

Rev W F Parsons 25oct16  
117 Roger Williams Ave  
Rumford, R I

# The Living Church

VOL. LIV

MILWAUKEE, WISCONSIN.—JANUARY 22, 1916

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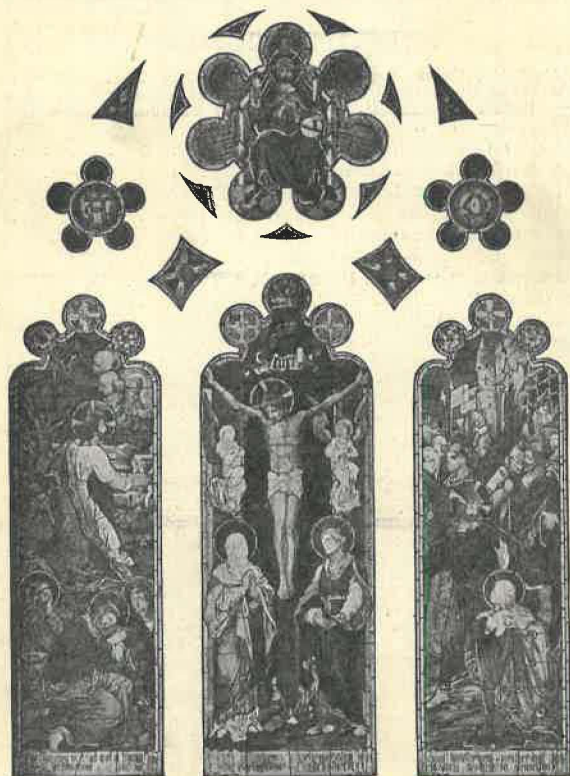
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I ACKNOWLEDGE, Lord, that I am indeed worthy of being de-  
 stroyed by Thee; but as I am not in a condition to sustain Thy power,  
 deal with me, not according to my desert, but rather pardon my sins,  
 through which I have drawn Thine indignation upon me.—*Calvin.*

THE SUFFERER prays, not for a remission, but only for an alle-  
 viation of the calamity.—*De Wette.*



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MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 22, 1916

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## At Work Upon the Pension Fund

**G**OOD news to the Church! Really serious work has been commenced upon the Church Pension Fund. Bishop Lawrence, with the approval of his diocese, has gone to New York, making his headquarters at the office of the Fund, and plunging ardently into the initial work of raising five million dollars. If anybody can do it, Bishop Lawrence can.

That sum has been fixed upon as the minimum capital from the income of which the accrued liabilities are to be paid—the pensions now payable and which will become payable in the years before the parochial payments will, of themselves, provide the funds.

Of course the income from five million dollars will not produce the equivalent of what is expected from the fund after a full generation has elapsed. A whole generation must, indeed, elapse before the plan will be *entirely* effective. The seminarians of to-day will, in their old age, be the first of the clergy who can really say from experience whether the plan *works* in every detail. Never has the Church planned work upon such a far-reaching scale as this. It is literally building a foundation upon which posterity must build.

But if we should stop at that, forgetting the needs for clerical pensions that will be felt during our own day, we should rightly be called only dreamers. It is to meet this present need and the need of the immediate future that Bishop Lawrence and his associates are now at work. They ask, at the outset, for five million dollars. It is a giant task to raise that amount. It is one-fourth as much as the American Church raised for all purposes last year. Of course it is much less than the American people spend annually for chewing gum or soda water, and nowhere near their expenditures for tobacco or drinks, but that does not make it any the easier to raise. Few people will sacrifice their chewing gum or their soda water, their tobacco or their drinks, in order to pay pensions to the aged clergy. In actual fact the money can only be raised by Church people who will go to real self-denial for the purpose of raising it.

Obviously, New York must raise a large amount of the fund. More than all the rest of the country together, New York is the seat of wealth. This is revealed by the figures of the federal income tax.

But New York realizes this and expects to do her duty. The office of the Fund has been planted squarely in Wall street. Bishop Lawrence has taken up his work from that center. Mr. J. Pierpont Morgan has accepted the responsibility of treasurer and will seek to make the fund a success. Mr. Monell Sayre, the secretary, is an exceedingly competent man. More accurate facts and schedules have been worked out by Mr. Robert Hen-

derson, actuary of the Equitable Life Assurance Company and secretary of the American Institute of Actuaries. A publicity department has been organized and placed in charge of Mr. George B. Baker, who has been publicity representative of the Belgian relief fund. Moreover the promotion expense has already been pledged, so that every dollar contributed to the fund goes without deduction into the needed capital.

Yes, New York realizes that the initial responsibility rests upon her, and is preparing to make good.

So let the rest of us also realize that in our smaller way the responsibility upon us is quite as great. We will not be called upon to give in the amounts that are expected from New York but the calls upon us will be just as urgent. New York will not, and ought not to be expected to, assume the responsibilities of the whole American Church.

One suggestion we have to make. The present pension plan has been formally approved, at least in substance, by the last General Convention and by the great majority of dioceses. In most of them there was, however, some criticism of details. This is inevitable, for no large scheme of the magnitude of this could ever have unanimous acceptance in details, because unanimity in details is impossible. Most of the criticisms had to do with minimums and maximums in pensions. Now at most the inequalities of the plan, if such they are, will not materialize and become effective for many years—until the parochial assessment plan has been worked for a long time. For years to come, every pension will be less than the "minimum" that will ultimately be fixed.

And mistakes in details will not now be so irrevocably fixed that they cannot be corrected in future years. Indeed it is almost certain that experience will suggest modifications of the plan, perhaps in details that have not yet even been thought of.

Let us leave such details for correction as time goes on and experience illustrates them, confident that the next generation, with experience of the working of the plan, will be at least as wise as we, without that experience.

Everybody agrees that the first step requisite for paying pensions is the raising of the initial capital. Most people will also agree that that is not particularly easy. Let us then all concentrate upon that first step, upon which we agree, and let the work of this year 1916 be not so much the perfection of details in legislation as the raising of the initial capital.

In all the dioceses the ways and means will be locally explained. THE LIVING CHURCH pledges its full coöperation in any way that it can serve.

May we ask that the Church will coöperate unanimously?

## "A Voice from the Crowd"

THE title is that of the Yale Lectures on Preaching, delivered in 1915 by Mr. George Wharton Pepper.\* It was revolutionary of the trustees to invite a layman to deliver the addresses; but it was the sort of revolution that is worth while.

In a sense one stumbles upon a disappointment at the outset. If it is a "Voice from the Crowd," should not one look in it for some interpretation of the thoughts of the plain man in the street about preaching and preachers? One gets instead the thought of the cultured man, the educated listener in the pew, a member of a sort of inner circle, who is himself only a few removes from the pulpit. This is inevitable.

Mr. Pepper is, indeed, something of a preacher himself. Few men, even in the ministry, speak so successfully as does he. The title of the book reflects the author's true modesty, his real humility. He wishes to speak only as composing one of "the crowd." But Mr. Pepper is not one of the crowd. If he had been, he would not have been asked to give the Yale Lectures on Preaching; or, being asked, the result might have been far less satisfactory. The "crowd" never quite knows its own mind. The title disappoints, only because somehow it suggests that we may get at least a stumbling effort to voice the every-day, commonplace thought of "the man outside"—which, of course, one should have known in advance we could not find. The crowd is inarticulate. Like the man who sat on the cat, it only knows there is something wrong, though unable to see clearly what it is.

The lectures are the suggestions and criticisms of a competent leader of a conference *ad clerum*, but one who has long been a quiet listener in the pew and who has heard many, many sermons, and made no comment upon them—a reticence that many a good layman has learned to preserve.

The lectures, too, are somewhat uneven. The chapters on "Revelation through Teaching" and "The Vision of Unity" seem to us a little artificial, like old material worked over. The introductory chapter is a little rambling. But when this has been said—and perhaps it is ungracious to say it; perhaps, indeed, as in all criticism, the mood of the reader has something to do with the fault finding—one hastens to add, with enthusiasm, that the other chapters make the book more than worth while. Every clergyman should read it. There are many things to be read twice, at any rate to be read in such way as to mark, learn, and inwardly digest.

We stress three. First: Mr. Pepper has touched the very heart of the subject when he puts preaching in its right place. For the ordinary congregation, it ought to be "only the climax of the pastoral relation." This, from the chapter on "Revelation through Contact," is worth quoting in full:

"The sermon is the preacher's self-expression; and the preacher's self is that which his contact with God and man have made him. If he is to reveal God to his people, his own apprehension of God must be continually strengthened. This can come about not merely through pondering in solitude but through such pastoral service as will make the preacher's life a transcript of the Incarnation. . . . To the end that the preacher's call may be compelling, he must lose himself in the life of his people. No formal contact will suffice. He must seek to become to each of them an acceptable friend."

As the lecturer says, it is the business of the seminary, therefore, to see that somehow the student receives a training in social relations. He must not be allowed to go out from its halls unfit to meet people in the pastoral relation. "The seminary must provide social opportunities and there should be frank, constructive criticism of the use that the student makes of them."

Second: We like the reiterated emphasis upon the fact that preaching must reveal God to man and man to himself. There is a keen bit of insight in the statement that

"many sermons are obviously delivered primarily for the satisfaction of the preacher. He had become interested in a certain line of thought. He had happened upon what seemed to him a bright idea. Or perhaps he had been reading a book which pleased or pained him. Forthwith he was eager to ease his mind. Sunday was at hand and the pulpit was his. He had never seriously asked himself what were the needs of his flock."

But the preacher must forget himself in the desire to bring to men the vision of a nobler life and work in men a realization

of their own spiritual possibilities. What is needed in sermons is the "lifting quality." The preacher must realize (pray ever to realize) that he speaks as a prophet and messenger of the Eternal. As Dr. Hugh Black reminds us, in preaching, the thing of least importance is the sermon. The really important thing is that the preacher should create a spiritual atmosphere—an indefinable impression of earnestness and seriousness and conviction. This is the one great instrument of persuasion. We have been awed and influenced by speech, not one word of which we can remember. It is not important that we should remember anything; it is of infinite importance that we should be impressed by the realization of the particular truth, and most of all assured of the reality of the spiritual.

This—or something of this—it seems to us, Mr. Pepper has in mind all through his lectures. In the chapter on "The Revelation of God" he expresses it more clearly than it can be put in these few sentences. "I do not remember what Mr. Emerson talked about," said Garfield, after hearing the Concord philosopher at Williams; "but I walked home with my head in the air and my lungs felt as if they were filled with oxygen."

Third: In the effort to create a spiritual atmosphere the preacher must not appear mystical and forced, visionary and unreal. He must be practical; even more important, he must be absolutely natural. "In a social state in which religion is generally conceived to be the specialty of the serious few, it is very difficult to talk on religious subjects without self-consciousness." That makes it hard for the layman to talk quietly to his neighbor without seeming to preach. It also makes it hard for the clergyman to preach and yet seem to be talking quietly and naturally about things really worth while. But it is essential to any really effective preaching. The man in the pew must be made to feel, not that the preacher is eloquent but that he is talking simply and sincerely *to him*, just as naturally and unaffectedly as if they were in friendly conversation together.

In future editions of the book, we should like to see Mr. Pepper's chapter in the *Manual of the Nation-wide Preaching Mission*, on "The Layman's Contribution," added as an appendix. It admirably expands a thought packed into a few words in the manuscript letter from Bishop Brent quoted in the lectures (pages 71, 72), only in expanding it applies the advice to the layman as well as the clergyman. And is it not just as much *his* business to preach as it is the business of the clergyman: to preach, not in set pulpit utterance, but in "seasoned" and "seized" conversation? If Christianity means very much to me, why should I be afraid to let men see that it does? Would there be much need of mission evangelism if laymen realized that it is a part of their vocation, as well as of the ministerial profession, to witness for the things that count?

AMERICAN Churchmen will note with amused and complacent interest the current report that "His Most Reverend Lordship, Arnold Harris Mathew, 4th Earl of Landaff, Archbishop of the Old Roman Catholic Church in Great Britain and Ireland," has submitted to the Papal

### Another Accession to Rome

see. They wait, however, to learn what status this chameleon of ecclesiastics will have in the Roman obedience.

Born in 1852, he was ordained to the Roman priesthood in 1877, but renounced it in 1889; lived for some time in the Church of England, married in 1892; in 1908 was consecrated Bishop by the Old Catholic Archbishop of Utrecht, under circumstances which led Bishop Herzog afterward to challenge its validity; broke with the Old Catholics in 1910, has styled himself "Bishop of the English Catholic Church," "Archbishop of the Western Orthodox Catholic Church," of "The Catholic Church in England, Uniat Branch," and "The Catholic Church in England, Latin and Orthodox United," besides various other titles and descriptions. His latest publication is an open letter to the Archbishop of Canterbury, dated All Saints', 1915, in which he tells the story of his wanderings, repudiates English orders, and declares that "the movement [Reunion through himself] will go on in spite of all difficulties."

We may be pardoned the hope that his new masters will at any rate check the too facile pen which has delighted in railing accusations against those who repudiate him, and prevent the

\* *A Voice from the Crowd*. By George Wharton Pepper. Yale University Press, \$1.50.

scandal of further episcopal consecrations beyond those which already he has multiplied, to the grave injury of the apostolic office.

**C**HROUGHOUT the country men and women of high ideals were shocked at the indictment of Thomas Mott Osborne by a grand jury in New York state on several charges. Knowing the venomous attacks that had been made upon Mr. Osborne, and knowing also something of the splendid reforms he had instituted at Sing Sing, we fully believed that the charges would prove without foundation and we have waited anxiously to see our belief vindicated. It is a pleasure and a relief to find our belief in his innocence shared by those who are much nearer to him and to the scene of action than we are. The confidence that has so generally been reposed in Mr. Osborne is still unshaken. Earnestly do we await his vindication.

What a price men are called upon to pay for public spirit!

**B**ELGIUM is still in need, the need of France is growing, the need of Italy is only now beginning to be keenly felt, and the destitution of Serbia and Albania is beyond imagining." So writes the Rev. Walter Lowrie, from Rome.

Many funds are being raised for relief in all the nations—and Mr. Lowrie has not mentioned the cases of Poland and the Armenians that seem saddest of them all. **THE LIVING CHURCH** is glad to receive contributions for the relief funds of all lands, and to send them—as we are constantly doing—to their respective treasurers; but the only contributions acknowledged for **THE LIVING CHURCH FUND** are those that come for distribution through the clergy of the American Church on the continent of Europe. Through these the charity of the American Church is administered, and the needs continue to increase rather than to diminish. We must still keep the fund to a high degree of efficiency.

The following are the receipts for the week ending Monday, January 17th:

K. K., Bloomfield, N. J. ....	\$ 10.00
A. W. F., St. Paul, Minn. ....	15.00
Miss M. L. Purdon, New Rochelle, N. Y. ....	3.00
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St. Helena's Sunday School, Kendall Co., Texas. ....	2.00
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St. Thomas' Church, Milford, Ohio ....	4.42
Old Ladies' Home, Los Angeles, Cal. ....	2.00
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Mrs. A. B. Leslie, Cleveland* ....	5.00
"Little Jane"† ....	1.50
L. S. Tuckerman, Boston‡ ....	25.00
R. C. Applegate, Morristown, N. J.‡ ....	10.00
Bishop Courtney, New York¶ ....	50.00

Total for the week ..... \$ 169.36  
Previously acknowledged ..... 18,811.73

\$18,981.09

\*For relief of Belgians.

†For relief of Belgian children.

‡For relief work in Paris.

¶One half for relief in Paris, one half in Munich.

[Remittances should be made payable to **THE LIVING CHURCH WAR RELIEF FUND** and be addressed to **THE LIVING CHURCH, Milwaukee, Wis.**]

**ANSWERS TO CORRESPONDENTS**

**AMERICAN CATHOLIC.**—(1) It seems improbable that the Moravian Bishops have any claim to the apostolic succession. Their history and position, like those of all religious bodies in the United States, are briefly stated in Vol. II. of the special reports of Religious Bodies, 1906, issued as a part of the United States Census publications in 1910.—(2) The proper time at which to light the eucharistic candles is at the introit or hymn that begins the service. We never have heard of a usage of lighting them immediately before receiving.—(3) Palms for Palm Sunday can often be obtained of florists in the larger cities. There are often advertisements of them in **THE LIVING CHURCH** at the appropriate season.

**E. T.**—In the office for the Communion of the Sick the rubrical use of the term "Minister" must necessarily imply "Priest," both because, in celebrating, the "Minister" is thrown back upon the general service for Holy Communion in which the term "Priest" is used for such parts of the service as are unlawful for a deacon to use, and also because neither a deacon nor a lay reader is ever granted the authority to celebrate Holy Communion.

**M. J. P.**—Miss Lawrence's *Main Points in Church History* (Young Churchman Co., 20 cents and 35 cents) is excellent as a handbook on the subject.

**THE NETTLE** grows high while the violet is low, and almost obscured by leaves, and chiefly discovered by its fragrance. The former is emblematical of a proud person; but the latter resembles one that is truly humble.—*Manton.*



**A** FRIEND contributes a reference to "American State Papers" (Misc. II 236), where, in 1814, the Moravian Society of United Brethren, applying for compensation for damage done their property by the American army, describes itself as "The Protestant Episcopal Church of the Unitas Fratrum, or United Brethren, commonly known by the name of Moravian." What a generous deed for the next General Convention to give the Moravians exclusive right to that title! They still use it.

A GOOD CHURCHWOMAN publishes this in the *Boston Transcript*, just after Christmas. If all *vers libre* were as melodious and as thoughtful as this by Abbie Farwell Brown, one might speak of it with more enthusiasm.

**GREEN CROSSES**

At the back of the pompous houses,  
Above the beautiful river-way,  
A row of squalid ash-cans  
Blush at themselves in the morning light.  
From one grotesquely leaning,  
Dusty and grimed,  
Amid the dead, rejected slag and ashes,  
A fir-tree thrusts its live, protesting fingers—  
Crosses of green.  
About it still cling a few silver cobwebs,  
Rags of its brief splendor.  
It was the Christmas Tree  
That graced the cheerful drawing-room  
A little while;  
That blessed the comfortable house with its fragrance  
And with its symbols of love,  
The wee green crosses.

A pinched, pale child with hungry eyes,  
Ragged and wolfish, but with wisps of glory  
Still haloing her hair,  
Comes with her bag of rubbish.  
Her eyes brighten;  
She sets down her heavy burden,  
She forgets the cold as she picks at the fallen tree,  
Plucks eagerly at the fragile silver cobwebs,  
They are so few!  
But they do not go into the heavy sack.  
Her thin, blue fingers snap one of the green crosses,  
She twists the tinsel threads about it,  
And sticks it in her breast.  
Then she stumbles away, smiling.

The green crosses, alive in the ashes!  
The Christmas Tree; the evergreen tree whose roots are cut!  
On the dump it will die.

The Christmas Tree!  
What if this ornament of a few brief holidays,  
This plaything of a few,  
This strong, slow-murdered creature of pure woods,  
With its green crosses,  
Were really growing!  
If it were rooted in the hearts  
Of Christendom!  
How different a world would see this sunny morning.  
No war; no hate;  
No want nor selfishness;  
No ragged children starved for tinsel joys,  
Furtively plucking at rejected beauty  
On a forgotten cross,  
The green cross of love.

I WONDER if many of you have seen Cardinal Mercier's Christmas pastoral letter. Here is a bit from it which might set Mr. Henry Ford, or any other "pacifist," to thinking. I know one of our clergy who read it from his pulpit on St. Stephen's Day, with heartfelt approval:

"I was asked lately by a staff officer whether a soldier falling in a righteous cause—and our cause is such, to demonstration—is not veritably a martyr. Well, he is not a martyr in the rigorous theological meaning of the word, inasmuch as he dies in arms, whereas the martyr delivers himself, undefended and unarmed, into the hands of the executioner. But if I am asked what I think of the eternal

salvation of a brave man who has consciously given his life in defence of his country's honor, and in vindication of violated justice, I shall not hesitate to reply that without any doubt whatever, Christ crowns his military valor, and that death, accepted in this Christian spirit, assures the safety of that man's soul. 'Greater love than this no man hath,' said our Saviour, 'that a man lay down his life for his friends.' And the soldier who dies to save his brothers, and to defend the hearths and altars of his country, reaches this highest of all degrees of charity. He may not have made a close analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that his God welcomes him with love?"

MY GOOD FRIEND the Rev. Dr. Benjamin Copeland, of the Methodist Genesee Conference, wrote some verses to be sung at the Peace Centenary observance of that body, which might well be used far more widely throughout the English-speaking world:

"BRITAIN—AMERICA

"Father of all mankind,  
Whose love the world shall bind  
In concord dear—  
Owning Thy sovereign will,  
May we Thy word fulfil,  
Serving Thy kingdom still,  
With hearts sincere.

"Heirs of one glorious past,  
Long as the stars shall last  
Be this our song:  
Brothers, by hearths of yore—  
Brothers, on sea and shore—  
Brothers for evermore!  
Faithful and strong.

"Vainly, between such souls,  
The storm-swept ocean rolls;  
Still, still we sing—  
Till Time's last sands are spent,  
This prayer to Heaven be sent:  
God bless the President!  
God save the King!

"Our fathers' God, whose hand  
The century hath spanned  
With love unknown—  
The years to come enfold  
With kindness as of old;  
Thy mercy manifold  
To us be shown.

"May all the nations share,  
Lord, God, Thy gracious care—  
Thy name adore.  
Praise to the Prince of Peace!  
His kingdom still increase,  
Till wrong and war shall cease  
For evermore!"

THE EXTRACT recently published here from the *Watchman* of three generations ago, about religious conditions in American colleges of that day, has aroused wide interest and comment. From the *Trumpet and Magazine*, a Congregational paper published in New England, August 1, 1835, I take a parallel report of religious conditions in this district, published by a traveling missionary:

"Mt. Washington, 'Few cases of conversion to Orthodoxy.'  
"Montgomery, 'Universalists troublesome.'  
"Chelsea, 'Church divided.'  
"Sharon, 'In difficulty.'  
"Tilsbury, 'Bad, very bad state.'  
"Washington, 'No success at all.'  
"Tolland, 'Church mostly females, much contention!'"  
(Poor Tolland!)

A note concerning a funeral service reads as follows:

"The deceased was also visited by a worthy Episcopal clergyman, who with liberality bears witness that the deceased was well instructed in the riches of the Redeemer.

"This clergyman with a liberality worthy of the real Christian united with the writer in the performance of the funeral solemnities."

I READ in a Newport paper of a long-needed society, evidently established there of late:

"The Society for the Propagation of the Saints will hold its regular monthly meeting at Convent of the Cenacle to-morrow at 4 P. M., the hour of the conference."

## ST. NICHOLAS' DAY IN LONDON

### Observance in Russian and English Chapels

#### ADVENT ORDINATION LISTS ARE SHORTENED

#### Dome of St. Paul's Threatened with "Premature Age"

#### FAREWELL PRESENTATION TO MR. R. J. CAMPBELL

The Living Church News Bureau }  
London, December 27, 1915 }

SUNDAY week was the anniversary of the "name day" of the Emperor of Russia (St. Nicholas' Day, December 6th, Old Style), and it was observed not only at the chapel of the Russian embassy in London, but also at St. George's chapel, Windsor Castle.

At St. George's chapel the "Prayer for Russian Church and Nation," adapted and translated by Mr. W. J. Birkbeck, was sung at Evensong and immediately after the usual prayer for the Knights of the Garter of whom the Tsar of Russia is one. It was first sung at St. George's by command, in the presence of the King and Queen, on Easter Day last. This prayer is a translation of the Troparion, composed at Constantinople in the seventh century for the services of Holy Cross Day, and in its Slavonic form is used in the daily devotions of all Orthodox Russians. The words are,

"O Lord, save Thy people and bless Thine inheritance, bestowing on the Orthodox Emperor Nicholas Alexandrovitch victories over his enemies, and guarding the common weal; by Thy Cross."

The melody is simple and impressive (the Kieff chant), especially the rendering of the last three words. It is the chant to which it is always sung when used in church, or in outdoor services, notably by the Russian soldiers before going into battle. It forms the opening of Tschaikovski's "1812" overture. Mr. Birkbeck's adaptation is published by Novello, and is so simple as to be within the capacity of any choir worthy of the name. It is being largely used now in England, and at Norwich Cathedral is sung every Friday at the close of Evensong so long as the war lasts.

The Advent ordination lists for thirty-one dioceses have been published. In these dioceses one hundred and ten candidates altogether were presented for deacon's orders, as against one hundred and forty-seven in the same dioceses at the same Ember season last year. It appears that the warden of St. Anselm's House, Cambridge, Mr. H. L. Dass, has been admitted by the Bishop of Chichester to deacon's orders. The warden (writes a correspondent) is a man of ripe experience and singular gifts, and his many friends "will rejoice that his efficiency is now increased by the grace of orders."

