tenn.; the Rev. L. G. Wood, rector of St. Luke's Church, Charleston, S. C.; the Rev. Byron Holley, rector of St. George's Church, New Orleans; the Very Rev. R. K. Massie, D.D., of Christ Church Cathedral, Lexington, Ky.; the Rev. J. D. La Mothe, rector of St. Paul's Church, New Orleans. For the fortnight before the campaign each parish was prepared by prayer for the week of instruction which followed.

In accordance with Mr. Patton's plan, which requires that the meetings of the campaign be held at a central parish house, the meetings of the Chicago campaign were held at the new parish house of the Church of St. Chrysostom. On Sunday, December 5th, the Rev. R. W. Patton preached at St. Chrysostom's Church in the morning. Mr. Patton and his associates preached morning and evening on this Sunday at the six parish churches which had joined in the campaign. On Monday, Tuesday, and Wednesday of this week conferences for women, led by Mr. Patton, were held in the afternoon. The evenings of these days Mr. Patton held conferences for men and women. Bishop Anderson attended the conference on Wednesday evening, and welcomed the missionaries, and gave his blessing. A men's dinner was held at the Auditorium Hotel on Thursday night. The speakers were the Rev. R. W. Patton, the Rev. L. G. Wood, and Mr. John W. Wood. The last joint conference was held on Friday at 8:15 P.M. This was the canvassers' meeting when the volunteers were instructed as to how best to make the every-member canvass on the following Sunday afternoon.

A rally for children was held at St. Chrysostom's Church on Saturday afternoon. On Sunday, December 12th, those of the visiting clergy who remained preached in the morning. At 2:30 P.M. the canvassers gathered in their respective churches for brief final instructions, and for prayer, and then went out two by two on their mission. The results have been uniformly good. The rectors of the respective parishes report a splendid increase in interest and enthusiasm for missions. In four parishes \$8,000 was raised for missions and parish support and \$12,000 is expected from the six parishes when figures are complete. St. Chrysostom's parish increased its offering for missions from \$600 to \$3,000, and the Ascension will now give \$1,000 for missions. This united effort of parishes for missionary work is a new experience for the Church in Chicago.

A new Mass in B flat, the inspired composition of the Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, has been published in Chicago by the Gamble

New Mass in B flat
by Dr. Hopkins

Hinged Music Company. It represents the devoted work of three summers, and is a distinct contribution to Church music in this country. Of the *Credo*, Mr. Edwin Crafts, organist of Trinity Cathedral, Ohio, says, "It is the best and most concise setting of which I know." The most beautiful part is probably the *Agnus Dei*, which contains almost the only solo work in the Mass. Much of the Mass is built on thirds. The entire work is marked by a high devotion and beauty, expressed with simplicity and brevity in which the fine reverence and scholar-

ship of the composer is always evident. Dr. Hopkins, who comes from a musical family, before his ordination was organist of the First Presbyterian Church of Oakland, Calif., and Calvary Episcopal Church, New York City.

At Evensong on the First Sunday in Advent, in St. Mark's Church, Evanston, the rector, the Rev. Arthur Rogers, D.D., dedicated a tablet to the memory of Mary Hutchison Green, wife of John Byron Green. The tablet was presented by the Boys' Friendly Society of St. John's mission, Chicago, of which society Mrs. Green was one of the founders.

Mrs. Green died after a short illness at her home in Evanston on August 30th. During her early life she was a member of St.



TABLET ERECTED IN ST. MARK'S CHURCH, EVANSTON

James' Church, Chicago, and was one of the founders of the Boys' Friendly Society, twenty-five years ago, in the neighborhood of Clybourn avenue and Division street. This and similar work done by a band of men and women from the mother church of St. James, notable for their faithfulness, led to the founding of the mission Church of St. John the Evangelist. For fifteen years Mrs. Green gave her time and thought to the work. It was her idea to make the Boys' Friendly Society a self-governing club, with character-building its keynote. For the past ten years the members of the club have been scattered, but twice each year they have come together, and in October last they were planning to hold their twenty-fifth anniversary.

In the short tribute to Mrs. Green which was read at the service by one of the members of the Boys' Friendly Society, were these words:

"We cannot sum up the acts of service she rendered us in times most needed. Nor can we appreciate how much her life of service has done for us. In her quiet and unassuming way she directed the path of the boys, encouraging them to manliness. Her ambition was that every boy should build a strong foundation for a character that should be an example of all that is beautiful, strong, and godly. For twenty-five years she held to one ideal, unswerving and untiring, always ready to give help. She had that rare, beautiful character of faithfulness and unselfishness. Our prayer for her is, May she rest in the Lord, and may His graciousness shine upon her forever and ever. Amen."

Recently a Mothers' Club was formed at the Church of the Epiphany which meets every Monday afternoon. The club is in charge of Dr. A. L. Lindsay Wynekoop, a prominent woman physician, who is associated with the Mary Thompson Hospital and other public institutions. The meetings at the Epiphany are of the nature of informal talks to mothers upon the actual needs of their children as those needs are known by Dr. Wynekoop. The Mothers' Club is a kind of forum where practical advice may be obtained and practical help freely given to mothers, by a well-known physician and mother.

On December 7th a public lecture was given at the parish house of the Church of the Epiphany by Dr. Arthur M. Corwin of the city health department. Dr. Corwin told of the extensive work in publicity and education done by his department at the City Hall.

The Church of the Atonement, Edgewater (Rev. F. S. Fleming, rector), has adopted the free-seat plan, and the men of the parish have made a series of every-member canvasses which ended November 28th. The parish has grown considerably in numbers during the past few years, and Edgewater, which not long ago was a residential section, has been invaded with apartments. The Atonement parish has had to meet the problem of many other Chicago parishes with a constantly changing population.

The Church Club of Chicago held its annual meeting and dinner

at the Auditorium Hotel on Saturday evening, December 4th. The speakers were the Rev. R. W. Patton and Mr. Charles E. Field. The programme was of great interest.

Church Club
Dinner

On Sunday evenings a Christian forum is being conducted at St. Andrew's Church, El Paso, in which many of the leading citizens take part. The opening address was made by the Rev. Robert Phillips on "Christianity the Inspiration of Civilization."—There are

Miscellany

many signs of progress at St. George's Church, Grand Crossing (Rev. Ewald Haun, rector). The Sunday school has grown in numbers, as has the choir. There is also a newly organized boys' club which is having good success.—The Rev. George Forsey has resigned All Saints' mission, Roseland, and St. Joseph's mission, West Pullman.—The Rev. F. C. Armstrong has resigned the rectorship of the Church of the Transfiguration, Chicago, and the property of the parish has been deeded to the Bishop.—The mission of All Angels' (Church for the Deaf) has been formally organized, with the Rev. George F. Flick as priest in charge.—Two new missions have been started by the Rev. E. S. White, at Gray's Lake and at Antioch, Ill. The mission at Antioch will be named St. Ignatius', in honor of the first Bishop of the ancient city of Antioch. Christ Church, Chicago, has given a Bible to this new mission.—The Rev. Gerald Moore of Belvidere has been holding services and a school for religious instruction in a country school house. The attendances have been excellent.—Mrs. John Henry Hopkins is giving a series of delightful lectures on famous women for the benefit of the Woman's Auxiliary of the Church of the Redeemer. The last lecture, on Isabella of Castile, was given at the home of Mrs. Courtenay Barber.

H. B. GWIN.

BEFORE COMMUNION

All unworthy Thee to greet,
Yet I wait Thy Presence sweet;
To Thy humble suppliant come,
Make within my heart Thy home.

Thou hast been so good to me,
So ungrateful I to Thee;
Thou alone canst make me Thine,
Draw me with Thy love divine.

Never let me from Thee part,
Hide me in Thy Sacred Heart;
Though so full of sin and grief,
There I ever find relief.

Thou wilt keep me for Thine own,
Nevermore to be alone;
For Thou giv'st Thyself to me,
And dost make me one with Thee.

KATHERINE TAYLOR LYON.

WHY HIS NAME WAS CHANGED

HIS name was Sinclair. He was a pastor. He was a lover of learning and an every-day student. He believed in training children, but he believed in the education of full-grown men and women. He distributed college catalogues for the benefit of adolescents, and other catalogues for the waking up of grown-up men and women who had long before left college, or who had "left out" college from their early life programmes.

Sinclair's theory of life as a "probation" inspired him to work for the salvation of "grown-ups." He persuaded a healthy old sinner of eighty-eight—Osborn by name—to turn to Christ and join the Church, assuring the aged "outsider" that compared with "eternity" his "eighty-eight" was juvenility. He never encouraged youth to postpone, but he never allowed age to despair.

And dear Sinclair so lived and wrought and prayed and served that he made the "Church" and "religion" and the "Bible" a reality in the thought of people who knew him. He never needed to enter into "argument" to prove his faith or justify his profession. He won by what he was. He lived as one who loved. He did not have to "talk" to let his light shine. He "let" it shine. His life was light. He was an illustration incarnate of Christian "faith and hope and love."

As a consequence when people talked about him they called him "Sinclair," and gradually people began to call him "St. Clair." What he was in spirit and motive and character and reputation—a changed man (changed from "sin" to "saint")—that explains "why his name was changed."—J. H. Vincent, D.D.

HYPOCRISY is the homage vice pays to virtue.—Rocheffoucauld.

Annual Summary of the Year

The Editorial in the "Living Church Annual" for 1916

SUMMARY OF STATISTICS FOR 1915
AS COMPARED WITH THOSE FOR 1914
[Including the United States and Foreign Missions]

	1915	1914	Incr.	Decr.
Clergy	5,800	5,808		8
Candidates for Orders	430	443		13
Postulants ...	389	345	44	
Lay Readers ..	3,106	2,788	318	
Parishes and Missions ...	8,506	8,426	80	
Baptisms—Infant	53,289	53,645		356
Baptisms—Adult	14,537	14,429	108	
Baptisms—not specified	4,496	4,529		33
Baptisms—total	72,322	72,603		281
Confirmations	61,284	56,770	4,514	
Communicants	1,058,804	1,032,637	26,167	
Communicants increase per cent.025	.028		
Marriages	26,231	27,516		1,285
Burials	50,080	48,852	1,228	
Sunday Sch'l—Teachers ...	53,110	52,269	841	
Sunday Sch'l—Scholars ...	483,936	475,077	8,859	
Contributions	\$20,972,589.70	\$19,851,905.78	\$1,120,683.92	

GENERAL MISSIONARY STATISTICS

	1915	1914	Incr.	Decr.
Total Amt. of Apport'nm't	\$1,295,848.00	\$1,308,784.00		\$12,936.00
Amt. Received on Appor., including Emergency Fund	1,759,445.66	1,047,312.92	\$712,132.74	
Parishes Contributing to Apport'nm't	6,157	6,022	135	
Parishes Completing their Apport'nm't	3,247	2,826	421	
Dioceses Completing their Apport'nm't	33	15	18	
Domestic Miss. Dist. Compl'ting Appor.	18	17	1	
Foreign Miss. Dist. Compl'ting Appor.	6	4	2	

WITH eight less clergy than were reported a year ago, this Church has 26,167 more communicants to be shepherded. That is the pith of the condition in the Church as it is shown by the Tables of Statistics printed in this issue (pages 407-415).

There are also 13 fewer candidates for orders than a year ago, but 44 more postulants reported.

The large increase of 318—more than ten per cent.—in the number of lay readers shows that the Church is increasingly feeling the need for a greater number of clergy and is supplementing that number by those drafts upon the laity. As the name of a lay reader is dropped when he ceases to perform that function, license being only for a year at a time, it may be assumed that the entire number—3,106—are in active work, though many of them only to supplement the work of their own parish clergy.

Of the 5,800 clergy, from 15 to 20 per cent. are on the non-parochial list; that is to say, they are not engaged in pastoral work in the diocese with which they have canonical connection. It does not follow that they are idle. Where the information can be given—and we try very hard each year to obtain it—it is printed. Of those concerning whom none is given, many are retired by reason of advanced age or ill health. The

number of clergy who are able and willing to perform their priestly functions and are not doing it, however, though not a great proportion of the whole, is too large to be negligible. Our "system" of bringing clergy into touch with parish work is simply atrocious. We almost compel them to become "office-seekers" and then we despise them when they have done so.

If a clergyman is out of work, or if he has work that is not adapted to him and he ought to leave, what is he to do? He applies to his Bishop; and his Bishop probably has the right of nomination only to difficult mission posts, many of which require men of particular kinds of ability, most of them demanding, on economic if not on other grounds, an unmarried man. Most of the advertisements in the Church papers of "positions offered" to the clergy specify unmarried men; most of those who advertise in "positions wanted" are married. There are very many instances—we speak bluntly but truly—of married men in the ministry who are in grave distress because no adequate opening for pastoral work comes to them to which a living wage for a family is attached. And there are constant cries from the mission field for unmarried clergy who can and will do hard work with very little pay.

If the Church would frankly place this problem before her young men, and by official utterances proclaim the need for clergy who would expect to remain unmarried, uttering the call to a life of hardship and heroism for Jesus' sake, we believe the crying needs of the mission field would be met. And if the Church would say with equal frankness that the supply of married clergy who must necessarily receive support sufficient to sustain families is already greater than the demand, so that actual suffering is caused somewhere by the increase in the supply, we would get this whole matter of recruiting the ministry on a workable basis where it is now largely treated on sentimental grounds. The Church is constantly crying for more clergy and at the same time making frantic appeals to keep from starvation those we have, particularly in their old age. That there are many who desire work and cannot find it is perfectly obvious. The young men from whom we ought to recruit the ministry clearly see these contradictory facts and refuse to enlist.

It is the duty of the Church to correct the condition. If we have too many clergy of one kind and not enough of another, it is rank folly to make no attempt to increase the one sort rather than the other. The young men who enter our seminaries are not told these facts. They ought to know them. And while we should certainly not take the ground that no more should be ordained unless they would pledge themselves to celibacy, we should as certainly make it clear that the American Church has not yet been able fully to absorb the number of married clergy that she has. In the meantime the ratio of communicants to clergy constantly increases. According to our new statistics there are 182 of the former to each clergyman on the list; but if we assume that only eighty per cent. of the clergy are engaged in pastoral work—a proportion that is more likely to be too large than too small—we have one clergyman—Bishop, priest, or deacon—to every 230 communicants. If every 230 communicants were located in a compact group, within easy radius of a single church building, this would not be an unworkable ratio. But distributed as they are, through the mission field, where the great number of parochial or mission units have a much smaller constituency, this ratio is not one that is productive of efficiency in pastoral work. We need more clergy, although we also need, much more, to find the way better to utilize those we have. And particularly we need a better system whereby a priest may be transferred easily from one cure to another, without loss of time on his part or long-continued vacancy in the parish. It reflects seriously upon the statesmanship of this Church that we permit this glaring defect to continue and, really, to grow worse.

WHEN WE EXAMINE the remainder of the statistics we find the increase in communicants to be substantially two and a half per cent., which is about the average, being a trifle less than that of last year. There is again a decrease in baptisms, though it is to be noted that the number for last year was exceptionally large. There is a considerable decrease in marriages. Remem-

bering that the fiscal year of the reports from the dioceses differs very largely, and that these figures may roughly be said to cover a year ending last spring, we see that the economic conditions of the past winter must probably have been a large factor in the decrease of marriages. It is well known that wherever there is financial distress and uncertainty the number of marriages tends to decline. Such was the condition of this country last year. The fact that burials, which are inexorably normal if there be neither war nor pestilence to augment the number, show practically the increase that is recorded in the number of communicants, would seem to indicate that the Church is performing her normal number of offices with respect to her people. It should be noticed that the number of burials both this year and in previous years bears rather an abnormally large ratio to the total number of communicants, owing to the fact that about ten per cent. of the entire number of recorded burials is reported by the New York City Mission Society, which has ministered to that number of deceased persons whose bodies were interred in the potter's field. There is a gain in Sunday school teachers and also in pupils, but in neither of them is the ratio equal to that of the gain in communicants.

When we examine the tables in detail according to the list of dioceses we find the usual perplexities. The usual number of dioceses show a decrease. The explanation is the same as that which has been given so often before—that parish lists are allowed to carry names, largely by sheer necessity, until finally an incoming rector slashes his records and cuts off those of whom he knows nothing. This probably is inevitable and it may be that there is no cure for it. It does, however, have the unhappy result that practically every diocese takes its turn at showing a decrease, depending only upon the time when it shall seem good to the rectors of the larger parishes to prune their lists. Certainly the pruning must sometime be made, and certainly, as well, no exact time can be fixed when a communicant, having disappeared, is to be dropped from the record.

We may say also that there are invariably cases in which official records transmitted to us show glaring inaccuracies such as ought to be corrected in the dioceses themselves. We always make the attempt to correct these figures by more accurate data, but it is obvious that such errors cannot always be detected, and generally are not unless they show totals such as themselves suggest the probability of error and, therefore, invite further analysis.

The year's financial record is rather better than the numerical record. The general contributions of the Church have passed the twenty million point with an excess of nearly \$1,000,000. The gain in contributions within the year is more than five per cent.

The general missionary statistics show the remarkable gain that has resulted from the canvass on behalf of the Emergency Fund, so that the year's apportionment was exceeded by the year's contributions to the extent of nearly half a million dollars. The increase in the year's contribution for general missions applicable upon the Apportionment is \$712,132.74—a remarkable figure. Thirty-three dioceses completed their Apportionment as against only fifteen the previous year, while a number of others failed to reach that maximum by a very small margin only. The high water mark has obviously been obtained in the year's contributions for general missions. The remarkable record of East Carolina should be reported more adequately than by means merely of a foot-note to the table on page 409. That diocese has given nearly three times the amount of its Apportionment, and a single congregation, being St. James' Church, Wilmington, has given fifty per cent. more than the entire Apportionment of the whole diocese. "Nearly all of the congregations," we are told, "have given much more than the amount apportioned by the diocesan committee." Certainly this record is a remarkable one and the appreciation of the whole Church should be given to that diocese.

THE NECESSITY and dignity of faith—nothing can be more philosophical, nothing more reasonable than this idea. And yet, if we are to believe vulgar declamation, and the sayings of people of the world, faith can be the portion only of weak minds and diseased imaginations. On the contrary, it is in a certain degree the common heritage of the human race; and in the highest degree the peculiar gift of elevated characters, of noble spirits, and the source of whatever in the world bears the impress of greatness.—*Vinct.*

FRIENDSHIP means indulgence, tolerance, patience—in fact it is nothing but a composite of these beautiful and rare virtues.—*Giusti.*

THE PANAMA CONGRESS

BY THE RT. REV. JAMES H. VAN BUREN, D.D.,
Retired Bishop of Porto Rico

IN the discussion which has arisen regarding the Panama Congress, two issues are involved. One of these touches a question of principle, the other is a matter of expediency.

1. The Board of Missions, as it appears to me, has violated no principle in determining to send delegates to such a Congress as that which is contemplated, even though the General Convention did withhold its authority for such action. Some freedom of initiative must be conceded to the Board, and refusal to authorize is not tantamount to prohibition. The right to assemble, which, as citizens of the United States, we all enjoy under the Constitution, is not to be taken away by act of General Convention. At present that is all I care to say on that point.

2. Touching the other question, I am convinced that it is not expedient, by official action, to make the Episcopal Church in any way responsible for the policy pursued by the Protestant organizations in Latin countries.

Before giving my reasons for this opinion, let me say that I have always considered it a misfortune that the affairs of the government in those countries, whether they are our own possessions or not, must be administered from Washington, and the affairs of the Church from New York, since neither Washington nor New York can possibly know the conditions as we know them who have studied them at close range. It is equally unfortunate, I think, that the direction of affairs, either at Washington or New York, should be associated with partisan politics.

My reasons for thinking it inexpedient for us to engage in the proposed Congress are as follows:

In the first place, it is the habit of the denominations, at least in that part of the field with which I am personally acquainted, to engage in a species of controversy with what has been the dominant religious organization, and to pursue that policy with a degree of rancor wholly at variance with what we are accustomed to in the home land.

That the Roman Catholic religion has had its short-comings and its errors may not be denied. That it has strained the credulity and the loyalty of its members to the breaking point by reason of its modern additions to the faith may be freely admitted; but granting this, what is the cure? The cure is to be found in the presentation of a more excellent way. And that more excellent way is the way unto which God is clearly calling the Episcopal Church.

