

The State Historical Society

# The Living Church

VOL. LVI

MILWAUKEE, WISCONSIN.—NOVEMBER 11, 1916

NO. 2

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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	43
Postscript—Church Pension Fund—War Relief Fund	
ANSWERS TO CORRESPONDENTS.	44
BLUE MONDAY MUSINGS. Presbyter Ignotus.	45
NOMINATION TO ENGLISH SEE OF EXETER. London Letter. J. G. Hall.	46
MISSIONARY BULLETIN AND ANNUAL SUMMARY.	46
ANNIVERSARY OF ST. PAUL'S CHAPEL, NEW YORK. New York Letter.	47
DR. FOSBROKE ACCEPTS.	48
BISHOP OF WORCESTER IN BOSTON. Boston Letter. Rev. Dr. J. H. Cabot.	49
MOTHER O' MINE. Benjamin Francis Musser. (Poetry.)	49
CORNERSTONE LAID IN PHILADELPHIA. Philadelphia Letter. Rev. E. J. McHenry.	49
ELECTION OF CHICAGO'S NEW SUFFRAGAN BISHOP. Chicago Letter. Rev. H. B. Gwyn.	50
THE GENERAL CONVENTION (REPORTS).	51
CHURCH PENSION FUND.	51
FAITH AND ORDER.	51
RELIGIOUS EDUCATION.	52
SOCIAL SERVICE.	53
BUSINESS METHODS IN CHURCH AFFAIRS.	53
ARMY AND NAVY CHAPLAINS.	54
ST. STEPHEN'S COLLEGE DINNER.	54
PAROCHIALISM. Very Rev. H. P. Almon Abbott, D.D.	55
CHRISTIANITY AND WAR. Very Rev. Charles N. Lathrop.	57
THE UNITED OFFERING OF 1919. Mrs. Mallory Taylor.	58
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	59
CORRESPONDENCE:	60
The Boy Scouts (Rev. Henry Erving Batcheller)—"Why Is the House of God Forsaken?" (Rev. Charles Taber Hall)—The Policy of the Press and Publicity Commission (George F. Parker)—Publicity (Rev. Wm. S. McCoy)	
LITERARY.	61
THE MORAL PARADOX OF DEFOE. By Rev. Roland Ringwalt.	62
THE POPE'S PLAY. Rev. Louis Tucker. (Poetry.)	62
PERSONAL MENTION, ETC.	63
THE CHURCH AT WORK. [Illustrated.]	65

WE EXCUSE the partial failure of our characters on the ground of their general success—we can afford to be a little bad who are so good. . . . Temper is the vice of the virtuous. Christ's sermon on the "elder brother" is evidently a sermon pointedly to the virtuous—not to make bad people good, but to make good people perfect.—*Drummond.*

THERE CAN be little doubt that the "wars and rumors of wars" of this day are forcing the soul of man back to its inner resources of spiritual defense.—*Dr. Frank Crane.*

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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 11, 1916

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## EDITORIALS AND COMMENTS

### Postscript

GENERAL CONVENTION is over. We have given such reports of its deliberations as could be accommodated in the limited space at our disposal. We have presented the brief record of completed legislation. We have not yet been able to secure an authentic list of the changes tentatively made in the Prayer Book, all of which require ratification three years later, but are hoping to obtain and print the list in the near future. They concern chiefly the daily offices and the Burial service.

Now, before the Convention is forgotten, let us consider some of the conditions which prevail in General Convention and some of the limitations upon its usefulness.

It was said at the time of one of the previous conventions that there was no corporation or trust in the world so wealthy that it could command the continuous, exclusive services of so distinguished a group of lawyers and bankers—not to mention men of other professions—for three weeks as were voluntarily given to the Church in General Convention. If this is the case, it is quite proper to inquire whether we are getting the fullest benefit from those services. No great corporation uses its chief counsel for the purpose of passing on title deeds or for trivial questions. One does not waste the time of employees whose services are appraised at a large figure annually.