Canon Alexander (treasurer of St. Paul's), preaching in a West End church on behalf of the Cathedral Preservation Fund, has made the startling announcement that the dome is threatened with "premature age." Sir Christopher Wren had attempted, he said, what a modern architect would hardly like to be responsible for under similar conditions.

The vast and imperfectly distributed weight of the dome falling on its piers had produced the present problem. The pier on which work had gone forward for a long time past—standing at the critical point of pressure towards the southwest—had been reported in the last few weeks to be showing even graver conditions than had been anticipated. The danger was not so much one of recent settlement as of "senile decay," accelerated by the gradual pressure of the dome, the rusting of iron, internal degeneracy, and extremely inadequate repairs executed at some earlier period. As had been said, "only the loyalty of the materials to one another" had kept the fabric safe so far. Some of the most delicate work, thus taken in hand just in time, had already been carried out, but it was not yet known exactly what difficulties might arise elsewhere. To consolidate the piers and buttresses, and to ensure the safety of the Cathedral church for the generations to come, meant spending on the fabric alone the sum of at least £70,000. More than half this sum was still required, and it was urgently important that the work should not be suspended. For the first time in the history of this noble sacred building an appeal is now confidently made to the churches of the diocese.

There has been a large gathering at the City Temple for the purpose of making a farewell presentation to Mr. R. J. Campbell. The presentation consisted of a motor car—of which Mr. Campbell has already made good use during his visit to France—and a cheque for £150.

Dr. Clifford, who took the chair, is reported to have spoken quite plainly of Mr. Campbell's reception into the Church as a "blow"

to Protestant Dissent; he himself had felt it a "most hurtful blow." For one thing, Mr. Campbell would carry a good report of his former co-religionists.

Mr. Campbell was received with "unbounded enthusiasm" when he arose to acknowledge the present, but he confessed to a certain feeling of sadness at appearing among his old friends as a guest. "May the day soon come," he said, "when all religious bitterness shall be at an end and when all those who profess and call themselves Christians shall dwell together in the unity of the bond of peace." He pledged himself to work, in the future, for reunion. His influence in the English Church, "though it might not be very great," would be unceasingly used to that end.

The preacher at St. Paul's on Christmas Day was the Dean, as usual on high feasts of the Church. Other nations, Dr.

Christmas  
Sermons

Inge said, had not altogether trusted us in the days of our prosperity, but if we were true to ourselves in the hard times

that were coming they would understand what it was that we stood for.

The Dean of Westminster (the Rt. Rev. Dr. Ryle), preaching in the abbey church, said he was sure they could spend this Christmas with a great deal more of sanctity than ever before. It came to them without merriment, without glee, but bringing the Christmas message of peace to their hearts.

The Bishop of Southwark, in his sermon at the Cathedral, urged that we should put our Christianity in the first place. Christmas came with its challenge to us. Did we really admit this claim—that to us the issue in the end was not political or social in the narrow sense of those terms, but religious? What we had to do was to give the first place in our interests and thoughts and in our self-denial to furthering and to strengthening in the life of our dear country the work of the Church of Christ.

The Blessed Sacrament was celebrated on Christmas morning in the nave of Rochester Cathedral at an altar especially erected for the occasion. The Dean was the celebrant. A large number of soldiers were among the worshippers and communicants.

A member of a well-known firm of hair specialists in London, deceased, has left £1,000 to the Bishop of London for distribution to the poor and needy of London "as his pious judgment may direct."  
J. G. HALL.

CLERGY WOULD RENDER MILITARY SERVICE

London Curates Petition Bishop of London

THE petition which a thousand curates in London are presenting, says a London correspondent in the New York Times, brings to a fresh stage the question as to whether clergymen should be allowed to enlist. The clergymen signing the petition are of military age and would have enlisted long ago, they say, but for violating the law of the Church. They address the following letter to the Bishop of London:

"We, the signatories of this letter, believing that the needs of our country demand the most efficient utilization of the nation's resources, respectfully request your Lordship to:

"1. Consider the possibility of so reorganizing the work of the diocese as will permit of the largest number of clergy being set free for whole or part time for work directly in connection with the war.

"2. Invite all clergy of military age to offer themselves for those branches of national service for which your Lordship deems them suitable, and to undertake whatever work may, in accordance with this action, be allotted them.

"3. Consider if it be not possible to waive the rule which at present prohibits clergy from serving in the combatant ranks."

FESTIVALS OF THE CHILDHOOD

THESE first festivals of our Lord's life remind us how the shadow of the Cross falls even upon His Infancy. As at His Circumcision "the year begins with Thee and Thou beginst with woe," so the mourning of mothers at the slaughter of the Innocents, "Rachel weeping for her children," and Simeon's prophecy to His Holy Mother at the time of His Presentation in the Temple, "yea a sword shall pierce thine own heart also," show us that the Way of the Cross did not begin at Pilate's palace in Jerusalem, but in the Manger at Bethlehem, that even in His Babyhood Christ suffered and brought suffering to others. "Thou wilt find no higher way above nor safer way below than the way of the Holy Cross," says Thomas à Kempis, and so, though it leads to Calvary, let us remember with joy that Calvary is the gateway into Glory.—Selected.

PRAISE IS the tribute of men, but felicity the gift of God.—Bacon.

FORCES OF CHURCH PENSION FUND IN NEW YORK

Local Committee Is Appointed

MEMORIAL SERVICE FOR SAMUEL PROWSE WARREN

New York Office of The Living Church }  
11 West 45th Street }  
New York, January 17, 1916 }

AT the last diocesan convention, a committee on the Church Pension Fund presented an elaborate report, signed by Bishop Burch, the Rev. Dr. Charles L. Slattery, Archdeacon Pott, the Rev. Dr. Frank F. German, Stephen Baker, Francis S. Bangs, and Edmund L. Baylies.

This committee recommended the adoption of the following resolution:

"Resolved, That the convention approve and enter into the system of the Church Pension Fund on condition that a reserve fund of not less than \$5,000,000 be provided before the plan is declared operative."

The convention took affirmative action, and on Tuesday, January 11th, a campaign to raise the reserve fund was planned at a meeting of sixteen Churchmen of great prominence in the financial world. The meeting was held in the library of J. P. Morgan, at 33 East Thirty-sixth street, and an appeal was issued calling on every parish in the United States to assist in the raising of the fund. It is hoped that the fund will be complete by July 1st of this year.

At this meeting Mr. Morgan, William H. Truesdale, president of the Lackawanna Railroad, and Bishop Lawrence were elected as a national committee to have general supervision of the raising of the huge sum. The following were designated as a New York City committee to take charge of the efforts to raise a large part of the fund in this city:

William Fellowes Morgan, president of the Merchants' Association; R. Fulton Cutting, Stephen Baker, Alvin Krech, president of the Equitable Trust Company; Newcomb Carlton, president of the Western Union; Edmund L. Baylies, Alonzo Potter, George C. Post, Jr., Frederick P. Delafield, Henry S. Thompson, William C. Breed, Samuel Thorne, Jr., and John T. Pratt.

Bishop Lawrence will take up a residence in New York until the fund is raised, and will also serve on the New York City committee.

A public memorial service for Samuel Prowse Warren was held under the auspices of the American Guild of Organists on Tuesday evening, January 11th. By courtesy of the

A. G. O. Presents  
Memorial Service

Rev. Dr. Charles E. Jefferson and his congregation, the Broadway Tabernacle was

placed at the disposal of the committee of arrangements. One of Mr. Warren's many warm personal friends and admirers, the Rev. Dr. James M. Ludlow, pastor emeritus of the Munn avenue Presbyterian Church, East Orange, N. J., made an affecting address on "Some Recollections of S. P. Warren." Will C. Macfarlane, city organist of Portland, Maine; William G. Hammond of Holyoke, Mass.; Frank Taft, and Dr. William C. Carl, all former pupils of Mr. Warren, played organ compositions of the first rank. Among these was the Ambrosian melody for the *Te Deum*, composed about 370 A. D., and harmonized for the organ by Johann Sebastian Bach. The choir of the Tabernacle sang several hymns and an anthem arranged from Johannes Brahms' requiem. Miss Margaret Keyes sang "O Rest in the Lord," from Mendelssohn's *Elijah*, and Mr. Macfarlane played, for the organ postlude, his unpublished *In Memoriam*, dedicated to the memory of his former teacher. The service was a worthy tribute to an organist of the old school who studied hard and played carefully. One who well remembers his organ recitals in Grace Church, Broadway, about thirty years ago, and the choir and organ music at the consecration of Bishop Henry C. Potter in this church on October 30, 1883, is constrained to record the influence and far-reaching worth of these quiet, scholarly, and reverent performances. Loving study and patient practice overcame technical difficulties to such an extent that intelligent hearers always considered Mr. Warren an artist; with him *ars est celare artem*.

At the twenty-ninth annual dinner of the Church Club of the diocese of New York, to be held at Delmonico's, Forty-fourth street and Fifth avenue, on Wednesday evening,

Dinner to  
Bishop Greer

January 26th, there will be a reception to Bishop Greer, in honor of the twelfth anniversary of his consecration, at a quarter past seven o'clock.

A strong array of speakers has been secured for the after-dinner talks. Besides Dr. Greer, Bishop Lawrence, the Rev. Dr. Manning, rector of Trinity Church, the Rev. Dr. Stires, rector of St. Thomas' Church, and Police Commissioner Arthur Woods are announced. The dinner committee consists of the following members of the club: Henry L. Hobart (chairman), William C. Breed, George W. Burleigh, Charles R. Lamb, Louis M. Ogden, and John S. Rogers.

Bishop Burch dedicated the new chapel of the Good Shepherd, Wakefield, on Sunday, January 9th. Archdeacon Pott and a number of clergy were present and a large congregation.

Dedication of Chapel  
at Wakefield

The work in this mission has been carried on for some time by a lay

reader, Mr. Francis A. Sanborn, with much success. The site of the new building is Two Hundred and Thirty-eighth street, near White Plains avenue, in the extreme northern part of the Bronx. The building will seat 250 persons in the main auditorium and is a combined church and parish house. There is a good surpliced choir of men and boys and other agencies for good aggressive work in this exceedingly important field to be on the direct route of a subway extension from New York to Mount Vernon.

The Rev. Dr. William C. Rodgers, president of St. Stephen's College, has prepared a "brief" for the campaign now being conducted in behalf of the institution. This college has for fifty-five years given a thorough education to hundreds of young men preparing for the ministry as well as other callings. It is now working at capacity and with efficiency but is retarded by lack of funds. A small endowment has come from a few individuals but the income from this and student fees is barely sufficient for necessary expenses. St. Stephen's is steadily holding up a standard of scholarly Churchmanship and is at the same time enabling its students to deal successfully with the conditions and problems of modern life. It stands for the principle that "religion and learning" together make a cultured Christian man. More than 168,000 communicants of the Church in this country are under the pastoral care of St. Stephen's men. This is more than 16 per cent. of all our Church people. The present campaign seeks to raise \$50,000 at once for buildings and improvements, and \$200,000 for increased endowment.

On January 3rd and 4th representatives of the student bodies of six Eastern seminaries held a conference on missions. The delegates were entertained at the General Seminary, and the meetings were held there and at the offices of the Board of Missions. On the afternoon and evening of Monday, January 3rd, the subject was the needs of domestic and foreign missions. Talks on the various fields were given by the Rev. Dr. H. L. Burleson, Archdeacon Stuck, the Rev. Mercer Johnston, the Rev. R. A. Walke, Mr. John W. Wood, and Dr. W. H. Jefferys.

The second day of the conference was given over to the study of the resources which the Church has at its disposal. The delegates were shown over the offices of the Board of Missions, and the working of the departments was explained to them. After dinner at the Seaman's Church Institute there was an open discussion on ways and means of keeping the students of the seminaries in closer touch with the work of the Board of Missions, with the purpose of getting more men to go into missionary work, and of enabling those who are to remain at home to present the cause of missions more intelligently to their people. The conference was closed by a short address from Bishop Lloyd. The seminaries represented were Cambridge, Berkeley, Philadelphia, General, Virginia, and Sewanee.

The Rev. Robert W. Patton is meeting success in his efforts to raise \$150,000 for the American Church Institute for Negroes. The sum of \$4,000 was subscribed on January 7th at a meeting held by the domestic committee of the Woman's Auxiliary in the ball room of the new Colony Club. Bishop Greer presided, and prefaced Mr. Patton's address with a brief history of the institute. The Rev. Mr. Patton portrayed with much earnestness the various phases of the activities of the institute, and asserted that the freedom of the negro of the South cannot be fully accomplished until the colored race has been educated to useful citizenship. Bishop Greer in closing the meeting announced that the sum of \$3,000 had just been given for the Bishop Payne Divinity School at Lawrenceville, Va. Another thousand dollars was contributed and considerable money was pledged through the cards distributed in the seats.

Members of a score of guilds and societies of the parish church had their annual procession and service in old Trinity on Sunday evening, January 9th. Besides the guilds organized at Trinity Mission House on Fulton street, a number of laymen known as the Trinity Church Men's Committee took part in the guild service. The address was made by the Rev. Dr. William T. Manning. There was a very large attendance.

The rector and acolytes of the Church of St. Mary the Virgin, West Forty-sixth street, New York City, have invited clergy and acolytes in the parishes of New York and vicinity to attend their seventh annual service on Wednesday evening, January 26th, at eight o'clock. For the greater convenience of men coming directly from business, and who send acceptances in advance, supper will be served from 7:30 until 7:30 o'clock.

The regular monthly meeting of the Church Periodical Club will be held in the parish house of the Church of the Heavenly Rest on Monday, January 24th, at 11 o'clock. The speaker will be the Rev. Charles F. Reifsnider, president of St. Paul's College, Tokyo, Japan.

IN THIS country the sun shineth night and day; wherefore it was beyond the Valley of the Shadow of Death; and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle.—*Bunyan*.

## MISSIONARY BULLETIN FOR JANUARY

NEW YORK, January 14, 1916.

BY January 1, 1916, we received \$132,569.67 as against \$126,261.09 in 1915. This shows an increase of \$6,308.58. But as the qualification expressed last month as to the Emergency Appeal contributions still holds good, it changes the above increase to a decrease of \$9,469.21.

Contributing Parishes, 1916 .....	1938
Contributing Parishes, 1915 .....	1625
Increase .....	313
Parishes completing Apportionment, 1915 .....	68
Parishes completing Apportionment, 1916 .....	48
Decrease .....	20

The most wonderful thing in this life is the realization that, wheresoever He will, God brings a great light. "I am the Light of the world," said the Lord Jesus; "he that followeth Me shall not walk in darkness."

The complete devotion of the apostles and early disciples to His cause prompted them to give others the knowledge that His light enters into every soul born into the world.

The centuries have witnessed unspeakably tender service and sacrificial bravery rendered by countless hosts of saints who have borne witness to that light; and their deeds are among our endless assurances that Jesus lives. The Church has grown and is growing fast, and bears evidence to the steadfastness of those who have gone before.

Who can tell to how many have been brought perfect faith in place of ignorance, indifference, despondency? Who can tell how many wandering feet have been turned toward Bethlehem, knowing that with the Heavenly Babe rests immortality? For all these things "we laud and magnify Thy glorious Name." Amen.

GEORGE GORDON KING, *Treasurer*

## WHAT WILL BE AFTER THE WAR

"A FINER and larger life" after the war was predicted at the Twentieth Century Club in Boston by Clinton Rogers Woodruff of Philadelphia, secretary of the National Municipal League, during a discussion on "What Are the Grounds of Religious Faith?"

"This great cataclysm in Europe," he said, "has made many pause and ask whether there is really a God. But there is another way of looking at it. We are passing through a period of gestation, but I believe we are going to rise from it. To-day Germany is suffering in the esteem of the civilized world and is feeling the effect of the public opinion of the world. A hundred years ago many things she is doing now would have passed unchallenged, and only the historians would have recorded them.

"To-day so closely are we knit together internationally that these things are making a profound impression upon public sentiment the world over. But out of all this we are going to emerge into a finer and larger life. We are beginning to feel it in this country. During the past two years I have tried to find out what effect the war is going to have on municipal matters. I wrote to scores of people all over the country, and the testimony, with one or two exceptions, has been well-nigh unanimous—to the effect that the interest of people in municipal affairs has not diminished, and that great undertakings and new ideas of public usefulness are being pressed forward. After this war there is going to be a great forward movement along the whole line of municipal and social legislation, because the war has broken the shackles of our self-satisfaction.

"In our municipal affairs cases of graft may be cited, but we are living not in the age of graft, but in an age of the exposure of graft. We are not satisfied with the old condition of affairs and are pressing on to higher and better things."

THERE ARE a great many ways by which leadership can be exercised. The Church has depended too much upon individual example. We must have more cooperation, the vital principle of social life. . . . There is not a single selfish force in the world that isn't touched with sinister power, and the Church is the only embodiment of the things that are entirely unselfish, the principles of self-sacrifice and devotion. Surely this is the instrumentality by which rural communities may be transformed; and surely there is nothing in the country community in which the country Church ought not be the leader and actual vital center.—*President Wilson*.

IF YET the Holy Spirit deigns to dwell in earthly domes, 'tis not in those defiled with pride, with fraud, with rapine, or with lust. 'Midst the rough foliage of the thorny brake the clustering grape not blushes, and the fig decks not the prickly thistle's barren stalk. Even thus shall all be measured by their fruits.—*Jenner*.



**BISHOP LAWRENCE AND THE PENSION RESERVE FUND**

**A Letter to His Diocese**

**FEDERATION OF CHURCHES SETS FORTH SOCIAL SERVICE PROGRAMME**

The Living Church News Bureau }  
Boston, January 17, 1916 }

THE whole diocese has now heard the letter from our beloved Bishop which was read in all our churches on the first Sunday after Epiphany. Bishop Lawrence asked the counsel of the Church in Massachusetts as to whether he should accept the burden laid upon him as chairman of the commission on the Church Pension Fund, in raising the \$5,000,000 reserve which is to meet the accrued liabilities of the new system.

"If I should undertake this work," said Bishop Lawrence, "it would mean that I should have to make it for a time my first interest, the diocese my second. I should hope to remain as the ecclesiastical authority and return at intervals to keep in touch with the work and hold a few confirmations. To our Suffragan Bishop, who is always ready to take any load laid upon him and carry it well, I should hand the practical administration of the diocese and much of its visitations. I had hoped to organize the diocesan resources for the reconstruction of the Cathedral; many plans and enterprises will have to stand still. More than all, as it affects me, I shall be cut off to a degree from the personal associations with clergy, people, and home.

"I believe, however, that if Massachusetts, her Bishop and people, are ready to make a sacrifice for this cause, the Church will feel that it is a real cause, a great one and worthy of her sacrifice, and give it the right of way. I do not minimize the difficulties or the discouragements. I do not dread the failure, if failure it is. Success or failure is of no consequence to a man if the cause is worth the venture. The Church commands. It is for her servants to make sure that it is her command, and when sure, to obey.

"I ask your counsel."

The Standing Committee, at a meeting held on December 20th, expressed its sympathetic approval of the purpose of the Bishop.

The field secretary of the Massachusetts Federation of Churches, the Rev. Edward Tallmade Root, acting on the suggestion of the Rev. Thomas Burgess, a priest in the diocese of Western Massachusetts, and Robert H. Gardiner, Esq., invited a number of Church-

men to a conference called by a committee of the New England conferences of the Methodist Church, to consider a "survey" of work and needs among the foreign-born in the six New England states, on Wednesday, January, 12th. The invitation, by the request of our Suffragan Bishop, was sent to all Bishops of this Province. The following "programme of Social Service for the Churches of Massachusetts," issued by the Federation of this state, gives an idea of the ground covered.

"Create an efficient organization for carrying on necessary relief work among members of the local church, and then endeavor to secure an effective organization in the community for general relief purposes.

"Coöperate closely with the local charity organization society if there is one, and supply at least one friendly visitor. If there is no charity organization society, and if there is more than one relief agency, then attempt to form a central relief committee to prevent duplicating and overlapping in the giving of assistance and also to see that those who need help are really set on their feet again.

"In country communities where friendly visiting is not practicable, let all the Churches unite to support a visiting nurse.

"Interest membership (1) in the child's home and its surroundings; (2) in protecting the child from exploitation and exhausting labor; (3) in securing for him that kind of education which will best equip him for life; (4) in providing adequate recreational facilities.

"(1) Cultivate democratic relations with the foreign groups in the community; (2) by entertainments and by every possible means endeavor to bring new Americans into relation with the older life of this country; (3) organize classes in English for adults as the best means for securing for them an entrance into the better paid grades of industry; (4) arrange classes in civics to acquaint them with the highest ideals of American citizenship; (5) coöperate in the observance of an annual Recognition Day in honor of the conferring of citizenship upon naturalized voters.

"Coöperate with existing agencies to secure (1) for all workers one day's rest in seven; (2) reasonable hours of labor; (3) a minimum wage.

"Study carefully the subject of law enforcement, not simply in respect to excise questions, vice, etc., but in its broader relations to such matters as child labor, public health, the factory laws, housing regulations, and the like.

"To carry out the above programme: (1) Coöperate with state

and local agencies; (2) organize in each church a social service committee; (3) organize in each town or city through a local federation of the churches a general social service committee in which the churches, civic associations, relief societies, trade unions, etc., shall be represented; (4) begin a campaign of education, organize study classes and discussion groups."

The year book of Trinity Church, Boston, has just been distributed. The communicants now number 2,048 as compared with 1,978 last year. During the year there were 62 baptisms, 48 marriages, 55 burials, and 64 confirmations. Testamentary bequests to the parish amounted to \$44,000. These gifts lead Dr. Mann to call attention to the advice often given to our people by the Bishop to remember the Church in their wills, and he writes: "I am still firmly of the opinion that now, in the day of our financial strength, is the time to make provision for the future of Trinity Church. I believe that our endowment fund for the general expenses of the Church ought to be increased by at least \$500,000."

The forty-fourth annual report of that admirable institution, St. Luke's Home for Convalescents, states that 364 women were cared for during the year, their visits averaging three weeks and representing an increase in number of 50. The "preventive work" done by the outside relief committee has been a valuable extension of the home's social service. Until this year patients have been admitted free of charge, but hereafter everyone will be asked to pay \$3 a week. The Bishop is president of the corporation, and the other officers are: Vice-president, Dr. Mann; treasurer, W. H. Aspinwall; secretary, C. E. Mason; chaplain, the Rev. F. W. Fitts.

On January 9th, being the Sunday in the octave of the Epiphany, the centennial of the first Church Sunday school in Boston was observed at old Christ Church, in the North End. At half after three there was a service, in which the Rev. W. H. Dewart, rector, the Rev. H. C. Sartorio, curate, and the Rev. C. P. Mills, educational secretary of the diocese, took part. A large group of Italian children gave a charming Epiphany tableau, and the church was filled by members from many Sunday schools.

An interesting experiment by the state government has just been established, namely, the offering of educational courses by correspondence. The "correspondence study division" has issued its first bulletin, wherein sixty-six courses are provided, practically free of charge. One of the most suggestive opportunities is the course in civics for new Americans. There are many thousands of immigrant wage-earners here who have no chance to receive instruction in the elementary requirements in naturalization, as was pointed out by the state immigration commission. In addition, courses are offered for teachers for foreigners; in visual instruction by lantern slides on circuits; on rural welfare work and promotion of social centers; home-making; industrial management, English composition, etc., and there is a debating reference bureau.

On the first Sunday of the present civil year, the Holy Name Societies of the Roman Catholic archdiocese of Boston, with a total membership said to be 100,000, assisted in the observance of the Feast of the Holy Name by taking part in union services in about fifty churches. When one hears the almost universal blasphemy and cursing that is so shocking, on streets, in public conveyances, and theatres, one could wish that every Christian body would establish a society of this sort for every member in it and that a real reform might be attained in this regard. The need of such a reform is extremely urgent. Very apropos are these words of Dr. van Allen:

"Christian ears are too often shocked by hideous profanity and blasphemy on the streets and in other public places. The statute law forbidding such language is not enforced by the police authorities. What can we do? Sometimes a stern rebuke is effectual; but when the swearer is drunk, that is likely to provoke yet eviler utterances. Occasionally a gentle, friendly remonstrance will reach those who swear without being conscious of what they are saying. But there is one thing we can always do; and that is to make an act of reparation to the divine Majesty for the sin. The silent repetition of the *Gloria Patri*, or of the first two verses of the *Te Deum*, is sufficient. We should use our influence against irreverent and careless speech on the part of the young, and never allow it to pass uncorrected when uttered in conversation with us; and we must always speak the divine Names and titles, especially the Name above every name, with profound recollection and veneration."

The Catholic Club of Boston had its January meeting on the 10th, at St. John Evangelist's Church (the Cowley Fathers). A large number attended and listened with much interest to a very graphic paper on the Philippine Islands by the Rev. George C. Bartter of Sagada, P. I., who is spending some time in America and is living at present in Newton, Mass.