If ever there was given an opportunity to show, "by pureness, by knowledge, and by love unfeigned," the constraining power of Christ, that opportunity is given to us in Latin America to-day. I apprehend that in so far as we align ourselves with those who take a different course we make ourselves responsible for throwing away our influence. I had abundant evidence, during my term of active service in Porto Rico, that thoughtful people there are beginning to recognize and appreciate the Catholic and Apostolic character of the Episcopal Church. In a conversation with the Roman Catholic Bishop one day he said, "I am glad you don't issue publications attacking us, the way some do." "No," was my answer, "that does not seem to me good policy, even if it could be justified on other grounds." "Oh, well," said he, "it doesn't hurt us and we don't mind it, but I am sorry they feel that way."

I cannot escape the conviction that it would be disastrous to the interests and the stewardship with which the Episcopal Church is entrusted if the impression gains ground that we are nothing but a Protestant denomination with all the distasteful elements that term implies in the apprehension of thinking people in those countries. If I thought for a minute that the Church were only a modern sect, I should certainly advise a hearty coöperation in the Panama Congress, with the rest of them, but not otherwise.

In the next place, I think it inexpedient to engage in the proposed Congress, because of the underlying prejudice against everything American, which prejudice unfortunately has to be taken into account in our dealings with the people of Latin America. This is a feature of the life in those countries which does not reveal itself to the casual visitor or the tourist. You have to live among the people to discover how inveterate and intense it is. They pride themselves on a civilization that was old when Columbus embarked. And there is much in their history, literature, arts, and sciences to justify their pride. They

look down upon us with a courteous disdain, but it is disdain notwithstanding.

Now it seems to me that in dealing with a people naturally sensitive, proud, and critical, it is most unfortunate for the cause we have at heart that we place ourselves in the position of advocating the disintegrated, fragmentary, and self-contradicting religions which they associate with American Protestantism. I found many an opportunity to win a hearing for the conception of the American Catholic Church, free with Christ's own freedom, apostolic in continuity, and holy with His own love for the redeemed, a Church that comes offering nothing but blessing and authorized by her divine Head to make disciples of all nations. Oh, I think it would be *monstrous* to sacrifice all this!

If anywhere on earth there is place for us to magnify and glorify our heritage, it is in countries that have not shared hitherto in the blessings we bring, countries that are asking whether any good thing can come out of America, and to whom we dare to make reply, Come and see! They are an intelligent people, quick to learn and capable of discrimination; they love our liturgy when once they become acquainted with it, in their own tongue wherein they were born. They see that there is something different in what we have, and what we are, and what we stand for, from all others; and that something we put in jeopardy if we take part in the Congress.

This is said with no uncharitable feeling toward the denominations, whose zeal in the mission field may well challenge our admiration. But no matter how kindly we may feel toward them, we cannot endorse the opinion to which they are officially committed, that there is "no religion" in those countries. Father Sherman would not have uttered that exaggerated statement had he lived among those people and known them intimately. By connecting ourselves with the Panama Congress we give occasion, to those who resent such injustice, to think that we entertain the same opinion. We cannot consistently stand on that platform.

The limitations which have been thrown around the office of the delegates do not affect the case. Their appearance there, under whatsoever conditions and restrictions, commits the Episcopal Church, in the eyes of the natives, to a place among the ranks of the belligerents and lines us up as advocating whatever hostilities the Congress may decree. We are even deprived of the right to enter a dissenting vote, but must be counted as among those who speak peacefully with their lips, having war in their hearts. That is no way to win the hearts of the people to the loving message of Christ and His Church.

Therefore I beg to record my protest against it.

A BIRTHDAY WISH

If a fairy gave the power to me,
No wish that I might wish could be
The Best.

So I must turn to human art,
And wish for you the kindest heart
To Love.

There's poverty in this broad land—
I wish for you the unselfish hand
To Give.

There are paths of wrong and evil kind—
I wish for you the purest mind
To Pray.

There are fields left yet for you to till—
I wish for you the strongest will
To Do.

There are those who cannot reach the goal—
I wish for you the struggling soul
To Save.

And when your race in life is o'er,
I wish for you, on the farther shore,
The Christ.

DOROTHY THORNTON.

SOBRIETY OF MIND is one of those virtues which the present condition of human life strongly inculcates. The uncertainty of its enjoyments checks presumption; the multiplicity of its dangers demands perpetual caution. Moderation, vigilance, and self-government, are duties incumbent on all; but especially on such as are beginning the journey of life.—*Dr. H. Blair.*

OPINIONS OF THE CHANCELLORS*

The Power of General Convention to Provide Additional Bishops in Missionary Districts

[Opinion of the Chancellor of the Missionary District of South Dakota, Hon. J. H. Gates, rendered at the request of the Bishop of that district made shortly before his death.]

HAS the General Convention, under the present Constitution of the Church, the power to provide for additional episcopal supervision in the missionary district of South Dakota?

It is thought by some that by the provision in Article II, Sec. 4, of the Constitution, viz.:

"A Suffragan Bishop shall be consecrated and hold office under such conditions and limitations other than those provided in this article as may be provided by Canons of the General Convention,"

the General Convention has the power to provide by canon for the election of Suffragan Bishops for duty in missionary districts. That provision of the Constitution is capable of two interpretations. By a broad and liberal interpretation such power may be inferred. By a narrow and literal interpretation that sentence would relate only to Diocesan Suffragans. But I think it unnecessary to give consideration to the interpretation of that sentence because it seems to me that without such provision the question propounded at the outset must be answered in the affirmative.

By Sec. 1, Article VI, of the Constitution, it is provided:

"The House of Bishops may establish missionary districts in states and territories or parts thereof not organized into dioceses. It may also from time to time change, increase, or diminish the territory included in such missionary district in such manner as may be prescribed by canon."

That is to say: The House of Bishops alone may create and define the boundaries of missionary districts in virgin fields, but after such creation it can only modify the territory in accordance with canon. In other words, after once *established* the power to modify the boundaries rests in the General Convention and not in the House of Bishops, because the House of Bishops alone cannot enact canons. At any rate, even if the House of Bishops can enact canons, it is evident that the canon so referred to is a canon to be enacted by the General Convention.

The Constitution further provides:

Article VI, Sec. 3. "Missionary districts shall be *organized* as may be prescribed by canon of the General Convention.

Article II, Sec. 1, "Missionary Bishops shall be chosen in accordance with the canons of the General Convention."

Under these two constitutional provisions it is clear that the General Convention has supreme power over missionary districts once they are established by the House of Bishops. The power is analogous to the power of Congress over territories. It is full and complete. The power to *organize* includes the power to provide machinery for the operation of the missionary district. The chief element in the machine is the Bishop, but nowhere in the Constitution is it provided that there can be but one Bishop for a missionary district. Nor does a careful study of the Constitution reveal any such limitation even by implication. It is a cardinal rule of interpretation of statutes and constitutions that when plenary power over a subject is given such power embraces the discretion as to how such power shall be exercised, manifested, and carried out. Black on *Interpretation of Statutes*, p. 23, Cooley, *Constitutional Limitations*, 7th ed. p. 98. The word "organize" is defined in *Webster's New International Dictionary* as follows:

"To furnish with organs; to give an organic structure to; to arrange or constitute in interdependent parts, each having a special function, act, office, or relation with respect to the whole; to systematize; to get into working order."

In the *Century Dictionary* we find the word defined:

"To give an organic structure to; to construct or modify so as to exhibit or subserve vital processes; to form into a whole consisting of interdependent parts; coordinate the parts of; systematize; arrange according to a uniform plan or for a given purpose; to provide with a definite structure or constitution."

Again, Article VII in regard to Province recognizes the power of the General Convention over the missionary districts because it says that dioceses and missionary districts may be united into Provinces as shall be provided by the General Con-

* Printed through the courtesy of the Secretary of the Organization of Diocesan Chancellors, Hon. George F. Henry, LL.D.

vention except that no diocese may be included in a Province without its own consent, implying clearly that the General Convention has power over a missionary district without its consent.

So the conclusion is irresistible that the General Convention has supreme control over missionary districts so long as the exercise of such control does not violate the Constitution.

A study of the canons reveals the fact that beyond question the General Convention has for years entertained the view that it had such plenary power over missionary districts. Not only that, but it has expressly declared that more than one Bishop may be chosen for a missionary district. Canon X, Sec. II [i] provides:

"The House of Bishops may from time to time choose a suitable person or persons to be a Bishop or Bishops of this Church in missionary districts."

Canon X, Sec. IV, provides:

"Any Bishop or Bishops elected and consecrated under this canon shall be entitled to a seat in the House of Bishops and shall be eligible," etc.

Why the disjunctive clauses "*or persons*" and "*or Bishops*" in Sec. II and the disjunctive clause "*or Bishops*" in Sec. IV if it was not intended to give the House of Bishops power to nominate more than one Bishop for a missionary district?

It is a familiar rule of construction of statutes and Constitutions that the practical constructions placed upon them by the executive and legislative branches are entitled to great consideration when a judicial interpretation is sought. Under this rule we have a practical illustration. In 1904, at the instance of Bishop Hare, the General Convention adopted Canon X, Sec. III [ii] and [iii], viz.:

"[ii] If a missionary Bishop shall be unable by reason of age or other permanent cause of infirmity fully to discharge the duties of his office, and if it shall appear to the House of Bishops that no other method for his relief is available, a missionary Bishop may be elected and consecrated in the manner prescribed for the election and consecration of other missionary Bishops, such Bishop to be assigned for the time being to assist the partially disabled Bishop. And the said Bishop, so elected, consecrated, and assigned, shall be and remain in all respects subject to the rules and regulations of the House of Bishops as provided in Canon 10.

"[iii] This canon shall take effect immediately, but no election shall take place under the provisions of III [ii] after December 31, 1905."

This canon was repealed in 1910, but under it Frederick Foote Johnson was chosen and consecrated Bishop and assigned by the House of Bishops to assist Bishop Hare in the missionary district of South Dakota. Unquestionably, the General Convention had power to adopt that canon. It is true that the power was exercised only because of the partial physical disability of Bishop Hare to "fully discharge the duties of his office." If the General Convention had the power to provide for episcopal assistance in that case, it certainly has the power to provide for assistance in the present case when the proper discharge of the duties of the Bishop of South Dakota is clearly beyond the possibilities of one man.

If the power has not already been granted by Canon X, Sec. II [i], I am thoroughly satisfied that the General Convention has the power to enact a canon authorizing the House of Bishops to choose, subject to confirmation, a Bishop who may be assigned to assist a missionary Bishop. It is unimportant, it seems to me, whether he be called an assistant, a suffragan, a coadjutor, or something else. What the status of such an assistant should be with reference to the House of Bishops and the Church at large, is not a matter with which we are now concerned. The missionary district of South Dakota needs the services of an additional person who can exercise episcopal authority. The supplying of that need is the only matter necessary to be considered by the Province of the Northwest in determining whether it will approve South Dakota's request.

WE SHOULD be careful to discriminate Christian patience from common patience, which is akin to, if not the equivalent of, the old heathen stoicism. Christian patience is the endurance of what one has to endure, upheld, comforted, cheered by those considerations which Christ has brought to light and which He empowers. It is endurance that has joined to it equanimity, cheerfulness, contentment. Stoicism says: "What can't be cured must be endured." Christian patience says: "I endure, not because I can't cure, but because it is best that I should endure"; and so it has, in endurance, a victory of spirit that surrounds gloom with gladness, and crowns sorrow with joy—a chastened joy it may be, but still a joy. Common patience says, "Grin and bear it." Christian patience says: "Sing and bear it."—*Selected.*

BOARD OF MISSIONS IN SESSION

Many Fields of Missionary Work Are Covered

BOARD DECLINES TO MAKE A STATEMENT RELATING TO PANAMA

THE December meeting of the Board of Missions, which occurred on December 8th, in the Church Missions House, though only a one-day session, disposed of many important items of business. It opened with the customary celebration of the Holy Communion in the chapel at 9:30, the Board convening at ten. Thirty members of the Board were in their places either at the opening or at some time during the session, and all parts of the country were represented; also Bishops Williams of Marquette and Jones of Utah, *ex-officio* members, were in attendance.

The report of the treasurer showed in general a favorable situation. Notwithstanding the unusually large contributions made the past year, the receipts thus far compare favorably with those of a year ago. There is a net increase of \$36,000. This, however, has not come through the ordinary channels, but by special receipts from two sources; the Emergency Fund, and rentals received on a piece of New York property which have been allowed to accumulate and are now turned into the treasury. Deducting these two, the income is slightly less than for the same period last year. Legacies received in October and November amount to \$14,800. The treasurer also reported a gift of \$25,000, sent by the wife of the late James J. Goodwin, in accordance with a memorandum left by him. This gift becomes, by a vote of the Board, a permanent fund bearing the name of the donor, the interest of which will be devoted to missions.

A memorial addressed to the General Convention by the district of South Dakota, and carrying an approving resolution from the Synod of the Northwest, was brought before the Board, with the request that support might be given to the appeal therein contained for additional episcopal supervision in South Dakota. The Board was deeply impressed with the need demonstrated and gave most sympathetic attention to the matter. A legal opinion by Judge Gates, Chancellor of South Dakota, with regard to the Convention's canonical right to take such action, was read and it was determined that copies of it be sent with the petition to every elected member of the next General Convention before its opening.

A resolution was presented from the Synod of New England urging that current expenses be made the basis of levying the apportionment, which resolution was referred to the Apportionment Committee.

Communications from Synods
An interesting communication was read from the Synod of the Southwest, which, though passed last January, only reached the Board the first of December. It recited that at the present time the Board of Missions makes appropriations for work in the domestic field only of a proportion of the stipend required for missionaries at work, which seems to make competition between the Board and the Bishops, who must raise their money for the maintenance and extension of their work. Proposing to make a missionary survey of the Province, the Synod memorialized the Board to make larger appropriations for domestic work and also to give a larger amount of discretion to the Missionary Bishops in disbursing funds.

Perhaps the most important matter of the day was that next introduced regarding St. Paul's College, Tokyo, Japan. It is now nearly seven years since the first steps were taken to secure adequate accommodations for this most important of our educational institutions in Japan. As the result of the effort already made, property of fifteen acres in a desirable situation has been secured, and plans have been drawn which contemplate the final expenditure, at the end of about eight years, of something like \$1,000,000. This amount will build, equip, and endow one of the outstanding institutions of Japan, the equal of any, and furnish accommodations to 5,000 students. The part which is proposed to be built immediately will cost about \$160,000, of which \$90,000 is already in hand and promises have been obtained for it amounting to some \$30,000 more. The Rev. Dr. Reifsnider, president of St. Paul's College, addressed the Board upon this subject. He called attention to the fact that Christian America now has her second opportunity to win non-Christian Japan; the first came many years ago when the nation as a whole turned toward Western learning and it was largely lost for lack of enterprise on our part. This second opportunity arises because Japan has tried Western learning and civilization without Christianity. Disappointment and pessimism have followed. The nation itself lacking a spiritual dynamic, and the recognition of this fact is keenest among scholars themselves. Suicides of students are not infrequent. The falls of Kegon and the crater of Mount Aso, situated near student centers, have to be guarded by policemen to prevent these unfortunate inci-

dents. Marquis Okuma, the premier, has himself said, "Japan must have the ideals which can come only from Christianity."

Thirty per cent. of the students in St. Paul's middle school and sixty per cent. of the college students accept Christianity. The decoration of our own Dr. Motoda, headmaster of St. Paul's, in connection with the coronation of the Emperor, is the first instance of such an honor to a Christian educator, and it was distinctly done because of his service to Japan in this particular.

China was next heard from, when the Rev. A. A. Gilman, secretary of the Commission on Christian Literature established by the

China *Chung Hua Sheng Kung Hui* (Holy Catholic Church in China) showed the urgent need for Christian literature in connection with

Chinese evangelism and the bristling difficulties which surround its production. To him the Board gave a most sympathetic hearing, and an appropriation of \$600 was made from the Jane Bohlen Fund to promote the enterprise.

The following elections were then made to the various committees:

Executive Committee: Bishops Lloyd, Francis, Greer, C. K. Nelson, Edsall, and Lines; the Rev. Drs. Stires, Sedgwick, and Miel;

Elections to Committees the Rev. Messrs. Davis and Emery; Messrs. King, Mansfield, Cochran, Newbold, Chauncey, and Dr. Dillard.

Trust Funds Committee: Messrs. Chauncey, Saunders, Prunyn, Baker, and King.

Audit and Finance Committee: Messrs. Newbold, Reynolds, and Prunyn.

Committee on Apportionment: Bishops C. K. Nelson, Francis, and Lines; the Rev. Drs. McIlvaine and Freeman; the Rev. C. M. Davis; Messrs. Saunders, Prunyn, Morris, and the officers of the Board.

Among the reports of committees were: That of the special committee on Christian Education in China, which after conference with Dr. Pott, president of St. John's University, suggested the adoption of a more definite policy for the development of our Church colleges in Japan, asking our three Bishops in China to consider a co-ordination of St. John's and Boone, to avoid duplication and to develop one strong university to serve the needs of our three districts. The committee also suggested that the Board sanction a plan approved by the Bishops and the Presidents of the two universities for the inclusion of Chinese trustees in an advisory capacity, and that the plans of the president of St. John's for its immediate development involving the raising of a sum of \$115,000 be approved. The committee also suggested that Chinese members of the faculty trained in the United States receive a salary on an equal footing with American teachers, and that a special Standing Committee on the colleges and universities of Japan and China be appointed; the president of the Board to act as chairman. All of which was approved.

Christian Education in China The matter of the Emergency Fund and the best methods of conserving its splendid results was taken up. The conviction was unanimously expressed that the Emergency Campaign had developed a new interest throughout the Church, and had uncovered a most helpful method of securing the earnest coöperation of individuals. After considerable discussion as to the best plans for the future, the same committee was continued under the chairmanship of Bishop Lines, and the Board commended the continuance of the plan of asking one day's wage.

Emergency Fund The Bishop of Marquette, in charge of the American Churches in Europe, told of the needs for their maintenance arising from the falling off of the usual revenues, and asked the Board to support his effort to secure some \$2,500 for this purpose, to which request the Board gave cordial approval.

American Churches in Europe The Rev. Dr. Bursleson, as editor of *The Spirit of Missions*, reported that the Business Manager, Mr. Buckwell, is retiring on the 1st of January to take a commercial position, and the editor with the approval of the Council of Advice has invited the Rev. Charles E. Betticher, Jr., to assist him as managing editor of the magazine.

The Spirit of Missions The President then brought before the Board a matter discussed at the last meeting concerning the appointment of a secretary for Domestic Missions, to be added to the staff at the Church Missions House. He asked the Board to authorize such an appointment and to permit him to present at the next meeting a nomination for the filling of this secretaryship, and a statement for approval of the duties committed to the new secretary. An empowering resolution was passed.

A New Secretaryship Panama came up again for discussion toward the close of the session on a motion by the Rev. Mr. Sedgwick that the Board appoint a committee to make a statement to the Church of the facts concerning its action in the Panama matter. Some warm discussion followed, in which Bishop G. Mott Williams took part, but it ended by the whole matter being laid on the table.

Panama At the close of a long day the Board began to think of its own comfort—or rather to realize its own discomfort in the crowded

Change of Board Room

condition of the present ill-ventilated Board room—and passed a resolution directing the Council of Advice to make plans for meeting in some better place, where such persons as desire to attend the Board meetings, now held with open doors, may have an opportunity of doing so. The Board then adjourned to meet in February.

"COME UNTO ME"

I

Seek Him when the heart is weary,
When the way seems dark and drear;
He shall strengthen and sustain thee,
Thou shalt feel His presence near.

II

Seek Him when in deepest sorrow,
When thy heart is full of pain;
His dear love shall e'er enfold thee,
Bringing peace and calm again.

III

Seek Him when thy footsteps wander
From the straight and narrow way;
He shall find thee as the shepherd
Finds his sheep who've gone astray.

IV

Seek Him when thou'rt ill and suffering,
When thy life seems all in vain;
He shall give thee grace to bear it,
Nobly to endure the pain.

V

Seek Him when thy friends shall leave thee,
And thou tread the way alone;
As His child He'll ne'er forsake thee,
For thou art His very own.

MARIE LOUISE ROOT.

THE PULPIT FROM A PRIEST'S STANDPOINT

PREACHING is so important, so useful, so urgently needed, and so definitely commanded by Christ that we are quite justified in dwelling upon it from various points of view.