There is much time wasted in General Convention. Some of the waste is unavoidable. Deputies must necessarily be treated on an equality. With a time allowance of fifteen minutes for each speaker, a good many quarter-hour periods are far from profitable. Many questions are asked whose answers ought to have been discovered by consulting a dictionary or a standard work on the Church before leaving home. There is probably no larger proportion of unintelligent speeches delivered in General Convention than in other large bodies, and a far higher standard of courtesy, and perhaps of dignity, prevails than in either house of Congress, but yet the number of fifteen-minute speeches that ought either to have been compressed into five or to have been omitted altogether is very considerable. We believe that the time limit in the House of Deputies should be reduced to eight minutes, with provision for extension of time by a majority vote whenever required. No one need fear that minorities would not be sufficiently heard under such a rule, for—such, happily, is the standard of courtesy that prevails—the sincere exponent of a forlorn hope, for which not many votes will probably be cast, is much more likely to be the recipient of a vote granting permission to extend his remarks than one who voices the convictions of a majority. Nothing is more gratifying in General Convention than the courtesy shown by distinguished deputies to men with whom they disagree. An eight-minute limit for speaking would save very many unprofitable periods in which deputies are compelled to listen to speakers who have either failed to grasp their subject adequately or who lack the power of terse expression. A five-minute limit prevails in the committee of the whole, in which Prayer Book revision is discussed, and certainly the questions there debated are equal in importance to any that come before the Convention; yet we

doubt whether any greater amount of light would have been shed on any single subject in those discussions had a longer time limit prevailed.

A SECOND DIFFICULTY is in the lack of coöperation between the two Houses. The number of measures passed in one House which fail to receive the concurrence of the other is unreasonably large. This is not due to any inherent difference in the point of view between bishops and presbyters and laymen, but rather to the fact that there is not sufficient exchange of information between the two Houses. A measure introduced into one, and adequately explained on the floor, is adopted perhaps unanimously, and goes, with no explanation, to the other House. Perhaps it is referred to a committee, and no member of the committee shows a particular interest in it. It is reported, either favorably or unfavorably, and, with little or no discussion, the motion to concur is lost. One would think that passage by one House would be accepted as *prima facie* evidence of merit in a proposal, but no such presumption seems to be extended by either House to the other.

Members of the House of Deputies are singularly in the dark as to what is transpiring in the upper House, yet each House is dependent upon the action of the other. We believe thoroughly in the wisdom of retaining the closed doors of the House of Bishops. There are some matters that are not profitably ventilated in public; there was notoriously one subject at the present Convention concerning which exceedingly frank things had to be said that, by common consent, was relegated exclusively to the discussion in the House of Bishops for that very reason. But there are more subjects in which concurrent legislation would be greatly promoted by closer contact between the two Houses. Might this not be secured, in large measure, by joint meetings of the committees of the two Houses on the Constitution and on Canons? If these two committees of both Houses conferred together on each of the propositions referred to them, though forming their conclusions separately and reporting separately, we believe joint action would be greatly stimulated.

Why, for example, in this Convention, should the provincial racial suffragan idea have been adopted by the House of Deputies and rejected by the House of Bishops; while three years ago the racial district plan was accepted by the House of Bishops and rejected by the House of Deputies? Why should the House of Bishops favor the extension of the suffrage in their body to Suffragan Bishops while the House of Deputies rejected it by an overwhelming vote? Or, in a much smaller question, why should the House of Bishops have insisted that the amounts of salaries paid to particular individuals in the Board of Missions should be specifically printed while the House of Deputies deemed it sufficient for them to be stated only in the aggregate? These failures to obtain concurrence between the two Houses are much too frequent to be productive of good results, and both the Church in general and the bishops and deputies who,

Individually, are devoting a large amount of very valuable time to the service of the Church have the right to insist that their time be not wasted in unnecessarily fruitless endeavor.