On January 17th the Ecclesiological Society of the parish of the Advent met to listen to a lecture by Mr. Oscar Fay Adams on

### Church of the Advent

are finding great favor among the men of the parish.

St. James' Church, West Somerville, Mass., has been presented with a handsome chancel arch by Mr. and Mrs. Reed L'Amoreaux Elliot, communicants of the parish. At the last meeting of the Pettus Men's Club in this church, the Hon. Grafton D. Cushing,

### Miscellany

lately governor, was the speaker.

The Rev. G. T. Morse, rector of West Newbury, has gone south for a two months' vacation. He will visit Cuba, Central America, and the Bahama Islands.

The Rev. Reginald Heber Howe, D.D., for many years rector of the Church of Our Saviour, Longwood, is seriously ill at the Carey Hill Hospital, where he underwent an operation for appendicitis on January 7th. Another priest who is seriously ill is the Rev.

William F. Cheney, rector of the Church of the Good Shepherd, East Dedham.

### Illness of Two Clergymen

On January 13th, the Rev. William Copley Winslow, D.D., received congratulations from many friends far and near, on the occasion of his seventy-sixth birthday. Dr. Winslow is in the best of health, and is able to do some writing for publications, and is actively engaged in promoting the interests of the Egyptian Research Account Society, of which he is vice-president. He is also much interested in the doings of the Clerical Club, which he was instrumental in founding in 1881, and of whose members ten have become Bishops.

St. Peter's mission in Weston, founded some years ago by the Rev. Arthur B. Papineau, has now become self-supporting and has called the Rev. Frederick A. Reeve, formerly rector of St. Ann's Church, Dorchester, as rector. The people of St. Peter's recently presented to Mr. Papineau a purse of gold.

On Epiphany evening the Rev. Prescott Evarts of Christ Church, Cambridge, addressed the members of the St. Paul's Society, at Harvard, in Phillips Brooks House. His subject was: "What Shall Be Crowded Out?" A general discussion followed the address.

### St. Peter's, Weston

### "I AM GOING HOME"

[Last words of Phillips Brooks. Died, January 23rd, 1893. Laid to rest January 26th.]

Thou art indeed gone home, O noble soul!  
Thy warfare ended ere thy day was done.  
In midst of conflict did the summons come,  
The recall sound. Thy great work but begun,  
Thou art gone home. We pause with bated breath,  
We may not link thy stalwart form and Death.  
Thou art gone home, upon thy mortal clay  
Tears fall like rain from mourning eyes to-day.  
Wifeless and childless, thou wert doubly dear  
Unto the people gathered 'round thy bier.

Brief was the struggle, soon the conflict o'er,  
Swift came the sleep from which thou'lt wake no more  
On earth. Unfathomed mystery! We bow the will  
Unto the mighty fiat, "Peace, be still!"  
Meet ending to thy life the blest repose  
Which weary warrior, tired pilgrim knows.  
God grant to us thy purity of heart  
To meet the summons which shall bid us part  
From all things earthly when our hour shall come  
With thy calm confidence: "I am going home."

I. E. C.

WOULD YOU die the death of the righteous? Be righteous. Would you become righteous? Believe with your heart, on the Lord Jesus Christ. He is our righteousness. As a poor sinner, ready to perish, flee to this Saviour for life: humbly confess to Him your sins; cast yourself at the foot of His cross; pray for mercy, for the pardon of your sins through His blood, which has been shed for sin; pray for faith to believe in Him as your Saviour; pray for grace to convert and make new your heart. Thus seek, and you will find: thus ask, and you will have: thus knock, and it will be opened unto you. You will be righteous. God will be with you through life: and when you come to die, He will not forsake you.—Cooper.

ST. JOHN THE EVANGELIST, as Cassian relates, amusing himself one day with a tame partridge on his hand, was asked by a huntsman, "How such a man as he could spend his time in so unprofitable a manner?" to whom St. John replied, "Why dost thou not carry thy bow always bent?" "Because," answered the huntsman, "if it were always bent, I fear it would lose its spring, and become useless." "Be not surprised then," replied the Apostle, "that I should sometimes remit a little of my close attention of spirit to enjoy a little recreation, that I may afterwards employ myself more fervently in Divine contemplation."—St. Francis de Sales.

## INCREASING CHURCH ATTENDANCE IN WEST PHILADELPHIA

### Well-Organized Advertising Campaign Developed

#### BISHOP RHINELANDER'S PRE-LENTEN CONFERENCES

The Living Church News Bureau }  
Philadelphia, January 17, 1916 }

THE "Come to Church" effort in West Philadelphia, of which we spoke in a recent issue, is meeting with considerable success. About fifty congregations have entered heartily into the movement, and are working hard for its success. To advertise the services, bill posters, seven by twelve feet, were posted on about fifty boards. A card with a tasty design and an invitation was placed in 250 cars of the traction lines in West Philadelphia, and a small card of invitation handed into every house in that part of the city. For the latter purpose the city was divided into districts, over which a minister was placed in charge. These again were divided into smaller sections for which a congregation was made responsible. By this means the work was done with little effort. A small card twelve by eighteen was placed in the store windows and vestibules of the churches advertising the movement. Post cards have also been issued to each of the ministers, so worded as to remind the people in the community to whom they are sent that their absence from the services has been noted. More than fifty thousand of these have been printed. For the first week in February arrangements have been made by which the name and church preference of every family in West Philadelphia shall be ascertained, and these handed over to the ministers in whose districts they may reside and they to look up those who do not attend anywhere. In this way it is expected also that many members of the Christian bodies concerned will be located and perhaps restored to good standing. The entire movement has aroused great enthusiasm and promises good results.

Each year Bishop Rhinelander has held conferences immediately before Lent. In accordance with this custom he has provided for conferences to be held in St. Mary's Church, West Philadelphia, February 17th, in the afternoon; Calvary, Germantown, February 24th; also afternoon; St. Simeon's, North Philadelphia, March 2nd, in the evening; and the pre-Lenten service for clergy, to be held in St. James' Church on Monday before Lent. As a result of the many controversies in the city at present, the Bishop has decided to take up the subjects of the Incarnation, Church, Sacraments, and Ministry, to be given in the order as arranged. To these services the laymen of the diocese are invited. Some of them have been put in the afternoon with the hope that the clergy will also find it possible to attend.

A letter has been sent out to the clergy by Mrs. H. A. Pillsbury, the educational secretary of the diocese, announcing the continuation of the mission study classes which she has been conducting for some years. The classes began their work on the first Tuesday and Wednesday in this month in the Church House, and will continue eight consecutive weeks. Each parish is requested to appoint an educational secretary to attend and prepare for taking up similar classes in their own parishes during Lent. Already eighty parishes have appointed secretaries. If a parish cannot secure the services of some woman within its own limits, Mrs. Pillsbury offers to supply a teacher. Thursday, January 20th, has been set aside as diocesan educational day, when the Bishop will hold a series of services beginning with a celebration of the Holy Communion at 9 o'clock. There will also be speakers on educational subjects, and discussions throughout the day. Among the speakers will be Mrs. Pillsbury, Miss Anna Hubbard, the Rev. Llewellyn N. Caley, Miss Gertrude Ely, and the Rev. Harvey Officer, O.H.C. The services will conclude about 4 o'clock.

The Church of the Holy Apostles is holding a number of different study groups on Wednesday evenings and among these is included one on the subject of social service. This latter group is conducted by the secretary of the diocesan social service commission, the Rev. Edwin S. Lane, on the subject of "Social Service as a Spiritual Movement." The general trend of the course will show social ideas in history, such as are found in the Old Testament, in the teachings of Christ, in the Church during the middle ages, and the rise of the social service movement in modern times. Following this, emphasis will be laid on different aspects of social work, such as institutional, preventative, child-welfare, charity organizations, etc., and the fitting relationship which the Church should bear towards these various methods of work, concluding with a discussion of the ways and means whereby parishes may engage in active social service work.

Mr. Clinton Rogers Woodruff, the Rev. George L. Richardson, the

Rev. L. C. Washburn, and others will treat the various phases above outlined. The meetings are open to all who desire to attend.

The meetings of the convocations of North and West Philadelphia were held on Tuesday and Thursday of last week, that of North Philadelphia in the Memorial Church of the Advocate and West Philadelphia in the Church of the Saviour. The reports of the missionaries were encouraging. In West Philadelphia the Italian work provoked considerable discussion. There are about eight thousand Italians there and very little money with which to take care of the work. In the evening the Rev. R. K. Yerkes, D.D., read a paper in West Philadelphia which caused much favorable comment, and is to be printed by the convocation and distributed.

The will of James Hay, who died in December, has been admitted to probate, and shows that bequests of \$20,000 have been made to Holy Trinity Church, Carriegart, County Donegal, Ireland; \$25,000 to the Episcopal Hospital, of this city, to be used for an endowment fund; to the Home of Rest for Aged, \$5,000; to Holy Trinity Church, \$10,000 for an endowment; to the Philadelphia Home for Incurables, \$5,000; to the Church of the Good Samaritan, Paoli, \$5,000; and to the Philadelphia City Missions, \$5,000.

Several prominent business men and Churchmen have been taken by death this week. Dr. C. M. Thomas, formerly Dean of Hahnemann Medical College, and identified with St. David's Church, Radnor, died Friday morning. Mr. Edward F. Brooks, retired official of the Pennsylvania Railroad, and member of St. John's Church, Lansdowne, died on Friday afternoon. Mr. R. F. Clay, second deputy prothonotary of the courts of Common Pleas and a vestryman of Emmanuel Church, Holmesburg, after a long illness in the hospital, died last week and was buried from his parish church.

Last Sunday evening a very interesting memorial service was held by the Sons of St. George, in St. Andrew's Church, West Philadelphia. The rector was the preacher. This service marked the conclusion of the work of the memorial committee appointed by the society to collect contributions for the Miss Cavell Memorial Fund.

The Rev. Samuel Herbert Boyer, D.D., died at his home in this city on Saturday morning after an illness of three weeks. He was eighty years of age. Funeral services were held on Monday afternoon at two o'clock in All Saints' Church. There has not been a priest of the Church better known in this city than Dr. Boyer. In 1873 he came from Pittston, Pa., to become rector of old St. Paul's Church, Third street below Walnut, which has since been turned over to the City Mission. He was rector for seven years, after which he went to Ohio, where he had previously labored. He returned to this city and organized the parish of the Holy Spirit, where he erected the church, and continued its rector until 1908, when he retired and was made rector emeritus.

Mr. Boyer was graduated from Kenyon College in 1866, from which college afterward he received the degree of M.A. His college had decided to confer the degree of D.D. upon him at the commencement next June. At the alumni banquet, held on January 5th, President Peirce announced that on account of the critical illness of Mr. Boyer it had been decided to confer upon him the doctor's degree at once.

Mr. Boyer found his work in this city to be in a very difficult field, and resorted to many unique methods to reach the people and bring them to the church. He was unusually successful and built up a strong work in what is called the "Neck."

The annual missionary meeting of the Pennsylvania branch of the Woman's Auxiliary will be held on Thursday, January 27th, in St. Stephen's Church, Tenth street, above Chestnut, beginning with a celebration of the Holy Communion at 10:30 a. m., followed by addresses from the Bishop of Utah and Dr. R. B. Teusler of St. Luke's Hospital, Tokyo. The afternoon session will begin at 2:30 o'clock, when the Rev. Dr. Patton, the Rev. J. M. Chattin, and the Rt. Rev. N. S. Thomas, Bishop of Wyoming, will be the speakers.

EDWARD JAMES MCHENRY.

To give a man position because he is a creditable, or even able person, without regard to whether or not he has qualified for a highly responsible and difficult work by long and loyal apprenticeship, is a dangerous business. In any such process of development the system of understudies should prevail. Each understudy ought to be given a chance to make good through years of stability and hard work. His ability to succeed as an understudy will determine his ability to assume the place of first in command. This is the approved method in the business world. Why should it be different in government?—*Bishop Brent.*

WHAT IS there which should lead us to conclude that prayer is not a mode appointed by the Ruler of the universe for obtaining His good and greatest gifts in the same manner as bodily exertion is requisite for acquiring a supply of temporal advantages?—*Hatherley.*

FUNERAL SERVICES FOR REV. J. B. MASSIAH

Large Number of Chicago Clergy and Laity in Attendance

HONOR SYSTEM IS APPLIED TO THE UNEMPLOYED

The Living Church News Bureau }  
Chicago, January 17, 1916 }

THE whole diocese was saddened to hear of the death of the Rev. J. B. Massiah early on Monday morning, January 10th, after a short and severe illness of grippe, followed by pneumonia.

Ten years ago, on January 20, 1906, the Rev. J. B. Massiah came from Detroit, where he had worked splendidly for thirteen years among the colored people, to take charge of St. Thomas' Church, the only congregation of our communion in Chicago. The church was situated then at the corner of Dearborn and Twenty-ninth streets. The colored population, then 60,000, and now 70,000, was growing rapidly, and was moving farther south, and Mr. Massiah was the man for the time. Shortly after he came, the congregation of St. Thomas' bought, with the help of the diocesan board of missions, a large, well-built, and well-ordered Baptist church, strategically situated for colored work, at the corner of Thirty-eighth street and Wabash avenue. It was formally opened by Bishop Anderson on the Wednesday of Whitsun week, 1906. So quick was the growth of the new congregation that it was commended at the diocesan convention the following year in the reports of the board of missions and of the committee on Church extension. A class of 104 had been confirmed, and the church, which seated eight hundred, was already full. Every year since, St. Thomas' has had a similar record, and in Bishop Anderson's report to the convention last year he said, "St. Thomas' Church, in its orderly management, its systematic methods, its contributions to outside objects, is a model for our white congregations. Its property is worth about \$25,000, its communicants number about one thousand. It is a mighty power for good amongst our colored brethren." And, under God, it was Mr. Massiah, loving, faithful, able, and devoted priest, who made this notable record in the work among his own people in Chicago. It is easily seen that his loss will be a severe one to the diocese.

From the beginning of his ministry, he had a missionary zeal for his own people, and interested many leading Churchmen at home and abroad in them. He was a close friend of Bishop Seymour, and knew Bishop Phillips Brooks intimately. When on a visit to England, he had the honor of being asked to preach in St. Paul's Cathedral on his work. Honored and loved by all who knew him, a measure of that love and esteem was seen in the attendance at the funeral at St. Thomas' Church, on Thursday, the 13th, the coldest day, so far, of the winter. The Bishop and nearly forty of the clergy were present, and the large church was literally packed to overflowing. Among the clergy from out of town who were present were the Rev. Hutchins Chew Bishop of New York City, a classmate of Mr. Massiah; his son, the Rev. S. H. Bishop, rector of St. Augustine's Church, Pittsburgh, a former assistant at St. Thomas'; and the Rev. R. W. Bagnall, rector of St. Matthew's Church, Detroit, where Mr. Massiah had been before coming to Chicago.

The honorary pall bearers were the Rev. Messrs. G. W. Laidlaw, Arnold Lutton, W. D. McLean, H. W. Prince, G. B. Wright, W. C. Way, N. O. Hutton, and C. K. Thompson, all priests of the diocese. Bishop Anderson read the opening sentences of the burial office, Dr. Hopkins of the Standing Committee read the lesson. At the requiem Eucharist the Bishop celebrated; Dr. Waters, who knew Mr. Massiah intimately in Detroit, read the Epistle; and the Rev. T. B. Foster, a classmate of Mr. Massiah, read the Gospel. Dean Pardee was in charge of the service. The full choir sang. The hymns were "On the Resurrection Morning" and "The strife is o'er." Burial was at Elmwood Cemetery, Detroit, from St. Matthew's Church, where the body lay in state until Friday afternoon.

Mr. Massiah is survived by his widow. The Rev. Dr. Waters, the Rev. Prof. T. B. Foster, and the Rev. H. L. Cawthorne were appointed to draw up minutes on his death.

The unemployment problem has not been so acute as a year ago, when sometimes about five thousand men stayed the night in the municipal lodging house and its annex. This year for many reasons the municipal house has not been so full. A municipal woodpile was established in connection with the house, and each applicant for food and shelter had to prove his worthiness by doing a certain amount of work in the woodyard. Some of the applicants say that the connection between these two municipal institutions is too close, if the same number as last year are to be sheltered in the lodging houses. No doubt there are many shirkers among the unemployed, but there are also many willing workers, and the cold has increased the number of applicants for help. On Wednesday night, January 12th, one hundred and twenty-five men, without work and without money, asked for credit at the municipal lodging house. The men wanted to borrow a night's lodging on the promise to pay for it the next day. Before going to bed, each man signed his name to a promissory note, payable on the following morning with two hours' work

The Jobless Man and the Honor System

on the municipal woodpile. One hundred and eighteen, or 95.2 per cent., made good on their notes. The following night, the two hundred beds in the lodging houses were all filled, and three hundred and fifty more cold, hungry, homeless wanderers "flopped" on the floor.

Mr. J. B. Rosenthal has been working with the committee on the unemployed in the city's department of public welfare. He has asked through the city press that one hundred business men give employment for each of one hundred men which the committee has taken from the municipal houses and is sheltering in good cheap hotels. Mr. Rosenthal declares that this is not a charitable appeal. The men want work, and will pay for the cost of their present keep, out of their first earnings. Many of these men are experienced and competent at some trade.

Mr. Rosenthal himself has secured jobs for a large number of men. In one day by means of the telephone he got jobs for one cigarmaker, one printer, six men in an electrical works, one with an explosives firm at Gary, and three with a large Chicago mail order house. Over one hundred have been placed since last Saturday. Another hundred still need work.

St. Paul's Church, Kenwood (Rev. George H. Thomas, rector), continues its record for missions and good works. In the budget for 1916, recently approved by the vestry, aggregating \$21,000, to be raised by the pledge system in addition to pew rents, the sum of \$6,400 is designated for missions and extra-parochial objects. Of this

#### Extra-Parochial Work in Kenwood



NEW GIRLS' FRIENDLY LODGE  
[See Chicago Letter of January 8th]  
[Used by Courtesy of the Chicago Herald]

\$3,800 is the apportionment for diocesan and general missions, exceeding any apportionment ever made at St. Paul's. Nearly \$2,000 is asked for diocesan institutions and charities, including the United Charities and settlement work. St. Paul's is represented in the United Charities by the rector and seven others as members of the district council of the Stock Yards branch. Eight volunteer workers are in active service, four of whom are friendly visitors, and the others do emergency work. These volunteers make regular visits in seven homes, make special calls to give temporary relief, lend their motors, help place the unemployed, and cooperate in many ways. Four of the workers are members of the Wednesday Advisory Committee. Financial help is given by many individuals of the parish in addition to the amount subscribed annually from the funds of the Church. Of course Chase House in the Stock Yards district is the chief center for the social service work of the parish. The cast-off clothing department has had many calls lately, especially for children's clothing. The department has a convenient system for collection, by which a "blue-bag" obtained at the office is filled with clothing by the contributor and called for upon notice being given.

The parochial branch of the Woman's Auxiliary recently sent a valuable box of clothing to a Sunday school in Roslyn, Wash., a town in Bishop Page's district. The junior branch is also helping Bishop Page's work.

Mr. Courtenay Barber, chairman of the Lenten noonday attendance committee of the Church Club, has written to the clergy of the diocese asking their cooperation in their plan for the Lenten noonday meetings, which will be held this year, as last, in the Majestic Theatre. Each of the parochial clergy is asked to appoint a committee of ten downtown business men from his parish, naming one of the committee as chairman. He is also asked to name a business women's committee of five or less and to send this list to the central

committee. This woman's committee is a new feature in the plan. The number of women at the noonday services has increased so of late years that it seemed well to ask the women of the parishes for organized help in the arrangements for this Lent.

As a part of the plan the Church Club will hold a dinner on February 29th to which all the men's committees will be invited, and at this dinner the complete plan will be explained. Archdeacon Stuck of Alaska will be the guest of the club on this occasion. The following well-known clergy have accepted invitations to speak at the services: Ash Wednesday, March 8th to 11th, the Rev. Hudson Stuck, D.D., Archdeacon of Alaska; March 13th to 18th, the Rev. Z. B. T. Phillips, D.D., St. Louis, Mo.; March 20th to 25th, the Rev. I. P. Johnson, D.D., Faribault, Minn.; March 27th to April 1st, the Very Rev. H. P. A. Abbott, D.D., Cleveland, Ohio; April 3rd to 8th, the Rev. T. W. Powell, Toronto, Canada; April 10th to 15th, the Rev. George Gunnell, Toledo, Ohio; and the speaker for April 17th to 22nd is not yet appointed.

At the twenty-eighth annual meeting of the board of trustees of Waterman Hall, held in the Church Club rooms, Chicago, January 10th, the following were elected as trustees for 1916: The Rev. B. F. Fleetwood, D.D., the Rev. F. R. Godolphin, the Rev. F. E. Brandt, the Rev. F. G. Budlong, Mr. R. B. Gregory, Mr. S. H. Roberts, Mr. George T. Dyer, and Mr. James H. Vickers. The Rev. F. G. Budlong fills the vacancy made on the death of Bishop Toll. Bishop Anderson is *ex officio* president of the board. The officers elected were: Mr. R. B. Gregory, vice-president; the Rev. F. E. Brandt, secretary; and the Rev. B. F. Fleetwood, D.D., treasurer.

A most interesting recital in aid of the furnishing fund of the Church Home for the Aged was given on Thursday afternoon, January 13th, in the Florentine Room of the Congress Hotel. It was very much enjoyed by the large number who were there. Miss Natalie Whitted Price read, Miss Estella Hibbard Osborne was the pianist, and the Misses Elaine and Corde Atwater danced. These, and some members of the grand opera company, all freely gave their services for the Home.

The second annual meeting of the Western Theological Society was held at the Church Club rooms on Friday afternoon, January 14th. It was well attended. The purposes of the society are to help the seminary, and to assist in the education of young men for the ministry of the Church.

#### Church Home for the Aged

#### Western Theological Society

H. B. GWYN.

## THE LATEST

### DEATH OF CHARLES E. HAY

A TELEGRAM dated Springfield, Ill., January 18th, tells of the death of Charles E. Hay of that city, brother of former Secretary of State John Hay, and prominent Churchman of the diocese. The funeral is to be held in St. Paul's Church, Springfield, on Thursday morning, January 20th, at 10:30.

Mr. Hay was born in 1841 and has been a member of every General Convention since 1886. He has also for many years been a member of the Standing Committee of the diocese, and was clerk, treasurer, vestryman, and warden of St. Paul's Church for nearly or quite forty years. He served during the Civil War as Lieutenant of the Third United States Cavalry and ended as brevet captain in the United States Army. He served as mayor of Springfield 1873-75 and again 1887-91. In later years he was a member of the Board of Education and a park trustee. Both as Churchman and citizen he was among the most distinguished men of central Illinois.

WE ARE to be through this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long. They will swing behind some of us soon, but behind us all before long. And then the important thing will not be what appointments we had, or what rank in the conference, or anything of that sort, not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.—Prof. Borden P. Bowne.

VERILY ON every man who in time of peace speaks or writes one word to foster bad spirit between nations, a curse should rest; he is part and parcel of that malevolence which at last sets these great engines, fed by lumps of human coal, to crash along, and pile up against each other, in splintered wreckage. Only too well he plays the game of those grim schemers to whose account lie the dehumanization and despair of millions of their brother men.—JOHN GALSWORTHY, in the January Scribner.

## THE MISSIONARY CONDITION

BY THE RT. REV. JOHN N. McCORMICK, D.D.,  
Bishop of Western Michigan

AS one of the thirty-eight Bishops who signed a request for the special meeting of the House, I naturally regret that we failed to obtain the number of assents required by the special rule—receiving, as I understand, fifty-two out of a necessary fifty-eight.

I recognize, however, the several varying reasons which united in bringing about this result, and I think that it must not be taken as indicating that a majority of the Bishops support the Board of Missions in its action in regard to the Panama Congress. Of course, one has no right under such conditions to venture more than a conjectural opinion, but it is my belief that if a poll could be taken on the straight-out issue it would be found that a substantial majority of the Bishops would be in favor of the minority resolution proposed at the October meeting—namely, that the Board rescind its action in regard to sending delegates. Be that as it may, since there is to be no opportunity at the present time for a collective declaration on the part of the American Episcopate, it may be expedient that individual Bishops should speak out in their own dioceses, and even that they should make their views known to their fellow-Churchmen elsewhere.

In the present communication I am not arguing the case, but simply putting myself on record. The arguments against the action of the Board appear to me to be completely presented in the publications of the Bishop of Chicago and the Bishop of Delaware as to the fundamental issues and the historical and ecclesiastical background; in that of the Bishop of Marquette, embodying the opinion of the chancellor of this diocese, as to the legal questions involved; and in that of the retired Bishop of Porto Rico as to the expediency and statesmanship of the policy.