The preaching of God's word unfolds the mysteries of sacramental grace and the marvels of divine love. The priest naturally sees in preaching an opportunity of revealing the hidden things pertaining to the offering of prayer, sacrifice, thanksgiving, and worship. The pulpit provides for the true parish priest a place where he communicates regularly Sunday and weekday something definite and worth while. Because he has a message and teaches with system, decently and in order, his people love to hear him and are disappointed when he cannot be with them. The people want a message from their own clergyman.

The priest uses the pulpit to teach the truths, doctrines, and dogmas of the Church. He sees an opportunity of giving carefully prepared teaching to old and young, for he has a sense of order and a reverence for the plan of the Church. He gives the special seasons and festivals due prominence not only by means of the decorations of the chancel, but also in suitably chosen sermon subjects. He desires to keep the idea of prayer always before his people and naturally uses the pulpit to this end. He considers that the subject matter of his sermons should deal largely with that which will build up the spiritual life of his people, and therefore we find him referring to the sacrificial aspect of the Old Testament with its rites and ceremonies, its types and shadows, and the New Testament with its Gospel message and its spiritual teachings. The style and method are naturally quiet, reserved, and dignified. The preparation has had in view the systematic Churchman who has been baptized and brought up in the faith and services of the Church. The end the priest has in view is the teaching of the faith once delivered to the saints.—*Church Life*.

ALONG THE path of life, we should be prepared to do two things, viz.: to look ahead, and to overlook; the first will guard us from loss and injury, the second will protect us from disputes and quarrels.—*Schopenhauer*.

I LOVE the service of my God; like the bird I fly at liberty on the wings of obedience to His holy will.—*Chalmers*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

AN EFFICIENT SOCIAL SERVICE COUNCIL WITH DIVERSE UNITS

THE Social Service Council of Manitoba is made up of many diverse elements. In its executive body are official representatives of the Roman Catholic Church, the Church of England, the Salvation Army, various labor organizations, the Scandinavian Anti-Saloon League, and such denominations as the Presbyterians, Methodists, and Baptists. The value of the federation is believed to be in the opportunity afforded to educate public opinion through the bodies federated. Each organization has ten members on the council. Such an organization made up of such diverse elements necessarily moves slowly. When a question is under consideration at any annual meeting of the council, a unit may withdraw and take a separate vote on the question. If when it returns it votes against the question, the question is then withdrawn. Naturally the whole Council must lag far behind the position taken by some of its units, but the achievement of the past four years goes to show how rapidly the slower moving units move up under the influence of the others. In a recent letter the secretary writes:

"In March next, Manitoba is voting on a measure of total prohibition. Our council is handling the campaign. We have agreed unanimously. It suits no *one* of the units, but it suits *all* of them splendidly. The government has promised to submit to the electorate for their approval a prohibition measure prepared by our council. It is considered a remarkable achievement to get a unanimous vote on any measure by a body representing such diverse elements.

"The Social Service Council stands for the following:

"For the application of Christian principles to the operation of industrial associations, whether of labor or of capital; for a more equitable distribution of wealth; for the abolition of poverty; for the protection of childhood; for the safeguarding of the physical and moral health of women in industrial life; for the adequate protection of working people in case of industrial accidents and occupational diseases; for the Sunday rest for every worker; for conciliation and arbitration in industrial disputes; for proper housing; for adequate care of dependents and defective persons; for the reclamation of criminals; for wholesale recreation; for the protection of society against contagious diseases; for international peace."

"We have some reason to believe that we are influencing public opinion on these questions. The liquor traffic seems to stand so squarely in the way of all progress that the council felt that the traffic should be eliminated as the first step in the consideration of any one of these questions. There is some likelihood that our government will institute a department of constructive social service."

The Archbishop of Rupertsland is the honorary president.

A MINISTERING GUILD

To the shut-ins in hospital wards; to the shut-ins in dark, bare, comfortless tenements, and to many others who know nothing of the wonderful fields of flowers and the great out-of-doors, the National Plant, Flower and Fruit Guild seeks to bring hope, cheer and a reminder of love and sympathy; to stimulate courage and strengthen faith through nature's own messengers—flowers and plants and fruit. Moreover, window boxes are placed in tenements and the tenderness with which the few growing things are cared for is evidence of the influence upon the lives of those who tend them. Children's gardens are also installed wherever a bit of space can be secured and the joy of planting, of carefully tending and at last reaping their little crops has meant development of body, mind and soul for thousands of children in our great congested cities into whose lives has come no other demonstration of beauty. The work of the guild has been extended to over 400 cities and villages. The child in the country has learned to love and appreciate his fields, his woods, his flowers by sharing with the child of the city. The work of the guild does not cease with the closing of summer but through the winter from all forms of social functions and from weddings and other festive occasions flowers are collected and distributed to those whom no printed page, no words of sympathy, can reach. The express companies have generously

granted the guild labels which insure transportation without charge from the country to the city.

FATIGUE AND ITS SIGNIFICANCE

Fatigue is the state of being tired. Rest is its only cure. One set of muscles strained by constant use may affect other muscles. When this happens we say we are fatigued. When the body is tired, the brain becomes tired. And for those whose work is not muscular, but mental, the opposite is true; the body feels tired when the brain is overworked. This is the advice which the Metropolitan Life Insurance Company is sending broadcast.

An experiment showed that a man who had thoroughly tired the muscle of only one finger was not able to use his brain to teach a class until he had rested.

We must rid the body of the results of fatigue and overstrain if we are to remain good workers and to live long. The remedy is rest.

Fresh air and good food restore and refresh tired bodies. It is not resting to force oneself to take a five-mile walk or violent exercise when the body feels unable to do it.

Hearken to the warnings of the body. The constantly tired person is the more apt to be overcome, exhausted, and completely weakened by illness and require a longer time for recovery.

To avoid undue fatigue is to preserve health. Body and mind rested as systematically as exercised, mean useful workers with strong bodies.

THE NEED FOR PLAY

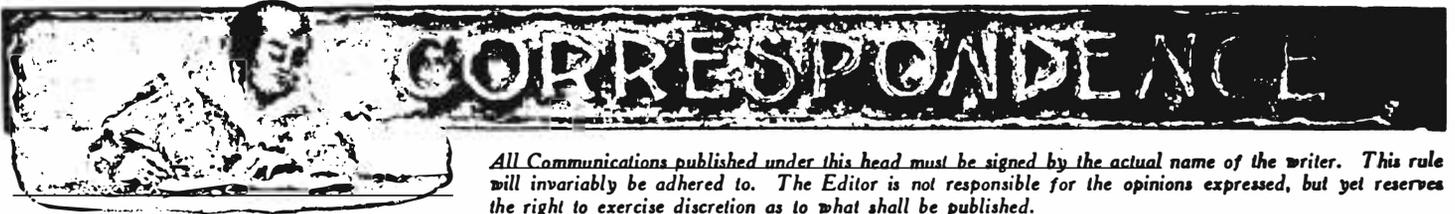
"Leisure and play are not all of life," declares a recent reviewer of Dr. Devine's *Normal Life*. "But education for efficient work, education for efficient living, must give play an important part. And unless we wish the spirit of youth to disappear during the years of maturity, we must leave an important place for play during that period of life. Whether we consider the usefulness of the body as a working machine, or the usefulness of the mind, we must consider play. To lose oneself in play is more satisfying than intemperance or vice. Play in the home is a vital factor for family solidarity; a normal man cannot live without being a neighbor and you cannot be a neighbor unless you play. Lack of play makes Jack dull and little play shortens and 'shallows' his father's life."

This is a principle that temperance reformers must constantly bear in mind, if we are to be even moderately successful in our efforts.

OFFICERS of the Detroit United Railway, which operates the street railway system of Detroit, have agreed to sell the city lines of the company to the city of Detroit. The approval of the directors and counsel of the railway company has been communicated to the city street railway commission. The terms of the sale provide for a vote of the people; the price to be paid by the city is to be fixed by the circuit court sitting in chancery.

THE ONLY preparation which multitudes make for heaven is for its judgment bar. What will they do in its streets? What have they learned of citizenship? How like are they to its Lord? . . . Earth is the rehearsal for heaven. The eternal beyond is the eternal here. The street-life, the home-life, the business-life, the city-life, in all the varied range of its activity, are an apprenticeship for the City of God.—*Henry Drummond*.

THE SOCIAL SERVICE COMMITTEE of the Texas Federated Women's Clubs has issued striking programmes on rural life problems, prison reform, child labor, and the care and prevention of the feeble-minded. These can be had of Mrs. W. B. Sharp of Houston, Texas.



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 shall be published.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

THE Commission on the Revision and Enrichment of the Prayer Book recognizes the reasonableness of the request made recently by a correspondent in one of our Church papers that some information should be given to the general Church concerning the proceedings of the Commission.

The personnel of the Commission is as follows: The Bishops of Pittsburgh, Western New York, Louisiana, Atlanta, Nebraska, Long Island, and Los Angeles; Dean Moses, secretary, and Mr. F. J. McMaster, treasurer; the Rev. Drs. Gummey, Robinson, St. George, and Slattery; the Rev. Messrs. Parsons and Suter; and Messrs. George Wharton Pepper, T. W. Bacot, C. G. Saunders, W. C. Sturgis, R. H. Gardiner, and George Zabriskie.

The sub-committees are: (1) On Prefatory Matter and General Arrangement, the Bishop of Los Angeles, chairman; (2) on the Daily Offices and the Litany, the Bishop of Western New York, chairman; (3) on the Communion Office, the Bishop of Atlanta, chairman; (4 and 5) on the Occasional Offices and the Psalter, the Bishop of Long Island, chairman; (6) on the Ordinal, the Bishop of Los Angeles, chairman.

There have been four prolonged sessions, and these sub-committees have made primary reports, awaiting final consideration of the whole Commission.

Numerous proposals have been received from all over the Church, from clergymen and laymen, concerning the re-arrangement of the contents of the Prayer Book; as for instance: to remove all prefatory matter, following p. viii, to the end of the Book; to put the Psalter after the Daily Offices and Occasional Prayers; to put the Collects, Epistles, and Gospels after the Communion Service; and the like. Suggestions have also been made to provide by general rubric (as on pp. vii and viii) for various permissible changes and omissions in "the Service of the Church," so as not to encumber the body of the Book with new rubrics. Requests have also been received to permit substantial shortening of Morning Prayer when the Communion is to follow; to provide additional Proper Prefaces and additional Collects, and many special prayers and thanksgivings; to give greater freedom in the use of the Psalms of the Psalter. Several persons favor the omission of the Litany and the Communion Service from the Ordinal, with a view to compactness, and also the regulation of the Visitation of the Sick and the Visitation of Prisoners (so little used) to a Book of Offices. It is quite surprising how many correspondents urge a return to the First Prayer Book of Edward VI, in the arrangement of the Communion Office; also the Second and Fourth Commandments abbreviated as in that book, containing the command, but not rehearsing the reasons given therein.

It is to be understood that these proposals have come very largely to the Commission from clergymen and laymen throughout the Church, and they await further consideration; and whatever the Commission may propose will be submitted for general consideration, if possible, several months before the assembling of the General Convention, in October next.

By the terms of its appointment, the Commission is debarred from giving any attention to proposals involving any change in the Faith or Doctrine of the Church, or change in the Title Page of the Prayer Book.

CORTLANDT WHITEHEAD.

To the Editor of *The Living Church*:

IN the contemplated revision of the Prayer Book why can we not revert to primitive liturgies in the matter of special commemorations in the Prayer for the Church Militant? I beg to suggest that either by rubric or by brackets we be allowed to insert in proper places the names or titles of such special commemorations; e. g., after the clause for "all Christian Rulers" the words "especially the President of the United States and the Governor of this State"; in the following sentence after the word "Bishops," "especially N. our Bishop"; and so in the petition for those "in trouble, sorrow, need, sickness, or any other adversity," "especially Thy servant N."; and again in the final petition (or commemoration) of those who "have departed this life in Thy faith and fear," the same particular commemoration.

It seems also (although I believe this has already been suggested) that we might very well have a proper Collect, Epistle, Gospel, and Preface for certain "black letter days," e. g., a Bishop,

a Martyr, a Confessor, etc., or for special occasions such as will doubtless occur to the minds of the committee.

Would not these privileges tend to make the Eucharist more intimate and personal, so to speak, and bring it home more to the hearts of the people? (Rev.) S. J. FRENCH.

Brunswick, Ga., December 6, 1915.

To the Editor of *The Living Church*:

I SHOULD like to move an amendment to Mr. Minnigerode's suggestion in *re* rubric to *Benedictus*, viz.:

Specify the days when it is *not* to be used, as in the English rubric (and let them be the same days and no more), and abolish the illogical and unliturgical break in the hymn altogether. There would be as much sense in chopping off *Magnificat* at the fourth verse likewise; let us rid ourselves of this remaining vestige of the mutilation of the canticles in the Book of 1789. Then make the *Jubilate* rubric read, "When *Benedictus* is not to be used, shall be sung or said instead of this Psalm."

I have heard *Benedictus* twice at Matins on the Third Sunday in Advent; I have elsewhere heard *Jubilate* in Lent replacing *Benedictus* of ordinary use (this in two different churches).

Does anyone care enough for the due use of the Evangelical Canticles to second my motion? JAMES R. SHARP.

Nashville, Tenn., December 11, 1915.

"THE OUTSIDE OF THE CUP"

To the Editor of *The Living Church*:

IT is a pleasure to answer the Rev. Campbell Gray's question of November 27th, published in your columns. Fr. Gray wants to know "what we are going to do, when prohibition becomes an accomplished fact in this country, about securing wine for Communion." Prohibition is now "an accomplished fact" in a large part of this country, and no difficulty is found such as my brother anticipates. He is evidently unaware of just what prohibition requires; so I give him here an official statement from *The New Republic* of December 3, 1915, the organ of the Anti-Saloon League:

THE LEAGUE'S POSITION

The question is frequently raised, "Will the proposed Hobson amendment prohibit the use of alcoholic liquors for all purposes?" No. It will not. Provision is made for the exemption of the use of alcoholic liquors for sacramental, medicinal, pharmaceutical, or scientific purposes, or for use in the arts. The Anti-Saloon League has never been committed to any other programme. In every law, statutory or constitutional, proposed or endorsed by the Anti-Saloon League, provisions have been made for the exemptions above indicated. Anti-Saloon League forces wage their fight against alcoholic liquors for beverage purposes only.

This is surely explicit. Glowing prognostications about what will surely happen when prohibition becomes part of the law of the nation are much like similar prophecies as to what will come about if women vote. Women *are* voting now, and these things have not come about. Prohibition is *now* in effect, and the governors of prohibition states bear witness to the blessing it is proving itself to be.

I note that Fr. Gray does not wish to discuss various questions which he raises only to leave aside; so I leave them aside too. But I can not forbear saying that the abolition of drunkenness is a moral as well as a political question, just as truly as the abolition of slavery was; and the clergy of the Church are bound to lead their people in all such struggles, not to hang back and forfeit their leadership. When we all rejoiced over China's prohibition of the opium traffic (our own laws are rigorously prohibitory in that field, be it remembered), we were committing ourselves to the same policy here in dealing with the liquor traffic, which is a vastly greater evil. "Regulation" has failed everywhere we have tried it: the way to regulate a rattlesnake is to cut off its head.

Dean Bell does not renew his argument that the Mayor of Chicago should have kept a promise to break his oath: that is good. Nor does he imply again that we should let the liquor problem alone in order to deal with other social problems: that is also good. His statement that "the liquor problem monopolizes the field of Christian social endeavor" is contrary to fact. He wholly misunderstands the article quoted from a Pittsburgh paper. Neither the editor nor the quoter has "contempt" for neo-Americans. But I dare say we both have contempt for anybody who presumes to demand the non-enforcement of laws on the ground that he personally dislikes them. The crowd of paraders who flaunted the banner of "personal liberty"

to get drunk at pleasure were trying to set up an alien standard of anarchy: in so doing, they showed that they were not yet good Americans—any more than the low politicians who egged them on.

One word more: The Dean is "convinced that nobody can legislate people into holiness." Perhaps he never encountered Gladstone's aphorism: "It is the function of government to make it easy for men to do right and hard for men to do wrong." Does he propose to disregard, in the interest of holiness, the existing laws forbidding the sale of other habit-forming drugs besides alcohol? We can't make a minor lad holy by legislation; but when every state prohibits the sale of liquor to a minor it is trying by legislation to give him a fair chance to *stay* holy, and is not going into partnership with those whose express object is to defile him. As for the Divine gift of free-will, I count the Ten Commandments, and find nine of them formally prohibitory. But the liquor trade and its apologists object to the Decalogue, I believe.

Seriously, national prohibition is coming, and coming soon. No one realizes this better than the brewers and distillers, many of whom are already making arrangements to turn their plants to other industries, like the manufacture of ice, yeast, etc. The spread of sentiment in favor of the extirpation of the liquor trade is astounding even lifelong champions of prohibition. Two generations ago the clergy of the Church earned a bad name for their dilatoriness in the campaign for prohibiting chattel-slavery: let us not repeat this blunder. If any wish to know more about the movement, write to the National Anti-Saloon League Headquarters, Westerville, Ohio, for literature: or almost any Protestant minister can inform them.

WILLIAM HARMAN VAN ALLEN.

Boston, December 10, 1915.

To the Editor of *The Living Church*:

It is a pleasure to see that your correspondents seem to be seriously arguing now about the merits of prohibition instead of indulging in complacent pleasantries about Milwaukee and about the duty of preserving the "American Sabbath," that Scotch Presbyterian institution, of Pharisalical origin, passed into this continent by the Pilgrim fathers. It is worth while discussing prohibition. It is worth while emphasizing that there are things about it to discuss. It is worth while finding a goodly number of people, both in your columns and in private letters, admitting that it is a policy still in need of defense and not to be assumed as having been proven good.

Father Sherwood in your current issue says that evidently I assume that prohibitionists all look on drinking as a sin. I do not believe they *all* do, for I fancy a goodly number of them believe that He who is without sin nevertheless did drink alcoholic liquor; but I do maintain that many of them have exactly that conviction. As evidence, I offer the letter of Father Baxter, who reiterates the usual comparison of drinking alcoholic beverages with murder. (Sometimes it is adultery that is instanced.) Laws against murder are not perfectly obeyed. Ergo, we cannot expect laws against drink to be perfectly observed. This is an argument I never have been able to understand. The two things are utterly different. We cannot conceive of our Lord committing murder; but He did turn water into wine and command His followers to drink wine in the Sacrament, as the Rev. Campbell Gray so rightly calls to our minds.

Father Sherwood also says that the essence of license laws is the making of the government a partner in the traffic. The history of license development in this country seems, however, to point to the idea, rather, that by licensing the liquor business the state has been bent upon controlling it. However this may be, the question as to whether the state shall share in the profits of the industry, from an ethical point of view, depends upon whether or not drinking alcoholic liquor in moderation is essentially sinful and necessarily anti-social. This is exactly the point which has not been made clear.

The trouble with many prohibitionists is that they jump to all sorts of unwarranted conclusions. My good friend Father Baxter jumps to a few in his letter. He is surprised that I am opposed to a dry Chicago. I'm not. I cannot see, however, that a dry Chicago is best secured by seeking to outlaw what is commonly believed by the citizens of Chicago to be a respectable custom. Education in the effect of alcohol upon efficiency may make Chicago want to be dry, sometime. Then let it be dry. In Church circles we have been hearing, *in re* the Panama controversy, a good deal about the rights of a minority. If Chicago goes dry, thanks to down-state influence in the Illinois legislature, it will be in violation of the present wishes of the majority, the vast majority of Chicago's citizenry. And, finally on this point, I can see absolutely no good in closing the drinking places on Sunday, against the wishes of the people. To do it sets back legitimate drink reform by making people angry and disgusted and unwilling to listen to argument.

Then Father Baxter utters another commonplace, namely, that the money spent on liquor is all wasted money. Now in a sense that is true. There is no productive return for the investment. Neither is there in the money spent on chewing-gum, the movies, pleasure riding in automobiles, victrolas, linen collars instead of rubber ones, oriental rugs, the University club, or buttons on coat-sleeves. But there are people who get a tremendous amount of social and esthetic satisfaction out of such things. Likewise, there

is a great amount of social pleasure and enjoyment gotten by many people out of a glass of beer at the corner saloon. (And it must always be remembered that the great majority of drinkers are sensible and moderate drinkers.) Now there are people who object to gum-chewing as an esthetic exercise. Anyone who has watched the serene happiness of stenographers and small boys on the cars as they chew their cud, however, will be unwilling to call the money spent at the gum machine entirely unproductive. And this makes one wonder again—no one seems to notice this point, to me very important—whether a great deal of drinking and overdrinking is not due to the fact that our industrial order makes it impossible for men and women to obtain higher stimulations, and so forces them to either alcohol or unutterable monotony.