And then there are failures in legislation that result simply from the fact that what is everybody's business is nobody's business. Thus, at the recent Convention, the amendment to the Constitution tentatively adopted in 1913, providing that changes in the tables of lessons, of proper psalms, and of selections of psalms may be made in one Convention instead of requiring the concurrent action of two, never was brought to a vote and so has failed of ratification. The initiative in final action on the constitutional amendments was left, this year, to the House of Bishops. That particular amendment had proceeded, three years before, from the House of Deputies, and no one in the upper House felt it his business to see that action was taken. Hence, it failed. So, again, the House of Bishops adopted a very important amendment to the Canon on Religious Communities which, by some oversight, never was sent down to the lower House. Nobody in the House of Deputies had been cautioned to watch for it; nobody knew that it should be expected. If the committees on canons had collaborated, the chairman in the one House would feel a sense of obligation to watch for the action of the other and see that it was both received and put upon its passage. We ought to be saved from failures such as these, after so much care has been taken in framing measures. So also the necessity for rejecting, for the third time, the measure for electing the Presiding Bishop because of imperfect phraseology accepted in the previous Convention is not a testimonial to the wisdom of our present system of legislation.

But after all is said, and even after such needed reforms as we have suggested shall have been made, General Convention cannot possibly deal adequately with all the questions that come before it. A joint committee was appointed at this Convention to consider what business now coming before General Convention can be relegated to the Provincial Synods. We earnestly bespeak for that committee the most careful consideration of the subject. Whatever can be divided among the Provinces, should be.

THE CONVENTION thus concluded was, in some respects, the best that has been held in our generation. Beyond the necessity for reform of methods in some respects, such as we have already indicated, one or two things loom large in our own perspective.

First is the overwhelming necessity for teaching our own people, both clergy and laity. If the whole Church could have witnessed the historical Pageant, if all the clergy and laity would go over the Prayer Book, line by line, as was done in committee of the whole; if the atmosphere of intelligent Churchliness could be distributed throughout the length and breadth of the Church, we should be entering upon a new era in the life of the Church. In missions, the new legislation, adopted with no sort of partisan division, gives every promise of binding the official society closely to the Church, so that any future conflict between them is improbable.

Men who come to General Convention from partisan centers—for there yet remain a few of these in our country—cannot fail to be impressed with the fact that partisanship does not prevail in the Church at large; that it is possible for majorities to respect minorities; that courtesy and a spirit of forbearance are enormous factors in promoting the Kingdom of God; and that the Holy Spirit *does* preside in the councils of the Church when members will give Him the opportunity, and that, though slowly, He *does* lead the Church into all truth.

There are goals which the American Church has not yet attained. There are steps from which she still shrinks. We do not need to hurry her.

When God is ready, the Church moves forward.

ONE of the signal successes of General Convention was the final and practically unanimous endorsement of the plans of the Church Pension Fund. Some modifications of the original plan were found necessary; very likely other modifications

may be needed when the plan gets into actual operation. Happily, modifications can easily be made and will certainly be asked for as rapidly as the need is shown. Thus such persons as are still unconvinced that the plan is the wisest that could be devised may be reassured with the knowledge that the trustees will undoubtedly be willing to learn by experience. But we think they would also be reassured of the present plan, at least as a working hypothesis for beginning, could they have listened

to the answers that were given to the many questions that were asked in course of the debate in the House of Deputies. By their subsequent vote the members showed that they, at least, were convinced.

And now the initial fund of five million dollars must be completed. Two-thirds of the amount has been subscribed, all conditional on the full amount being raised by March 1st. Bishop Lawrence tersely informed the deputies that that meant that \$15,000 a day must be received regularly up to that time—and that is a very large expectation under any circumstances.