In the November number of the *Church Helper* of the Diocese of Western Michigan I stated that if I had been present as a voting member at the October meeting of the Board, I should certainly have voted with the minority, and I went on to say:

"The question of the legality of sending such delegates, in view of the action of the House of Bishops at the last General Convention, may be a debatable one. The question of the expediency and propriety of such a policy is certainly a debatable one. But it seems to me that when once it was made apparent that a very large section of the Church would be disturbed and hurt by such a proceeding, there should have been no cause for debate and no hesitation in receding from a position which could only worry and wound many of our fellow Churchmen, Bishops, priests, and laity, and that without accomplishing any compensating good results of a constructive or permanent nature.

"The members of the Board had an opportunity to do a gracious and generous and a wise act and (so it seems to me) they failed to take advantage of that opportunity."

After two months' consideration and consultation I find myself of the same opinion still. Viewed from any and every angle the action of the Board, and especially the insistence on such action, seems to me utterly deplorable. So personally I feel and so I think. But for my own diocese, and so far as my influence might count elsewhere, I should make three recommendations:

*First.* Let no one, clergyman or layman, for a moment think that this unfortunate incident furnishes a sufficient reason for "leaving the Church." On the contrary, it affords the strongest possible reason, not only for remaining in the Church, but for exercising therein all the rights, privileges, and duties of our Churchmanship. The Church is not going on the rocks merely because the present Board of Missions has blundered. And the Church is not a sinking ship.

*Second.* As there is no justification for panic, so there is no occasion for partisanship, recrimination, suspicion, or inordinate or intemperate language. For example, the spirit and the temper of the editorials in THE LIVING CHURCH are worthy of praise and of imitation. If there must be controversy, let it be courteous and Christian.

*Third.* We should continue to do our utmost for missions through the apportionment and through all the regular channels of the Board. In fact, those of us who differ from the majority of the Board in regard to this particular case as indicative of a general policy (if such it be), must also recognize the permanent and peremptory necessity for the support of our organized and authorized agents and agencies in the mission

field, and we must also feel the special challenge and demand for the maintenance and extension of Christian Missions during this year of world-wide war and upheaval. Because we do not approve the strategy of the home office, we must not refuse to support the men at the front. The missionary year will close September 1st, before the Church as a whole has an opportunity to declare its mind in General Convention. The year should close with no defaults and no deficits. Meanwhile, the Church cannot permit itself to be stampeded. Between January and October we have time to do a lot of thinking and of praying and of loving.

## APPRECIATION FROM PARIS

THE LIVING CHURCH!" That was a great name to choose for a journal that was to have its share in molding the life of our beloved land and to carry messages from familiar places to distant corners of the earth. From a distant post one sends this message to THE LIVING CHURCH, to the innumerable company in households where the children of the Church are found—children who have just begun their pilgrimage and children who are nearing the hour when they lie down in the "chamber that faces the east" till the everlasting dawn comes for them and they awake and sing. And the message is this:

"What is it that keeps one's faith triumphant in the face of a world of unutterable woe? What is it that one remembers when it is memories that hold one to one's privileged task? What is it that binds one with a sense of *noblesse oblige*, with chains that will not break?" It has its answer in the real meaning of the words with which we began: "The LIVING CHURCH."

It means priests who do not take unbeaten oil into the sanctuary, who recognize that their first duty is to preach the Gospel.

It means memories of fathers and mothers who themselves taught one the Catechism and read to one the stories that begin at the Garden of Eden and are not yet ended.

It means father in his place in church and father saying the grace his father said at meat.

It means that if one has every device known for Christianizing the world and leaves church going and home training out of the reckoning as the first essential—the rest is as nothing.

If you know that your grandfather called his family and his servants about him and told them that a little child was to be born to a son across the seas, and they all prayed that you might be Christ's faithful soldier and servant and worthy of your name—the letter that tells it may be blurred and time-stained, but you cannot fail those Christian forbears. The church where you went as a child may have been small and plain, but it did not look so to the child's eyes. Its rood screen and its altar stand out in shining lines, as does its font with the base couronné about with Easter lilies. It is to the church, with its half-understood services, and to the priest in his robes, to the *mystery* that all children love, that one looks back as life's flower opens more and more.

The Sunday school is just an accessory, and, if the child has that and no church, one would almost say, a useless accessory. Things of the spirit come in through many doors to meet the spirit within the child, and when they have come they cannot always be defined and touched, and if you explain too much, you have torn the flower apart and the perfume is gone.

From this distant spot we read every line of the journals that come from home, and often the devices seem strange for "interesting" people in Christ's body on earth—the LIVING CHURCH. There one sees it in perspective, and knows that it is every man's duty to worship God, and that he who does that leaves no essential service to his fellow-men undone; that it is memories of Christlike men and women that hold others to high service; that in a place where so many souls have passed one has almost heard the host moving through the air. It is not the things we learn or do in the church that abide with power, but it is the life shared in the mysteries of Time and Eternity, that keeps touch with life and knows no lack.

Paris, France.

J. G. W.

SOMETIMES a little child, in the simplicity of its heart, makes the best theologian. In an examination in a school in Scotland, the question was asked one of the classes, "What is patience?" and one of the little girls answered, "Please, sir, it is bide a wee, and dinna weary." Yes, patience is biding, waiting, without wearying.—*Selected.*

## BISHOP JOHN WORDSWORTH\*

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

*Bishop of Marquette*

CANON WATSON'S *Life of Bishop John Wordsworth* is of absorbing interest to those especially who knew the subject of his memoir. It seems to the present writer to presuppose in the reader some considerable knowledge of Bishop Wordsworth. A stranger will hardly get from it quite such an idea of the man as it is desirable he should get.

For Bishop John Wordsworth was extremely well worth knowing, and on account of some personal peculiarities, all of which are touched upon in this book, he was not very easy to know. A peculiarity of manner seems to have struck many of those who met him in America, and to have been the only thing that struck them, which is unfortunate for them, and also for the rest of us who are interested in the real man.

If one takes up Dean Burgon's delightful *Lives of Twelve Good Men* he will get the impression that all Oxford men of his generation, no matter how delightful, had very marked peculiarities. It seems to be a fact that English university life, especially if one lives a long time in the university and devotes oneself to a specialty, seems to develop odd traits, traits which sometimes would offend us over here, but curiously enough do not seem to be seriously regarded over there. "He is a scholar, a great scholar; why shouldn't he be queer?" Nevertheless Canon Watson, with all his very evident admiration for Bishop Wordsworth, seems to think he was "queer," even for an Oxford don.

The story of John Wordsworth's early university career gives a curious light on what a great university success really amounted to. He was not very highly marked in class lists; but he was a very much more learned man than many of those who were his more successful competitors for university honors. He seems to have been rather careless about marks. What he wanted was to know things, and he wanted to know as nearly as possible about everything that came in his way.

He was this way at school before his university life began, and he continued this interest in all sorts of new questions, as they arose, up to the end of his life.

Certain things should be said to correct some of the effects of an odd, brusque manner. Those who thought that this manner came from uppishness ought to have seen him with children and with poor, unassuming characters. Those who felt that such public utterances as his General Convention sermon were not up to his extraordinary reputation might stop to consider that practically no great Englishman would seek to increase his reputation by a sermon on such an occasion. All he would think about would be to speak his mind. And, fresh from the supposititious disappointment of his General Convention address, if one had gone with him to Rock Island, and heard his address to a hastily summoned congregation on a weekday afternoon, one would have been as entirely delighted as the people there were, a congregation made up of many working people, to whom he spoke as a Father in God.

Then his address to the professors at Rock Island struck the writer as one of the most courageous and tactful utterances he ever heard. It was almost audacious in its straightforwardness, but that was one of the reasons that it seemed to make an impression; and he was as successful in his address at Minneapolis as he had been at Rock Island.

The description in Canon Watson's book as to the Bishop's manner of lecturing, reminds one very much of his Hale Lectures. He was a scholar, used to students. He had no idea whatever of making a subject interesting in a popular way. What he was after was solid value, and that is what he gave.

A number of his published works are very well known. But Canon Watson intimates, what the writer has his own reasons for believing true, that some of his very best work is hidden away in the pages of his diocesan magazine. His addresses to his diocese were of deep and permanent value, and his personal interest in his clergy, especially in those who were willing to study, was of the deepest sort.

His absorbing interest was in Latin. His work on the Vulgate was worthy of his great powers. But he was much more alive to the modern language appeal than most English scholars, and he frequently advised such studies. He entered such studies through real philological principles, which were new in the Oxford of his early days.

\* *Life of Bishop John Wordsworth*. By E. W. Watson, D.D., Canon of Christ Church, Oxford. Longmans, Green, & Co., \$3.75.

Some of the details we have heard of odd questions and behavior at times were certainly due in part to his very short eyesight. He did not see at any distance, and it fretted him. He could not immediately recognize people, and he could not read the names of the streets; and this took him around with a sort of peering way, that struck nobody that knew him, but everybody that did not.

Canon Watson gives a very clear picture of the Bishop's sort of Churchmanship, which seems to the writer to have been of a very fine type. He was perfectly orthodox, entirely sincere, thoroughly devout, and loyal to the English Church to the center of his being. His industry was beyond description; it is not frequently paralleled. The last week of his life, after quite serious illness, was absolutely full; the last day, full of work.

The writer began an acquaintance with him with as keen a sense of his oddity as anyone could have, but subsequently forgot it. Indeed, to him, he had ceased to be odd, because he was so much else; the wise adviser, the considerate co-worker, the tender-hearted friend.

And whatever Canon Watson has done or has not done, he has showed this same appreciation of great qualities, as the writer hopes always to retain.

Whoever takes up the *Life* will read it, not straight through, but will read in it often, and go back and read again.

## "CUI BONO?"

BY THE REV. A. L. MURRAY

THE vicar presided at the "Convocation Dinner" and introduced the wardens, representative men of the town. They spoke warm words of welcome to the visiting clergy.

After the rector had kindly commended the work of the Y. M. C. A., he called on the local secretary for a speech. "As secretary of the Y. M. C. A.," he said, "I feel that I represent all the Evangelical Churches, and I bring you the welcome of all. I am, however, somewhat embarrassed in this bunch. I have attended the meetings of all denominations except yours. This is the first time I ever have been in a bunch of Episcopal rectors. When I am invited, if ever I will be, to meet with a bunch of priests I will have made the rounds of them all, all right—"

The speech concluded, the vicar arose, and in his gentle manner said: "It may be a pleasure to our guest to know that he has already 'made the rounds,' for I can assure him that this 'bunch' is a bunch of priests, not indeed of the Roman communion, but of the Church Catholic. We are—"

"O cui bono?" thought at least one of the rectors present.

Later a fordless curate who does most of the parish visiting boarded a home-bound street car and happened to drop into the seat in front of a father and his young son.

"Dad," said the boy, "is that a priest?"

"No," replied the father, "that is just an Episcopal minister."

"Cui bono?" said the curate to himself. "Still the child is wiser than the man. I must get busy and build up our Sunday school."

The rector belongs to the City Ministers' Association. One blue Monday the "preachers" were nominating a committee of laymen. "I nominate Isadore Lisk," said the pastor of Community Park.

"Is he a Jew?" asked a humorous neighbor.

"No, he is not," answered the pastor. "He is a member of my church; or rather, he is going to be; at present he is a Catholic but his priest rebuked him for his remarriage ('A disciple of St. John the Baptist as well as of our Lord, is this priest,' thought the rector) so I advised him to leave his church and come into mine. He is going to renounce the Catholic faith and join my church."

"Pardon me," said the rector, "but I would like to express the hope that the gentleman under discussion has not nor never will renounce the Catholic faith even though he forsake his present ecclesiastical allegiance."

"That's right," said a chorus of voices, "We all hold the Catholic faith. We are all Catholics."

The hour for the regular "paper" of the morning having arrived, the chairman announced the speaker and his subject, "Is the Catholic Church a Menace?"

"Cui bono?" said the rector; but this time he spoke to himself only.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## AN ANALYSIS OF THE RURAL PROBLEM

THE rural problem has been carefully outlined by Professor C. S. Knight of the University of Nevada. Asking "What is the problem?" he answered in this way:

"First: The farmers of to-day are beginning to realize that the skilled farmers are the ones who are making rapid advancement in agriculture. Soil culture is supplanting pioneer farming. The despotism of the grandfather is passing. Applied science and business have been hitched to the plow. The most obvious need of American agriculture is better farming.

"Second: Produce growing is not the only aspect of the farm problem. Each effective pair of shears needs two blades; produce selling is the other blade. The farmer must have business skill along with better methods of farming.

"Third: Effective demand and effective supply are the resultants of many forces. Supply is influenced by the cost of growing in various locations, by cost of transportation, and by competition of other countries. Demand is influenced by the wages, by standards of living, and by effectiveness of distribution. The farmer must reckon with them, and in order to do so he must know the laws of economics as well as the laws of soil fertility. In a still wider sense, the rural question is one of economics. Farmers as a whole must prosper.

"Fourth: The political factor in the rural problem must be considered. The farmer, like most Americans, places undue reliance upon legislation. We cannot, however, disregard the profound industrial and social effects of either wise or foolish laws. The proper organization of the farmers will increase their political effectiveness.

"Fifth: The political phase leads us to the heart of the farm problem. Although it is conceivable that the farmers of this country may as a class be skilled growers of farm produce, successful sellers of what they grow, and the industry as a whole may be prosperous, yet the farming class in its general social and intellectual power fails to keep pace with the other classes. We have long desired that the farmers as a class shall secure for themselves the highest possible position, not only in industry, but in the political and social organization of American society. This is one of the important rural problems, to maintain the best possible status of the farming class. It is true that industrial success is necessary to political and social power, but it is also true that social agencies are needed in order to develop in our American farmers the requisites of mechanical skill, business methods, and industrial efficiency. The influence of such forces as education, developed means of communication, and the organization of farmers must be invoked before we can expect the best agricultural advancement. And the end is, after all, a social one. The maintenance of class status is that end."

## BAPTIST PUBLICATIONS ON SOCIAL SERVICE

"What do you mean by Social Service? What am I to do?" springs from the lips of many as they hear of social service. The busy clergyman wants also to know what his part in the movement is to be. So during the past few years the Social Service Commission of the Baptist Church has been issuing a series of pamphlets with the aim of informing the members of that body as to social service—what it is, what to do, and how to do it. These leaflets are all of a high order, and well adapted to their purpose; among them are *Social Service Reading Lists*, *A Social Service Catechism*, *Social Studies for Adult Classes and Brotherhoods*, *Training for Citizenship in the Kingdom of God*, *The Social Programme of the Local Church*.

To show the tenor and contents we quote:

"The Social Question—the question how men shall live together in right relations and share in the blessings of life on just principles—is up for a hearing, and Christian men must consider this question and aid in its solution. The programme of the Kingdom contemplates not alone the saving of the person, but the salvation of society; in fact, these two ends are so intimately related that one cannot be realized without the other. If the Church to-day is to demonstrate the power of the gospel to save society, its ministers and members must have an intelligent comprehension of the work to be done and the way to do it" (*Social Service Reading Lists*).

"What can one person do who is interested in social service? He can study social conditions, help other people to see things as he sees them, seek to unite men in behalf of practical measures, join with those who are engaged in some form of helpful service, and

be an active and intelligent citizen in his own community" (*A Social Service Catechism*).

"So far as this world is concerned, the Kingdom of God never means anything less than a divine human society on earth. It implies the reign of God in men, over men and through men. It implies a human fellowship where men know God is Father and live together as brothers. . . . In short, it finds its consummation in the building up in the earth of a Christian type of social life" (*Training for Citizenship in the Kingdom of God*).

Copies of these or of any other of the publications of this Social Service Commission may be obtained from the Rev. Samuel Zane Batten, care of the American Baptist Publication Society, Philadelphia, Pa.

## DECREASING DEATH RATE IN PREVENTABLE DISEASES

Deaths from typhoid fever, according to the Census Bureau, show a decline between 1900 and 1913, decreasing from 35.9 per 100,000 in the earlier year to 17.9 in the latter, or nearly 50 per cent. This decline was relatively greater than that for any other principal cause of death except diphtheria and croup. The mortality rate from this disease for the colored population is more than twice as great as for the whites. The death rates for most causes are higher in urban than in rural communities, but the typhoid rate in 1913 was about 20 per cent. higher in places of less than 10,000 than in cities of over 10,000, which fact is construed as a further indictment against the open well, especially when equipped with the poetic, but insanitary "moss-covered bucket." The marked decrease in the mortality from this disease is due to the great progress which has been made in the handling of typhoid cases. Of equal potency perhaps has been the improvement in preventive methods—the betterment of water supply and sewerage systems, the campaign against the fly, and other sanitary precautions.

## CHILDREN AND THE MOVING PICTURE

In a recent letter, the Rev. Orrin G. Cocks, one of the secretaries of the National Board of Censorship of Motion Pictures, writes that there is a subject of great interest to that board which he believes merits the attention of parents throughout the country. Because of the low price of admission at the motion picture play houses, parents have assumed that they could send their children freely to see plays which have been constructed primarily from the standpoint of the adult.

"Increasingly," Mr. Cocks writes, "the motion picture plays are being constructed for the consideration of the mature. Parents, teachers, civic authorities, etc., ought to recognize that no public or legal action can take the place of the supervision and care of parents. Since children desire to see the pictures in the cities and towns of the land, special programmes should be provided for them which are in every way suited to their intelligence. This means increasingly a separation of young people from the audiences going to the ordinary motion picture shows."

Surely this is a matter calling for the thoughtful consideration of parents generally.

THE CHILDREN'S BUREAU of the Department of Labor has issued a study of the administration of the employment certificate system in Connecticut. This is the first of a series to be issued on the enforcement of child labor laws. It is planned to show how such laws, instead of merely serving as a salve to the conscience of public and legislature, may be made of practical benefit.

"THE LETTER 'C' in club formerly stood for culture, but now it is coöperation," said Mrs. Robert Jones, president of the Woodlawn Woman's Club. "L' is for loyalty, and of course we are loyal to one another in the clubs. The third letter, 'U,' stands for union and further adds to our unity. And 'B' is for brotherhood, which is the aim of coöperation."



## CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

### PANAMA AND THE BISHOPS

To the Editor of *The Living Church*:

AS one of the fifty-two Bishops who signified their intention to attend the special session of the House of Bishops, I must respectfully take exception to a statement in your editorial, "House of Bishops Not to Meet," which appeared in your issue of January 8th.

In speaking of the causes which made the meeting impossible, you stated "That in spite of these handicaps fifty-two Bishops—two more than a constitutional quorum of the House, and only six less than a majority of all the members—positively signified their intention to attend, shows how widespread is the feeling that some action ought to be taken for the protection of our missionary work before it be too late, and for seeking to bridge over the differences between Churchmen."

So far, so good. But you went on to state: "But it also shows something more. Since the defenders of the Board declined to give their assent, it follows that fifty-two Bishops felt these to be in the wrong."

I cannot speak for any of the others; but I can speak very positively for myself when I state that I *did not* think the defenders of the Board "to be in the wrong."

I am anxious that our missionary work should be protected, and I am anxious to do all in my power to "bridge over the differences between Churchmen," and I thought that a special session of the House of Bishops at this time might accomplish that blessed result.

I felt too that if the action of those members of the Board who were opposed to the plans of the majority who supported the Administration was a "burning issue," it was much better to try to settle it now than to allow it to blaze on during the months between now and October, blinding our eyes to the real things, the big, progressive, Kingdom-advancing plans that we are hoping to discuss and adopt in St. Louis.

I am sure that your usual courtesy and desire for fairness will lead you to admit that perhaps some others of the fifty-two Bishops did not promise to attend the special session of the House of Bishops because they felt the defenders of the Board "to be in the wrong."

Yours faithfully,

Bishop's House, Wilmington, N. C.,  
January 13, 1916.

THOMAS C. DARST,  
Bishop of East Carolina.

[We thank the Bishop for this letter and only regret that other Bishops who felt with him as to the Panama issue did not also agree with him as to the special session. That, for the most part, they did not, is notorious, though of course some few others may have felt and acted as he did. We also were anxious indeed that this unhappy issue should not be permitted to "blaze on during the months between now and October" and mar the spirit of the next General Convention. Of course we failed, just as we had failed previously in honest efforts to prevent the issue from arising at all—which would have been still better.—EDITOR L. C.]

### THE PANAMA CONGRESS

To the Editor of *The Living Church*:

AMONG the many charges brought against members of the Board for "Conference in Panama" was that of grossly insulting the Church of Rome in saying that Latin America was "an empty continent void of true religion." This expression was used by an Anglican Bishop. I have never seen anywhere that the Catholic party considered as to whether this statement was true or not. The *Baltimore Sun* of January 15th quotes Cardinal Gibbons in speaking of conditions in Mexico, as saying: "There can be no peace, where there is no religion." Of course he meant that what religion there was in Mexico was non-effective.

So meant the bulletin which gave such offence. But, from the facts, both statements meant there was so little religion that you might truthfully call Latin America "without religion" or "without true religion."

Very sincerely,  
W. D. SMITH.

### SHALL WE HATE?

To the Editor of *The Living Church*:

THREE points made in a recent leading article seem to me to require explicit contradiction:

A. The allegation that most Americans are "pro-Ally" because of their British blood.

B. The implication that all German-Americans are pro-Kaiser.

C. The assertion that we, who abhor Kaiserism, are summoning anyone to hate Germans.

As to (A) Mr. Choate has estimated that 90 per cent. of our population desires to see the victory of the Allies; but this is because France and England are defending principles which underlie all American institutions, against the unprovoked attack of hereditary military despotism, whose real character has been revealed in Belgium, in the submarine warfare against passenger-ships, in the zeppelin raids on open towns, and in the execution of Edith Cavell. If I may venture to be personal, I have very little English blood. In the South African War I was emphatically "pro-Boer," because England found herself on the side of wrong, as I believe, not because of my own Dutch ancestry. So now, I am "pro-Ally," if you please, not because of any racial strain in my pedigree, but because I am convinced that the Allies are fighting for our ideal of Christian civilization against another ideal, entirely remote therefrom.

So far as (B) goes, there are thousands on thousands of Americans of German blood who deplore Kaiserism and all its consequences, and who wish to see the Hohenzollerns defeated. One such, born and bred in Germany, said to me recently: "My people are devil-possessed, and there is no hope for them until they are delivered from that demon of militarism." Another said, "I am from Aachen; and it will be a good day for the Rhine Provinces when Prussia is vanquished." The rebels of 1848, who fled here to escape from political institutions now dominant in Germany, did not raise up their sons to champion these institutions to-day.

(C) It is in Germany that "The Hymn of Hate" originates; and I have never heard one of the allied nations echo such atrocious sentiments. Kipling records how a French officer told him of the capture of a German soldier caught in the act of throwing vitriol upon French soldiers. Being asked if the man were shot out of hand, he said, "Certainly not, sir; he went with the other prisoners. We are civilized, you see." Hatred of a race or of individuals is barbarous, indeed; and there is a touch of Pharisaism (speaking with respect) about a loudly declared purpose not to be led into it. But he who fails to hate cruelty, perjury, assassination, treaty-breaking, well-poisoning, the slaughter of the children of the *Lusitania*, and the burning of Louvain, the sacrilege of Rheims and the unutterable horrors of Dinant, is surely not emulating his Divine Master, who said of "the doctrine of the Nicolaitans" (something far less grievous, commentators imply, than the practice of the German General Staff above referred to), "Which thing I hate."

I am, sir, yours faithfully,

Boston, January 8, 1916. WILLIAM HARMAN VAN ALLEN.

[If Dr. van Allen will read again whatever editorial is referred to above, we think he will see that THE LIVING CHURCH has not maintained the propositions A. or B., or anything like them; and that it has not maintained that all who "abhor Kaiserism"—which includes THE LIVING CHURCH quite as truly and quite as emphatically as it includes Dr. van Allen—"are summoning anyone to hate Germans." Let us try to understand one another.—EDITOR L. C.]

To the Editor of *The Living Church*:

THE fundamental mistake in your recent sermon on "Do not hate," is that it is addressed to the wrong congregation. You will remember that it was a German officer who wrote the *Hymn of Hate*, and the German Emperor who bestowed upon him distinguished honors for this effort. I do not recall from any English or American source such expressions for hatred of persons or people as have appeared in the press of Germany. Mr. Cram and the Bishop of Springfield may have seemed severe in criticism of your own attitude, but there is nothing in their letters to indicate hatred of the German people. It is true our government is neutral. Many of us think she ought not to be, think she has missed her opportunity and shirked her responsibility in remaining neutral and continuing to hold fellowship with the authors of such outrages against humanity. Certainly it cannot be expected that real Americans will as individuals remain neutral in thought and feeling. We hate the system which nine-tenths of the world believes responsible for the present horrors, and we believe there will never be permanent peace for the world until the system is wiped off the face of the earth. But if the men responsible for the system should repent and show fruits as evidence of repentance, we would gladly let them live as long as they wished. We do not hate individuals, we hate a system. It is evident to most thinking people that the Allies, especially England, are fighting the battle of America as well as their own. Our



government has failed to give due weight to that fact, and your editorials also have seemed to ignore it. I would call to your attention the letters just made public in the correspondence of Captain von Papen.