I have had my say. Thank you for your space. I am still not a prohibitionist. I am still open to conviction; but for the present I am an anti-prohibitionist, because I am convinced that it is a poor and ineffective method of attack upon a complicated problem. In conclusion, however, I should like to ask all interested to read three articles in various late numbers of the *Atlantic Monthly*, viz.: "Drink Reform in the United States" in the November number, and "Drink Reform in Europe" in the December number, both of this year, together with "Law, Police, and Social Problems" by Mayor Baker of Cleveland in the July number. These articles, in one of our most careful and uninfluenced publications, will show that possibly there are still two sides to this thing. To me the most profound thing in them is the statement, in the first of them, that those in Europe having in charge the betterment of conditions along this line, after careful study, agree in ignoring utterly the American prohibition experiments.

I am sir,

Cordially yours,

BERNARD I. BELL,

Dean of Fond du Lac.

PROPORTIONAL REPRESENTATION

To the Editor of *The Living Church*:

AFTER much work both within and without conventions, in the diocese of Massachusetts, a rule of order was adopted, after it had been reported by the Committee on Constitution and Canons as in harmony with the Constitution, to establish a system of proportional voting and representation for the choice of the Standing Committee of the diocese, for deputies to the General Convention, for deputies to the Synod of the First Province, for the Cathedral Chapter, and for the diocesan board of missions.

The chairman of the committee which reported the plan was the Rev. Reginald H. Howe, who with Prof. J. H. Beale of the committee had been an active proponent of it, and it was understood to be favored by the Bishop. Nominations made in writing or from the floor up to a fixed hour are to be posted so as to be visible to the members of the convention. Ballots containing names of nominees and three columns for the choice of voters, headed "first choice," "second choice," and "other choices," are being prepared. Each voter shall vote by making a cross opposite the name of the person for whom he wishes to vote. In the column headed "first choice" he may vote for as many persons as there are offices to be filled at the election then being held; if he votes for more than the number to be elected, his votes shall count as "other choices." In the column headed "second choice" he may also vote for as many persons as the number to be elected, thereby designating them as the persons he desires elected if those for whom he expressed his first choice cannot be elected. If in this column he votes for more than the number to be elected, his votes shall count as "other choices." In the column headed "other choices" he may vote for as many persons as he pleases, thereby signifying his willingness that they should be elected, if those for whom he expressed his first and second choices cannot be elected. If one votes more than once for any one person all but the earliest choice shall be void.

The tellers shall count the first choices only. The person (or if more than one person is to be elected, those persons) receiving the greatest majority of all the votes cast by the clergy or the laity shall be declared elected on the part of that order. If the number of persons to be elected appear to be elected by the greatest majority of the votes cast in each order no further choices shall be counted; but if less than the required number are elected in concurrence upon the count of the first choices, the votes in the second column shall be added to the votes in the first column for all nominees except those who have been elected in concurrence. The persons having on the combined vote a majority of all the votes cast shall be declared elected on the part of the order in the votes of which they receive such majority. If the required number appear to be elected in concurrence, the votes in the third column shall not be counted. If less than the required number are elected in concurrence upon a count of the second choices, the votes in the third column shall in the same way be added to the votes in the second column. If upon counting all the votes the required number are not elected in concurrence, a second ballot will be necessary.

If any of the clergy and laity feel disposed to take up the matter and follow the example of Massachusetts, a leaflet describing the advantages of proportional representation may be had from the undersigned. The fairness and purity of the system, which is

winning increasing favor with publicists in political elections, commend it to ecclesiastical use on which the tyranny of a majority and partisan chicanery are most undesirable.

3 Spruce street, Boston, Mass., ERVING WINSLOW.
December 10, 1915.

PREPAREDNESS AND THE CHRISTIAN PULPIT

To the Editor of *The Living Church*:

WE hear occasionally from the Christian pulpit the cry for national preparedness. In its last analysis "preparedness" presents itself to some minds as the manufacture of instruments calculated to do murder and the training of men and boys to use them. Is such a propaganda Christian? Does it agree with what Christ says, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also"? What did the Master say when St. Peter drew his sword in defense of another against wrong and injustice? "Put up thy sword into the sheath." Moreover He teaches "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you." What bearing has this upon the teachings of those who bear His orders?

There is nothing Christian about murder. A professed follower of Christ may carry a concealed weapon on his person; he may have loaded firearms in his residence; he may be prepared to shoot down a fellow being; but he cannot do so in the name of Christ. Even after shooting down a burglar, who is the priest that would immediately enter the chancel and celebrate the Holy Communion?

At the Christmas season in which we think of the angel song, "On earth peace, good will toward men," is there anything more out of place than the cry of preparedness for war from the Christian pulpit?

Can we picture Christ standing in a modern pulpit to-day with such a message on His lips?

Yours very truly,
Worcester, Mass., December 10, 1915. G. S. SOUTHWORTH.

THE NEED FOR CHURCH PAPERS

To the Editor of *The Living Church*:

IT is indeed surprising the number of persons who consider themselves good Churchmen who do not even read a Church paper.

During the past year I have been a guest in a number of the rectories of our Church. In almost every instance the priest has attested his allegiance to our Holy Mother the Church; yet very few of them read such a thing as a Church paper. Why? Is he so miserably poor that he cannot even afford *two dollars* with which to bring to his door week after week the record and happenings of the Church throughout the entire world? If there is such a rector who cannot afford one good magazine he is to be pitied!

Magazines there are many indeed. Their number is legion. Every business, every profession, almost every activity of life, has its own particular technical organ. The business man is eager to receive the mouthpiece of his profession so that he may keep abreast of the times, and so know what is being done in his line. Now why should not the clergy of our own communion be just as eager to know what is going on in our own Church, instead of receiving their information from the newspapers, who generally make very many mistakes in reporting Church matters? Why not subscribe to a paper whose sole business is to gather the news of the Church and report it reliably?

If the rector of a parish does not read a Church paper, do you think that very many of his parishioners do? Hardly likely! A priest should admonish his people that they read diligently and intelligently a Church paper.

I would that it were possible to have a nation-wide mission devoted solely to getting our people to read a Church paper. I believe that much good could be accomplished from such an effort.

WILLIAM FREDERIC WORNER.

Lancaster, Pa., December 8, 1915.

THE SUNDAY EVENING SERVICE

To the Editor of *The Living Church*:

IN your issue of December 4th your Chicago correspondent writing on the subject of non-attendance at the Sunday evening service says, "That which, with a sense of God's presence, draws men, hungry always for religion, is a simple, natural service conducted as we may think our blessed Lord conducted His services and His meetings." This is a new fact to me, that our Lord ever held any services or conducted meetings. I have always believed that the only services our Lord participated in were those of the Temple and synagogue. If our Lord did conduct services it might indeed be helpful to know how He did so, though of course the personal element counts for so much.

May I beg your correspondent to describe in detail a "simple and natural" service such as conducted by Father Stanton and the Dean of Boston Cathedral and thus assist many of us poor clergymen who are trying to solve the Sunday evening service problem?

It is interesting to note in the same issue of your paper the

return on the part of a New York Methodist congregation to the service of the Prayer Book, and I am led to believe that there is an increasing movement in this direction on the part of many denominational congregations. We Churchmen are accused of stiffness in our workings and sadly in need of simplicity, while on the other hand the denominations are moving away from so-called simplicity to our stiff formality. What are we to do?

Yours,
Monroe, La., December 6, 1915. ARTHUR R. PRICE.

JOINT COMMISSION ON TEXT BOOKS OF ENGLISH AND AMERICAN HISTORY

To the Editor of *The Living Church*:

THE Commission on Text Books appointed by the General Convention is to have a meeting shortly at which the preliminary work on its report will be done. In order that the final report be a complete and exhaustive one, the Commission should have before it all the work that has been done by diocesan committees and individuals in the way of investigation and criticism as to the teaching of history in our schools. The secretary has received many diocesan reports and pamphlets, but he feels sure that many have not been received. He would like to have these so that he may present to the Commission a full report of what has been done.

He would like to receive also, from anyone who has been interested, quotations from text books in regard to the teaching for or against the Church. In giving these it would aid to have the pagination as well as the title and author of the book.

An important part of its report should deal with the teaching of English and American history in our Church schools. The number of these and the lack of funds has prevented a letter being addressed to these separately. The secretary would be more than pleased if the schools would send him the title of the text books used by them, in order that he may also present this knowledge to the Commission. He has received a few school catalogues, but the great number of the schools have not sent this information.

Rightly or wrongly, there is a feeling among Churchmen that the truth as to the Church is not being taught our children, either in the public schools or in our Church schools. The Commission is desirous of ascertaining how far right this feeling is. To aid us we are asking information from the Church at large.

Poultney, Vt. H. P. SCRATCHLEY, Secretary.

CHANGE OF NAME IN THE CONVENTION OF 1913

To the Editor of *The Living Church*:

YOUR statement in reference to my amendment offered in the House of Deputies, namely, "provided that no proposal to change the title page of the Prayer Book or the name of the Church shall be referred to said commission," that it was defeated "on the express understanding that it was intended to imply hostility to the change of name, and that later the same resolution *relieved of that understanding* was adopted on motion of Mr. Pepper," is inaccurate. There is nothing in the record that justifies that statement, nor is it supported by my own recollection or that of several prominent deputies whom I have consulted.

That Dr. Manning's defeat was generally recognized as a defeat of the party in favor of change of name was notorious at the time, and no denial of it now can change the fact. I submit further the following statements:

(1) It was a matter of common knowledge that any attempt in the House of Deputies in 1913 to change the name of the Church would have been decisively defeated.

(2) It was not brought up by us because by general consent it was thought advisable not needlessly to stir up feeling over a dead issue.

(3) If the editor of THE LIVING CHURCH has any doubt about the present feeling of the Church let him introduce a resolution for the change of name at St. Louis and see what the result will be.
Washington, December 11, 1915. RANDOLPH H. MCKIM.

ANOTHER JOHN SUTCLIFFE

To the Editor of *The Living Church*:

MIGHT I answer inquiries coming to me concerning the architecture of the new chancel and tower of Christ Church, Glendale, by this note in your columns?

Lately in THE LIVING CHURCH appreciative notice was given of the work and personality of good John Sutcliffe, church architect. But he is gone into the beyond! I know another John Sutcliffe; a man skilled in English Pointed, an artist and a devout Churchman. His name is Alfred Grindle of Indianapolis, the builder, under severe limitations, of the Indianapolis Cathedral, and our churches at Bloomington, Ind., Hyde Park, Cincinnati, and Glendale, Ohio.

This man ought to be considered a minister in this Church rather than a business man. His work deserves high praise and our people ought to know him and take advantage of his devoted skill. He is so unmercenary that I hope you will accept this for what it is—not an advertisement—but an appreciation. By the way, the

front cover of the Christmas *Spirit of Missions* happens to be the west front of the Indianapolis Cathedral—Grindle's work.

Glendale, Ohio, December 9, 1915. GILBERT P. SYMONS.

THE CHARTER OF THE BOARD OF MISSIONS

To the Editor of *The Living Church*:

ONE hears on every hand of a dictum attributed to Mr. Pepper that the charter from the state of New York held by the Board of Missions frees the Board of obligation to the Protestant Episcopal Church. This seems so strange that I write for information.

A state charter granted to the rector, wardens, and vestry of any parish creates them a corporation under the state but does not free them from obligations to the Protestant Episcopal Church. In fact the charter makes those obligations obligatory.

Now if the Board of Missions has obtained a charter which frees it of such obligation, then the Protestant Episcopal Church has either been tricked or the very eminent lawyers who sit in General Convention have been most singularly obtuse.

The charter should be spread before the Church as an initial step toward the understanding of what certainly looks like a very grave usurpation.

Philadelphia, December 4, 1915.

W. C. HALL.

SUNDAY SCHOOL LESSONS

To the Editor of *The Living Church*:

IN your issue for December 4th appears a letter from the Rev. Lefferd M. A. Haughwout with the caption, "Dangerous Sunday School Lessons," in which he sounds a warning against a certain system of Sunday school instruction. Allow me to recommend as a sound churchly course "The Practical Four Year Course," published by the Practical Publishing Co. of Westfield, N. J. This course deals with the Bible, Prayer Book, Church History, and Worship. The Teachers' Outlines are especially good. I am using this course in my Sunday school and am finding it very satisfactory. The teachers of my school are particularly enthusiastic about these lessons.

I wish it could be more widely used in our Sunday schools.

Yours truly,

Highland Falls, N. Y.,
December 8, 1915.

J. McVICKAR HAIGHT,
Rector, Church of the Holy Innocents.

BISHOP SCADDING'S LECTURES ON CHURCH HISTORY

To the Editor of *The Living Church*:

THE lantern slides on English Church History mentioned in your edition of December 4th by the Rev. Henry G. Moore are still to be obtained by addressing Mrs. Charles Scadding, Belle Court Apartments, Trinity Place, Portland, Ore. I am sure that she would be glad to dispose of them looking to their further usefulness.

Sincerely,

Portland, Ore., December 6, 1915.

H. D. CHAMBERS.

THE GREATER EMPHASIS

THE greatest thing in the past of one's life is the good in it; the greatest thing in the present is that it has a future. I am here recasting something I read lately, and it is worthier of an abler expansion. You know how easy it is to linger over the elements of misfortune and mistake, but whoever does this is wasting energy which should be invested in strengthening "the things that remain." Regret for the closed past cannot possibly inspire the present, but resolution for the open future can, and should be inspiration of it. Anything else is as useless as the tears of that dear old lady who visited Mount Vernon to see Washington's tomb, and was discovered weeping over the ice house. The past has only its memory and such hints as may help us to profit by experience, but the present has its issue, its outcome, its future, and we are invited to thrust our will-power into it with lofty determination, so to fashion it that a kind of pardoning glamor is cast over yesterday and its faults, as when the afterglow strikes full upon some vine-covered ruin, and makes it beautiful like the "forgiveness of sin." How true is this of some of those Biblical sinners who are called saints now, and whose history and literature are read in the churches! Why? Because they improved mightily upon themselves. They forgot the things back of them, and pressed on to the things before them, and achieved distinction with happiness. The future is not hopeless to anyone unless he is choking his own spirit or trying to go forward by walking backward. The greater emphasis belongs to the here and now. "The place whereon thou standest is holy ground."—*Karl Reiland*.

WOMAN'S WORK IN THE CHURCH

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

EVERY Churchwoman who has opened her *Spirit of Missions* for December we are sure has paused with delight over the beautiful Christmas cover. And through this lovely picture, conveying so markedly the Christmas atmosphere, the editor feels that she is wishing an individual "Happy Christmas" to many of her readers. For this lovely snow-covered landscape is hers to enjoy whenever she may choose to look out of the window. All Saints' Cathedral, Indianapolis, the arched window and cross of which show so beautifully in the picture, is just across the street, while the snow-burdened hedge in the foreground is her own individual hedge, raised from babyhood by herself and never appearing more beautiful than in this picture as a setting to our small but impressive Cathedral—a gem of architecture. So in accord with that hustling spirit of the times which has for its slogan, "Do your Christmas shopping early," we fall into line and do our Christmas greeting early through the familiar *Spirit of Missions*.

THIS DEPARTMENT has served for several years as a collocation for the work which the American Churchwoman is doing throughout the land, and in it have been chronicled a great and varied number of methods by which woman delights to serve her Church. Yet one very original and important vocation to which two Churchwomen have given of their time and substance has as yet received only cursory mention in this page. We refer to the work of the Church Missions Publishing House, located in Hartford, Conn., of which the Misses Edith and Mary Beach are the chief centers. The Auxiliary and other Church societies are more indebted to this firm than they are probably aware, for under the name of the Junior Auxiliary Publishing Company its work of sending out inexpensive yet excellent missionary literature has continued for a quarter of a century. The officers of the company and the board of managers include the Presiding Bishop as president and other members of the clergy, while Mrs. Sioussat of Baltimore and Mrs. Giraud of Middletown are the woman members of the board. Miss Mary E. Beach is the secretary and Miss Edith Beach the treasurer, and upon them devolves this inspiring yet concentrated and exacting work.

There is not space to tell of the small beginning, when by request of an officer of the Juniors a series of short sketches was prepared by Berkeley divinity students. A little boy in Maryland financed the enterprise with its first ten cents, and other children followed his lead. Thus originated the *Round Robin* series with which many of us are acquainted as great aids to the missionary intelligence of our children. Merging into the Church Missions Publishing Company, this has continued to pour out a steady stream of Churchly information from freshest sources, suitable to the needs of the youngest or the oldest student of missions.

The services of the Misses Beach have been freely proffered to the Church all these years. And not service and time alone have they given without thought of salary, but they have furnished office and store-room and many other conveniences, thus reducing to the minimum the expenses. If the output of the Church Missions Publishing Company were more generally kept in mind, societies would never be at a loss as to where to get literature and what literature to get. The expense of these pamphlets is so small that a diocesan board could afford to subscribe to these series as they are issued and so have at hand the latest and best of everything. This department receives many inquiries regarding such information and our reply would be, "Write to Miss Beach," for there may be found essays, biographies, plays for Juniors, pageants, and sketches. Catalogues may be had for the asking and we take pleasure in giving this specific information that our societies and the Church in general may realize the indebtedness of the working forces of the Church to those who have so unselfishly given of

their best for many years with no thought of what the world calls remuneration.

PAGE AFTER PAGE of closely printed matter tells what the Girls' Friendly Society has been doing in the twenty-ninth year of its life just closed. In its six features, of Commendation, Literature, Holiday Houses, Missions, Candidates, and Social Service, it has tremendous field for activity, and its growth has been so rapid as to place it foremost of woman's societies. *The Associates Record*, just out, is a big, busy document with a refreshing business rush about it. The question has been asked lately by letter from a weak parish whether it were wiser to organize a Girls' Friendly Society or a Daughters of the King? From the circumstances and conditions described, the Girls' Friendly Society appears to fit the needs of the place more aptly. Girls unbaptized and from non-Church families could not at once go into the Daughters of the King. That society is intended for devout and aggressive Churchwomen, although in time many members of the Girls' Friendly Society develop into Daughters of the King. But as an entering wedge into a sweeter and better life for the untrained girl there can be nothing better than the wide-spread advantages of the Girls' Friendly Society. The president, Miss Frances W. Sibley, in her annual report says: "At the close of ten months of the intimate knowledge of detail which the presidency brings, I must express my amazement at the wonderful amount and variety of work which our society has been able to accomplish."

THE CHURCH LEAGUE OF THE BAPTIZED is one of our societies which conducts its business very quietly, having but one meeting each year, when reports are made and new plans canvassed. The annual meeting will be held at the home of Mrs. Seth Low, New York, on January 12, 1916. Diocesan secretaries of the League are invited to this meeting and also suggestions are asked from those interested in the growth of this beautiful work for the care of aged and infirm clergy. One of our Bishops, writing of this work, says: "We have heroes and martyrs in our Church to-day—men in touch with whom it is a privilege to come—living on the most meager salaries without complaint. Yet their old age and disability should be provided for. No servant of the Cross can ask to be exempt from the obligation bound upon every man and woman to endure hardness as a good soldier of Christ, but it is surely not the purpose of the Church to wait and see how well her aged clergy or widowed and orphaned ones can starve."

About Christmas is a good time to give the Church League of the Baptized a thought.

THE STORY bringing in the names of many of our Bishops, which was on this page lately, has created interest and a number of answers have been sent. None has been exactly correct, which is the fault of our Bishops' names, however, and not the fault of the guessers. For instance, "Whitehead" and "Temple" might easily fill the same blank, while "Fawcett" and "Wells" both suggest something watery. Everybody of course guessed the "Cheshire" cat, the spider—"Webb," and the fish—"Lines" standing in a "Rowe." Where even the most correct failed was in the visit of Mrs. Brown "And-er-son." Since this puzzle was published we have seen a group of Churchwomen deeply engaged in solving the one we now give below, which uses the names of some Bishops of the past. Even with the *Living Church Annual* in their hands, it was no small task—but a most interesting one—to fit the names into the blanks to make a consistent though near-tragic tale. It is hoped that our honored prelates both of the present and of the past do not object to this somewhat secular use of their patronymics. The name in the first blank of the following is suggested by the adjective describing the boy.