The Church must work at this during these last few months more heartily than it ever worked at any material matter before. Are there any dioceses, any parishes, in which it has not been vigorously pushed? By all means let the work be taken up immediately.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Saturday, November 4th:

Anonymous	\$ 500.00
St. Helena's Sunday School, Boerne, Texas	2.00
K. C. B.	1.00
Rev. C. E. Farrar, Eureka, Calif.	3.00
A member of St. John the Evangelist's Church, Boston, Mass.	5.00
Shippensburg*	5.00
Brownell Hall, Omaha, Nebr.*	3.10
M. R. F. T., Woodbury, N. J.*	2.00
Anon., San Juan, Porto Rico*	5.00
A child's friend †	10.00
M. T. P. †	1.00
Wyebrook, Pa. †	2.00
In memory of J. S. ‡	25.00

Total for the week \$ 564.10  
Previously acknowledged 32,710.37

\$33,274.47

- \* For orphans in France.
- † For orphans and widows in France.
- ‡ For work in France.

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FOR THE ARMENIAN AND SYRIAN RELIEF FUND

E. M. Breslin, New York	\$ 5.00
Trinity Mission, Millerton, N. Y.	2.42
St. James' Mission, Dover Plains, N. Y.	3.90
St. Paul's Church, Gloversville, N. Y.	12.42
St. James' Church, Sault Ste. Marie, Mich.	18.36
Church of the Messiah, Rensselaer, N. Y.	13.05
Woman's Auxilliary, St. James' Church, Irvington, Md.	5.25
"A Churchwoman", Yonkers, N. Y.	1.00
Zion Church, Palmyra, N. Y.	12.00
Church of the Heavenly Rest, Middleburg, N. C.	4.00
Holy Trinity Church, Townesville, N. C.	14.00
Thank Offering from Anna W. and Chas. E. McCoy, Bristol, R. I.	10.00
"A Churchwoman", Licking, Mo.	1.00
Christ Church, Ridgewood, N. J.	5.00
St. Michael's Church, Oakfield, N. Y.	11.13
St. Mark's Episcopal Mission, Detroit, Mich.	8.00
"Two members of All Hallows' Church, Wyncote, Pa."	10.00
St. Paul's Church, St. Joseph, Mich.	22.94
St. John's Church, Milwaukee, Wis.	15.15
St. Mark's Church, Dorchester, Mass.	12.42
Waterman Hall Junior Auxilliary, Sycamore, Ill.	6.77
Shippensburg	5.00
In memorial Edward, Julia, and Mary	31.50
In memorial	5.00
Rev. T. J. Oliver Curran, San Pedro, Calif.	.85
Emmanuel Church, Marshfield, Ore.	17.00
St. Helena's Sunday School, Boerne, Texas	5.00
Anon., San Juan, Porto Rico	5.00

Total for the week \$263.36

ANSWERS TO CORRESPONDENTS

A. M. H.—The principle of Reservation received hearty endorsement in the vote on the proposed rubric, in the House of Bishops, but the question did not come into the House of Deputies and thus no legislation was obtained.

MEN CAN do some very wonderful things, but no man has ever been able to create even the simplest form of animal or vegetable life. The story is told of a very skilful chemist, who said that he could make a kernel of corn just as good as those God makes. He took some corn, analyzed it carefully to find out just what it was composed of, and then set to work to make more like it. After a while, he triumphantly produced a quantity of corn which looked exactly like kernels of real corn just shelled from the ear. It contained the same elements, too, as the real corn. Why was it not just as good? A friend proposed a test. Some of it was given to a number of fowls, while an equal number were fed with natural corn. All those who ate the artificial grain soon died, while the others lived and thrived. Then some of it was planted in rows, and side by side with them other rows of real corn. The latter sprouted and grew, in time producing other corn, but nothing came of the chemist's. It did not have the germ of life within it, which God alone can implant, and therefore it could not grow and reproduce itself. It had not stood the test. It was useless for the purposes for which corn is intended, and only showed how far man's greatest skill and art fall short of God's work, in nature.—Selected.

# BLUE MONDAY MUSINGS

By Presbyter Ignotus



**G**LANCING over a Bible society report to-day, I happened upon a story, hidden away, which seems so illustrative of what active Christianity means that I know you will be glad to have me reproduce it here.