Sincerely yours,  
Louisville, Ky., January 15, 1916. CHARLES EWELL CRAIK.

To the Editor of *The Living Church*:

REFERRING to your recent editorial, I "refuse to hate" any individual or nation in the world, but I *refuse not to hate the spirit* which advocates war, claiming that it is the law of God and of Christ; which uses as a pretext for war the murder of the Archduke of Austria; which violates Belgium's neutrality, despoiling and cruelly treating its inhabitants; which sinks the *Lusitania*, and sings songs of hellish glee commemorating it; which stirs up strife in all the world, and even in our own land; which ignores its oath of allegiance; which bribes men to destroy life and property. And because I hate and abhor such a *spirit*, I hope and pray that it may not triumph, to the injury of the civilized world, including Germany herself.

I do not justify wrong, no matter what individual or nation is guilty, but it must be clear to every thinking man, that whatever may be charged against the other nations, Germany has been the leader in wrong-doing, and would easily win the prize.

"Ye that love the Lord, see that ye hate the thing which is evil."  
Passaic, N. J., January 15, 1916. GEORGE MACLAGEN.

#### "THE OUTSIDE OF THE CUP"

To the Editor of *The Living Church*:

IN your issue of the 8th inst. is a communication from the Rev. Alfred Fletcher on the subject of prohibition. It gives in clear and distinct form the traditional teaching of the clergy of the Church on this important subject. I am aware of course that the Church as such has never spoken on this matter. I write to ask if this traditional teaching is the last word for us. Is there not some other angle from which to approach the entire matter?

The whole world is becoming increasingly alive to the danger of the drink evil. The great war has quickened and emphasized the necessity for drastic action. In this country, where public sentiment, conscientious opposition to the liquor traffic, and temperance legislation have been most prominent and in advance of other countries, the revolt against liquor is spreading rapidly and threatens to sweep the entire land.

Now I cannot believe that the entire world is wrong and mistaken or unchristian in thinking that liquor is an evil or in its legislation against it. I cannot believe that this whole country is wrong in its ever-advancing prohibition and anti-saloon legislation and that all the millions of prohibition workers are misguided or fanatical.

Does the anti-saloon movement, or prohibition *really* impugn the authority and practice of our Lord? Do they *really* contravene the teaching of the Church? The Woman's Christian Temperance Union, for instance, does not refuse to allow its members to drink alcoholic liquors when ordered by a physician or to receive the wine of Holy Communion. It might also be interesting to learn if the Holy Eastern Church finds any fault with, or makes any objection to, prohibition in Russia.

Prohibition has now attained the position of an important and enlightened public policy, a great moral movement, and we in the Church can no longer afford, if we ever could, to continue toward it our old negative attitude of non-participation.

The consciences of many of our clergy and laity are troubled at the cold indifference of the Church toward this movement and some are actually rebellious at the adverse policy to which it seems committed. Whatever has been accomplished in combating this deadly evil has been done by the Protestant denominations and their members while we have stood aloof, complacent, and sometimes contemptuous. I do not forget that we have a Church Temperance Society, and that it does good work along its own lines upon the Eastern coast, but as far as we in the West are concerned all we know about it is an occasional mention in the Church papers and an annual circular, with the signatures of all the Bishops appended, appealing for funds. We have had no part in an active and aggressive movement against the saloon evil that has now become nationwide, and when the history of this country comes to be written our traditional negative policy will appear to very bad advantage.

I have sometimes thought that the moderate use of wine upon some of our tables may have helped to make us unheeded of the dreadful evils of strong drink; and yet there is hardly one of us all who would not willingly adopt the attitude of St. Paul when he said, "If eating meat cause my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend."

Instead of continuing in a merely tolerant attitude toward so great a movement should there not be a clarion call to our people to be definite and earnest in the fight against alcohol, to take their places in the great army and do their best in the great battle that is now on not alone in our own land but in every country of the world?

Very sincerely yours,  
Upland, Calif., January 11, 1916. GEORGE E. SWAN.

#### METHODS OF COMMUNICATING

To the Editor of *The Living Church*:

ALL this serious discussion as to administering the Holy Communion under exceptional circumstances strikes me as making a mountain out of a mole hill. It all depends on the common sense of the priest administering—the same common sense as has been used by Bishops and priests since the post-Apostolic age; to be modern, such common sense as was shown by the late Bishop Pompas in dealing with the difficulties of the mission under Mr. Duncan at old Metlakatla, British Alaska. If it had been followed up by the society in England, the scandal of its estrangement and subsequent removal to American Alaska would undoubtedly not have occurred. Or, to confine oneself to the subject in question, the Holy Communion, the common sense of the late Bishop Coxe, who once, when an entire flagon of blessed wine was left after administering the Sacrament at St. Paul's Church, Buffalo, caused the sexton to turn a sod on the lawn surrounding the church, and reverently poured it into the fresh earth. This on the authority of antiquity, as the Rev. J. H. Egar, D.D., has assured me. During my ministry of nearly twenty-five years I never hesitated to adapt the administration of the Sacrament to exceptional circumstances, *e. g.*, on administering to a man who received his food through a tube run through an incision of his stomach, I simply placed a morsel of a blessed wafer on his tongue and a few drops of blessed wine, and considered that he had received the Holy Communion, to all intent and purposes of Almighty God and His Son Jesus Christ, and asked no one for approval. In the very diseased condition of a communicant, as from cancer, or small pox, as happened in one instance, I never hesitated to administer by intinction. In closing I will say that this custom of administering by intinction is commonly followed by the chaplains of the New York City Mission Society in administering in the large city hospitals there. While chaplain of the society on Blackwell's Island, I administered once a month to two lepers, but always by intinction; but never thought anything about it, excepting recognizing that it was an unusual or abnormal method of administering the Holy Communion, justified by the circumstances. Possibly, as I believe in New York (though I never saw the actual document), it would be well to have episcopal approval where the abnormal administration becomes extensive. But otherwise, why make such a fuss about it?

Newark, N. J., January 15, 1916.

#### REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

ONE of your recent correspondents has urged that the rubrics ordering the ferial memorial in Advent and Lent to be made after the collect of the day be so altered as to cause the same to be recited immediately before the proper collect. He asks this on two grounds.

First, that of the mental confusion caused the laity by much turning of the leaves of the Prayer Book. But, one may ask, why should it be thought important that the laity attend closely to the book? Their only response being the familiar Amen at the close of the collect, it would seem that they should be better able to concentrate without the constant use of the book.

However, should this be employed as a reason for abandoning the sequence in recitation which seems to be coeval with the use of collects themselves?

The second objection, that the thought is broken if the memorial collect is inserted between the proper collect and the lections, is not invariably sustained; as the relation of the Collect, Epistle, and Gospel is not especially marked, except in those collects and lections which were composed and appointed by the various revisers from 1548 to 1661.

I have often wondered why we need a memorial of the feria, except upon those feast days which fall in Advent and Lent. The very peculiar custom of making one has no ancient precedent in our use; being introduced in 1661 at the suggestion of Bishop Matthew Wren of Ely.

Why should it not suffice, when a feast is observed in Advent or Lent, to order the collect of the preceding Sunday to be used as the memorial of the season? Better still, provide a short collect for every day in Lent, and for the Wednesdays and Fridays in Advent. In any case, we should be relieved of the necessity of using the collect of the Sunday as well as the collect of the season on the same day. In the case of the octave of Christmas, there is of course no other possible method of commemorating the season than by using its collect after that proper to the holy day we are celebrating.

Respectfully,  
HERBERT W. B. COUENHOVEN.  
Crestwood, N. Y., Octave of the Epiphany, 1916.

To the Editor of *The Living Church*:

IN all the discussion regarding Prayer Book Revision, I have not seen any correspondent desiring changes of moment in our Ordinal.

In Cardinal Gibbons' book, *The Faith of Our Fathers*, pp. 404-

407, we find splendid sarcasm. What does the Protestant Episcopal Church teach regarding Absolution? He cites a Church of England priest's catechism wherein is clearly taught that the priest has power to absolve. He quotes our Ordinal, "whose sins thou dost forgive they are forgiven," etc. Then, he speaks of the great multitude of ministers of this Church who teach that they have no such power.

The outsider, finding the ministers of this Church teaching different things, is just about as much at sea as the heathen in China or Japan, wondering what true Christianity is when it is presented in so many varying forms.

We do not desire one Bishop to tell us infallibly what is true, but it seems to me that our Prayer Book might give light to the questioner outside our gates.

Either the Church does or does not teach that the priest has the power to absolve. Why not then omit either one or the other form in the Ordinal, so that all dioceses may ordain their priests according to the same form?

Until this great Church of ours can present a rational and uniform teaching to the world, both Romanist and Protestant are going to laugh up their sleeves at us.

Faithfully yours,

Monticello, N. Y., January 12, 1916.

WALTER W. REID.

#### OUR ONLY CHURCH SCHOOL FOR COLORED GIRLS

To the Editor of *The Living Church*:

I DESIRE to use a little space of your valuable paper in the interest of Hoffman-St. Mary's Industrial Institute. The Bishop and Archdeacon are putting forth special efforts to concern Churchmen in the religious and industrial education of colored girls in keeping with the ideals and standards of the Episcopal Church. Some years ago the colored people in this diocese asked for a school exclusively for girls, and the Church made an encouraging attempt to establish such a school. The effort was first made in Nashville, and some success followed this endeavor, but in order to help the colored girls who needed most the influence and teaching of the Church the Bishop moved the school from Nashville to Tipton county near Keeling, about thirty-seven miles from Memphis.

After paying cash for one hundred acres of beautiful and well situated farm land on the Louisville & Nashville Railway, the Bishop was only able to finish half the unpretentious frame building. The school is in the "Black Belt" of the South, with every opportunity and possibility for success and usefulness. There are within a radius of fifty miles of the institution more than 150,000 negroes, and the opportunity for the proper religious and vocational training of these people is extremely limited. The people of the community are intensely interested in our Church school, and do what they can to help us, but they are, as you must know, very poor and need the assistance that the Church people in every section of the country can give to help them in right Christian living.

Hoffman-St. Mary's Industrial Institute is the only Church school in the South exclusively for the Christian uplift of colored womanhood, and the success of the school should appeal to the generosity of benevolent Church people. It takes more than mere sympathy, good-will, and non-participating interest to enable us to make Hoffman-St. Mary's Industrial Institute a real help and blessing to these 150,000 colored people, who are to be greatly pitied. Much has been done for the education of the colored boy, but little for the colored girl apart from the boy. This is an appeal for the girl who is to be the woman of to-morrow; and without true womanhood, dignity of character, industrious habits based on Christian ideals, and *the Faith*, we cannot hope for much that is enduring of the future generations of the colored people.

The pressing needs of the school, without which it is handicapped and we are not able to do good and efficient work, are \$3,000 to finish the present building; \$50 for a cow; \$300 to build a room for laundry purposes; \$75 for a small gasoline engine; \$200 for a horse and wagon; scholarships at \$50 each; and funds for out-buildings. These gifts could be made as memorials. We appeal for the girl. Give her a real chance in the race of life. We would be glad to receive articles for the mission shop of the school. We are only asking for the fragments, and pray that this message may reach our Church people who want to help a work of this kind.

The Bishop or Archdeacon will receive donations and gifts for Hoffman-St. Mary's Industrial Institute and will acknowledge the same. The donors will be informed during the year of the progress that is being made.

"Mr. Demby has been engaged in this work in Tennessee for more than eight years, and has demonstrated both his efficiency and unselfish devotion. . . . I sincerely trust that Archdeacon Demby's appeals for the support of the work will meet with kind and generous response."

For definite information of the school write the Archdeacon.

E. THOMAS DEMBY,

Archdeacon of the Colored Work of the Diocese of Tennessee.

P. O. Box 5, Keeling, Tenn., January 10, 1916.

#### STATE OF RELIGION IN ENGLAND

To the Editor of *The Living Church*:

IN your issue of January 8th, Father Field of Dorchester, England, "double crosses" me over my "enthusiastic outburst" in your issue of November 27, 1915, in which I enthused over the religious revival in England. Father Field, in words as strong as my own, declares that I am greatly mistaken, and am "unacquainted with the true condition of affairs" in England.

I feel that I ought to have space in *THE LIVING CHURCH* to defend my "enthusiastic outburst" by stating that all my information has come to me through English religious and secular papers, and through our own American Church and secular papers, that give the news of religious conditions in England very decidedly and elaborately. My own people are largely English, or of English descent, and I am well supplied with English papers at all times, and from these I learn that national distress has brought the English people to their knees, that mighty crowds greet the great English Church leaders at St. Paul's Cathedral, that out-of-doors requiem services are attended by tens of thousands praying for the souls of the dead, and that the missionary offerings (of the S. P. G.), during the first six months of the war, were greater than ever before in any like period!

If conditions are not as presented to me in these English papers, and in the quotations from the English press, then I am at a loss to know what it all means! I still believe my statements to be true to fact. Everybody knows that all Roman Catholic France is now undergoing a mighty religious revival, and I am not easily disposed to believe that England's alleged callousness to "repeated calls to prayer" is a statement quite yet fully authenticated, even if it appear in the *Guardian*. Must I hereafter doubt the statements of religious conditions in England, as presented to me in English publications coming into my hands?

San Diego, Calif.

ALFRED K. GLOVER, *Vicar*.

#### "NE TEMERE"

To the Editor of *The Living Church*:

ONE of your correspondents refers to the words of the admonition in the order for the Solemnization of Marriage: "For be ye well assured, that if any persons be joined together otherwise than as God's word doth allow their marriage is not lawful." And he seems to admire the boldness of the Roman *Curia* in assuming to declare officially that certain marriages are invalid which by the law of the land are lawful. There is no doubt about the boldness of the Roman *Curia* in this matter. The point is that the *Ne Temere* decree is conceived and promulgated in this land in terms which imply that the legal effect of marriage and the legitimation of offspring depend upon the provisions of that decree.

This Church, in my judgment, will be well advised to remember that the Christian has a duty to support the authority of the state and that the state must both take cognizance of the fact that marriage is primarily a natural relation and has an external side, and that the state must legislate for all its citizens, and not all its citizens are Christians.

The Church will also be well advised both to warn its children not to violate God's Word and to discipline spiritually those who marry contrary to the prescriptions of the Church—but to stop short of such boldness as the Roman *Curia* has displayed in its *ne temere* decree.

LEWIS STOCKTON.

Buffalo, January 11, 1916.

#### CLERICAL RELAXATIONS

To the Editor of *The Living Church*:

DIVERSION for the clergy is sometimes a problem. In the season of vacations, it is a matter easily solved, except for certain spheres, from which we are let and hindered. But there often comes a time in the winter of our discontent, when there is need for relaxation and oblivion from the cares and worries of parochial yokes and problems. Some of us are frank enough to confess that at such a time we would desire something midway between movies and moral theology; something lighter than the *Summa* and yet more resultant than solitaire. May I suggest? It is a pastime which rewards our knowledge of history, literature, mythology, and human nature; which will offer stimulating resistance to our quest, yet in the end reward our efforts fully. I refer to the written charade, made famous by Mr. William Bellamy. Should any of the reverend clergy think that the solution of these charades is a childish pastime, let them get a volume from the publishers, Houghton-Mifflin Co. (*Broken Words* or *More Charades* being possibly the best to start with), and they will be charmed and interested. A secondary purpose of writing this is to find someone who will correspond with me and help me to complete my list of unsolved charades in these volumes. I should be glad to answer all inquirers.

Faithfully yours,

PAUL ROGERS FISH.

232 So. Broad street, Elizabeth, N. J., January 10, 1916.

THE UNATTACHED CLERGY

To the Editor of *The Living Church*:

**M**IGHT I claim the privilege of a small space in your columns for a suggestion for the benefit of the unemployed clergy?

Would it not be well to imitate the example of such cities as Rochester, N. Y., where they have a municipal employment bureau from which they send help to such merchants as need it?

There are clergymen in the Church who receive unsolicited verbal testimonials from their parishioners that they preach an excellent extemporaneous sermon and render the service more impressively than they have ever heard it rendered before and who are good musicians and faithful workers, who by reason of their parishioners moving to the larger cities are compelled to leave parishes unable longer to give them a living salary.

Advertising in the Church papers brings no response. Appeals to the Bishops of different dioceses bring the information that there are no vacancies. Even the Bishop of one's own diocese has nothing for one to do.

Meantime there is more than one clergyman's wife and family unable to live with him because the wife is unable to endure the financial and physical strain involved in long and sometimes frequent moves necessitated by the fluctuation of population and financial uncertainty which seem to be incident to the clerical calling.

Could not some scheme be devised by which a central bureau of information for the whole Church could bring the man with certain qualifications in touch with some parish needing a man with precisely those qualifications, so that a man in the prime of life, in the full vigor of bodily and mental health, need not be facing the alternative of starvation or the almshouse? Yours truly,

New York, January 14, 1916. WM. JOSELIN EHRHARD.

IS THIS THE OLDEST CHORISTER?

To the Editor of *The Living Church*:

**S**OME time ago there took place in your columns a discussion, which came perilously near to being a dispute, as to the oldest sisterhood in our Church. Simply as a matter of curiosity, I should like to know whether or not our parish may boast of the oldest chorister. Every Sunday, except in the most inclement weather, there appears in the choir stall of St. Matthias' Church a gentleman who will, D.V., celebrate his ninetieth birthday on the 4th of February. He has occupied his place almost without intermission since 1847. May we, or may we not, claim him as the oldest chorister in the American—I beg your pardon, in the Protestant Episcopal Church? Very sincerely yours,

H. BAXTER LIEBLER.

Waukesha, Wis., January 15th, 1916.

TO SAVE THE WORLD

**S**OMETIMES, perplexed and wearied by what is going on in the world, hardly knowing whither the currents of life are carrying us, we are disposed to turn aside, find a safe anchorage and let the stream run by. Such a course does not become Christian people who believe that the Spirit of God is as mighty in operation to-day as in the beginning. Bringing out of the past that which has abiding authority and value, we must try to get into the guidance of the spiritual forces of the time, not over particular whether they are moving in strict accordance with our ideas or not. There were never more men and women ready to contend for the correction of ancient abuses and wrongs and for the bringing in of the kingdom of God than to-day. We ought to be wise enough to put this Church into a leading place in that great movement. The Church must be wise and large enough to find expression for the new hopes and the aspirations and desires which are in the hearts of men. The Church which can do that will have a large place in the world. "Men who have understanding of their times to know what Israel ought to do" are greatly needed. Very few of us meet that requirement, and judgment ought to begin at the House of God. The Church is in the world, like its Master, not to condemn the world but to save the world! He could not save the world if He would save Himself, neither can the Church of God. He must lose His life if He would be the world's Saviour, and so must His Church.—*Bishop Lines.*

A PHLEGMATIC insensibility is as different from patience as a pool is from a harbor. Into the one indolence naturally sinks us; but if we arrive at the other, it is by encountering many an adverse wind and rough wave, with a more skillful pilot at the helm than self, and a company under better command than the passions.—*Dilwyn.*

THE HEART which still loves, be it ever so little, is not yet forsaken; the smallest fibre suffices to take root in God.—*Rückert.*



BIBLE ENCYCLOPEDIA

*The International Standard Bible Encyclopedia.* James Orr, D.D., General Editor; John L. Nuelson, D.D., and Edgar Y. Mullins, D.D., Assistant Editors. Five Volumes. Chicago: The Howard-Severance Company, 1915. Price \$30.

The aim of this work is described on page vii of the Preface: "It is in no spirit of rivalry to . . . existing works that the present Encyclopedia is produced. . . . It is believed that there is room for yet another work . . . less technical in character, . . . adapted more directly to the needs of the average pastor and Bible student." In other words, the purpose has been to effect a popularization and practical application of scientific results rather than to make a direct appeal to the scholar. And for such a popularization a real need exists.

The standpoint from which the Encyclopedia as a whole will arouse the greatest dissent is that of its general extremely conservative attitude towards the critical problems of the Old Testament. In certain articles, indeed, this attitude degenerates into pure traditionalism, as in the case of "Daniel", "Chronicles", "Esther", and "Numbers"; but in justice to the work it should be said that articles of this sort are the exception and that for the most part the conservative position is defended with dignity by Orr, Möller, Kyle, and G. L. Robinson. On the other hand, the scientific standpoint by no means lacks exponents and almost every conservative position will be found to be paralleled with its modern counterpart, though usually in briefer compass; the chief contributors on this side of the argument being T. W. Davies, T. Rees, A. S. Geden, F. C. Eiselen, and D. F. Roberts. In addition, an extremely able article on "Evolution" by A. C. Zenos gives the presuppositions of critical treatment, while two lengthy articles on "Criticism" (by Dr. Orr and the present reviewer, respectively) sum up the evidence on the opposite sides of the case. As a result the publishers can claim with fairness that the work "gives both sides."

Curiously enough, the articles on the New Testament represent a more generally "advanced" standpoint than those on the Old. The Synoptic Problem is adequately discussed by Iverach, and Farmer's "St. Mark" is very informing. "Romans" was assigned to Bishop Moule, Ramsay and Findlay debate the Galatian problem, while Shaw on "Corinthians" and Rees on "Hebrews" are admirable. The publishers entrusted all articles dealing with the Apocrypha to the skilled hands of Dr. T. W. Davies and gave him abundant space. The result is naturally most satisfactory. Sufficiently elaborate articles on "Apocalyptic Literature" (J. E. H. Thomson) and the Apocryphal New Testament books should also be mentioned.

In archaeology the work is generally very satisfactory, and in many instances is of really surpassing excellence. Conder's "Palestine" loses itself in apologetic, but Masterman's "Jerusalem" is one of the finest monographs that have appeared in print, and the same scholar has contributed a large number of topographical and other articles. All matters dealing with birds have been charmingly treated by Mrs. Gene Stratton-Porter. In the realm of "related subjects" some able monographs have been brought together, notably "Septuagint" (Thackeray), "Hammurabi Code" (Ungnad), "Babylonian Religion" (Rogers), "Egypt" (Petrie), "Greek Religion" (Fairbanks), "Ethiopic Language" (Littman), "Talmud" (Strack), "Hebrew Commentaries" (Oko), "Papyri" (Goodspeed), "Palestinian Exploration" (Cobern). This conception of "related subjects" is construed generously and there are articles on themes that one scarcely expects to see treated in a Bible Dictionary, such as "Commentaries," "Dictionaries," "Discrepancies," "Interpretation," "Roman Law," "Sub-Apostolic Literature," etc. A similar liberal treatment is accorded theological subjects. Naturally the usual articles are to be found on Biblical Theology (Anglican writers fairly well represented; the major articles written by B. B. Warfield; Law's "Johannine Theology" calls for special mention); but in addition there are included essays that represent the evaluation of the Biblical data from almost every ecclesiastical standpoint. The Anglican position is upheld by Bishop ("Baptism"), Gummey ("Lord's Supper"), and Lowndes ("Bishops"), while the range of other opinions includes those of the Dunkers and the Seventh Day Adventists. All this is very useful to have. Very useful also is a series of practical essays on topics of present-day interest from the Biblical standpoint; C. M. Stuart has done especially attractive work in this department. This extension of the usual Dictionary limits probably motivated the choice of the term "Encyclopedia."

The "English Dictionary" features (chiefly written by W. L. Walker) are elaborate and the pronunciation of every word is marked. The maps are mediocre but they are conveniently collected together at the end, with a separate index. Otherwise there is no fault to be found with the mechanical execution of the work; a clear black type (especially cast) and a thin, opaque white paper make a very attractive page and a light volume. The very numerous illustrations are beautifully executed and there are some extraor-

dinarily brilliant full-page plates and double-page insets. And the indices aggregate 378 pages, in addition to elaborate systems of marginal indexing on each page. BURTON SCOTT EASTON.

#### TWO PAMPHLETS

Two recent pamphlets dealing with issues of the day deserve to be widely read.

From the pages of the *Constructive Quarterly* has been reprinted the article by the Rev. Dr. William T. Manning entitled *The Protestant Episcopal Church and Christian Unity*. Coming, as it did, shortly before the recent conference at Garden City, it must probably have helped to clear the air. Dr. Manning insists that the question of unity is less to be considered from the utilitarian than from the spiritual point of view. He treats of the position of the Episcopal Church as sympathetic with even the extremes in Christendom, and then, disclaiming the imputation that Anglicans hold that "Christian reunion can come only 'on the basis of their Church,'" shows that "what the Anglican communion desires and prays for is that in God's own way she may, together with all communions, be lifted up into a realization and manifestation of the unity that is in Christ, fuller, holier, more Catholic, than is now seen in any communion in the world." He would unite Christians of all names in practical and social work "as fully as possible," and shows wherein the fundamental tenets of the Federation of Churches make it impossible for us consistently to adopt its platform. [Edwin S. Gorham. 10 cents.]