"Once upon a time there was a small lad known as He lived in a large on a beautiful island in the Atlantic ocean, far from mountains and One dark night as he entered his garden by the, two men attacked him, a black and a begrimmed Each had a over his face. How did the boy meet this situation? Picking up a and some corn he gave them He could run like a and soon overtook them in the neighborhood of some deep Looking straight into their eyes, he said, 'I am a why attack me, ye cowards?' Then taking his knife from his suit, he calmly began to I shall you with this knife, if ever again you your heads within my garden.'

Lucky indeed that he had the knife, for it was a great to him. Their faces turned with fear and they ran across the, scaring the and almost to death. 'Never', they said, 'shall we attack a boy in his own garden.' By this time morning had dawned and the began to crow. Feeling no from his ventures, he went to the side of the bay in his uncle's boat and caught some fine Don't you think he was a plucky boy? Unhappily, however, he caught a cold while fishing, which set him sneezing violently and as he went to bed in his all one could hear was"

These puzzles might be used at Epiphany Auxiliary meetings.

TRINITY CHURCH, NEW YORK

Saved as a remnant from the city greed,
A resting place for weary souls to find
"Peace in her walls" and consolation kind
In prayer before the altar of life's need;
Grown as the Vine, with branches spread from seed
Of Mother England and so well designed
That through long centuries her cords yet bind
The hearts of children to the ancient creed:

Endure reproach, O sentry of the dust
Of early fathers, who bequeathed fair fame
And gain from industry with record just,
To present pilgrims of time-honored name;
Continue steadfast: keep in holy trust
For future sons, faith's 'scutcheon free from shame.

Alice Cary Sutcliffe.

REVERSAL OF THE LAW OF WASTE

THE expenditure of force in the spirit world is not a waste. It thrives on its own outgo. Giving doth not impoverish. Withholding doth not enrich. The more one gives the more one has. A fortune bestowed is a fortune husbanded. Material inheritances may be alienated by others or by one's self. Spirit possessions are secure against invasion. The common honesties—the upright life without ostentation, the practice of the neighborly spirit, generous recognition of the feelings of others, the disinterested motive, the sweet humanities, self-surrender to the world's happiness—the exercise of these virtues is a reversal of the law of waste. Wherever they are outwardly coördinated in society they constitute an investment in which accumulations are compounded and not drawn upon. Shut-in capacities are starved for lack of use. We need not hesitate to converse or to give out knowledge freely, because there is no loss to the giver. The press is free, and books and libraries, because that kind of outgiving is under the law of intellectual self-expansion. Everybody is enriched when the truth treasures of the world are possessed by the poorest of the poor. Vast sources of knowledge are now open to all who wish to make use of them; because no sense of limitation or exhaustion is ever felt. The motives of self-seeking are absent in all the things which we can have without price of the finished labors of others. If we add anything to our spiritual inheritance, we are profited by the use others may make of it. The more they take the richer we are. When we withhold the action of our faculties we impoverish ourselves. When we refuse the investment of a talent we bury it. The world may get along without the use of our powers—we cannot. Often what we construct is an evanescence. We are always building ourselves. The building is the builder. This is life's deepest law. It has in it all the elements of permanence. Under its action, the royal self is able to take a part of the substance of all experiences and transmute them into that which the whip of any cosmic wind will not wear away.—WILLIAM RILEY HALSTED, in *A Cosmic View of Religion*.

THINK OF the little stockings that will be hung up in faith by chimney corners in the country, and by steam heaters and radiators in city tenements and apartments, on Christmas Eve. Think of the mistletoe and the merry impudence and coy modesty beneath it. Think of the houseless, homeless wanderer, and the duty of giving a gleam of cheerfulness to his sad day, if you can find him or he you. Green wreaths should smile from every window, and candles shine there on Christmas Eve, so that every passer-by may know it to be a Christian home, and may be reminded afresh that Christ is born of Mary.—*The Messenger*.

NOTHING is so hard and difficult at this age as to overcome pleasures and follies.—*Chrysostom*.

Church Kalendar



- Dec. 1—Wednesday.
- * 5—Second Sunday in Advent.
- " 12—Third Sunday in Advent.
- " 15, 17, 18. Ember Days.
- " 19—Fourth Sunday in Advent.
- " 21—Tuesday. St. Thomas.
- " 25—Saturday. Christmas Day.
- " 26—First Sunday after Christmas. St. Stephen.
- " 27—Monday. St. John the Evangelist.
- " 28—Tuesday. Holy Innocents.
- " 31—Friday. Eve of Circumcision. New Year's Eve.

CALENDAR OF COMING EVENTS

Jan. 12—House of Bishops, Philadelphia.

MISSIONARIES AVAILABLE FOR APPOINTMENT

- ALASKA**
 - Rev. Hudson Stuck, D.D.
 - ARKANSAS**
 - Rev. Wm. M. Walton (during November).
 - ASHEVILLE**
 - Ven. W. B. Allen (during November and December).
 - BRAZIL**
 - Rt. Rev. L. L. Kinsolving, D.D.
 - CHINA**
 - ANKING**
 - Miss S. E. Hopwood.
 - HANKOW**
 - Rev. E. G. Dels.
 - Rev. A. A. Gilman.
 - Miss S. H. Higgins.
 - Rev. S. H. Littell.
 - Rev. L. B. Ridgely.
 - SHANGHAI**
 - W. H. Jefferys, M.D.
 - Rev. J. W. Nichols (in Eighth Province).
 - Rev. F. L. H. Pott, D.D.
 - CUBA**
 - Rev. C. M. Sturges (in Seventh Province).
 - JAPAN**
 - KYOTO**
 - Rev. Roger A. Walke.
 - TOKYO**
 - Dr. R. B. Teusler.
 - UTAH**
 - Rt. Rev. Paul Jones, D.D. (during December and January).
- [Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

- THE REV. ERNEST RUDD ALLMAN of Terrell, Texas, has accepted the call tendered him by the vestry of Trinity Church, Grand Ledge, Mich., and will undertake the work February 1, 1916.
- THE REV. J. WELLING ARESON has resigned the rectorship of Ascension Church, Claymont, and Grace Church, Talleyville, Del.
- THE REV. ROBERT BELL has become vicar of Old Swedes' Church, Wilmington, Del., entering upon his work November 14th.
- THE REV. WALLACE H. BLAKE is supplying St. Luke's Church, Kalamazoo, Mich.
- THE address of the REV. THOMAS BURGESS is changed from Augusta, Maine, to Athol, Mass., where he has been appointed priest in charge of St. John's Church. He will take up his new duties the last Sunday in Advent.
- THE REV. BENJ. E. CHAPMAN has accepted a call to succeed the Rev. Frank E. Wilson as rector of St. Andrew's Church, Chicago, Ill., beginning his new work January 1, 1916.
- THE REV. CLAYTON A. CHRISMAN's address is 415 Augusta street, San Antonio, Texas.
- THE REV. A. Q. DAVIS has accepted a call to Christ Church, Clayton, N. Y., and has entered upon his new work.

FOURTH SUNDAY IN ADVENT

St. John 1: 23—"Make straight the way of the Lord."

O pioneers sent forth before His face!
 Prepare the road, the royal road of heaven;
 The darksome valleys fill, the hills abase,
 The crooked paths make straight, the rough ways even.
 Shout to the captives sleeping in the dust,
 "Awake, shake off your chains, your march renew,
 The road is clear, the God in whom we trust
 Hath mark'd our tears and proves His promise true."

And, wearied souls, to whom the way seems long,
 The road still rough, the King still far away,
 He toils beside you; let your hearts be strong,
 Even while ye labor, breaks the wondrous day.
 Greet then the way, the earnest of the end;
 Your welcome with the angel's message blend.

HERBERT H. GOWEN.

THE REV. T. DAVIES, priest in charge of the Church of St. John the Divine, Hasbrouck Heights, N. J., has accepted a call to Christ Church, Marlborough, N. Y., beginning his new duties on the Third Sunday in Advent.

THE REV. ALEX. R. DEWITT, rector of St. James' Church, Muncy, Pa., has been elected a member of the Standing Committee of the diocese of Harrisburg in place of the Rev. Robert Bell, who has removed to the diocese of Delaware.

THE REV. ROBERT EVATT of Greenville, Mich., has taken up work in the diocese of Pittsburgh.

THE REV. JOHN T. FOSTER should be addressed at All Saints' rectory, Dallas, Texas.

THE REV. CHESTER HILL, rector of St. Andrew's Church, Big Rapids, Mich., suffered a nervous collapse November 24th, and was taken to Mercy Hospital. His recovery has been rapid and he expects to be able to celebrate the Holy Communion on Christmas day again.

THE REV. EDWARD JERMIN of Bay City, Mich., has accepted the call to be rector of the Church of the Good Shepherd, Norwood, Ohio, and will take charge on January 9th.

THE REV. G. P. JUNG has resigned the rectorship of Western Run parish, Glyndon, Md., and has entered upon the rectorship of Holy Cross, Cumberland, and St. Peter's, Lonaconing, Md. Address all mail to Holy Cross rectory, 13 Virginia avenue, Cumberland, Md.

THE REV. C. W. MACWILLIAMS has resigned the charge of Glendive and associate missions, diocese of Montana, and after January 1st will assume charge of Geneva and associate missions, diocese of Nebraska. At present he is doing supply work in and about Omaha.

THE REV. JOHN WALLIS OHL, rector of St. Martin's Church, South Omaha, Neb., has accepted the rectorship of Holy Trinity Church, Collingswood, N. J., and will enter upon his duties there on January 1st.

THE REV. W. T. REYNOLDS has accepted the rectorship of Trinity Church, Steelton, Pa., in charge of St. Luke's mission at Mechanicsburg, and should be addressed at St. Luke's rectory, Mechanicsburg, Pa.

THE REV. WILLIAM J. ROBERTSON has resigned the rectorship of Holy Trinity Church, Collingswood, N. J., after over four years of service. He will spend some time in travel, for the benefit of his health.

THE REV. H. L. RUSSELL, who has been for many years the rector of Trinity Church, Pierre, S. D., has resigned to accept a call to All Saints' Church, Minneapolis. Mr. Russell has been in South Dakota longer than any other clergyman in the white field, and he will be greatly missed. He will hold his last service in Pierre on Christmas morning and will leave immediately afterwards for Minneapolis.

THE REV. F. C. SMITH has accepted a call to St. Thomas' Church, Rawlins, Wyo., after three years as Rural Dean of Southwestern Colorado.

ALL communications intended for the Standing Committee of the diocese of Arkansas should be, until further notice, addressed to the Rev. HANSON A. STOWELL, 802 W. Second avenue, Pine Bluff, Ark. He was recently elected president of this committee in succession to the Rev. Henry N. Hyde, who is soon to leave the diocese.

THE REV. DR. J. B. THOMAS of Sewanee has been supplying at the Cathedral in Atlanta the past month.

THE REV. A. WORGER-SLADE of Traverse City, Mich., has accepted the call extended to him by the vestry of Holy Trinity Church, Benton Harbor, Mich.

THE REV. LUTHER L. WELLER, rector of St. Mary's Church, Rockport, diocese of Massachusetts, has accepted an unanimous call to become rector of Trinity parish, in the city of Woburn, same diocese, and will enter his new field of labor January 1, 1916.

THE REV. EDWIN G. WHITE has accepted charge of St. Paul's Church, Aurora, and Calvary Church at King Ferry, diocese of Central New York, and is now in residence.

ORDINATIONS

DEACONS

IDAHO.—On St. James' Day, July 25th, in St. James' Church, Mountainhome, Mr. A. LEONARD WOOD, who has for some years been in charge of the Church's mission at this point, was ordained to the diaconate by the Rt. Rev. James B. Funsten. Archdeacon Howard Stoy presented the candidate. Mr. Wood continues his labors in the same field he has been occupying.

PRIESTS

BETHLEHEM.—On Thursday morning, December 2, 1915, at the Pro-Cathedral Church of the Nativity, South Bethlehem, by the Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, the Rev. ROBERT F. KLINE and the Rev. ALBERT E. GREANOFF were advanced to the priesthood. The Rev. Robert H. Kline, rector of Grace Church, Allentown, presented his son and preached the sermon, the other candidate being presented by the Rev. Robert Johnston, rector of Trinity Church, Bethlehem. The Rev. Le Roy Eltringham, curate at Trinity Church, Pottsville, read the Epistle, and the Rev. S. N. Kent, warden of Leonard Hall, South Bethlehem, read the Gospel. Canon Brayton Byron of the Pro-Cathedral read the Litany. The Rev. Harvey P. Walter, rector of St. Mary's Church, Reading, also participated in the service. The Rev. Robert F. Kline will continue as assistant at St. John's Church, Ashland, and the Rev. Albert E. Greanoff will become rector of the Church of the Good Shepherd, Milford.

OHIO.—At St. Paul's Church, Akron, on December 5th, the Bishop of the diocese advanced to the priesthood the Rev. ROBERT SCOTT CHALMERS, presented by the Rev. David F. Davies, D.D., professor at Bexley Hall, Gambier. The Rev. Franklyn Cole Sherman, rector of St. Paul's, preached the sermon. The Bishop was assisted in the laying on of hands by the Rev. Dr. Davies, the Rev. J. A. G. Tappe, and the rector of the parish. The Rev. Mr. Chalmers has accepted a call to become rector of Trinity Church, Tiffin, Ohio.

QUINCY.—At St. Alban's School chapel, Knoxville, Illinois, on Wednesday, December 15th, the Rev. HARWOOD STURTEVANT, deacon in charge of the lower school at St. Alban's and chaplain at St. Mary's, was advanced to the sacred order of the priesthood by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. On the day of the ordination there was a celebration of the Holy Communion at 6 A. M., the Rev. K. O. Crosby of Chicago celebrant. At 6:30 the rector of St. Alban's was the celebrant, with the school making a corporate Communion. At 8 A. M., Morning Prayer was read by the senior servers. At the ordination service the Bishop was celebrant and preacher, the Rev. Llewellyn B. Hastings presenting the candidate and the Rev. Mr. Crosby singing the Litany. A number of friends, lay and clerical, were present from a distance. The servers were two old St. Alban's boys, both candidates of the diocese of Chicago. By permission of the Bishop of Milwaukee the Rev. Mr. Sturtevant will continue at St. Alban's. Dif-

ferent classes in the school have presented the alb, the amice, the girdle, the purple stole, and two books.

WESTERN NEW YORK.—On the First Sunday in Advent, in the new Church of the Holy Communion, Buffalo, N. Y., the Bishop of the diocese advanced to the priesthood the Rev. WILLIAM T. SHERWOOD, in charge of Christ Church, Cuba, N. Y., the Rev. L. CURTIS DENNEY, in charge of St. Alban's Church, Silver Creek, N. Y., and the Rev. DAVID LE ROY LEACH, in charge of St. John's Church, Honeyoye Falls, N. Y. Mr. Sherwood was presented by the Rev. William S. Barrows, head master of De Veaux College, Niagara Falls, N. Y.; Mr. Denney by the Rev. Charles N. Smith, D.D., rector of St. James' Church, Buffalo, N. Y.; and Mr. Leach by the Rev. Thomas B. Berry, S.T.D., warden of the De Lancy Divinity School, Geneva, N. Y. The sermon was preached by the Rev. George M. Irish, rector of Trinity Church, Lancaster, N. Y. The Ven. Archdeacon Ayers said the Litany. The attending priests assisted the Bishop in the celebration of the Holy Communion, also joining with him in the laying on of hands. The ordination was preceded by the dedication of the church by the Bishop.

DIED

FITZHUGH.—In Bay City, Mich., on November 17th, MARIE RINGGOLD, widow of the late D. CARROLL FITZHUGH, and daughter of the late Daniel H. Fitzhugh of "Hampton," Livingston county, New York.

DAKE.—Peacefully fell asleep in the early morning of December 3, 1915, at her home in Cleveland, Ohio, in her ninety-fourth year, EMELINE VAUGHAN, widow of the late CEXLON THOMAS DAKE, mother of Mrs. James Goodale, Emma, and George L. Dake, all of Cleveland, and the late Mrs. Charlton Davis of Philadelphia.

Her life was hid with Christ in God.

JONES.—ELIZABETH HOPE JONES, beloved wife of the Rev. David Jones, missionary in charge of North Boise, Idaho, died suddenly from heart failure at the rectory, November 20th. Her death was a great shock and the Church loses one of its most devoted, useful, and capable workers, who in a service of over ten years in Idaho has been unusually useful and successful.

MILLER.—The Rev. JOHN AARON MILLER, minister in charge of St. Andrew's, Shippensburg, Pa., died at an advanced age in Philadelphia, Pa., on St. Andrew's Day, after a lingering illness.

NOBLE.—At Cedar Town, Ga., October 13, 1915, LUCY BONAR WADSWORTH, widow of GEORGE NOBLE, in the 70th year of her age.

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

SKINNER.—Entered into life eternal, at East Orange, N. J., December 6th, SARAH A. GRANNIS, daughter of the late Charles B. and Adeline Grannis and widow of the late CHARLES H. SKINNER. The funeral service was in St. Barnabas' Church, Newark, N. J., December 9th, and was conducted by the Rev. Henry V. B. Darlington, rector, assisted by the Rev. Stephen H. Granberry, rector emeritus, the Rev. James A. Skinner, and the Rev. John W. Walker. Interment in Evergreen cemetery, Elizabeth, N. J.

"Grant her, Lord, Thy eternal peace."

SLAGLE.—On Monday afternoon, December 6th, in Vermillion, South Dakota, was held the funeral service for Mrs. R. L. SLAGLE, the late wife of Dr. R. L. SLAGLE, who is president of the University of South Dakota, and one of the most prominent Churchmen in the state. The service was conducted by the Rev. W. R. Boag of St. Paul's Church, Vermillion, and the Rev. Paul Roberts of St. Paul's Church, Brookings.

MARY ANN SOUTHGATE MORSS.—On the evening of the fifth day of Advent, after a few days of suffering borne with Christian and uncomplaining submission, MARY ANN SOUTHGATE MORSS passed into the joys awaiting the faithful in Christ.

In this life she sought the simple pleasures of domestic affections, the ministrations to her loved ones; and took great delight in the beauties of God's handiwork as displayed around her in nature; working and lingering among the flowers of her garden which she loved so well. Her life was full of sweet charities and tender sympathies for the poor and for the afflicted, in full communion within the Holy Catholic Church, and with an abiding faith in the mercies of a blessed Redeemer.

Her home had been in Baltimore county for the last thirty-five years. She was the daughter of the late Rev. JACOB BOARDMAN and MARY ANN SOUTHGATE MORSS and granddaughter of the late John Southgate of Norfolk, Va., and of the late Rev. Dr. James Morss of Newburyport, Mass.

Her funeral took place on the seventh day of Advent from St. Thomas' Church, Garrison

Forest, of which her father was rector sixty-six years ago.

WANZER.—Thursday morning, December 9th, in Milwaukee, Mrs. ADALINE STEVENS WANZER, age 94, wife of the late Hiram Wanzer of Chicago and daughter of the late George Frederick and Eliza Ann Bunce of New York. Burial at Dundee, Ill., December 11th. She filled a long life with Christian sweetness and grace.

MEMORIAL

ROBERT G. JONES

In loving memory of the Rev. ROBERT G. JONES, who entered into Paradise December 14, 1914. He was rector of Christ Church, Burlington, Iowa, for eight years.

They love us still, the dear ones who are hidden
With Christ in God, at rest within the Veil;
Though hearts may ache, and tears will rise un-
bidden,

The Christmas Eucharist with joy we hail;
For they and we, in one communion sweet,
Together worship at the Child-Christ's Feet.

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 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 WANTED—CLERICAL

WANTED.—A WORK that can be made to grow, by a priest forty-four years of age, who, having twenty years' good service for the Church, wants to do it in one place. Credentials: He has been asked to return to all three places where he has gained his experience. Stipend \$1,200 and rectory. Address PERMANENCY, care LIVING CHURCH, Milwaukee, Wis.