Nauru is a little Pacific island, near the equator, two hundred miles from its nearest neighbors, and so unimportant as to have no separate article in the *Encyclopaedia Britannica*. Fourteen hundred Micronesians live there, with Chinese and other workmen brought in to work the phosphate mines. Seventeen years ago the Rev. Phillip Delaporte, a missionary of the American Board, went there to live. The Nauru language is different from those of the other Marshall Islands, and had never been reduced to writing until Mr. Delaporte undertook that task. He printed a translation of the New Testament, and a hymnal with over two hundred hymns, on his little hand-press. The people were so rejoiced that they raised \$500 among themselves to send one of their own young men to America, that he might aid in putting an entire Nauru Bible through the press. Now the necessary funds have been secured (nearly \$5,000) and the work is well in hand.

During Mr. Delaporte's ministry the whole island population has received Christianity. The native church building will hold fourteen hundred, and is often crowded; besides, over two hundred of the foreigners living there have learned the language and attend services. The Great War has had its effect even upon this remote island. It was held by Germany, but is now under British control; and as Mr. Delaporte, though an American citizen, is of German birth, the Government has asked that someone else be sent in his place. He is now in charge of a German congregation in Muscatine, Iowa. But what a splendid achievement he has wrought!

WHEN A DEAN goes on the verse-making rampage, the result is sure to be interesting. I won't tell you at which cathedral the very reverend author of this skit presides; but he has sound ideas, evidently.

"FEEDING THE SHEEP

"He threw bouquets to Buddha,  
In Confucian gloom he wallowed,  
And his zeal for Zoroaster led him into deep research.  
Agnostic popes' encyclicals  
Voraciously he swallowed,  
While he criticized the Delty and patronized the Church.

"He was daft o'er Eastern ethics  
And o'er shrines across the ocean,  
While Hindus esoterical enthralled him with their charms.  
He raved o'er Ganges' sacred stream,  
And held a fervent notion  
That happiness could not be found outside of Vishnu's arms.

"He studied long in Tübingen  
To find some flaw of history  
O'erlooked by Weiss and Delitzsch in the text of Holy Writ.  
A priest who thought the Scriptures true  
Remained for him a mystery;  
Of reverence for prophecy he'd not one tiny bit.

"He ventilated frequently  
His doubts on inspiration,  
And alleged the Resurrection was a theologic hoax.  
He shrugged his shoulders doubtfully,  
Or jeered in condemnation,  
When heaven or hell were spoken of by ordinary folks.

"Perchance you think I'm hinting at  
A character in fiction,  
Or picturing some lunatic within asylum walls.  
You're off the scent decidedly;  
The thinker that I'm squinting at  
Is Doctor John Smith Robinson, the Canon of St. Paul's."

THE OTHER DAY a vigorous novelist, picturing a wedding recently, described the parson producing a Bible out of which to marry the couple! Someone ought to give him a Prayer Book with a leaf turned down at the Marriage Service. Another story-writer, in a respectable magazine, wishing to portray a

monster of clerical worldliness, indicts him in the first chapter for eating canteloupe for breakfast. One wonders if canteloupe is so costly in Chicago! How much better it would be if writers of news and of fiction would seek to know a few clergy and a little of the ecclesiastical background before venturing to set them forth in print! Malicious anti-clericalism is pretty well past, as M. Briand recently testified in France; but the ignorant type survives.

How GOOD THIS IS! I take it from the *Commonwealth*, whose poetry page is always rich. Edith Anne Stewart is the writer.

"THE BEHOLDING ANGEL

"Sweet Jesus, down in earth, to-day  
My little boy,  
My joy,  
On whose behalf I see the Father's face alway,  
Is eight years old,  
And I have made a gift for him,  
A toy  
Of most angelic mould:  
Earth-blinded eyes may not behold  
Its form, or shape, or size;  
But Jesus dear,  
Let it appear  
To him my little son,  
And let his eyes  
Widen and smile to see  
In dreams maybe—  
Yet see no less—  
This thing that Thou dost see  
By Mary and me  
Woven cunningly;  
And prithee, Jesus, bless  
This little gift,  
And lift  
His innocent eyes  
To read without surprise  
The messages that I have woven there,  
And so prepare  
My son to find Heaven not so far away  
As yesterday,  
Nor earth so near  
As sometimes may appear . . .  
How tenderly, my Lord,  
And with what understanding smile  
Dost Thou accord  
The blessing I desire!  
And now—  
Just for a little while—  
Wilt Thou  
Allow  
Thy handmaid to retake her old attire,  
And drift  
Where he in slumber laid  
May unafraid  
Take from his mother's hands a birthday gift,  
Take from his mother's lips a birthday kiss.  
Dear Jesus, grant me this!"