The second pamphlet is by the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago, and is entitled *The Panama Congress, the Board of Missions, and the Episcopal Church*. We have already described it as "one of the strongest indictments of the Board of Missions that have appeared." Bishop Anderson begins by describing the Panama policy as "either a tactical blunder or the deliberate adoption of a onesided policy that was bound to incite conflict." "It must have been known to the officers and older members of the Board," he says, "that any proposition to participate officially in a pan-Protestant propaganda in a Catholic country would awaken the war-dogs of controversy throughout the whole Anglican communion." He discusses the whole subject in plain language. There could not be a better statement of the case against the Board of Missions. [Edwin S. Gorham. 5 cents.]

#### SOCIAL AND POLITICAL

*Satellite Cities*. By Graham R. Taylor. New York: D. Appleton & Co.

This book, which bears the sub-title, "A Study of Industrial Suburbs," is worthy of being written by the son of the father to whom it is dedicated. The problem that it studies is a relatively new one in our social life. Since Pullman, unfortunate paternalist, led the way, scores of industries have fled from cramped quarters in the city's heart, to find room for expansion and efficient arrangement on the city's rim. A new community has sprung up, a Gary, a Norwood, a Granite City, or a Fairfield, the industrial plant in every case most carefully thought out. But provision for the human beings employed—that is a different matter. Mr. Taylor gives a most readable review of the different problems and the way they have been met, half-met, or neglected.

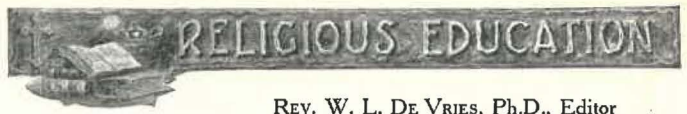
*Undercurrents in American Politics*. By Arthur Twining Hadley, Ph.D., LL.D. New Haven: Yale University Press. Price \$1.35.

President Hadley writes forcefully and happily of some of the changes in our political thinking and standards in this volume, which contains his Oxford lectures on Property and Democracy and his Virginia lectures on Political Methods. In the latter he touches upon many questions that thoughtful men are concerned about, and what he has to say especially under the caption, "Seat of power to-day," constitutes a really helpful addition to the discussion. Like President Lowell, Dr. Eliot, Richard Henry Dana, the president of the National Civil Service Reform League, and former President William Dudley Foulke of the National Municipal League, he considers the big American problem to be the combination of popular sovereignty and efficient government.

*Government for the People*. By Thomas H. Reed. New York: B. W. Huebsch. Price \$1.50 net.

In a spritely way Professor Reed discusses a number of questions that have been uppermost in political discussions during the past decade, including the questions of nominations, the short ballot, the corruption of politics by big business and by organized vice, and the initiative, referendum, and recall. Professor Reed brings to the consideration of these questions the California point of view, a lively style and experience both as a professor of government in the University of California and as secretary to Governor Johnson. He has prepared an interesting volume.

A NEW and authorized edition of the *Poetical Works* of Harriet McEwen Kimball, with additions, will shortly be published by The Young Churchman Co., Milwaukee, Wis.



REV. W. L. DE VRIES, Ph.D., Editor  
Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington  
Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

ONE of the earliest and perhaps unexpected fruits of the establishment of the provincial system in the Church is the getting together of the examining chaplains of a number of the provinces, notably those of New England, Washington, and Sewanee, in an endeavor to procure a more uniform standard for canonical examinations. This has been needed for years, but when the whole Church in the United States was one province, the distances and numbers were such that it was hopeless ever to get a meeting for such a purpose as this, and there was no due authority short of the General Convention to call such a meeting. The Provincial Synods, however, have all created, under various names, provincial commissions or boards of religious education, and these boards have rapidly proceeded to take hold of every aspect of religious education from the cradle roll and primary department up to and including the college, the university, the seminary, and the work of examining chaplains.

In the Province of Washington the chaplains of the several dioceses have been in constant correspondence since last April, and their opinions on the canonical examinations have been collated and have proved so divergent as to standard, interpretation, and application that this correspondence alone demonstrates the need of the work of standardization now in hand, both on the part of the General Board of Religious Education and of numerous provincial boards.

THERE ARE two major questions involved. First, in what respects do the present canons of studies and examinations require amendment? Second, what is the proper interpretation and application of the present canons?

The former matter belongs peculiarly to the province of the General Convention and its proper committees, but the experience of the examining chaplains will be invaluable to such committees of our supreme legislative body. Consequently, in several of the provinces the examining chaplains are engaged in formulating recommendations founded on wide inquiry and experience, and in due time these will be presented to the General Convention. The provincial system is so new, the conferences of examining chaplains so recently organized, and the task involves so many questions, that it would seem wise for the General Convention of 1916 to leave the canons as they are. Then in the next three years, the chaplains of the several provinces can carefully work out their conclusions, turn them over to the General Board of Religious Education, and this Board can compare and digest the recommendations of the chaplains of all the provinces and put the result before the General Convention. If in this period the General Board of Religious Education could not only prepare the new canons of examinations and studies but also lay them before the chaplains of all the provinces and secure their opinions upon the same, the General Convention of 1919 would be in yet better condition for intelligent legislation.

IN THE INTERPRETATION and application of the present canons the chaplains find a much needed task which can be brought to conclusion without legislation and therefore without great delay.

For instance, Canon 2, Sec. v (ii), is variously interpreted in different dioceses. Some hold that the examination in Latin, Greek, mathematics, and history should be equivalent to those required for admission to a standard college; others to those required for graduation therefrom; and some follow a middle course. Again, what does mathematics mean? Some require only simple arithmetic; others go as far as solid geometry and trigonometry. History is a rather comprehensive term, and yet may be very narrowly interpreted. The content and scope of natural science is open to question. Does the "elements of philosophy" mean moral philosophy, or mental philosophy, or both? Does it mean the old-time metaphysics or the modern psychology, or both? In Greek is it not sufficient for the candi-

date to be able to read Xenophon's *Anabasis*, the Gospels, and the Acts of the Apostles?

When we pass on to the examinations for deacons' and priests' orders other problems arise. For instance, the examinations in the Bible naturally cover three chief heads: translation, exegesis, and matters introductory. Under the terms of Canon 4, Sec. ii (i) and Canon 6, Sec. ii (i and ii), it is not clear whether the examinations in exegesis are all required to be held before ordination to the diaconate or not, though the terms of the canons would seem to indicate that introduction and exegesis belong in the examinations for deacons' orders.

Another question under the present canons is the exact difference between the Prayer Book examination for deacons' and for priests' orders. Yet again, the difference between the examinations in the doctrine of the Church for deacons' orders and that in dogmatic theology for priests' orders is not entirely obvious.

The extent of the translation of the Greek and Hebrew is another matter requiring determination. Once upon a time all candidates were required to translate *ad aperturam libri*. Nowadays it is rarely ever that a candidate comes up who is able to translate any passage of the New Testament that might be given him, and candidates who can translate any portion of the Old Testament are as rare as hens' teeth.

In the matter of exegesis, it may be asked, is it good policy to require a candidate to attempt to be ready to exegete any passage of the Old or New Testament? Would it not be better, for his training in exegetical principles which he can apply in his ministry for himself, to require him to be thoroughly prepared in the interpretation of a limited number of the great books of each Testament, such as Genesis, selected Psalms, Isaiah in the Old; St. John's Gospel, Romans, and Hebrews in the New?

In some dioceses the examinations in the constitutions and canons of the general Church and of the candidate's diocese are little more than a farce. In others they are exhaustive. But why should any candidate be expected to be familiar with the provisions, for instance, of the protracted canons on the episcopal office, and especially those on the trial of a Bishop? Long before he is a Bishop, if he ever is, he would have forgotten these canons; and, thank God, no Bishop of this Church has been tried for sixty years or more. It might not be undesirable, however, to provide examinations in these and all the canons for Bishops before consecration!

Some of the chaplains have drawn up a list of the canons of primary importance for doing one's work in the Church legally, and examine thoroughly on these. Is not this quite sufficient, and are the chaplains not fully within their rights under the law in so prescribing?

PASSING MARKS and the proper grading of examinations form a matter not without importance. When two men are room-mates at the seminary, and one from one diocese barely scrapes through his examinations at 75 per cent., while the other, from a different diocese, is passed at 50 per cent., there is bound to be, and perhaps ought to be, discontent and trouble. Justice would seem to demand that in the examinations in lieu of an academic degree, commonly known as the literary examinations, college standards should be followed; but in the theological examinations proper, where the soundness of the candidate in the faith and his sufficient knowledge to be set as a teacher in the Church are the questions at issue, then at least 75 per cent. should be required, in the opinion of many experienced examining chaplains.

Another question which often becomes very much alive and therefore requires ventilation and determination in the provincial chaplains' conferences is that of a man's orthodoxy. Suppose the chaplains find a man thoroughly informed, but unsound in the faith. What is their duty? Shall they refuse to pass him for orders, or shall they certify to the Bishop that he possesses sufficient knowledge, but in their judgment is not sound in the faith, and leave the matter to the Bishop for his decision?

A kindred problem is this: Suppose the chaplains find a man imbued, not to say inoculated, with extreme higher critical views. Is this sufficient ground for refusing to pass him, or should they report him to the Bishop as before?

OF COURSE the question that will arise in the mind of the callow and iconoclastic seminarian is this: What is the use

of examining chaplains anyhow? Are they not unnecessary evils? Why are not the seminary examinations sufficient?

Let question answer question. Why, then, in recent years have the various states developed, in the case of the medical and legal professions, state boards and bar examinations? To protect the public, is the unanimous reply. Similarly with examining chaplains. The business of the seminary is to instruct; the business of the chaplains, on behalf of the Bishop and the diocese, is to protect the Church, by determining whether the seminaries have properly instructed the men committed to their care.

Very frequently the chaplains find that the seminaries have not done so. In one of our seminaries the instruction in ethics does not cover the field contemplated by the canons. In another seminary for years the courses in the Prayer Book and ecclesiastical polity were hopelessly defective. In yet another seminary the students were never carried by their professor in Church history beyond the Reformation. In yet another case for years there was no real instruction in Old Testament exegesis, the teaching of the Hebrew language being regarded unconsciously, at least, if not intentionally, as an end, rather than as an instrument for the fuller interpretation of the Old Testament writers. One professor of dogmatic theology never got as far as eschatology, and always was so behind in his course that his lectures on the sacraments were very brief and inadequate. Very often when a professor dies or resigns there is a break and a whole section of an important subject is omitted; for instance, three or four significant centuries in Church history, or the doctrine of the Atonement, or of the Trinity. In an extraordinary number of cases, candidates are found utterly unable to give proof texts of scripture for the doctrines of the Church. Probably in only the rarest instances does the seminary course of a candidate cover all the subjects required by the canons, and almost every candidate consequently has to get up certain portions of his examinations for himself. In this way the examining chaplains are constantly at work safeguarding the Church and insuring that the canonical standards in theological studies are maintained.

To aid the candidates as well as to maintain the standard, in several dioceses, notably Pennsylvania, Bethlehem, and Washington, the chaplains have drawn up a syllabus interpreting the canons and setting forth in detail the topics that the examinations on each subject will cover. At first glance these seem to add to the tasks of the candidates, but in reality, for a man desirous of thoroughly preparing himself, they serve as a compass and chart in his preparations, and save him much labor. Under other conditions a man desirous of doing good work has often found that it took him an extraordinary amount of time to ascertain what he had to study, and thus he lost much valuable time for the study proper. Again, a certain candidate who studied privately was extraordinarily well informed, but not on all the subjects required in the canons, and could not be passed. This can be entirely obviated by the provision of a syllabus. The provincial conferences are undertaking to draw up such outlines so as to set forth a standard for each province. The General Board proposes to take these provincial outlines and from them to deduce a standard for the whole Church.

The result of this standardization and of the conferring of examining chaplains will be that many dioceses where men are allowed to slip through far short of the canonical standards will be led to maintain a proper standard; and a few dioceses where the examinations are unduly difficult or idiosyncratic, not to say eccentric, will be brought closer into line with the mind of the Church.

IN UNEXPECTEDLY few quarters is there opposition to this project of a standardization, on the ground that chaplains will thereby be thwarted from giving indulgence in special cases. Perhaps it is far from undesirable that they should be so thwarted, but it is to be remembered that neither provincial boards, provincial committees, nor provincial synods have any legislative powers whatever. The conclusions reached by the provincial conferences of examining chaplains will be binding on no diocese or Bishop but will simply carry the force of recommendations from experienced, expert, and learned men.

It cannot but be hoped, however, that provincial boards of examining chaplains will eventually be created by authority of the General Convention to conduct all examinations for orders and thereby secure the removal of the present unequal-

ities and insure justice and uniform standards in canonical examinations. Our Church in this country covers too extended a territory for a general board for the whole Church, but provincial boards are entirely feasible. If the objection be made that the Bishop is thus deprived of his ancient responsibility as to the intellectual and theological fitness of his candidates, be it remembered that the Church already safeguards the Bishop in this matter by permitting him to examine all his candidates in the presence of two presbyters; and when such legislation is enacted it might well provide that the provincial board of chaplains should be composed of a group of men appointed, one or two from each diocese, by the Bishop thereof.

Whether the Church eventually reaches this point, or whether the examining chaplains' conferences of the various provinces can reach a fair degree of uniformity or not, it remains that the chaplains in conference are gaining much valuable information from one another, and that questions which have been decided on the basis of a limited experience or have been allowed to go unsettled, with no little detriment to the Church, are now brought into the forum of discussion and consideration, and wider outlook will obtain in every participating diocese.

## THE PARISH HOUSE

BY THE BISHOP'S CHAPLAIN

THE Bishop's Chaplain sat in the parish house waiting for the Bishop, who was interviewing the vestry. It was his annual visitation, held on a week-night; and a class had been presented to him for Confirmation.

The reverend Chaplain gazed about him as he sat there. It was a beautiful parish house with all the latest appliances and up-to-date conveniences, guild rooms, club rooms, auditorium, kitchens, billiard and pool room, gymnasium, etc. Some of the good women came into the room to fold away the white hangings. Presently a young woman, about twenty years old, stopped at the door. She was attired in a gymnasium suit and hugged a basket ball under one arm.

"Well, Minerva," questioned one of the women, "why weren't you at service to-night? The Bishop was here, you know."

"Yes, I know he was," lightly replied the young lady, "but I was too tired to go to service so thought I would take a little exercise in the gymnasium instead."

"Too tired!" thought the Bishop's Chaplain to himself. "Too tired" to go to the House of Him who said, "Come unto me, ye weary, and I will give you rest"; but preferred recreation in the parish house gymnasium instead! Why was not the parish house closed during the hours of divine service, he wondered as he waited.

The bell was ringing for a five o'clock Wednesday afternoon Lenten service. The Bishop's Chaplain was passing the church and decided to stop in for Evening Prayer. As he approached some thirty women came out of the parish house adjoining; ten, possibly, turned towards the church entrance while the other twenty turned in the opposite direction.

"Aren't you coming to service, Mrs. Blank?" he heard one woman ask another.

"Oh my, no! I can't go to the guild and sew all afternoon and then go to service!"

These loyal workers for missions threw all their energies into the labor of their hands until they no longer had any energy left with which to pray that God would send forth laborers into His harvest and to ask His blessing on their efforts.

"We have a fine rector now, he is perfectly wonderful!" exclaimed a youthful parishioner whom the Chaplain chanced to meet one morning. "He is doing such splendid work among the young people! Why, we have an average attendance of fifty at our Saturday night dances, and the boys' club has a membership of thirty."

And yet the Bishop and his Chaplain observed at their next visit to this parish that while fifty young people may have been dancing in the parish house Saturday night not more than fifteen of them were present in God's Temple Sunday morning. It was at this same parish that the Chaplain observed two of the young men in the choir slip out during the sermon, and, from his stall, he could see them in the boys' club room enjoying the refreshment of a cigarette before returning to the chancel to sing the offertory anthem.

"Our parish house is a great pleasure to us, but it is more of an expense than we ever anticipated," admitted a rector to

the Chaplain one day. "We ask a small fee from each organization which holds a paid entertainment in it, but there is a tremendous output for all the other various things. For instance, we have just had to have two dozen chairs mended which were broken by the choir-boys or members of the boys' club. It is surprising how boys can come from good homes and yet use a parish house like a barn. Why, I even caught a boy *walking* up and down on the piano, the other evening!"

A certain parish house was not entirely free from debt and when there came an offer to rent it for a private dance the vestry eagerly seized the opportunity to decrease the debt and rented it. There was "Bridge" and punch (which was no Sunday school picnic lemonade) at this party as well as the latest dances, and some of the dear old ladies (who were *not* there, of course) objected to their parish house being used for such purposes. The rector upheld them, and straightway there were divisions in the hitherto peaceful parish until the Bishop was appealed to and was obliged to find another parish for the rector and explain to the vestry that the parish house could not be rented when no tax was levied upon it. The Bishop was then called, by the vestry—well, a Bishop's Chaplain usually knows (as does the Bishop too) what is the opinion of the Bishop even when it is wisest for him not to hear it publicly expressed.

And with many and many a similar instance might the Chaplain continue. He does not deny the benefit of parish houses nor does he deny the evils of them either. He fully recognizes the fact that a parish house is necessary for meetings of Sunday school and guilds and should be a clean, bright, and attractive place for such purposes. But when it becomes the ground for parish bickerings, feuds, dissensions and disruptions at rehearsals of the dramatic club, at the Easter sales, the monthly suppers, or on the men's club nights, or when it becomes the best equipped and *cheapest* club house in the town, where members are sought out and asked to join, with no fees attached, not even the requirement that one belong to the *Episcopals* being demanded, then it is that the Bishop's Chaplain wishes parish houses had never been built, for instead of their being elevated into work-shops of the Master they become degraded into dwelling places of the "seven other spirits more wicked than himself."

## WHAT CHRISTIAN UNITY MEANS TO LAYMEN

IF mortal vision could take a wide sweep of the future it would disclose one of the revolutionizing forces of years to come to be the unity of the Christian Church. Without corrupting union with the state, the condition of comity among the religious bodies would absolutely do away with war, it would absolutely ameliorate the conditions of poverty, it would correct the conditions that permit the aggrandizement of the few by the exploitation of the many. It would as surely give the world practical ethics to correspond with the ethical standards of the New Testament. The necessity and the certainty of the union of Christendom may be taken for granted by reason of the evident tendencies that for many years have been operative both within the churches and within society outside the churches. The propulsive power of faith has gotten behind the movement, adding its immeasurable energy to the economic and social conditions that make for church union. The outcome is as positive as that the flowers of the summer-time will bloom as an incident to the hidden motive forces of winter that now rules.—*Baltimore American*.

## PRAYERS FOR THE BEREAVED

BY P. B. PEABODY

LOVING and Holy Father, whose heart is ever touched with the feeling of our infirmities; Look with compassion, we beseech Thee, upon the afflictions of them that mourn; and especially of those who sorrow as they that are without hope. And let Thy holy mercy grant the love that is wounded, here, on earth, to be healed, at last, in Heaven: through the gracious and tender power of Thy Son, Jesus Christ, our Saviour and our Lord. *Amen*.

THE MAN who has genius without perseverance may be a rocket, but can never be a star; he that has perseverance without genius will be a bright and steady star, but can never be a sun; he that has genius and perseverance will be the sun of his own system.—*Rev. Wm. Arthur*.

## Church Kalendar



- Jan. 1—Saturday. Circumcision. New Year's Day.  
 " 2—Second Sunday after Christmas.  
 " 6—Thursday. Epiphany.  
 " 9—First Sunday after Epiphany.  
 " 16—Second Sunday after Epiphany.  
 " 23—Third Sunday after Epiphany.  
 " 25—Tuesday. Conversion of St. Paul.  
 " 30—Fourth Sunday after Epiphany.  
 " 31—Monday.

### KALENDAR OF COMING EVENTS

- Jan. 25—Synod, Province of New York and New Jersey, at Albany.  
 " 25—California Dioc. Conv., Grace Cathedral, San Francisco, Calif.  
 " 26—Maine, Special Convention.  
 Feb. 8—Synod, Province of the Southwest, St. Paul's Church, Kansas City, Mo.

### MISSIONARIES AVAILABLE FOR APPOINTMENT

- ALASKA**  
 Rev. Hudson Stuck, D.D.
- ASHEVILLE**  
 Rev. George Hilton (during January).
- BRAZIL**  
 Rt. Rev. L. L. Kinsolving, D.D.
- CHINA**  
**ANKING**  
 Miss S. E. Hopwood.
- HANKOW**  
 Miss S. H. Higgins.  
 Rev. S. H. Littell.
- SHANGHAI**  
 W. H. Jeffreys, M.D.  
 Rev. F. L. H. Poit, D.D.
- JAPAN**  
**TOKYO**  
 Rev. Dr. C. S. Reifsnider.
- SOUTH DAKOTA**  
 Mrs. George Biller (during January and February).
- UTAH**  
 Rt. Rev. Paul Jones, D.D. (during 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. EDWARD B. ANDREWS of Griffin, Ga., has become assistant at the Church of the Ascension, Pittsburgh, Pa.

THE Rev. E. J. BAIRD, rector of St. Philip's Church, Circleville, Ohio, has resigned.

THE Rev. E. S. BARLOW has been relieved from the charge of Ascension Church, Kulpmont, and St. George, Coal Run, Pa., and been placed in charge of St. Andrew's Church, Shippensburg. He began his work in his new charge January 16th.

THE Rev. OCTAVIUS EDGELOW has resigned as rector of Calvary Church, Cairo, N. Y. (diocese of Albany), and accepted charge of St. Luke's Church, Catskill, for a year.

THE Rev. JAMES EMPRINGHAM, D.D., has resigned the rectorship of St. Paul's Church, Syracuse, N. Y., to take effect on February 1st. He is planning to devote his time to lecturing on temperance and will spend most of his time in the immediate future in New York City and vicinity.

THE Rev. H. A. FLINT, Ph.D., late of Montpelier, Vt., has entered upon the rectorship of the Church of the Nativity, Crafton, Pa., and may be addressed at 60 Lincoln Avenue, Crafton.

THE Rev. G. TAYLOR GRIFFITH of Howe School, Howe, Ind., by appointment of Bishop DuMoulin is for the time being priest in charge at St. Paul's Church, Fremont, Ohio, made vacant by the resignation of the Rev. Thos. Jenkins in November.

### THIRD SUNDAY AFTER EPIPHANY

St. Matthew 8: 3—"I will; be thou clean."

"I will," without an "if"! Response divine!  
 God's positive to man's conditional!  
 Epiphany of purpose! bidding shine  
 Upon a world of sin the light medicinal.  
 Love, made incarnate among leprous souls,  
 Utters large prophecy of purity,  
 Gazing far on, where perfect power controls  
 The issue in divine security.

Awake, my heart, to know the stain within,  
 Then run to fling thee on the proffer'd Will,  
 To find that Christ will cleanse thee from thy sin,  
 And God's pure purposes in thee fulfill!  
 Clean then I come to dwell with saints below,  
 And seek in holiness each day to grow.

HERBERT H. GOWEN.

OWING to a complete breakdown in health the Rev. G. H. P. GROU of St. Luke's Church, Catskill, N. Y., has been granted a year's leave of absence, and will spend the winter at Summer-ville, South Carolina. His work will be taken by the Rev. Octavius Edgelow.

THE Rev. WM. A. HENDERSON, rector of St. James' Church, Zanesville, Ohio, has resigned to accept the rectorship of St. Paul's Church, Lansing, Mich.

THE Rev. S. W. HORNIBROOK, lately of Sioux Falls, S. D., has assumed charge of St. Martin's Church, Omaha, South, made vacant by the resignation of the Rev. John Wallace Ohl, who has gone to the diocese of New Jersey.

THE Rev. THEODORE D. MARTIN is in temporary charge of St. Andrew's, North Grafton, Mass. His address, however, is still 14 Orne street, Worcester, Mass.

THE Rev. ALEXANDER R. MITCHELL, after sixteen years of faithful and devoted work as rector of Christ Church, Greenville, S. C., has resigned to take effect March 1st, to become Archdeacon of the Charleston convocation, in the same diocese. He will reside in Charleston.

THE Rev. GEO. H. MUELLER has resigned the rectorship of Trinity Church, Hamilton, Ohio, and accepted a call to Grace Church, Chanute, Kansas.

THE Rev. WILLIAM H. POND, rector of St. James' Church, Boardman, Ohio, and priest in charge of St. Paul's mission, Struthers, has accepted the call of the rector and vestry of St. John's, to become curate at St. James' chapel, Youngstown, Ohio, a growing mission under the oversight of the mother parish of St. John's. For the present the Rev. Mr. Pond will retain charge of his other two congregations and remain in the rectory at Boardman.

THE Rev. CHARLES S. REIFSNIDER, LL.D., of St. Paul's College, Tokyo, whose American home is at Tiffin, Ohio, has been in his home diocese making addresses in behalf of the College. He was in Cleveland on Sunday, January 9th, and spoke at the Cathedral in the morning and at St. Paul's in the evening.