ENERGETIC YOUNG PRIEST, Catholic, desires either parish or missionary work; good reference; not afraid of work. Address ENERGETIC, care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Eastern parish (300 communicants) desires parish (or missionary work) in Middle West. Address NEW YORK, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST (Catholic) seeks parish or city curacy; not afraid of work; highest references. OMEGA, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST desires change. Best references. Address ALPHA, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

SECRETARY.—Experienced secretary for important city parish. Stenography and typewriting essential. State experience and qualifications explicitly. Rev. E. REGINALD WILLIAMS, 536 Hartford avenue, Milwaukee, Wis.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

POSITIONS WANTED—MISCELLANEOUS

WELL KNOWN CHURCH COMPOSER, organist and choirmaster, free now. Large experience with boy choirs. Best references, clerical and professional. Address HARDY, 3106 North Broad street, Philadelphia, Pa.

EXPERIENCED INSTITUTIONAL MATRON and Housekeeper desires position. Thoroughly understands children. Might consider private family. "ADVERTISER," 1401 Elmwood avenue, Evanston, Illinois.

EXCEPTIONALLY SUCCESSFUL Organist-choirmaster desires to change his present location. An unimportant or easy position not desired. Address RHYTHM, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WILL ladies kindly send orders for Crocheted Mats. Enclose stamps. MISS M. PAYNE, Grant avenue, Box 205, Manassas, Va.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

WANTED.—Church members in every parish to sell The Church Kalendar, 40th year, just out. The most popular Kalendar in the world. 75 cents per copy, postage 7 cents. THE CHURCH KALENDAR CO., 1 Madison avenue, New York.

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. BENTLEY, Kent street, Brooklyn, N. Y.

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

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.

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.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, Room 70, Bible House, New York City.

ORDERS wanted for Eucharistic Girdles, linen thread, hand crocheted, five yards long. Address M. T., care LIVING CHURCH, Milwaukee, Wis.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogs. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Loulsburg 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, 1 cent each. People's: Stamped, 20 cents per 100; Plain, 15 cents per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and Prices on application.

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CLERICAL TAILORING.—Frock Suits, Lounge Suits, 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.

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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, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

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

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.
The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and lay out to them about \$30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.
We need all our old friends, clergy and churches, and new ones too.
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 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 TUNG 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 Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

WILL ANY Churchwoman aid me financially in establishing an all the year round camp in the South, among the pines, for women who have incipient tubercular trouble? Climate very dry and bracing; charges for board to be so small that those of limited means can avail themselves of this life in the open, and have every chance to grow strong again. Strictest investigation desired as to my character and ability. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

THE ST. PAUL Normal and Industrial School stands sorely in need of immediate and substantial help. Money is needed for current expenses, such as salaries of teachers, instructors, and past due accounts.

The second imperative need is for money for our heating and power plant. For this latter need we haven't a dollar in hand, and yet in the face of the urgency of this need the board of trustees authorized the school authorities to proceed to borrow sufficient money to install heat in the memorial chapel and the boys' new dormitory.

The portion of the power house to house the boilers, machinery for electric lighting, steam heating, water pumping, etc., is nearing completion. This latter need calls for at least \$13,000, and for the former we need at least \$10,000 to satisfy our teachers, instructors, and other creditors at the Christmastide.

To our friends and all who are interested in Negro Education, we earnestly appeal for immediate relief. JAMES S. RUSSELL, *Principal.* Lawrenceville, Va., December 10, 1915.

INFORMATION AND PURCHASING BUREAU

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

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

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- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:

- Church of the Ascension.

BOSTON:

- Old Corner Bookstore, 27 Bromfield St.
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- LIVING CHURCH branch office, 19 S. La Salle St. The Cathedral, 117 Peoria St.
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- The Young Churchman Co., 484 Milwaukee St.

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LOUISVILLE:

- Grace Church.

LONDON, ENGLAND:

- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of THE YOUNG CHURCHMAN CO.).
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of THE YOUNG CHURCHMAN CO., Milwaukee, Wis.]

RICHARD G. BADGER. Boston.

- Margaret Ives.* By Eli Barber. \$1.35 net.
- Man's Life of Purpose.* By the Authors of *Thought for Help and Will Higher of God*, William C. Comstock, Amanuensis. With a Foreword by Rev. Joseph A. Millburn, Pastor First Congregational Church, Chicago. \$1.25 net.
- Parabolaical Teachings of Christ* in Matthew XIII, and Luke XV, or *Old Truths Found in New Places.* By E. B. Miner, A.B., A.M. \$1.25 net.

FROM THE AUTHOR.

- Daily Meditations* on the Christian Life for Every Day in the Year. By McVeigh Harrison, O.H.C., Sewanee, Tenn. Vol. I. From Advent Sunday to the end of the Whitsun Octave. \$1.50 postpaid.
- The Lord's Prayer.* By Frederick M. Lynk, S. T. D., Techny, Ill. Profusely illustrated. 45 cts. postpaid.

SHERMAN, FRENCH & CO. Boston.

- Oncsimus the Slave.* A Romance of the Days of Nero. By Laurel M. Hoyt. \$1.35 net.

A. R. MOWBRAY & CO. London. **THE YOUNG CHURCHMAN CO.**, Milwaukee, American Agents.

- The Ministry of Holda.* Leaves from God's Story Book in Nature. By Clarice M. Cresswell, author of *Roses of Martyrdom*, *Crown of the North and South*, *The Twelve Foundations*, *Saxon and Norman and Dane*. With eight illustrations in colors by W. J. Taylor. \$1.00 net.

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- The Colors of the Republic.* By the Rev. George Craig Stewart, L.H.D., rector of St. Luke's Church, Evanston, Ill. 60 cts.; by mail 65 cts.

VIR PUBLISHING CO. Philadelphia.

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E. P. DUTTON & CO. New York.

The A-B-C of National Defense. What the Army and Navy would have to do in War, Why they would have to do it, and what they need for Successful Performance. By J. W. Muller, author of *The Invasion of America*. \$1.00 net.

HOUGHTON MIFFLIN CO. Boston.

To Your Dog and to My Dog. By Lincoln Newton Kinlicutt. \$1.00 net.

B. W. HUEBSCH. New York.

Friendship, Love and Marriage. By Edward Howard Griggs. The Art of Life Series. 50 cts. net.

PAPER COVERED BOOKS**A. R. MOWBRAY & CO. London. THE YOUNG CHURCHMAN CO., Milwaukee, American Agents.**

The Children's Church Calendar Book. By Gertrude Hollis, author of *That Land and This, How the Church came to England*, etc. With twenty illustrations. 40 cts. net.

And Mary Sings Magnificat (A Christmas Thought). By the Ven. E. E. Holmes, B.D., Archdeacon of London, Canon of St. Paul's, and Hon. Domestic Chaplain to Queen Alexandra. With six illustrations in color, from water-color drawings by Lillian J. Pocock. 60 cts. net.

MACMILLAN CO. New York.

A Brief Bibliography of Books in English, Spanish, and Portuguese, relating to the Republics commonly called Latin American with Comments. By Peter H. Goldsmith, Director of the Pan American Division of the American Association for International Conciliation.

PAMPHLETS

Journal of the Seventh Synod of the District of Shanghai. June 10 and 11, 1915.

CHURCH PERIODICAL CLUB. New York.

Annual Report of Church Periodical Club. 1914-1915.

FROM THE AUTHOR.

The Issues Before the Church. Letter to the Clergy of the Diocese of Delaware by the Rt. Rev. Frederick Joseph Kinsman, D.D., LL.D., Bishop of Delaware.

FEDERATED COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. 105 E. 22nd St., New York.

Christian Conquests through Inter-Church Activities in Cities, Counties, States, Nation. 5 cts. each; 50 cts. per doz.; \$4.00 per 100 postpaid.

EDWIN S. GORHAM. New York.

The Protestant Episcopal Church and Christian Unity. By William T. Manning, S.T.D.

INTERNATIONAL PROHIBITION OFFICES. London.

The Great War and Prohibition 1914-15 with Alcohol Map of the World. International Prohibition Confederation Document No. 9. October, 1915.

UNIVERSITY OF WISCONSIN. Madison, Wis.

The Social Anatomy of an Agricultural Community. By C. J. Galpin. Research Bulletin 34. May, 1915.

The Principles of Effective Debating. Extension Division Bulletin of the University of Wisconsin Serial No. 770; General Series No. 570. 15 cts. net.

A Community Christmas. Suggestions for Town Christmas Celebrations. By Peter W. Dykema. 10 cents.

NICOLETTI BROS. PRESS. 242 Lafayette St., New York.

Third Annual Report of the General Italian Missionary. Staten Island, Diocese of New York, 1914-1915.

CALENDARS**ALASKAN CHURCHMAN. Haverford, Pa.**

The Alaskan Churchman Calendar for 1916. 50 cts. postpaid.

CHURCH CALENDAR CO. 1 Madison Ave., New York.

The Christian Year and Church Calendar 1916. 82 cents postpaid; \$4.50 per half dozen; \$7.50 per dozen.

THE CHURCH AT WORK

THE EMERGENCY FUND

THE BOARD OF MISSIONS has issued a circular telling of the successful completion of the Emergency Fund, with an overplus of \$31,000, and also telling of its intended uses. The sum of \$254,000 was needed to clear away the deficit, \$103,000 was appropriated to the expenses of the current year, \$50,000 has been added to the reserve fund, in accordance with the terms of Miss Blanchard's gift, and \$24,000 is on hand for the ensuing year.

"We are profoundly thankful to Almighty God," the circular continues, "that in a year of depression and uncertainty, the spirit of self-sacrifice, of high 'adventure for God,' and of ready willingness to cooperate with your Board of Missions in meeting its responsibilities, has been so splendidly manifested. . . . The response to the Emergency Fund has emboldened your Board of Missions to take action it has long desired to take. At its meeting on October 28th, it was unanimously decided that the first \$50,000 received during this fiscal year 1915-16 in undesignated legacies should be devoted to the purchase of land and the erection of buildings in the domestic field in the United States. This amount will therefore not be available, as heretofore, to meet the appropriations."

The circular states that every cent of the fund is to be used directly in the work, the expenses of collecting having been paid from a legacy left by the late George C. Thomas for just such a purpose. The Board suggests that the one-day's-income feature be made a regular part of missionary giving, and hints the probable need of such a plan if the obligations of the present year are to be met. The budget has been kept down to the lowest limit, but some additions will be inevitable to meet needs rising during the year.

DEDICATION OF MEMORIAL HOUSE IN NEWARK, N. J.

ON THE EVENING of St. Andrew's Day, the Stansbury Memorial House was dedicated in memory of John Nicholas Stansbury, who was rector from 1860 to 1891 of Christ Church, Newark, N. J. The building is a two-story brick structure fronting thirty-two feet on Congress street and having a depth of eighty

feet. About \$13,000 was expended in the construction. Of this amount \$7,000 was given by Mrs. S. A. Skinner of East Orange, a former parishioner.

Besides Bishop Lines, who is rector of the parish, Bishop Stearly, the Rev. Frank H. Hallock, vicar, Mayor Raymond, Archdeacon

**CHRIST CHURCH, NEWARK**

McCleary, Archdeacon Carter, the Rev. Messrs. John S. Miller, Charles L. Gompf, David N. Kirkby, Edward J. Burlingham, and Harry F. Auld made addresses.

The aim of the parish is to make the Stansbury Memorial House a center of social activity for the neighborhood.

OFFICIAL REPORT ON BELGIUM'S NEED

IN ORDER to correct an erroneous impression which has been circulated to the effect that there is no further need for benevolent relief in Belgium, an official statement bearing date December 7, 1915, has been issued by the Commission for Relief in Belgium, declaring that "the need is greater than ever." This official statement, signed by Alexander J. Hemphill, treasurer of the commission, and Oscar S. Straus, chairman of the appeal committee, urges the American people to contribute liberally to the relief of destitute Belgians.

Instead of toys and candies for Belgian children there will this year be a Christmas ship laden with strong, warm shoes. A shipment will arrive in King Albert's stricken

country by Christmas and a still bigger one early in the New Year.

To facilitate this plan, Mr. Henry Clews, treasurer of the Dollar Christmas Fund, has already paid to the Commission for Relief in Belgium \$25,000 and promises \$50,000 by Christmas Day.

The commission has excellent facilities for buying at cost rates from manufacturers and for \$50,000 there will be about 100,000 pairs of children's good reliable shoes.

Those desiring to contribute to this fund should send their gifts to Henry Clews, Henry Clews & Co., Broad street, New York.

DR. M'COMB'S WORK IN BALTIMORE

GREAT INTEREST has been aroused throughout the diocese of Maryland by the announcement that the Rev. Dr. Samuel McComb of Emmanuel Church, Boston, has accepted the position of Canon Residentiary of the Maryland Cathedral of the Incarnation. Dr. McComb is widely known as one of the leaders of the "Emmanuel Movement" instituted in Emmanuel Church, Boston, by the rector, the Rev. Dr. Worcester, for the moral treatment of nervous disorders, etc. It accepts all the conclusions of modern science, is under medical control, and yet at the same time brings to bear on the sufferer all the therapeutic and reconciling forces of the Christian religion. Dr. McComb will act not only in the capacity of a canon residentiary of the Cathedral, but also, under the auspices of the Church, with the medical fraternity of the city in the treatment of persons suffering from alcoholism, insomnia, and tuberculosis. His work will not be limited to members of the Church but will be conducted for the welfare of the whole community. It is hoped that he will enter upon his duties by February 1st next.

SOUTH DAKOTA'S EPISCOPATE

IN CONNECTION with the memorial which the missionary district of South Dakota voted in its 1915 convocation to send to General Convention asking for additional episcopal supervision to the Bishop of South Dakota, a pamphlet is to be distributed to the members

of General Convention. On the cover of this little booklet of eight pages appears the endorsement given to this resolution by the Provincial Synod of the Northwest in its meeting of this October:

"Resolved, That this Province of the Northwest do memorialize and recommend to the next General Convention the election of a fit person as Bishop to assist whosoever may be elected Missionary Bishop of the jurisdiction of South Dakota, and the enactment of such canon or canons as may make the resolution effective."

On page two there is a map showing eight dioceses, the only ones in the American Church in which the number of parishes and missions is equal to or exceeds the number in South Dakota, superimposed upon the missionary district of South Dakota. Their combined area is less than the area of South Dakota. They have fourteen Bishops averaging 110 congregations each. South Dakota's one Bishop has 165. Another map of the district shows the 100 stations to be reached by the Bishop that are off the railroad, and a third shows the position of the Indian reservations in all parts of the state, with the white congregations on the reservations marked in white. The last map is to show the indivisibility of the field either racially or geographically.

South Dakota is perfectly united in its strong feeling that there must be two Bishops for this district and that there could be no division made that would not seriously injure the work. They are united in desiring an assistant to the Bishop of the district.

A PANAMA MEMORIAL SERVICE

A SERVICE *in memoriam* of Sarah Ann (Meade) Mulcare, the wife of the Rev. John T. Mulcare, was held in St. Peter's Church, La Boca, Canal Zone, on the First Sunday in Advent, the Rev. H. R. Carson officiating. Many friends throughout the West Indies and in the United States will lament the death of this very estimable woman. Born in Montserrat, B. W. I., all her life had been spent in the many ministrations of the Church that were open to her, first, as the daughter of the warden and treasurer of St. George's Church, Barbados, and then, later, as the wife of one of the priests of the Church. Her health began to fail about fifteen months ago and, accompanied by her husband, she left the Canal Zone to seek recuperation in her native island, but death occurred on November 18, 1915. Her husband had left her barely two weeks before to take up his parochial work at La Boca.

The Rev. A. F. Nightengale assisted at the memorial service. Later there will be a requiem celebration of the Holy Communion, at Christ Church, Colon.

DEATH OF REV. JOHN A. MILLER

THE REV. JOHN A. MILLER, rector of St. Andrew's Church, Shippensburg, Pa., after a lingering illness, passed away on St. Andrew's Day at the Episcopal Hospital, Philadelphia. Mr. Miller was born in London seventy-three years ago, was graduated at four universities, and was himself headmaster of Weymouth College, England, for a number of years. He was proficient in oriental ancient languages and history. He was a member of the Masonic Order, thirty-second degree, and was buried in Kensico cemetery, near New York.

WITHDRAWN FROM CHURCH MINISTRY

WE ARE ASKED to say that the Rev. Arthur W. Higby, a priest of the diocese of Ohio, has withdrawn from the ministry of the Church and become minister of a congregation of the Disciples of Christ at Grand Rapids, Mich.

NEW ALTAR IN ST. ANDREW'S CHURCH, BRIDGETON, N. J.

THE ALTAR of which we give an illustration has been placed in St. Andrew's Church, Bridgeton, N. J. This altar, of which the structural parts are of concrete, is designed in that form of the Romanesque known as early Christian. It is seven feet two inches long, three feet wide, and three feet four inches high. The three slabs of the mensa rest upon as many round frontal arches decorated in a grapevine pattern and supported by four twisted columns with foliated capitals and square bases. The central panel bears an *Agnus Dei*, and the two side panels of the altar-front display the *Chi Rho*, in relief and

the diocese of Atlanta during the week following the Second Sunday in Advent. The colored clergy as well as the white exchanged missions. At Trinity Church, Columbus, the Order of the Holy Cross had a ten-days' mission.

In Connecticut a committee appointed by the Bishop has sent out a questionnaire seeking to discover the possibilities of the field. They are arranging for this mission in the Hartford and New London archdeaconries during the week beginning March 13th, in the New Haven and Middlesex archdeaconries during the week beginning March 20th, and in the Fairfield and Litchfield archdeaconries during the week beginning March 27th.



ALTAR IN ST. ANDREW'S CHURCH, BRIDGETON, N. J.

richly decorated. The gradines are ornamented with eight crosslets of Malta and eight of St. George, and the central tabernacle bears the I H S. Above the gradines are hung from the wall relieves of the four Evangelists in panels three feet high, the central panel, eight inches higher, representing a dove, aureoled, bringing the eucharistic host, the backgrounds of blue mosaic. The work was designed and executed by William R. Mercer, Jr., of Doylestown, Pa.

NATION-WIDE PREACHING MISSION

EVEN FROSTY, far-away Alaska has taken its part in the mission. Trinity Church, Juneau, chose to do its work during the first week in Advent. There are about four thousand people in the town now, and almost every house was visited by the men and women of the congregation or the priest in charge, the people told about the mission, and cards left. Posters were put up, a large canvas in front of the church announced the mission and the papers printed the news. Prayer meetings were held daily, men and women had special meetings to confer and to report, and other details were attended to. The priest in charge, the Rev. G. D. Christian, planned to be the conductor, but the idea was impressed that the congregation themselves were responsible for the atmosphere engendered and for the blessings expected.

The mission was general throughout

The Bishop has issued in this connection two prayers which may be used in private and in the Church services.

In Delaware Bishop McCormick of Western Michigan held a mission for all the parishes in Wilmington during the first week in Advent. The Rev. Chapman S. Lewis conducted a successful mission for his own people in Christ Church, South Amboy, N. J.

In the central dioceses, we have a report that at Trinity Church, Logansport, Ind., the Rev. H. R. White conducted a mission during the first week, going the next week to St. Mary's Church, Delphi. The Rev. F. S. Penfold of Racine, Wis., conducted mission services at Trinity Church, Ft. Wayne. In Tennessee missions are reported at Greenville and at Athens, the conductors being the Rev. Walter Claiborne Whittaker and the Rev. Carey Gambell. In Southern Ohio, Bishop Reese reports a working force of forty-one men, including every man under his authority and three visitors from outside the diocese. The men were assigned parishes and missions receiving equal service, and in the assignment questions of Churchmanship were altogether subordinated to the larger purpose and object of the mission. The same spirit was characteristic of the work of preparation. A quiet day and conference was held by the Bishop Coadjutor with the clergy in the Columbus convocation, and he had two separate days with the clergy

in the Dayton convocation. The general suggestions for preparation for the mission, as outlined by the diocesan committee, were everywhere carried out. The diocesan board of religious education was instrumental in distributing thousands of tracts and pamphlets, and nine thousand copies of special prayers for use during the mission were sent out by the Bishop Coadjutor. "Not more than four or five of all the clergy had ever conducted a mission, but they went forth in a spirit of consecration and faith which is unconquerable. To every man the Bishop Coadjutor had written a personal letter of encouragement, requesting that he set aside a few moments every day at twelve o'clock for private personal intercession for God's blessing upon the mission. Everywhere there is the unanimous feeling that the first week in Advent was the psychological time for this mission, and that nothing has ever happened in the history of the diocese to bring to a fuller expression the real spirit of Christ in clergy and people." In the diocese of Michigan, finding the sentiment divided, the committee appointed recommended that the matter be left to individual parishes, and that a committee of advice be appointed to serve parishes desiring to act.