OUT IN MEDICINE LODGE, Kan., they have a "Christian" minister who believes that church names matter. His advertisement in the local paper says:

"Don't forget the church, the church with a Divine name. Apostolic in faith and practice."

What "P. E." could say as much?

AN INTERESTING SUPPLEMENT to the statement published here September 30th, with regard to the courage of the English priests now acting as chaplains at the front (called in question by a Jesuit paper), comes from the Bishop of London.

The Bishop read a letter from a Middlesex soldier, who wrote: "Our *padre* is a grand chap. He's with us everywhere." Holding up a copy of an illustrated paper, the Bishop said that there was the picture of a chaplain's tunic after he had smothered a bomb which was about to explode, and thus saved seven men. "And he was a parson," he added. "This is the answer to the people who say our clergy are cowards."

Thirteen hundred priests are on the firing-line with the army, and three hundred with the navy. Thirty-two have been killed, and many more wounded. Another V. C. has been granted to an English priest.

## NOMINATION TO ENGLISH SEE OF EXETER

### Rev. Lord William Cecil Is Unexpected Choice

#### RESTORATION OF ECCLESIOLOA OF ST. ALDHELM

The Living Church News Bureau }  
London, October 16, 1916 }

IT is the unexpected indeed that has happened in the nomination of a bishop to the see of Exeter, vacant by the resignation of the Rt. Rev. Dr. Robertson. The choice of the Crown has fallen on the Rev. Lord William Gascoyne Cecil, rector of Hatfield, or Bishop's Hatfield, to give this Hertfordshire town, where once resided the bishops of Ely, its full name. Quite possibly the Rev. Lord William's kinsman, Mr. Balfour, who is now in close personal touch with the Prime Minister as his colleague in the Government, has had something to do with the nomination. The official announcement on Saturday morning must have taken the *quidnuncs* and Churchmen generally with complete surprise. No more unlikely name, as it would seem, could have been recommended in the *congé d'élire* to the Exeter Chapter. Whether the nominee is at all the right man for the administration of this west country diocese, which has problems of very special difficulty, time alone can tell. His age—he was born in 1863—is, for one thing, rather against him.

The Rev. Lord William Gascoyne Cecil is the second son of the late Lord Salisbury, the great and distinguished Victorian statesman and Prime Minister, and a brother of the present Marquis and of Lord Robert and Lord Hugh Cecil, the well-known public men. He received his academic education at University College, Oxford, and was ordained in 1887, and soon became rector of Hatfield, where is Hatfield House, the stately family seat. Before his ordination he was one of the band of Oxford men who devoted themselves to "settlement" work in the East End of London and of which Oxford House in Bethnal Green was the final outcome. He has of late years been prominently before the public in advocating the idea of a Western University in China in connection with missionary work. The Cecil family has produced men of great ability and distinction in state affairs and parliamentary life since its rise to influence and power in the sixteenth century, but it has not heretofore, so far as I know, given a bishop to holy Church.

A paragraph has appeared in the *Times* and other daily newspapers concerning the old Saxon Church of St. Lawrence

#### A Restored Saxon Church

at Bradford-on-Avon in Wiltshire, in connection with a baptism that has recently taken place there. This was said to be the first baptism for eight hundred years in that ancient little church; as to that, however, perhaps nobody really knows and it would be idle to speculate.