THE Rev. J. RUSSELL VAUGHAN of Merrill is taking charge of the mission at Tomahawk, Wis., for the present, the vicar of the latter place, the Rev. Alexander E. Pfaum, having been transferred to Mosinee.

THE Rev. A. L. WALTERS should be addressed at P. O. Box 716, or at St. Mark's Church, Up-land, Calif.

THE Rev. LUTHER WELLER has been called to the rectorship of Trinity Church, Woburn, Mass., and began his new duties on Sunday, January 2nd.

### ORDINATIONS

#### PRIESTS

KENTUCKY.—On Tuesday morning, January 11th, in Grace Church, Paducah, Ky., the Rev. JOHN B. ROBINSON, Ph.D., and the Rev. ARTHUR W. BROOKS were ordained to the sacred order of priests by the Rt. Rev. Charles Edward Woodcock, D.D., LL.D., Bishop of Kentucky. The sermon was preached by the Rev. W. F. Renneberg, rector of St. Paul's Church, Hickman. Mr. Brooks was presented by the Rev. George C. Abbitt, rector of Grace Church, Hopkinsville, and Dr. Robinson was presented by the Rev. Clinton S. Quin, rector of Grace Church, Paducah. Mr. Abbitt read the Litany and the Holy Gospel and Mr. Renneberg read the Epistle. Mr. Quin was master of ceremonies. The attending priests assisted at the imposition of hands. Mr. Brooks, who before his ordination to the diaconate was a Methodist minister, will remain as rector of St.

John's Church, Uniontown. Dr. Robinson, who before his ordination to the diaconate was a Presbyterian minister, will remain as priest in charge of Trinity mission, Fulton.

It may be noted that all who took part in the service, with the exception of Mr. Abbitt, including the candidates, were received as candidates for holy orders, and ordained deacons and priests, by the Bishop of Kentucky.

### RETREAT

ORANGE, N. J.—A quiet day for women will be given by the Rev. J. O. S. Huntington, O.H.C., at All Saints' Church, Orange, N. J., on St. Matthias' Day, Thursday, February 24th. Those desiring to attend should make early application to the Sisters of the Holy Nativity, care All Saints' Church, corner of Valley and Forest streets, Orange, New Jersey.

### QUIET DAY

NEW YORK CITY.—A quiet day for men will be held in the Church of St. Mary the Virgin on February 22, 1916. For information apply to the conductor, the Rev. J. G. H. BARRY, D.D., 144 W. Forty-seventh street, New York City.

### BORN

BUDLONG.—The rectory at Trinity, Oshkosh, Wis., is happy in the birth to the Rev. and Mrs. J. C. BUDLONG of a boy baby, christened HOBART HARE. This is the fourth child of the parents, and the first son.

### DIED

AMELUNG.—On Thursday, January 13, 1916, at St. Luke's Home, CECILIA LORD, widow of Henry AMELUNG, and daughter of the late Asa and Carolina Matilda Starr. Funeral services were held in the chapel of St. Luke's Home on Saturday, January 15th. Interment was in Greenwood cemetery.

BOYER.—In Philadelphia, on Saturday, January 15th, the Rev. SAMUEL HERBERT BOYER, D.D., at the age of 80 years. Funeral services Monday in All Saints' Church.

HUBER.—Mr. IVANHOE S. HUBER, a member of the Standing Committee of the diocese of Harrisburg from its formation, and vestryman of Trinity Church, Shamokin, Pa., died on Monday, January 10th.

HUTCHINSON.—In Utica, N. Y., on January 13th, from the effects of illness and accident, the Rev. WILLIAM HERBERT HUTCHINSON, rector of Trinity Church. Funeral the following Saturday, Bishop Olmsted officiating.

LOTHROP.—Entered into life eternal on January 7, 1916, in Philadelphia, DEBORAH KUHLLOTHROP, widow of Charles B. Lothrop. The burial service was on Monday, January 10th, at the residence of her brother, Henry Kuhl Kelley, 323 South Seventeenth street. Interment at North Laurel Hill.

"Blessed are the pure in heart for they shall see God."

MCCARROLL.—At her home in Detroit, Mich., Mrs. EMILY MIDDLETON MCCARROLL, wife of the Rev. John McCarroll, M.D., Canon of St. Paul's Cathedral. Funeral from the Cathedral on Friday, January 14th, conducted by Dean Marquis and the Rev. Frederick Edwards, rector in charge of the Cathedral. Mrs. McCarroll had been ill for over a year, and had suffered greatly.

**PENNOCK.**—Died in Hyde Park, Mass., January 1, 1916, ALICE R. PENNOCK, wife of NATHANIEL ARTHUR PENNOCK. His death followed that of his wife January 2nd. Burial of both took place from St. Stephen's Church, Boston, January 5th.

**SISTER SOPHIA.**—SISTER SOPHIA of the Community of St. Mary, daughter of the late John Frederick HILLMAN, departed this life on January 12th. Interment on January 14th at Peekskill, N. Y.

**SMYTH.**—At De Funiak Springs, Fla., Monday, January 3rd, of pneumonia, the Rev. A. C. S. SMYTH, D.D., rector of St. Agatha's Church, at the age of sixty-five.

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

**STARKEY.**—At her residence in East Orange, N. J., on January 13th, Mrs. JULIA RATHBONE STARKEY, widow of the late Rt. Rev. Thomas Alfred Starkey, Bishop of Newark, in the eighty-fifth year of her age. Funeral at the Cathedral in Albany, N. Y., on Sunday, January 16th.

### 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 OFFERED—CLERICAL

**PRIEST DESIRED** for a parish located one hundred miles from Indianapolis in a good manufacturing town of thirty to forty thousand population. An active, good Churchman wanted. Worker, capable of building up parish which has lost membership by death and removals, etc. Single man preferred, can reside in parish house or Y. M. C. A. Address COVINGTON, care LIVING CHURCH, Milwaukee, Wis.

**CATHOLIC PRIEST** who can sing, wanted for New York parish. Address CAVIL, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—CLERICAL

**MARRIED PRIEST** obliged to move for climatic reasons desires correspondence with parish or Bishop. Energetic, successful. Address DOCTOR, care LIVING CHURCH, Milwaukee, Wisconsin.

**MARRIED MISSIONARY PRIEST** seeks change. A mission parish or city curacy considered; used to town or country. Highest references. Address LOGOS, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

**LAY ASSISTANTS WANTED.**—The rector of a poor but, from the standpoint of opportunities for good work, important parish in Greater New York wants four leaders. Two men are needed for one evening each week. Two women are needed to visit and help in societies for one or two afternoons each week. Sound Churchmanship, good common sense, and a desire to serve God and man without pecuniary reward are the qualifications. Apply to STEWARD, care LIVING CHURCH, Milwaukee, Wis.

**WANTED.**—By March 1st, to come to country near Baltimore, nursery governess for two children aged 3½ and 1½ years; English, Scotch, or Swiss preferred (Protestant); good home and wages. References exchanged. Mrs. R. B. HOPKINS, Woodbrook P. O., Md.

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

**RECTOR'S WIFE** (26) requires young English girl as companion help. Three children, near large city. Address "RECTOR," Rochdale, Mass.

#### POSITIONS WANTED—MISCELLANEOUS

**YOUNG MAN**, studying for priesthood, desires position at Church school as assistant superintendent, or teacher; or would take charge of mission. Experienced disciplinarian, good reader, staunch Churchman. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

**POSITION WANTED** by English gentlewoman, Churchwoman; experienced managing housekeeper; will take entire charge of small household. City references. Address LOTA, care LIVING CHURCH, Milwaukee, Wis.

**AN experienced teacher** desires position until fall in parish work or teaching school. Not musical. Address K 10, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST DESIRES CHANGE.** Offers appreciative choir a term of free voice lessons. Address WEBSTER, care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH

**AUSTIN ORGANS.**—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Gullmant Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

**CHURCH WORKERS!** Are you planning a gift to your Church? We can help you settle the financial part of your problems. The "Pencil Plan" is a splendid solution. Write and ask us all about it. PREMIER PENCIL COMPANY, Woodward, Okla.

**ALTAR** and Processional Crosses, Alms Basons, Vases, Candelsticks, 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.

**FOR SUNDAY SCHOOLS** and the Preaching Mission, 100 Hymns with music from the Church Hymnal, \$6 per hundred. Sample copy postpaid, 10 cents. THE PARISH PRESS, Ft. Wayne, Ind.

**TRAINING SCHOOL** for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**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.

**ORGAN WANTED.**—Small pipe organ by poor Mission Church in partial exchange for good reed organ. "CATHOLIC GUILD," 1262 Eleventh street, San Diego, Cal.

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

**THE CATHOLIC GUILD**, 1262 Eleventh street, San Diego, Cal. Chasubles, albs, amices, girdles. Correspondence invited. Western trade a specialty.

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

### UNLEAVENED BREAD—INCENSE

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

**HOLY NAME CONVENT**, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's 100: stamped, 20 cents; plain, 15 cents.

**PRIEST'S HOSTS:** people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

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

**ALTAR BREADS**, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

### CLERICAL OUTFITS

**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.

### BOARDING—NEW JERSEY

**SOUTHLAND.**—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

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

### HEALTH RESORTS

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

### FLORIDA FRUIT

**BALLS OF HEALTHFUL FRUIT JUICE.** Assorted box of fancy grapefruit, oranges, tangerines, and pine-apple, or as preferred. Delivered express prepaid anywhere in the United States. Prices: large box, \$5; half box, \$3.25; quarter box, \$2. Reference, Rector Trinity Church. ANDREW MANGOS, 221 Twelfth street, Miami, Florida.

### LITERARY

**DAILY MEDITATIONS**, by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. \$1.50 for both volumes postpaid. Address ST. ANDREW'S, Sewanee, Tenn.

### FOR SALE—INTEREST IN SCHOOL

**TO SELL INTEREST IN SCHOOL**—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, care LIVING CHURCH, Milwaukee, Wis.

### THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City. The Spirit of Missions, \$1.00 a year.

### 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 American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

#### CAMBRIDGE CONFERENCE

The Conference for Church Work meets at the Episcopal Theological School, Cambridge, Massachusetts, June 23 to July 8, 1916. For registration, programmes, or further information apply to the secretary, MISS MARIAN DE C. WARD, 415 Beacon street, Boston.

#### THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 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 pay 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 Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

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

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.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
Sunday School Commission, 73 Fifth avenue

(agency for book publications of the Young Churchman Co.).

R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave., above Madison Sq.  
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
A. C. Lane, 57 and 59 Charles St.  
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.  
John Wanamaker.  
Broad Street Railway Station.  
Strawbridge & Clothier.  
M. M. Getz, 1405 Columbus Ave.  
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

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A. M. Allen.  
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BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.  
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, Washington Ave. and 56th St.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
Morris Co., 104 S. Wabash Ave.  
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

DUFFIELD & CO. New York.

*Michelangelo*. A Study of His Life and Work. By Romain Rolland, author of *Jean Christophe*. Translated by Frederick Street. Illustrated. Price \$2.50 net.

ASSOCIATION PRESS. New York.

*Basic Ideas in Religion* or Apologetic Theism. By Richard Wilde Micou, M.A., D.D., Late Professor of Theology and Apologetics at the Theological Seminary in Virginia and Formerly at the Philadelphia Divinity School. Edited by Paul Micou, M.A., B.D., Secretary for Theological Seminaries International Committee Young Men's Christian Association. Price \$2.50 net.

HARVARD UNIVERSITY PRESS. Cambridge, Mass.

*Social Adaptation*. A Study in the Development of the Doctrine of Adaptation as a Theory of Social Progress. By Lucius Moody Bristil, Ph.D., Assistant Professor of Sociology in West Virginia University. With a Preface by Thomas Nixon Carver. Awarded the David A. Wells Prize for the Year 1914-1915, and Published from the Income of the David A. Wells Fund. \$2.00 net.

PAMPHLETS

ST. AUGUSTINE'S COLLEGE. Canterbury, Eng.

*Occasional Papers from St. Augustine's College*. No. 331, December 13, 1915.  
*Report of the Committee on the Salaries of Unitarian Ministers*. General Unitarian Conference, San Francisco, California, August 26, 1915.

FROM THE AUTHOR.

*An Epiphany Pastoral* to the Clergy and Laity of the Missionary District of Asheville, N. C. By Bishop Horner. 1916.

YEAR BOOKS

*St. John's Protestant Episcopal Church, Jersey City, New Jersey*. Year Book 1915.  
*The Year Book of Trinity Church in the City of Boston*. A. D. MDCCCXXV.

CATALOGUES

*Official Bulletin of the Episcopal Theological School*. Cambridge Mass., Catalogue 1915-1916. Vol. VIII, No. 2, December, 1915.

GENERAL THEOLOGICAL SEMINARY. New York.

*The Catalogue 1915-1916*. The Bulletin of the General Theological Seminary. Vol. II, No. 1, December 1915.

THE CHURCH AT WORK

CATHEDRAL LEAGUE OF MARYLAND

THE ANNUAL meeting of the Cathedral League of Maryland was held in Albaugh's Lyceum Theatre, Baltimore, on the afternoon of January 6th. This league is composed of Churchwomen, representing every parish in the diocese, whose main purpose is to raise funds for the building of the proposed Maryland Cathedral of the Incarnation. The officers of the league are: Mrs. William M. Manly, president; Mrs. Henry Barton Jacobs, vice-president; Mrs. W. Graham Bowdoin, treasurer; and Miss Sarah R. Baldwin, secretary. There was present at the meeting an audience that packed the theatre. After an introductory address by Bishop Murray, who told of the work of the league and the present conditions of the Cathedral affairs, Mr. Bertram G. Goodhue, LL.D., of New York, the architect of the Cathedral, delivered a most interesting lecture. He first showed stereopticon views of some of the greatest historic Cathedrals of the Old World, including Amiens, Chartres, Gloucester, Canterbury, Westminster, Durham, and York, and dis-

cussed the differences in the architectural styles of France, of Spain, and of England. He then exhibited his preliminary designs of the proposed Maryland Cathedral, and explained his plans for building the entire Cathedral group. He said that for \$5,000,000 the entire Cathedral group could be erected on the site already selected and purchased on University Parkway. The Cathedral proper will represent an expenditure of approximately \$4,000,000. For the other buildings in the group the tentative cost would be: For the Bishop's residence, \$50,000; the deanery, \$75,000; three Canons' residences, \$120,000; the Synod Hall, \$150,000; the library, \$200,000; the choir school, \$150,000; the cloister, \$100,000; and the cloister tower, \$50,000. The total exterior length of the Cathedral is about 460 feet, with a width of about 200 feet. The total interior length is 340 feet. The nave, which will be five-aisled, consists of seven bays, with an internal length of 160 feet, plus the crossing of 56 feet, making a total of 216 feet. The width of the nave is 35 feet; with an interior

height of 90 feet from the floor to the apex of vault. The exterior comprises two western towers, a nave with the great tower rising at the crossing of the main transepts, culminating in a long choir with eastern or secondary transepts. All the subsidiary buildings fall into groups to the south.

CONFRATERNITY OF THE BLESSED SACRAMENT

THE ANNUAL requiem Eucharist for departed associates of the Confraternity of the Blessed Sacrament was celebrated solemnly on Friday, January 14th, at the Church of St. Mary the Virgin, New York, at 10:45. The choir, assisted by an orchestra, sang Cherubini's *Requiem Mass* in C minor. A thoughtful and edifying sermon was preached by the rector, the Rev. Dr. Barry. Prayers were asked for the souls of all deceased associates, and more especially for the souls of those who had died during the last twelve months. Among the names on the service list were the following, viz.: The Rev. James

Stewart-Smith, the Rev. Walter Clapp, the Rev. Frank Sanborn, Mrs. Sarah Eliza Batterson, Dagmar Gushee, wife of the Rev. Richard H. Gushee, Florence Mallery, wife of the Rev. Cortlandt H. Mallery, Miss Mary Hemmenway, and Miss Mary Porter.

#### ORDINATION OF REV. FRANCIS M. ADAMS

IN THE ordination notices printed in THE LIVING CHURCH last week it was stated that the Rev. Francis M. Adams, ordained to the priesthood by the Bishop of Kentucky on December 23rd, was "formerly a Congregational minister." This information is incorrect. Mr. Adams has for a number of years been active in the national organization of the Brotherhood of St. Andrew, of which he was for five years corresponding secretary and treasurer. He studied at Yale and later was on the faculty of that university. Mr. Adams has already done most efficient work in the Church as a layman and also during the period of his diaconate, and will undoubtedly continue that efficient service in the priesthood.

#### DEATH OF MRS. T. A. STARKEY

MRS. JULIA RATHBONE STARKEY, wife of the late Rt. Rev. Dr. Thomas Alfred Starkey, Bishop of Newark, died at her residence in East Orange, N. J., on Thursday, January 13, 1916, in the eighty-fifth year of her age.

Mrs. Starkey for many years, and until physical disability intervened, was prominently engaged in many diocesan activities. She will long be remembered for her work as head of the Women's Auxiliary, and as head of the guild of women actively interested in the welfare of St. Barnabas' Hospital, Newark.

Funeral services were held in the Cathedral of All Saints, Albany, N. Y., on Sunday, January 16th.

#### CANON LAW AT BEXLEY

A SERIES of lectures on Ecclesiastical Law is being delivered at Bexley Hall, the theological seminary of Kenyon College, by the Rev. Edwin A. White, D.C.L., the well-known expert in canon law and author of books on the subject. Dr. White has been appointed an annual lecturer on that subject, and is now giving these lectures to the senior class for the second year.

Possibly other seminaries might be glad to utilize his services in like manner.

#### DEATH OF REV. DR. A. C. S. SMYTH

THE REV. A. C. S. SMYTH, D.D., rector of St. Agatha's Church, De Funiak Springs, Fla., died of pneumonia at his home on Monday, January 3rd. Just the day before his death he was sixty-five years old.

About forty years ago Dr. Smyth went to Kingston, Jamaica, where he worked for thirty-five years. Coming to Florida in 1910, he took charge of St. Agatha's. For about a year—a little over—he was in charge of St. Katherine's, Pensacola, returning a year ago to De Funiak Springs, where he was greatly beloved by everyone in the little town.

Dr. Smyth was a man of rare good qualities, one of deep spiritual life, and one who will be greatly missed in the Church's work.

#### DEATH OF REV. W. H. HUTCHINSON

THE REV. WILLIAM HERBERT HUTCHINSON, rector of Trinity Church, Utica, N. Y., died on January 13th as a result of a fractured skull, sustained one week ago, when he fell while taking a bath, striking his head against the side of the tub. Mr. Hutchinson was convalescing from an attack of influenza at the time of the accident. He was 53 years

old, and studied for the ministry at Yale and the Berkeley Divinity School, Middletown, Conn. He had had charge of churches at North Guilford, Conn.; Milford, Conn.; Sharon, Conn.; Ithaca, Clayton, and Utica, N. Y. The funeral services were held in his parish church on Saturday afternoon at three o'clock, Bishop Olmsted officiating.

#### NEW ARCHDEACON OF CHARLESTON

AFTER SIXTEEN years of faithful and successful labors, the Rev. Alexander R. Mitchell has resigned the rectorship of Christ Church, Greenville, S. C., to become Archdeacon of the Charleston convocation. Under the ministry of Mr. Mitchell the church in Greenville has grown steadily. The missions of St. Andrew and St. James were organized and built by him, also St. Philip's Mission for colored people. The present rectory was built and the church building and grounds



REV. A. R. MITCHELL

greatly improved. He has baptized 260 infants and adults, presented 247 for confirmation, married 100 couples, buried 167. Mr. Mitchell is a member of the Standing Committee, has been a deputy four times to the General Convention, has been Dean of the Greenville convocation, and examining chaplain, and secretary and treasurer of the diocesan board of missions for nineteen years. Mr. Mitchell was ordained in 1885 by Bishop Howe, and his first charge was the Church of the Good Shepherd, Columbia, S. C., where he built up a strong parish, and built St. Timothy's Mission. He had a parochial school in Columbia for ten years. Mr. Mitchell is a native of Charleston, and graduated at the Porter Academy and the University of the South. He has spent his whole ministry in the diocese of South Carolina. Mr. Mitchell will leave with his family for Charleston on the 1st of March.

#### NATION-WIDE PREACHING MISSION

ORIGINALLY PLANNED as an Advent mission, this timely spiritual enterprise has been extended to the Lenten season, and even in the Epiphany interval special services are being conducted throughout the nation.

St. Matthew's Church, Worcester, Mass. (Rev. George H. Southworth, rector), is holding a parochial mission from January 15th to January 23rd inclusive. The Rev. H. F. Parshall, Archdeacon of Duluth, is conductor. There are services every day at 9:30 A.M., 4:30 and 7:30 P.M., with special services for men, women, boys, and girls. The Rev. Dr. Lewis G. Morris, rector of All Saints' Church, Worcester, will conduct a parochial mission in All Saints', Springfield (Rev. Charles Hill, rector), from February 6th to 13th inclusive.

From January 23rd to 28th a mission will be conducted in St. Peter's Church, Smyrna,

Del., by the Rev. Dr. Alban Richey of New Castle.

The Bishop Suffragan of Connecticut, the Rt. Rev. Edward Campion Acheson, is to hold an eight-day mission, beginning March 19th, in St. Mark's Church, New Britain.

A pastoral letter was read in all the churches and missions in the diocese of Washington, Sunday, January 9th, from Bishop Harding, urging united prayer and work on the part of every member looking to the coming mission in Lent from March 12th to 26th.

The plans for the preaching mission at the Cathedral in Fond du Lac have been changed, owing to the inability physically of the Bishop of Western Michigan to take this work upon him as originally arranged. Instead the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Ill., who was so successful recently in Philadelphia, will preach the mission for adults. The Rev. K. O. Crosby of Lawrence Hall, Chicago, will preach the children's mission. The dates have been changed from Passion Week to that beginning March 27th.

In many of the dioceses reports are being compiled by committees engaged in tabulating as far as possible the results of mission series, in spiritual and material gain. Wherever reports appear the trend of opinion seems to be favorable, and plans are in the making to utilize in the future the knowledge and experience recently gained.

At the meeting of the Pennsylvania diocesan committee last week, it was reported that the expenses for conducting the missions had been about \$1,000, and that more than the amount had been contributed during the missions by the churches. At the same meeting, the Rev. Messrs. Tomkins, Walker, and G. L. Richardson were appointed a committee to compile the reports from the churches and groups of churches. This committee organization will prepare a report for the convention, looking forward to making the preaching mission an annual event. Upon the advice of Bishop Rhineland, the committee will recommend that missions be confined to convocational limits and be conducted at different times in each convocation.

On Tuesday, January 11th, Bishop Reese invited all the clergy of the Columbus convocation in the diocese of Southern Ohio to meet with him at Trinity parish house in Columbus in a "fellowship meeting," the object of which was to hear reports from the clergy upon their experiences during the preaching mission held in the first week in Advent and upon results manifested in their own fields during the six weeks following. In this diocese the plan was adopted of having a general exchange of places by the clergy, excepting only such as had just recently taken charge. All reported without exception that they personally had derived much benefit from their attempts to conduct a mission, which was a first experience for practically all, but one or two registered their determination not to undertake another one, since they felt that they were inadequate for the task and that the effort had been too exhausting. In every case the interest in the mission had constantly increased with its progress and there had been an universal expression of a desire to have it continued or repeated. As far as definite results were concerned, none could be reported in any tangible way, but the feeling was most general that seed had been sown which with proper attention would inevitably produce good fruit. It was voted to repeat the preaching mission next winter with some suggested modifications, an expression being registered of the desirability of each man remaining in his own parish or mission to assist in the conduct of the mission.

A similar meeting was held by Bishop Reese for the Dayton convocation at Christ Church, Dayton, on the following day.

Bishop Longley, chairman of the Iowa

diocesan committee on the mission, has received reports from various parishes, and has found, on the whole, results that were most encouraging. In many parishes a mission had never been preached and in some cases even the parish priest had never come in contact with one. Missions were largely preached by the clergy of the diocese, most of them without experience in the preaching of parochial missions; and in all cases it was found that the earnest preaching of faithful priests aided in stirring up the spiritual life of the parish. The mission preachers from without the diocese were Bishop Griswold of Salina, Bishop Brewer of Montana, the Rev. George Long of the diocese of Quincy, and the Rev. Frederic G. Budlong of the diocese of Chicago. The three parishes in Des Moines united at St. Paul's Church, where the Bishop of Salina preached a magnificent mission. The rector writes that the services and addresses were of the utmost benefit. At Trinity Church, Ottumwa, one of the best prepared missions was held, the missionary being the Rev. Frederic G. Budlong of Chicago. Besides newspaper advertising, display cards were used in the store windows, and the slides in the movies. Cottage prayer services were held in every part of the city for six weeks before the mission. There was also held each week a service of preparation in the church and every celebration of the Holy Eucharist was offered with special intention for the missionary and the mission. During the mission three services were held daily with large attendance, culminating with the Sunday evening service, and a crowded church, when a generous offering was made for the missionary. As a direct result of the mission the vestry increased the rector's salary \$500 and general interest in all activities of the parish has been manifested.