In Maryland, special services arranged for the first week in Advent, under plans formulated by the Bishop, the Archdeacons, and a committee of the clergy and laity, were generally held throughout the diocese. Among the clergy from without the diocese who took part were Bishop Kinsolving of Texas, the Rev. Dr. H. E. W. Fosbroke of Cambridge, Mass., the Rev. Dr. F. L. H. Pott of Shanghai, China, the Rev. Dr. Samuel McComb of Boston. On St. Andrew's Day, Tuesday, November 30th, the Bishop met the clergy for a "quiet hour," followed by luncheon at the diocesan house. The Rev. Dr. Fosbroke gave a most helpful address on "The Living God." During the same week a very successful mission was conducted by the Rev. H. Page Dyer at the Church of the Redeemer, Astoria, L. I. Large congregations filled the church at all the evening services; the children's services brought out several hundred children each afternoon; the daily Eucharist and Bible class were well attended.

In the farther West, the Rev. F. R. Bateman is reported to have conducted a successful mission in St. Paul's Church, Fort Benton, Montana, while in Colorado no less than seven missions are reported as in progress, with others planned at a dozen places through the state. In Oregon, cooperating with Bishop Sumner, the Portland clericus is developing plans for a mission during Lent and a summer school for the clergy next June.

On St. Andrew's Day, Bishop Brooke convened the clergy of Oklahoma to consider plans, having previously appointed a committee to arrange for the distribution of missionaries. The first mission was held at Pawnee, with the Rev. V. C. Griffith as missionary. Other missions are planned for Epiphany and Lent.

Many missions are reported in Pennsylvania. During the first week in Advent missions were conducted at St. Luke's Church, Scranton, by the Rev. D. L. Ferris; by the Rev. Joseph S. Hinks at Christ Church, Susquehanna; by the Rev. Howard B. Ziegler at All Saints' Church, Lehigh; by the Rev. Gomer B. Matthews at All Saints' Church, Shenandoah. During the second week were conducted at Trinity Church, Athens, by the Rev. John Porter Briggs; at Trinity Church, Lansford, by the Rev. Gomer B. Matthews; at Calvary Church, Tamaqua, by the Rev. Wallace Martin. During both weeks the Rev. Walter Coe Roberts conducted a

mission at St. Mark's Church, Mauch Chunk. Dean Purves of Cincinnati held a largely attended mission at Chester, Pa., in St. Paul's Church (Rev. Francis M. Taitt, rector). Many hundreds signed cards pledging themselves to renewed activity. The Rev. J. Wilson Sutton has concluded successful missions in Trinity Church, Carbondale, Christ Church, Forest City, and St. James' Church, Jermyn, Pa., being assisted by the Rev. Messrs. S. Ezra Neikirk and G. C. Graham. At Coatesville, Pa., the Rev. John G. Currier in Trinity Church finished an eight-days' mission on December 5th, preaching to large congregations on the call to prayer.

The Rev. W. E. Patterson recently conducted a mission in the Church of the Ascension, Washington (Rev. J. Henning Nelms, D.D., rector). Large congregations attended the services.

In Western Massachusetts a parochial mission at Ludlow began daily with a celebration of Holy Communion at 5:45, and ended with the general mission service at 8 P.M. The missionary was the Rev. Henry Bedinger. In the same diocese the Rev. Wolcott Linsley acted as missionary at Christ Memorial Church, North Brookfield, a parish which came as a whole from Congregationalism some years since.

LAYMEN'S MISSIONARY MOVEMENT

THE LATTER part of November and the first part of this month witnessed the launching of the Laymen's Missionary campaign in West Virginia. The initial convention was held in Clarksburg, November 17th to 19th, eleven delegates from Clarksburg parish being in attendance. The Rev. Charles Baird Mitchell, rector of Christ Church, Clarksburg, was a prominent figure in the convention, and during its session two Churchmen delivered addresses, the Rev. Dr. J. R. Harding, secretary of the Province of New York and New Jersey, and the Rev. S. H. Littell of Hankow, China. As a result of the convention in Clarksburg an every-member missionary canvass is to be made next month in the congregation of Christ Church.

In Wheeling the convention opened Sunday, November 28th, with a mass-meeting that afternoon in the Court Theatre, and continued in session until Wednesday, December 1st. The second day the convention met in the Fourth Street M. E. Church, and the morning session was opened by the Rev. Jacob Brittingham, rector of St. Luke's Episcopal Church, who read the Scripture lection. Three separate meetings were held in the afternoon, one of them being a united rally of women's societies in St. Matthew's Episcopal Church, presided over by the rector, the Rev. R. E. L. Strider. On the morning of the last day it was intended that the Rt. Rev. A. S. Lloyd, President of the Board of Missions, should open the programme, but illness prevented his presence and his place was taken by Dr. Herbert Johnson of Boston. In the afternoon meetings were held in each of the various churches.

Various resolutions were adopted by different bodies of delegates. Following an account by the Rev. J. P. McNaughton of the Turkish atrocities in Armenia, the whole convention adopted the following:

"One thousand ministers and laymen registered in the Laymen's Missionary Convention, representing the evangelical churches of Wheeling and vicinity, have listened with horror and indignation to the recital of the atrocities committed against the subject peoples of Turkey, particularly in Armenia. We express deep sympathy with those yet spared from massacre and worse, and with the relatives and friends of the uncounted thousands of victims of the unparalleled crimes

that shame humanity. We pledge to President Wilson, and to the Congress about to assemble, full support in any measures their judgment may deem wise, to terminate immediately these unspeakable outrages. The voice of the United States should be heard in effective protest, and the government should at once demand the opportunity to enter the desolated communities to administer such relief as this nation may be led to offer to those stricken people."

The total registration was nearly a thousand, about ten per cent. being Churchmen.

The Laymen's Missionary Convention was held in the Third Baptist Church of St. Louis, December 1st, 2nd, 3rd, and 5th. The number of men registered was 1,607, of whom 85 were Episcopalians. The Rt. Rev. L. L. Kinsolving of Brazil made an address at the opening service on "The Two Americas" before an audience of about 1,500 men. He spoke of the illiteracy in Brazil, 83 per cent., in spite of the fact that the country has been civilized 400 years, and said that he had traveled seventy to one hundred miles without being able to find a book or a pamphlet and only an occasional newspaper. The Rev. S. Harrington Littell, missionary to China, also addressed the convention.

On Wednesday evening, December 8th, there was brought to its close in Cleveland, Ohio, a four days' convention of the Laymen's Missionary Movement, perhaps the greatest event in the religious life of the community. There were on the programme nineteen speakers, many of them of more than national repute in the missionary movements of the day, several from the great missionary fields of the world. The Church was represented by Bishop Kinsolving of Brazil, Rudolph B. Teusler, M.D., of Japan, and the Rev. John R. Harding, D.D., missionary secretary of the Second Province. The convention was opened in Gray's Armory on Sunday afternoon, December 5th, where there was a daily evening mass-meeting. The public conferences, of which there were two each day, were held in the Euclid Baptist Church. Bishop Leonard was to have led the devotions at the opening service, but on account of a cornerstone laying was unable to reach the armory in time. On Sunday Bishop Kinsolving preached at St. Paul's in the morning and at St. Luke's in the evening. The Rev. Dr. Harding was the preacher at St. Paul's, East Cleveland, in the morning and at Christ Church in the evening, and Dr. Teusler spoke at the Cathedral in the morning and at Emmanuel in the evening. On Monday each of these speakers made a brief address to the Cleveland clericus at mid-day luncheon in the Cathedral parish house, and in the afternoon in Cathedral Hall there was a mass-meeting of the women of the Auxiliary of the diocese, Bishop Leonard presiding, at which Dr. Teusler and Bishop Kinsolving made addresses. Dr. Teusler spoke to the St. Barnabas Guild of Nurses in Lakeside Hospital in the evening. On Wednesday evening, the last day of the convention, by invitation of the Church Club of Cleveland, two hundred and ten men from the various parishes of the city met at dinner in Cathedral Hall, when addresses were made by Dr. Teusler on the possibilities and influence of St. Luke's Hospital, in Tokyo; by the Rev. James McNaughton of the Congregational Church on conditions in Armenia; by the Rev. Dr. Harding on the hopeful outlook for missions, and by Bishop Kinsolving on conditions, and what is being done, in Brazil, Bishop Leonard presenting the speakers. The closing address of the convention, one of splendid vision, force, and effect, was delivered by Mr. J. Campbell White, president of the convention. The total number of delegates registered was 2,135, of whom 212 were Churchmen.

MEMORIALS AND GIFTS

AT A memorial service in St. John's Church, Palmerton, Pa., held Tuesday evening, December 7th, the rector, the Rev. George C. Shaw, announced an endowment of \$10,000 for the parish, arranged by friends in New York.

ON NOVEMBER 21st, at St. Simeon's-by-the-Sea, Wildwood, N. J., Bishop Matthews blessed two Eucharistic candlesticks and two seven-branched lights, given in memory of Mr. John Robinson by his daughter, Mrs. Christian Clegg, a member of the class of twenty-four confirmed at the same time. An unusual combination of the baptismal service was used on the same day, when infant baptism, conditional baptism, adult baptism, and the certification of children baptized in private were all parts of a single service.

ON FRIDAY, October 24th, in St. John's Church, Lafayette, Ind. (Rev. G. P. Torrence, rector), the Rt. Rev. J. M. Francis blessed and dedicated the new memorial window over the altar given by Mrs. Frank M. Cary in memory of her son, Franklin Levering Cary, who died September 5, 1912, and who was a devout member of St. John's Church. The window is one of exceptional beauty, both in design and coloring. It is circular in its form, made of Munich glass, and represents the Lord Jesus with hands extended, as if saying to those who look upon His face, "Come unto Me."

ON THANKSGIVING DAY the Bishop of Lexington dedicated the chime of bells which has been placed in the tower of the Cathedral through a gift of Mrs. Rosa V. J. Rhett in memory of her mother, Mrs. Rosa Vertner Jeffrey. Dean Massie made a brief address on "Chimes—Their History, Uses, and Limitations," concluding with a presentation of the chime to the Bishop for dedication. The Bishop made the memorial address and conducted the dedicatory service which he had prepared for the occasion. At the close of the service Mr. Chester Meneely of Troy, N. Y., played a programme on the chime.

ON THE evening of the First Sunday in Advent an interesting service took place at the Church of the Ascension, Buffalo, N. Y. (Rev. Chas. D. Broughton, rector). It was especially for men and boys of the Brotherhood of St. Andrew. A beautiful window was unveiled which bears this inscription:

A MEMORIAL TO
FRANKLIN W. FORTH
Former Chorister of this Church and
member of the Brotherhood of St.
Andrew, Presented by His Mother
and Brothers

The subject of the window is St. Andrew calling his brother. It is placed in the vestibule of the church.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

A Coffee House for the Slums of Denver

A COFFEE HOUSE has been taken and furnished by Dean Hart and others of the clergy for "Brother George" Wycliffe in the slums of Denver. Mr. Wycliffe is a graduate of two colleges and a university, and has studied music at Leipzig, devoting himself to the care of the down-and-outs in Denver in the winter, and up and down the country from Canada to Texas, through grading camps and wheat fields, in the summer, working side by side with the men he tries to influence. In Denver he has prayers at 6 and coffee and beans afterwards every day. Calling his hoboes by name and being addressed by them wherever they meet him—for he is well known—as "Brother George." For all his activity he is lame, having been thrown from a freight car in fast motion when "bumming" a ride, for he cannot always pay the price of riding from camp to camp.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Death of B. R. English—Open Hearth Association

IN THE recent death of Mr. Benjamin R. English, St. Paul's Church, New Haven, has lost a faithful communicant and the diocese a most estimable layman. Mr. English was for eighteen years treasurer of the fund for Aged and Infirm Clergy and the Widows and Orphans of Clergymen, and also since its incorporation in 1889 treasurer of the trustees of the Clergymen's Retiring Fund.

THE OPEN HEARTH ASSOCIATION of Hartford, which is under the superintendence of the Rev. John H. Jackson, rector of St. Andrew's Church, Hartford, and chaplain of the Hartford county jail, is doing a most valuable rescue work among the down-and-outs, who so largely gather around the lights of a city. Many such have been saved from despair and worse and restored to self-respect and self-support by the sane and kindly treatment received at the Open Hearth. The association maintains a wood-yard where the man out of work can always secure a chance to do enough work to pay for a night's lodging and a warm meal. The association is about to enlarge its work by the purchase of a farm which will become a place of rest and recuperation for inebriates, of whom a large number are to be found nightly at the mission.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Woman's Auxiliary Keeps "Bishop's Day"

ON NOVEMBER 9th "Bishop's Day" for the members of the Woman's Auxiliary of the diocese was observed in Trinity Church, Covington. An address and an administration of the Holy Communion by the Bishop, assisted by Archdeacon Wentworth and the Rev. J. Howard Gibbons, the new rector of the parish, preceded the business and conferences of the day. An interesting and beautiful feature of the luncheon was a large birthday cake (the day was the anniversary of the Bishop's birth) on which were the Bishop's name and dates and a map of the diocese with all of the parishes, missions, and preaching stations marked with pennants. At noon the Bishop dedicated a beautiful bronze tablet erected in the church to the memory of Mrs. Nell Hood Colville by her husband, Mr. Richard Pretlow Colville. Mrs. Colville had been reared in Trinity parish and at the time of her death was the president of one of the parochial branches of the Auxiliary.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

An Open Forum—Lectures—A Rhodes Scholarship—Meetings

THE OPEN forum which was conducted with such success at the Church of the Ascension, Baltimore, last winter, was resumed for the coming season on the first Sunday in November. After a brief service in the church from 8 to 8:30 P. M., the forum session immediately followed in the parish hall, the rector, the Rev. Richard W. Hogue, presiding. The special speaker of the evening is given fifty minutes at the beginning and twenty minutes at the close. The discussion is open to all who care to take part. This winter "Poverty" will be the general theme, subdivided into the following: Reality and extent of poverty, the cause of poverty, the effects of poverty, the cure of poverty, and the part the Church must play. Among the chief speakers have been the following: John Spargo, the noted authority on Socialism; Dr. Scott Nearing, formerly of the University of Pennsylvania; Mr. Bouck White of the Church of the Social Revolution,

New York; and Morris Hillquitt of New York. The attendance at the first two meetings so overtaxed the capacity of the large parish hall that it was decided to hold the meetings hereafter in some public hall or theatre.

A SERIES of four lectures on the Bible, all open to the public, is being delivered by the Rev. Stuart L. Tyson on Wednesday evenings consecutively, the first two at Emmanuel Church and the last two at Christ Church, Baltimore. Each Wednesday afternoon he is also giving a series of "parlor lectures" to a class of about a hundred women, at the home of Mrs. William M. Mauly.

MR. ALEXANDER K. BARTON of Baltimore has just been awarded a Rhodes scholarship from the state of Maryland. Mr. Barton, who is a most devoted Churchman, a son of Major Randolph Barton, a prominent lawyer and Churchman, is twenty-two years old and a graduate of Johns Hopkins University. He is a candidate for holy orders in this diocese and is now a student at the Episcopal Theological School, Cambridge, Mass. He will enter Oxford University, England, next fall for a three-years' course to complete his theological studies, after which he plans to go to China as a teacher for a term of three years.

THE MEN'S CLUB of Christ Church, Baltimore (Rev. Edwin B. Niver, D.D., rector), was organized on December 7th, with the following officers: President, William C. Page; first vice-president, John R. Bland; second vice-president, J. Frank Turner; treasurer, E. J. Richardson; secretary, Guy T. Hollyday. Mr. John Wilber Jenkins of the Baltimore Sun delivered an interesting address on "Men who have made History in the Present Day."

THE CLERICAL ASSOCIATION of Baltimore met at the Memorial Church on Monday, December 6th. The Rev. John I. Yellott, Jr., was elected president for the coming year; the Rev. Francis VanR. Moore, secretary; and the Rev. J. George Carl, treasurer. The Rev. Dr. Oliver Huckel, pastor of the Collegiate Reformed Church, Baltimore, gave the address on the subject, "The Witness of the Catacombs."

THE SEMI-ANNUAL meeting of the Maryland branch of the Woman's Auxiliary was held on Wednesday, December 8th, at Grace and St. Peter's Church, Baltimore, at 11 A. M., with the Holy Communion, Bishop Murray being celebrant and making a short address.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Church Club Hears Dr. Teusler—Clericus

THE CHURCH CLUB of the diocese met in Detroit, December 9th, and had for its speaker Dr. R. B. Teusler of St. Luke's International Hospital, Tokyo, Japan. Dr. Teusler spoke first of the political relations of Japan and the rest of the world and especially with the United States. He said that what the United States is to the Western world—the flower and crown of its development and ideals—this Japan is to the Orient, and to-day Japan is looking to us for ideals and religious inspiration. Dr. Teusler upheld the Japanese treaties with China, explaining them at some length and showing that Japan's action was not the German programme transferred to the Orient, but rather the Monroe Doctrine of the East; Japan was merely insisting on the integrity of China as necessary to her own integrity, and no large nation, with the exception of the United States, could sincerely deprecate either the manner or matter of the treaties.

THE MONTHLY meeting of the Detroit clericus was held at St. John's Church on

Monday, December 6th. The speaker was Mr. Eugene Foster, head of the Boys' Department in the Y. M. C. A., and his topic "The Boy and the Sunday School."

MISSOURI

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

Activity in G. F. S.—City Mission

MISS FRANCES W. SIBLEY, president of the G. F. S. A., visited St. Louis from December 4th to 7th for the purpose of forming the diocesan branch of the G. F. S. This society has had a phenomenal growth since Miss Sibley's visit to St. Louis last spring. In the diocese there are now five branches with about 150 members and the prospect of the formation of several more branches in the near future. A large meeting of all the members was held in St. Peter's parish house (Rev. Z. B. T. Phillips, rector) on Sunday afternoon, when Miss Sibley gave an inspiring address. On Monday morning, with Miss Sibley presiding, the diocesan council was formed and the diocesan officers elected: President, Mrs. V. L. Price; vice-president, Mrs. Geo. Capen, secretary and treasurer, Mrs. James Seddon. The various heads of departments were chosen and it was decided to hold meetings of the council monthly during the winter.

THE EPISCOPAL MISSION to City Institutions (Rev. J. H. Lever, missionary) has just secured, with the help of the Rev. Charles F. Blaisdell and others, a moving picture machine for the workhouse. This is the third moving picture machine secured by the mission for city institutions in the past few years, the other two being due to the efforts of Miss Hofman, one of the mission workers. Captain Primavesi, superintendent of the workhouse, plans to have reels every Saturday, when all the men who have not broken the rules of the institution may attend. Thus the moving picture machine, besides being a means of amusement and education for the men, will serve as a reward for good behavior and will obviate the necessity of harsher forms of punishment.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

A Pastoral Letter—English-Hungarian Communion Office—Colored Work

REALIZING that as we approach the Nativity season our efforts for peace should be quickened, Bishop Matthews in "An Advent Pastoral Letter" addressed to "Fellow-Churchmen" appoints Friday, December 17th, as a day of special fasting and Sunday, December 19th, as a day of intercession for peace. The clergy are instructed to have both an early and late celebration of the Holy Communion with the Litany and Penitential office, and also that both Morning and Evening Prayer be said in the church. One paragraph of the pastoral letter arrests the attention. He says, "Are we 'getting used to it'? Do we feel that we can do nothing? Do we not owe to our blood brethren across the sea a great debt, even if we feel helpless to discharge it? I do not say that at least we can pray, for I believe that if our prayers are sincere they would be not the least but the greatest thing we could do for the bringing back of peace."

IN AN effort to reach the Hungarian population which is crowding in and near the parish of St. Paul's, Trenton (Rev. Horace T. Owen, rector), an "English-Hungarian office" for the celebration of the Holy Communion has been compiled and authorized by the ecclesiastical authority. Much credit is due George E. St. Claire, the lay reader of St. Paul's and a candidate for holy orders, for the manner in which this office is com-

plied. Among the prayers at the close of the office is the one for "the President," "Thanksgiving of women after child-birth," "Prayers for the dead," and the "memorial of the Incarnation."