The late Professor Freeman, the historian, in his *English Towns and Districts*, regarded this very remarkable and highly interesting building as "probably the only perfect surviving church of its kind in England, if not in Europe". The authorities seem to be agreed that it is the actual *ecclesiola*, or little church, that was attached to the monastery founded by St. Aldhelm, the famous Bishop of Sherborne, in A. D. 705, and mentioned by William of Malmesbury as standing in his time (in the early part of the twelfth century), who says of it: "*Est ad hunc diem in eo loco (apud Bradford) ecclesiola quam ad nomen beatissimi (Ealdhelmi) fecissi prædicatur.*" All other parts of the monastery, except the *ecclesiola*, have long ceased to exist.

St. Aldhelm's Church owes its discovery in our own time to the archaeological intelligence of the late Rev. Canon Rich-Jones, vicar of Bradford-on-Avon, 1851-1886, who one day, in 1857, standing on the highest eminence of the town and looking down on the roofs of the houses, observed that the outline of a group of roofs of a very old-looking building was of an ecclesiastical character, and that the roofs were apparently of the chancel, nave, and porch of a church. He must have often been on Tory Hill before, but what now arrested his attention seems to have previously escaped his notice. At that time this precious fabric—and perhaps fortunately for its preservation—was so surrounded and hemmed in by secular buildings—itsself being converted to domestic use—and also by the accumulation of the dirt of centuries, to the height in some places of six feet above the foundations, that it was difficult to form an accurate judgment on the discovery. The property was bought and vested in trustees, and, the surrounding obstructions having been cleared away, the true and unique character of the structure was fairly revealed.

The church consists of chancel, nave, and north porch (there appears to have been a similar one on the south), and has most of the distinctive features, of the very antique and interesting class of ecclesiastical buildings in England known as Saxon or pre-Roman. One of the most striking characteristics of this rare example of early Saxon architecture is the great height of the building compared with

its length and breadth; and another remarkable and truly primitive feature is the extreme narrowness of the arch between the chancel and the nave. The nave is 25 feet by 13, and 25 feet high; the chancel 13 feet by 10 and 18 feet high; and the porch 10 feet square and 15 feet high. The chancel opening into the nave is rather a doorway than a proper arch, being only two feet wide and eight feet high. The incised arcade along the outside walls is also an interesting feature, while inside the church are two mural sculptural figures of angels, which are perhaps, says Murray's *Handbook* to Wilts and Dorset, the earliest extant examples of church carving in England. The church being as yet without a font, a silver bowl was used for the baptism the other day.

The *Church Times* of last week contained a subleader which was obviously meant for consumption by our fellow Churchmen in Canada. It reads as follows:

#### Change of Name in Canada

"The Church in Canada meditates, as does the Church in the United States, a change of name. But, while the American Church desires a change for the better, the Canadian Church does not. The proposal is to abandon the use of the term 'Church of England' for 'Anglican Church'. The proposal is to be resisted with all energy. The term Anglican has no technical or enlightening meaning for the Canadian, who knows the Church of England, and speaks of the English Church, or simply of the Church, finding the terms on the title page of his Prayer Book. It is very properly argued by those who resist the proposed alteration that the Canadian Church is a part of the Catholic Church, not a part of the Church of England, though in communion with Canterbury. If she wants another title than 'the Church of England in Canada', it is clear that she ought to style herself the Canadian Church. She is now, without asking permission of England, revising her Prayer Book; when the process is completed it will naturally be known as the Canadian Prayer Book, just as the Scottish Prayer Book is the term used to differentiate the Prayer Book used in the Scottish dioceses from that used in the English provinces. The term Anglican is not likely to make any strong appeal to the Scot or Irishman in Canada, nor to those of any other nationality than the English, who are bending themselves to the task of building up the Dominion. Why should the Canadian Church be saddled with a name which at least suggests a measure of control or direction from England? We have too much confidence in the sound sense of the Churchmen of Canada to believe that they will burden themselves with a title of which in a very few years they would experience the ineptitude and would desire to be freed."

J. G. HALL.

## MISSIONARY BULLETIN AND ANNUAL SUMMARY

THIS year for the first time we are dealing with a thirteen month period. Of necessity this makes larger figures. The comparison in time, however, is the same.