The Rev. George Long conducted missions at St. John's Church, Mason City, and St. Mark's, Ft. Dodge. At the latter parish the results were quite remarkable. The congregations were excellent, and a deep spiritual influence was felt. As a tangible result the mortgage on the rectory was paid and a fund of several thousand dollars started for the immediate erection of a parish house.

At St. Paul's Church, Marshalltown, the Rev. John C. Sage conducted an eight-days' mission with gratifying results. Bishop Longley visited this parish on the following Sunday and confirmed a class of seven.

Bishop Longley conducted missions at St. Andrew's, Waverly, and St. Luke's, Cedar Falls, the attendance and interest increasing with each day of the mission. At Cedar Falls, the seat of the Iowa State Teachers' College, the Bishop delivered an address to fifteen hundred of the students.

St. Paul's, Oskaloosa, was fortunate in having the Rev. Edward H. Rudd, D.D., as missionary. At Trinity Cathedral, Davenport, the missionary was the Rev. John Kerrin, D.D.

Bishop Brewer of Montana, besides conducting a mission at Clinton, also was missionary at Trinity, Iowa City, where is located the State University. The subjects of the Bishop's sermons were: Lent, Confirmation, Conversion, Holy Communion, Forms of Prayer, The Creeds, and The Threefold Ministry.

The missionary at Christ Church, Boone, was the Rev. Dr. Morrow, while the Rev. Harold E. Ford conducted the mission at St. George's Church, Lemars. Several of the larger parishes are preparing to hold their missions at a later day, most of them before Lent.

Announcement has been made that the Rev. Irving P. Johnson, D.D., will be the missionary at St. John's, Keokuk, from February 20th to February 27th.

Bishop Brewster has published in pamphlet form, under the title of *The Pulpit, Its Place and Functions*, the addresses which he delivered to his clergy at Middletown, Conn., last

November, in preparation for the preaching mission.

**FIRE IN GRACE CHURCH, MENOMONIE, WIS.**

GRACE CHURCH parish at Menomonie, Wis., suffered the complete loss of church and guild hall by fire on Sunday morning, January 16th. The exact cause of the fire cannot be determined, but it started in the basement shortly before eight o'clock, and in less than twenty minutes after it was discovered was beyond the control of the firemen, who worked heroically in spite of the zero weather. A west wind was the means of saving the rectory, which is a frame building, only ten feet away from the guild hall.

The silver, brass, and some of the linen, and a few of the silk hangings, the Bible and missal, were saved but the rest of the furniture was a total loss and the remains of the outside brick walls will have to be torn down.

The nave of the church was built in 1875, the chancel and guild hall being added several years later. During the past summer the buildings had been roofed and all outside woodwork painted. A new furnace was installed two weeks ago which the fire marshal, after careful examination and test, declared met all the requirements of the city fire laws and seemed to be in perfect working order.

The \$4,800 insurance will by no means replace the plant, but at a vestry meeting the afternoon following the fire plans were made to rebuild as soon as weather conditions permit.

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### BISHOP L. L. KINSOLVING SLIGHTLY INJURED

THE RT. REV. LUCIEN LEE KINSOLVING, D.D., Bishop of Southern Brazil, suffered a compound fracture of the left wrist when he fell on the pavement in front of St. Paul's Church, Albany, N. Y., on the evening of Sunday, January 9th. The unfortunate accident will necessitate the cancellation of a number of the Bishop's engagements.

### MEMORIALS AND GIFTS

A REQUEST by the late Miss Emily Smith of Reading, Pa., will give Christ Church \$500 for the Sunday school library.

ON JANUARY 2nd, St. James' Memorial Church, Pittsburgh, Pa., received the gift of an oak litany desk, to correspond with the other furniture of the church, which was dedicated by the rector, the Rev. R. E. Schulz. The desk is a memorial of the late Charles Alfred Hannah, and was presented by his widow.

A BEAUTIFUL stained-glass window has lately been placed in Calvary Church, Cairo, N. Y. (Rev. Octavius Edgelow, rector), to the glory of God and in loving memory of Alexander Cockburn Swart and of Julia Ann Wicks, his wife, by their children, Mrs. Bremond of Austin, Texas, Mrs. Meeks of New York, and Mr. Edwin W. Swart.

TWO MEMORIAL gifts have been offered and accepted by the vestry of the Church of the Ascension, Pittsburgh, Pa., and will be put in place in the near future. They are to consist of a chancel parapet of carved oak paneling, with cross-crowned canopies over pulpit and lectern, given by Mr. and Mrs. C. L. Snowdon, in memory of their daughter, Mary Elizabeth Snowdon; and an altar of marble and Caen stone, with a reredos of carved oak, presented by Mr. Reuben Miller, in memory of his wife, Mrs. Mary Fleming Miller.

THERE HAS recently been unveiled in St. Paul's Church, Holyoke, Mass. (Rev. Franklin Knight, rector), a beautiful new window erected by Mrs. Phebe Ann Snell, a member of St. Paul's, to the memory of her husband, the late Samuel Snell, for many years a vestryman. Mr. Snell took particular interest in every feature of the construction of the present St. Paul's building. The window, which is over the main entrance to the church, represents St. Paul preaching on Mar's Hill, and is finely conceived and executed. It is of antique glass from the studios of Nicola D'Ascenzo of Philadelphia.

TWO MEMORIAL WINDOWS of unusual beauty, the gift of Edwin L. Arnold, designed and executed by the Tiffany Studios of New York, were recently consecrated in St. Timothy's Church, Massillon, Ohio, by the rector, the Rev. Samuel Ward.

One window presents "the Lord is my shepherd," and shows the Shepherd standing in the foreground of a beautiful landscape with His left hand on the shoulder of a boy. The boy stands upon a path and listens attentively to the dying notes of his flute. The still waters and green pastures of the Twenty-third Psalm appear in the background. Overhead stretches the beautiful foliage of a large tree, while in the distance high purple mountains are seen. The following dedicatory inscription appears on the panels at the base:

In loving memory of  
JOHN A. and MATILDA D. ARNOLD.

The other window portrays the annunciation to the Virgin. The wondering and awe-struck Mary kneels in deep humility before the radiant figure of the archangel Gabriel, who is delivering the wonderful message. The coloring in the satin robe of the Virgin is perfect and shows the infinite possibilities of Favrilé glass. The swirling cloud effects

and the perspective in the landscape background are particularly interesting. The inscription of this window reads:

SARAH O'DONNELL ARNOLD.

### ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop  
Prospering Work Among Colored People

THE COLORED WORK in Arkansas presents some marks of encouragement. The Rev. Daniel E. Johnson, D.D., as Archdeacon, is held in high esteem by all who know his work. At a recent meeting of the Arkansas colored teachers in Pine Bluff, Dr. Johnson's speech was a clear statement of the right attitude of the races in the South. In Helena, Dr. Johnson was invited to make the emancipation address. He is reaching his people with tactfulness and wisdom, and Bishop Winchester has found in his Archdeacon a strong co-worker. Recently the Bishop confirmed the Rev. Henry Sample, a colored Baptist minister, who is now studying under the Archdeacon for holy orders. A high graduate of Fisk University has also been confirmed and is thinking of orders. The racial episcopate will, in the judgment of Bishop Winchester, bring many of the best colored people to the Church.

### ATLANTA

C. K. NELSON, D.D., Bishop  
Junior Auxiliary—Brotherhood of St. Andrew

AN INSTITUTE for Junior Auxiliary branch leaders was held at All Saints' Church, Atlanta, January 12th to 14th, under the direction of Miss Margaret Camblos, diocesan educational secretary. Leaders representing fifteen branches were in attendance. The subject of the instructions was "Lives that have helped," a course of study arranged for Juniors by Miss Camblos and Miss Dora Duck, diocesan president, from material published in the *Spirit of Missions*.

THE DIOCESAN ASSEMBLY of the Brotherhood of St. Andrew held its mid-winter meeting Thursday evening, January 14th, in the Church House of St. Philip's Cathedral. Burton Smith, Esq., president of the assembly, occupied the chair. Representatives were present from six senior and two junior chapters, also the Bishop and several of the clergy. After encouraging reports from the chapters, the Hon. H. L. Parry of Holy Trinity chapter, Decatur, addressed the assembly on the need of efficiency and organization in Church work. A resolution was introduced by Epiphany chapter, Atlanta, calling upon the men of the Church to take steps to meet the needs that are expected to arise from the rigid prohibition law that will go into effect May 1st. In this resolution Epiphany chapter expressed its conviction that the men of the Episcopal Church in Atlanta should make some effort to provide employment for men deprived of work, that they should attempt to have suitable comfort stations provided by the proper authorities, and that they should undertake to provide some place or places of comfort and recreation to supply the place now occupied by the saloon or club. The resolution was referred to a special committee consisting of one Brotherhood man and one other layman from each parish, with the Rev. Russell K. Smith, rector of Epiphany Church, as chairman.

### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop  
Archdeaconry of Reading Meets

SUNDAY SCHOOL INSTITUTES will be held by the diocesan board of religious education at Grace Church, Allentown (Rev. Robert H. Kline, rector), on Friday, January 21st, and at Trinity Church, Lansford (Rev. James B. May, missionary), on Saturday, January 22nd.

THE WINTER SESSION of the archdeaconry

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HOLY CROSS, West Park, N. Y.

of Reading was held at St. Mary's Church, Reading (Rev. Harvey P. Walter, rector), on Monday evening and Tuesday, January 10th and 11th. Bishop Talbot made an address. In the absence of the Rev. Stewart U. Mitman, Ph.D., field secretary of the board of religious education of the Province of Washington, Archdeacon Durell delivered the illustrated lecture on "Our English Bible." Bishop Talbot celebrated the Holy Communion at 7:30 A.M., Tuesday, assisted by the Archdeacon and the rector. At the business session the Rev. R. N. Merriman was chosen secretary and treasurer. The Rev. Frank B. Everitt, a Presbyterian minister, addressed the clergy in the interest of the Reading convention of the Laymen's Missionary Movement, and the Rev. Robert Johnston made a plea for the Girls' Friendly Society. "The Psalms as a Devotional Book" was the subject of a paper read by the Rev. Wallace Martin, and the Rev. James Bowman May read an exposition of the seventeenth chapter of St. John. The Rev. Herbert Parrish, general missionary of the diocese of Maryland, conducted a quiet hour, the theme being "Character as an Element in the Christian Ministry," after which the Rev. Winfred H. Ziegler gave a brief description of his former work in Alaska. The archdeaconry adjourned to meet in May at the Pro-Cathedral of the Nativity, South Bethlehem.

**CENTRAL NEW YORK**

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
CHARLES FISKE, D.D., Bp. Coadj.

**Men's Clubs United**

REPRESENTATIVES from the men's clubs of the various parishes of Syracuse met with Bishop Fiske and the local clergy at the Onondaga Hotel on Wednesday, January 12th, and formed a federation of their several organizations, to be known as the Churchman's Club of Syracuse. It is proposed to hold at least two meetings every year, that the Churchmen of the city may come to know each other better and that the club may be a unifying power for the advancement of religious interests, social service, and Church work in the community. Mr. W. H. Diefendorf of All Saints' parish acted as chairman and Mr. Charles Fessenger of Trinity Church was placed at the head of the committee to perfect the organization and arrange for the first regular meeting, to be held in February shortly before the union preaching conference to be conducted by Bishop Fiske the week following Septuagesima Sunday.

**CONNECTICUT**

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

Sunday School Union—Religious Census of Trinity College

THE TWENTY-FIRST and winter conference of the Hartford branch of the Connecticut Sunday school union was held in Christ Church, Hartford (Rev. James Goodwin, D.D., rector), on Tuesday evening, January 18th. The principal address was given by the Suffragan Bishop, who had for his subject "Teaching the Bible."

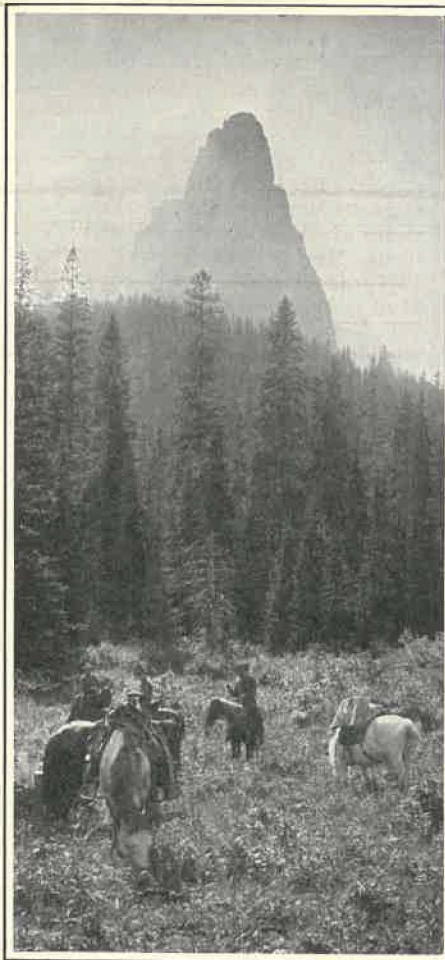
A RECENT religious census of Trinity College, Hartford, showed that the 228 students were divided among thirteen religions and sects. The members of the Episcopal Church number 114. There are 32 Congregationalists, 29 Roman Catholics, 27 Hebrews, 10 Methodists, 8 Presbyterians, 6 Baptists, 1 Lutheran, 1 Universalist, 1 member of the Dutch Reformed Church, 1 member of the Church of St. Thomas, and 1 Christian Scientist.

**FOND DU LAC**

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

Bishop Weller on Southern Trip—Religious Education—Children's Home

THE BISHOP left on the octave of Epiphany to be gone for six weeks in the South.



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The trip is taken in the hope that it may insure his recovery from physical depression due to overwork. He expects to return in time to conduct the parochial mission for Trinity Church, Oshkosh (Rev. J. C. Budlong, rector).

It is a happiness to report that the Children's Home has fourteen children in it, and at present a slight balance in the treasury, all bills having been paid. The diocese, and particularly the Sunday schools of Waupaca, Trinity, Oshkosh, the Cathedral, and Ashland, were very generous to the home this Christmas-tide. The home has grown so rapidly that more help is an immediate necessity. The home is situated in the old choir-school property of the Cathedral in Fond du Lac, which has been leased, rent-free, by the chapter to the Home Board.

DURING THE calendar year of 1915 the local congregation paid the entire expenses of the Cathedral, for the first time in fifteen years. In addition they gave their apportionment to missions and sixty dollars more. During the year fifty persons, twenty-four of them adults, were presented for Holy Confirmation.

A NEW BULLETIN, gotten out by the commission on religious education, gives the results of the annual examination made by the commission through a questionnaire of the Sunday schools of the diocese. The commission finds the results somewhat discouraging, since the diocese has barely held its own in this respect for the year. The bulletin makes two conclusions of the commission prominent: first, that the whole diocesan missions organization needs radical overhauling in order that there may be more regular shepherding of the children in the smaller places; second, that the training the younger clergy are receiving in religious education is absurdly inadequate. Copies of the bulletin are obtainable from the secretary, Mr. W. H. Smith, Oshkosh.

**HARRISBURG**

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop  
Churchman's Dinner in Williamsport

ARRANGEMENTS are being made for the ninth annual Churchman's dinner to be held in Trinity parish house, Williamsport, on the 31st inst. Prominent speakers are expected to be present. The hall in which the dinner is to be held will accommodate 525. Two hundred tickets are offered for persons outside the city of Williamsport. The remainder will be taken by the local parishes.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

Fortieth Anniversary of Rectorate—Completion of Chapel in South Baltimore

ON THE First Sunday after the Epiphany, January 9th, the Rev. Peregrine Wroth celebrated the fortieth anniversary of his rectorate at the Church of the Messiah, Baltimore. The Rev. Mr. Wroth, who stands second on the list of active clergy of the diocese, heads the list of clergy in point of continuous service in one parish. He graduated at the Virginia Theological Seminary in the class of 1872, and his first charge was in Matthews county, Virginia. At the Church of the Messiah, he succeeded as rector the Rev. C. Clifton Penick, who was consecrated Bishop of Cape Palmas, Africa. Although the church is located far downtown in the business center of the city, and its members are scattered through all parts of the city and suburbs, and although it was the only church burned during the great Baltimore fire of 1904, it is still, with its new and imposing building, vigorous and full of activity and good works. Mr. Wroth is generally beloved and has held many positions of honor in the diocese, being

at the present time Archdeacon of Baltimore. The annual dinner of the men's club of the church was held in the parish rooms on the evening of January 12th, with the rector as the guest of honor. About one hundred men, including their guests, were present. Mr. Edwin N. Rich acted as toastmaster, and congratulatory addresses were delivered by the Rev. Dr. Hugh Birkhead, rector of Emmanuel Church, the Rev. Dr. Edwin B. Niver, rector of Christ Church, Judge T. J. C. Williams, Mayor William M. Pegram, Joseph Packard, Thomas H. Disney, and Howard MacCarthy, president of the club. The Rev. Mr. Wroth responded, reviewing his long ministry in the parish and telling of its present condition and activities.

THE NEW chapel of the Advent, South Baltimore, is now practically completed and will be ready for occupancy as soon as its interior furnishings are in place. Every piece of furniture in the chancel and sanctuary is a memorial. The chapel, which is built of Indiana limestone, and brick, is one of the most beautiful churches of its size in the diocese. It stands in front of the old chapel, which will now be used for a parish hall. It represents an outlay of \$40,000, of which all but \$5,000 has already been raised. It is under the care of Grace and St. Peter's Church (Rev. Romilly F. Humphries, rector), whose members have been greatly interested in its work and have contributed largely toward the new building. The vicar in charge is the Rev. Charles L. Atwater, a grandson of the late Bishop Paret, under whose faithful care the chapel has become a center of religious and social activities in that part of Baltimore.

**MILWAUKEE**

W. W. WEBB, D.D., Bishop  
Mission Study Institute

A MISSION STUDY institute was held in St. James' Church, Milwaukee, January 13th to 15th, under the auspices of the Woman's Auxiliary. Miss Grace Lindley of New York, Miss Mary C. Smith of Minnesota, the Rev. Dr. Egar, and the Rev. Charles E. Taylor had places on the programme. Extremely cold weather interfered to some extent with the anticipated attendance, but still a creditable number of young women took the course and were greatly benefited thereby.

**MICHIGAN**

CHARLES D. WILLIAMS, D.D., LL.D., Bishop  
Death of Mrs. John McCarroll

THE FUNERAL of the late Emily Middleton McCarroll, wife of the Rev. John McCarroll, M.D., Canon of St. Paul's Cathedral and Dean of the Detroit Convocation, was held on Friday, January 14th, from the Cathedral. The services were conducted by Dean Marquis, who is on a year's leave of absence, and by the Rev. Frederick Edwards, rector in charge of the Cathedral. The active pall bearers were the Rev. Dr. W. M. Maxon and the Rev. Messrs. H. H. Fox, H. A. Daly, Hobart Barber, C. C. Purton, and Paul Faude. Other clergy of the city were in the chancel. Mrs. McCarroll had been ill for almost a year and had suffered greatly.

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FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.  
Changes in Emmanuel Church, Cleveland

THROUGH the generosity of a Cleveland layman, Emmanuel Church (Rev. R. W. Woodroffe, rector) has been given the use of new quarters for its social settlement work, called the East End Neighborhood House, the Wamelink mansion on Woodhill road. This neighborhood house coöperates with all other organizations in the community for social betterment and is being largely increased in scope and usefulness. Emmanuel parish is planning to spend \$12,000 for a new organ and \$3,000 on chancel improvements, \$11,000 for the organ having been pledged.

**OREGON**

W. T. SUMNER, D.D., Bishop  
Evening Services in Moving Picture Theatre

DURING the period from the First Sunday in Advent until after Christmas the evening services of St. Mary's, Eugene, were held in a moving picture theatre. The programme opened with a reel, usually scenic and educational. Then followed a hymn, the Creed, and the Lord's Prayer, the words of each being thrown upon the screen; after which a Scripture lesson was read and hymns sung, and a sermon brief and to the point preached by the rector, the Rev. A. W. Griffin, followed by a hymn, a prayer, and the benediction. Lastly, a two-reel picture, historical in character, was shown. Great interest was taken in these services, the attendance ranging from six hundred to eight hundred people, many of whom were workmen.

**PITTSBURGH**

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Religious Education—Boys in Charge of Choir and Organ

THE DIOCESAN board of religious education is arranging for a series of conferences and meetings for the Sunday schools of the diocese, to be held during the week of February 13th to 20th, when the Rev. William E. Gardner, D.D., the secretary of the General Board of Religious Education, will be the principal speaker. Two days of the week are to be devoted to gatherings in the city of Pittsburgh, and on the other days meetings will be held at convenient centers throughout the diocese.

STEPPING INTO the breach made by the illness of the organist and choirmaster of Trinity Church, Pittsburgh, Sunday, January 9th, three boys, of whom none is more than fifteen years old, took charge of the music for morning and evening services. The organist was taken ill of pneumonia Saturday, and the boys were given charge of the choir by the rector, the Rev. Edward S. Travers. Matthew Frey was organist, William Pickells was soloist, while Dwight Adams directed the choir of fifty male voices, ten men and forty boys. The first two boys are fourteen years old. The last is fifteen.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop  
Club Meetings—Parochial Missions

THE ANNUAL MEETING of the "Parsons' Club" was held in the Commonwealth Club, Worcester, January 10th, when officers were elected. The essayist, the Rev. Henry Quimby, reviewed *Socialized Germany*, by Frederick C. Howe. The club is an organization of Church clergymen in Worcester county, founded twenty-five years ago.

THE MEN'S CLUB of St. Stephen's Church, Westboro (Rev. Brian C. Roberts, rector), has had a successful year. In October, Rustom Rustanee, editor of the *Oriental Review*,

Bombay, India, gave an illustrated stereopticon lecture on India and the Great War. This entertainment was given at the Lyman School for Boys, that all the boys of the institution as well as members of the parish might share in it.

**WEST TEXAS**

JAMES STEPTOE JOHNSTON, D.D., Bishop.  
WILLIAM THEODOTUS CAPERS, D.D., Bp. Coadj.  
Bishop and Mrs. Capers Present at Their Son's Wedding

BISHOP AND MRS. CAPERS returned on January 1st from Lexington, Ky., where they were present at the marriage of their eldest son, Mr. Ellison Capers to Miss Margaret Van Meter. The wedding took place on the evening of the 29th ult. The bride is the eldest daughter of Mr. and Mrs. Solomon Van Meter. The happy couple came to Texas on January 3rd, and after a week's sojourn in San Antonio left for La Ward, Texas, where they will make their future home.

**Educational**

WITH THE return of the students of St. Stephen's College to their work great enthusiasm was shown for the college campaign for \$250,000 endowment. A great many of the students returned with lists of prospective contributors, which they had drawn up during the holidays, and from present indications the campaign is to be rather unique in its coöperation between those in authority and the students themselves. President W. C. Rodgers' engagements during the month of January include a number of important addresses. On Sunday, January 23rd, he is scheduled to preach at Holy Trinity Church, West Chester, Pa., and on the evening of the following Wednesday he will deliver one of the three addresses before the Synod of the Second Province of New York and New Jersey in the Cathedral at Albany. On January 30th Dr. Rodgers will address the members of St. Andrew's Church, Newark, at the morning service.

**The Magazines**

MR. ASQUITH is thought by the very capable anonymous contributor to the *Fortnightly Review*, "Auditor Tantum," to have many of the prime qualifications for his post but to be lacking possibly in "tenacity of will and strength of character." A man is wanted who believes in himself and sees his way clear to victory, who can say what Chatham said to the Duke of Devonshire, "My lord, I believe that I can save this nation, and that no other man can." "Let Mr. Asquith take firm hold over the War Council! If the Government have trusted too implicitly to the organizing power of one man and Lord Kitchener has not been able single-handed to perform a work which would have tasked half-a-dozen Carnots, let the necessary reorganization and decentralization be swiftly accomplished! But let there be a master in the War Council and the Cabinet, and let it be the Prime Minister! Let him trust his own judgment, and act as one who knows the country firm and resolute behind him."

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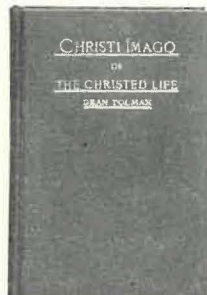
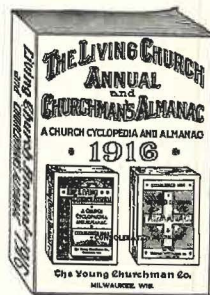
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