THE WORK among the colored population of Atlantic City under the direction of the Rev. James Nelson Deaver is enlarging. St. Augustine's parish has announced important plans for the uplift of the women of the neighborhood. The present incumbent has served St. Augustine's for fifteen years. He shares with Booker T. Washington the idea that the colored population will be lifted in proportion to their own efforts. With this thought in mind he has inspired his people along the lines of self-support. Hitherto the work has been carried on in a large three-story wooden building, which served for a church, parish house, and rectory. Now plans are on foot for a new church. The present building will be used as a center for social service work. He is organizing cooking, sewing, and waitress clubs, together with extensive work with the children. The churches in Atlantic City are not merely local institutions. They are national in their influence. St. Augustine's especially is surrounded by a colored population of between 12,000 and 15,000 souls. In the summer months this is greatly increased.

OHIO

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

Laying of Cornerstone for Mission for Colored People

ON SUNDAY afternoon, December 5th, in the presence of some two thousand people, Bishop Leonard laid the cornerstone of the new St. Andrew's Church, Cleveland, Ohio, a mission for colored people, the Rev. B. W. Paxton, rector. The local uniformed ranks of Knights of Pythias and Odd Fellows, colored, in regalia and carrying the U. S. colors, attended, marching to the ground, the officers on horseback, led by a band playing "Onward, Christian soldiers." The land, located in the center of the colored population of the city, consists of two commodious lots on which there were three dwellings, one of which has been razed and taken away; another, a large double house, moved to the rear, is being fitted for parish house purposes, and the third, retained for rectory, is now occupied. The building is to be of perpendicular Gothic style, the material brick, and seating capacity three hundred. The cost will be about \$20,000, and that of the entire property when finished something more than \$30,000, the necessary funds being donated almost entirely by Cleveland Churchmen.

OREGON

W. T. SUMNER, D.D., Bishop

Kindergarten Building Dedicated—New Parish House in Portland—Northern Convocation

A MOST ATTRACTIVE kindergarten building in connection with St. Helen's Hall has just been completed, and is occupied by a large class of pupils. A dedication service will be held Monday, December 13th, being conducted by Bishop Sumner and the chaplain and clerical members of the board of trustees of St. Helen's Hall.

ST. MATTHEW'S CHURCH, Portland, has secured a large residence in its neighborhood, for use as a parish house. It will be made a social center for the community, as well as the scene of many Church activities.

THE NORTHERN CONVOCATION will hold its fifth session at St. Michael and All Angels' Church, Portland, Monday and Tuesday, December 13th and 14th.

RHODE ISLAND

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

St. Andrew's League—Reopening of Church of the Advent, Pawtucket

THE ST. ANDREW'S LEAGUE of Rhode Island held its annual service at All Saints' Memorial Church, Providence (Rev. Arthur M. Aucock, D.D., rector), at 4 o'clock on Sunday afternoon, November 28th. Bishop Perry was present and made a short address. The sermon was preached by the Rev. Anson Phelps Stokes, Jr., secretary of Yale University, who succeeded admirably in interesting the large number of young men and boys present. The league is composed of guilds and clubs of young men and boys in Rhode Island of several denominations, who are interested in the St. Andrew's School at Barrington.

THESE HAVE been great days of rejoicing for the Church of the Advent, Pawtucket (Rev. James E. Barbour, rector), because of the completion of alterations, enlarging the church and adding a guild room which may also be used as a chapel. The church was reopened on the First Sunday in Advent with an early celebration of the Holy Communion at 7:30. At 11 o'clock Morning Prayer was said and a sermon preached by the Rev. Frederick J. Walton, Canon of St. Paul's Cathedral, Boston, who, as member of the Society of Friends, attended this mission. At 7 P. M. Bishop Perry rededicated the church and the new guild room; the latter being a memorial to Mrs. Harriet Read Armstrong, who was instrumental in having this mission, started by the Quakers, turned over to the Church thirty years ago. The Bishop was also the preacher. The alterations, including the installation of electric lighting in both church and parish house, cost about \$4,000. An anniversary dinner was served on Tuesday at 6:45 P. M., with Mr. Wm. L. Coop, senior warden, as toastmaster. The speakers were former rectors of the parish, including the Rev. E. H. Porter, D.D., of Newport, Rev. A. S. Wicks of Pawtucket, and the Rev. Wm. Pressey of Ashton, the present rector of the parish, and friends. A kirmess was held on the two succeeding days as a part of the thirtieth anniversary of the first Church service in what is now the Church of the Advent.

SACRAMENTO

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

Opening of New Chapel at Roseville

THE NEW St. John's chapel, Roseville, was opened for service on Tuesday evening, December 7th. The Bishop and several of the clergy were present on the occasion to rejoice with the Rev. James T. MacGovern, the priest in charge of the mission, who held the first service of the Church there ten years ago in an upper room with only a few present. The mission now rejoices in a well trained vested choir of boys whose singing at the opening service would have been a credit to a twenty-year-old parish. The new chapel has been procured mainly through the efforts of a band of faithful guild women who were unceasing in their endeavors to secure a well-located lot in the center of the city. After a shortened form of Evening Prayer, brief and appropriate addresses were made by the Rev. Mark Rifenbark, the Rev. Harry Perks, the Rev. Charles E. Farrar, the Rev. Isaac Dawson, the Hon. W. B. Lardner, and Bishop Moreland.

SOUTH DAKOTA

Ogilvie Conference at Sioux Falls

THE OGILVIE CONFERENCE of the clergy of South Dakota has been called to meet in Sioux Falls on January 4th, 5th, and 6th. The first half of the conference is to be devoted to a school for the training of missionaries, which

will be conducted by Dr. Freeman, secretary of the Commission on a Nation-wide Preaching Mission. At the Communion service Wednesday morning, the Rev. E. B. Woodruff of St. Paul is to give a meditation. There is a full programme for the sessions.

SOUTHERN OHIO

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

Bishop Anderson Speaks in Cincinnati—Lenten Noonday Speakers

THE BISHOP of Chicago will address the Church Club of Cincinnati and its friends at a dinner at the Linton Hotel, on December 13th.

THE LIST of speakers for the Lenten noonday services in Cincinnati at the Lyric Theatre has been completed, and is as follows: March 8th, 9th, and 10th, the Bishop Coadjutor; March 13th to 17th inclusive, the Bishop of Western Michigan; March 20th to 24th inclusive, the Rev. George Gunnell, D.D.; March 27th to 31st, the Rev. J. Howard Melish; April 3rd, the Bishop; April 4th to 7th inclusive, the Rev. J. B. Halsey; April 10th to 14th inclusive, the Rev. Lewis Brown, D.D.; April 17th to 21st inclusive, the Presiding Bishop.

TENNESSEE

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

Clericus—Highland Park Church Opened

THE CHATTANOOGA CLERICUS held their annual meeting on November 29th. Archdeacon Claiborne was elected president; the Rev. Chas. T. Wright of Sewanee, vice-president; and the Rev. Willis Gerhart of St. Elmo, secretary.

GRACE CHURCH, Highland Park, was opened on November 14th by Archdeacon Claiborne and the parishioners are making an every-member canvass in order to secure a permanent rector.

WASHINGTON

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

Archdeaconry Meets—Brotherhood Mass Meeting

THE ARCHDEACONRY of Washington met at St. Paul's Church (Rev. Robert Talbot, rector), on Wednesday, December 1st. The Bishop had the Holy Communion at 11 A. M. The Rev. Dr. Austin, rector of All Saints' Church, Chevy Chase, made an address. The parishes were well represented by priests and laymen. After routine business, the Rev. C. R. Stetson, rector of St. Mark's Church, read a committee report recommending a number of suggestions for the benefit of the diocese. Addresses were made by several diocesan missionaries. The Rev. J. W. Clark, rector of St. James', made the report for the Prisoners' Aid Society. Mr. Massey, the agent of the society, has resigned on account of ill health. He has done splendid work for many years and is a faithful and devoted Churchman.

A MASS-MEETING for men was held Wednesday, December 1st, in St. Margaret's Church (Rev. Herbert Scott Smith, D.D., rector), under the auspices of the Brotherhood of St. Andrew of the diocese. There was an excellent meeting, with several live addresses and good music.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Social Service—Every-Member Canvass

THE DIOCESAN Social Service Commission met Monday in All Saints' club rooms, and elected the Rev. Donald Kent Johnson, curate of All Saints', chairman of the commission, to take the place of the Rev. Franklin Knight, rector of St. Paul's, Holyoke, whose term of office has expired. Standing committees also were appointed.

IN GRACE PARISH, Amherst (Rev. H. C. Parke, rector), an every-member canvass on a Sunday afternoon ended with gratifying results. Before the canvass a supper was held and addresses were made by the Rev. Wolcott Linsley and Mr. Brigham, secretary of the missionary committee of Christ Church, Cambridge.

WESTERN NEW YORK

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

Memorial Service for English Soldier—New Organ at Newark

AN UNUSUAL and impressive service was recently held at St. Paul's Church, Buffalo. It was a memorial service for Gordon Cameron Freeland, who was baptized and confirmed in St. Paul's two years ago. Gordon Freeland was born under the British flag and enlisted in Toronto shortly after the outbreak of the war. He was reported missing in April, 1915, but it was only a short time ago that his parents received authentic information that he had been killed in action. The service consisted of the first part of the Burial Office with a short address by the rector, the Rev. Charles A. Jessup, D.D. After the closing prayers and benediction the congregation stood while the *Dead March* from *Saul* was played. Beethoven's *Funeral March* was played as a recessional. The British vice-consul in Buffalo represented his government at the service.

THE NEW organ which has recently been installed in St. Mark's Church, Newark, N. Y., was dedicated and used for the first time at a special service Wednesday evening, Novem-

ber 24th. It was built by Hillgreen, Lane & Co. of Alliance, Ohio, and is a two-manual organ, electro-pneumatic, with detached console. There are eight couplers, sixteen piston combinations adjustable at the key-board, five mechanical and four pedal movements. The organ is operated by means of an electric motor, and the face of the organ is finished in paneled oak.

CANADA

Notes of the Dioceses—Prosperity in Rupertsland

Diocese of Huron

THE WORK of the Anglican Young People's Society received a good deal of attention at the annual meeting in November of the conference of the archdeaconry of Elgin, at Blenheim. Archdeacon Hill presided and the Rev. C. Miles of Aylmer conducted the quiet hour. One of the papers discussed was on the normal development of child life.—THE new holy table presented to St. George's, Goderich, by Judge Holt, was consecrated by Bishop Williams. It is a memorial to a former rector of St. George's, Archdeacon Ellwood.

Diocese of Montreal

THE DECEMBER meeting of the diocesan board of the Woman's Auxiliary was held on the 2nd, and met by invitation in the parish hall of the Church of St. James the Apostle, Montreal. One of the matters brought forward was the deficit of \$3,000 in the funds of the Dominion Auxiliary. There are twenty-four dioceses who will each give something towards making up the deficit.

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Diocese of Moosonee

AN APPEALING letter to THE LIVING CHURCH states that the church at Timmins is vacant. This is one of the most northerly self-supporting parishes in the Province and is on the Temiskaming & Northern Ontario Railway. A good rectory is already built, and the church has the support of the management of the great gold mines, which are bringing increasing prosperity to the town.

Diocese of Niagara

THE REV. J. AMTE, founder of the Columbia Coast mission, has been visiting the diocese in November. The views with which his lectures are illustrated are especially interesting.—A LARGE congregation was present in Christ Church Cathedral, Hamilton, on the occasion of the installation of Canon Owen as Dean of Niagara, by the Bishop.

Diocese of Ontario

THE NOVEMBER meeting of the Woman's Auxiliary of the deanery of Lennox and Addington was very successful. The meeting was held in the parish of St. Mary Magdalene, Napanee, Rural Dean Jones celebrating Holy Communion, while the preacher was the Rev. R. C. Blagrave. A missionary from China gave an account of the work there.

Diocese of Quebec

THE NEW chapter of St. Andrew's Brotherhood in connection with St. Peter's, Cookshire, has applied for its charter, after a short probation, and it is likely to do good work.—THE two vacant canonries in Quebec Cathedral have been filled by the appointment of the Rev. G. T. Harding of Riviere Du Loup and the Rev. J. Hepburn of Stanstead. The installation service took place for both on December 1st.

Diocese of Rupertsland

THE PREACHER at the service in St. Matthew's Church, Winnipeg, to celebrate the second year of the building of the new church, was Bishop Lofthouse of Keewatin. The largest amount ever received in one day in the parish was given in the offertories, being nearly \$4,000.—It is hoped that the diocese of Rupertsland will be able to give, as their contribution this year to the Missionary Society of the Canadian Church, the sum of \$30,870.

Diocese of Toronto

SERVICES of intercession were held in many of the city churches in Toronto on St. Andrew's Day, on behalf of missions and of the work of the St. Andrew's Brotherhood. Much regret is expressed that the authorities refuse permission to the Brotherhood to carry on their canteen and reading room at the camp this year, a work which was so much appreciated by the soldiers last winter.—BISHOP SWEENEY consecrated St. Peter's, Minesing, in the last week of November. He is giving a course of Advent sermons in St. Alban's Cathedral, Toronto, on the Spiritual Lessons of the War.—AT THE annual convocation of Trinity College, Toronto, November 18th, the Bishops of Niagara, Toronto, and Ottawa were present. The degree of D.D. was conferred upon the Rev. R. C. Blagrave of Christ Church, Belleville.—THE PRINCIPAL speaker at the meeting of Trinity Theological Society in the College Hall, Toronto, November 26th, was Bishop Williams of Huron. The subject was The Revision of the Prayer Book. The Bishop was the chairman of the revision committee of the General Synod.—A LARGE number of excellent papers were given at the annual conference of the archdeaconry of Peterborough.

THE NEW vicar of the Church of the Messiah, Toronto, the Rev. S. A. Selwyn, began his work in the parish on Sunday, November 14th. Bishop Sweeney took part in the service and officially welcomed the new

rector, who preached at both services.—THE PRESENCE of the Australian cadets, who were passing through Toronto, at St. Paul's Church, November 14th, excited much interest. The rector, Archdeacon Cody, who welcomed them, said that their visit enabled Canadians to realize that there were other Over-seas Dominions of the Empire as well as their own.—BISHOP SWEENEY preached at the meeting of the archdeaconry of Peterborough, November 15th, and consecrated St.

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John's Church at Tay, the following day. He also dedicated the chancel of the church at Matchdash.—A BRANCH of the Mother's Union has been formed in St. Matthias' parish, Toronto.

Diocese of Yukon

THERE IS a larger number of Indian children this year in the school at Carcross than ever before. They are drawn from all parts of the district, some of them coming from as far as one thousand miles away. Archdeacon Canham spent the latter part of the summer visiting the distant parts of the diocese. He took charge of Whitehorse after his return.

The Magazines

IN THE Christian Union Quarterly we notice several articles written with ability and in an irenic spirit. The editor, Dr. Peter Ainslee, writes of the North American Preparatory Conference planned by the World Conference on Faith and Order to meet at Garden City, N. Y., in January, 1916. Mr. George Zabriskie also writes on The World Conference. As to the papacy he says "it is not inherently unreasonable that any society of human beings should have a president. If the universal Church be thought of as reunited, the office of universal president might not be beyond the bounds of possibility." Dr. Kreshner of the Texas Christian University affirms his belief that "in the face of the complex social and industrial problems of modern society, Christians of all creeds and denominations cannot but realize that the common enemy can only be conquered by presenting a united front. . . . After we have tried to solve these problems by working together there is little doubt but that we shall make shift in some way to get together with regard to the other things." A similar thought is emphasized by Dr. Coyle, late moderator of the General Assembly of the Presbyterian Church. The Quarterly is excellent in purpose and wholesome in spirit and we take pleasure in wishing it a wide circulation.

AUSTRIA-HUNGARY had, for some time previous to the war, we learn in the November Nineteenth Century, been drifting away from Germany. "It was the Hungarian element, not the Austrian, which brought about the alliance between the two empires. The Magyar was a great admirer of Prussia, while the Austrian could not forget the humiliation of Sadowa with all its consequences. The Englishman and the Frenchman were far more welcome at Vienna than the Prussian." Then came the annexation of Bosnia and Herzegovina, which rendered Austria dependent on Prussia. "I, for one," says the author of the article, "am firmly convinced that if this miserable crisis had not occurred Austria-Hungary would have freed itself from Prussian trammels. This cruel war would have been rendered impossible and the whole course of history would have been altered." Another article gives some pleasant glimpses of "The Real Austria." "It is in these days the one country where the old craftsman's love of his work still lingers. In Austria you find workmen who delight in their work for its own sake, and not merely for the profit that accrues to them for it. A shopkeeper will display all his goods with pride to a person who he knows cannot be a customer, and when one states that one really cannot buy anything, and that he is taking his trouble for nothing, he will reply, 'Oh, I don't want you to buy. It gives me such pleasure to show you my goods, and I am so proud of our Austrian products.'" On the other hand, "during the last ten years, under the influence of Franz Ferdinand and Sophie of Hohenberg (his ultramontane wife), bigotry and hypocrisy have reigned supreme; liberal ideas have been interdicted; the peo-

ple have not been allowed to, and cannot now, think for themselves. But, while their thoughts and aspirations have been restricted, no barriers are imposed on frivolity and immorality, and thus their bondage is carefully veiled. During this decade Vienna has become a veritable Sodom and Gomorrah. Women who participate in the lighter side of Parisian life are those as a rule who have no reputation; in Vienna, on the contrary, the guests at these carousals, the dancers in these saturnalia, are members of what is regarded as the elite of society."

THE Internationale Kirchliche Zeitschrift for the present quarter has, as usual, several weighty theological and historical articles. One on the place of mysticism in Christianity by A. Gilg is of special interest. The author concludes, "Mysticism has no rightful place in Christianity. And yet the contemplation

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of this elevated type of piety will ever afford the Christian a wholesome spur to a reconsideration of his own faith and to a renewed realization of the beauty and power which therein ever lives and glows." Among the book reviews we note one of Dr. Gummey's *Consecration of the Eucharist*.

THE GIFT OF GRATITUDE

Oh, gift of God, so small, so great;
That multiplies the flowers in our garden;
That makes of stars suns, of rainbows promises;
That augments crusts until they, touched by the
Hand of God,
Become feasts for kings;
That transforms pain to peace;
That breathes upon bereaved,
And, lo! God Himself is in the place of that we
lost!
God, grant to me the gift oft spurned by men of
worldly mien—
The gift of gratitude!
—STAFF-CAPTAIN MABEE, in the *War Cry*.

"INTO ALL THE WORLD"

I QUESTION the right of any man to say, as he faces the command of the Lord Jesus Christ, that it is impossible for him to obey Him because the ecclesiastical household, of which he is a part, is such an expensive one for him to provide for. How does such a man differ from that other man in every community who will give nothing to its charities, its hospitals, and its poor because he is determined to serve champagne and terrapin every day for dinner. There are plenty of men everywhere, possibly in not so extreme a way, who are thus unwilling to help needy causes because, forsooth, they are indisposed to sacrifice any of their luxuries. But the Church which elaborates its parish to serve its congregational ends and then refuses to aid the advance work of the cause of Christ is doing pretty much the same thing that Dives did. Let me show you where this leads.

I happen to know of a Church, upon the Atlantic coast, in which the expense for music, the offices of public worship, the institutions for parochial advancement, reach far, far, far into the thousands of dollars. This congregation is worshipping in a church built by the munificence of one woman who gave to it, for the church fabric and for parish purposes, one-half a million of dollars, and yet it, practically carrying not a cent of debt, has been repeatedly appealed to in vain for assistance by those who have had the right to ask for it—because, forsooth, of the burden of parish expense which it is carrying. Its contributions to the great missionary cause are so very meager as to have become something of a scandal in its diocese.

Now, this merely indicates the point which may be easily reached by those who are dominated by this theory about parochial obligations. It simply hardens men's hearts so that they are unable to recognize the claims of the ascending Lord. I recognize the common morality which demands that, if they have made contracts for the support of elaborate establishments, men must meet their obligations; but, in making provision for the luxuries of parish advancement, no priest or vestry has a right to keep out of mind the final command of the Master. That should always be paramount and supreme.—*From a pastoral of the Bishop of Los Angeles.*

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