RECEIPTS—SEPTEMBER 1, 1914, TO OCTOBER 1, 1915.			
	Normal	Emergency Fund	Total
Parishes .....	\$ 693,309.42	\$143,320.95	\$ 836,630.37
Individuals .....	75,800.09	167,503.19	243,303.28
Sunday Schools .....	185,785.48	1,408.91	187,194.39
Woman's Auxillary .....	102,280.62	22,919.14	125,199.76
Junior Auxillary .....	19,858.02	1,428.59	21,286.61
	\$1,077,033.63	\$336,580.78	\$1,413,614.41
RECEIPTS—SEPTEMBER 1, 1915, TO OCTOBER 1, 1916.			
	Normal	One Day's Income	Total
Parishes .....	\$ 744,175.86	\$ 15,007.48	\$ 759,183.34
Individuals .....	56,879.23	122,161.57	179,040.80
Sunday Schools .....	192,930.17	279.74	193,209.91
Woman's Auxillary .....	95,755.90	1,329.79	97,085.69
Junior Auxillary .....	20,117.13	17.15	20,134.28
	\$1,109,858.29	\$138,795.73	\$1,248,654.02

These figures show two things: First, that the One-Day's-Income Plan of this year did not yield as much as the Emergency Appeal of last year. It must be remembered that nothing like as much was asked. Second, that the normal receipts toward the apportionment for the year just closed exceed those of the previous year by \$33,000. This is the best feature in the report, for it shows healthy growth on the part of the parishes, and therein lies the strength of the Church. This being the General Convention year, it was to be expected that the offerings from the Woman's Auxiliaries would be less than those of last year, because of the Woman's Auxiliary United Offering. But these same Woman's Auxiliary gifts are larger than those of three years ago, when it was also the General Convention year.

The convention of 1916 has passed into history. Before it the Board of Missions has made its reports, with the result that it is not hampered by any old financial obligation. Old visions have become realities, and new ones are now before the Church. She advances apace and great, ever greater, is the number that marches with her. May God inspire her, in this our day, to do His Will so that she shall possess the whole world.

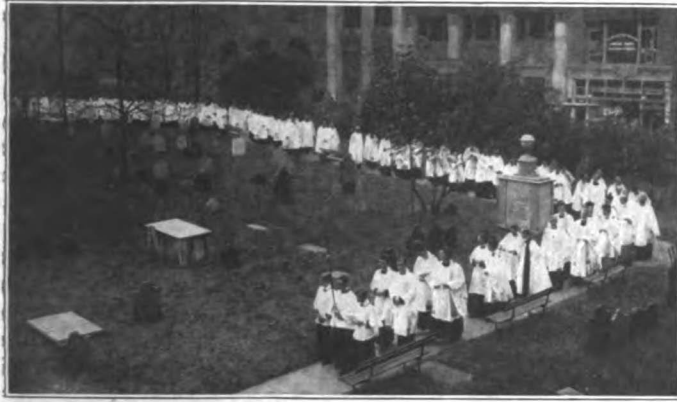
GEORGE GORDON KING, Treasurer.

New York, October 28, 1916.

## Anniversary of St. Paul's Chapel, New York City

**W**ITH the possible exception of the opening service of the 1913 General Convention, the anniversary service of the opening of St. Paul's Chapel on Monday, October 30th, was the most dignified and impressive Church service held in the City of New York since the great Cathedral of St. John the Divine was opened for public worship on April 19, 1911.

For a century and a half St. Paul's Chapel of Trinity parish has stood on its original site and has been the house of



PASSING THROUGH THE CHURCHYARD, ST. PAUL'S CHAPEL

worship for the most distinguished men of this city, the American Church, and of the whole nation.

On Sunday morning the Rev. Dr. William M. Geer preached an historical sermon. The vicar also made an appropriate address at Evensong, and an elaborate musical programme was sung.

Monday was the 150th anniversary day.

The church was not large enough to hold all to whom the commemorative service was of special significance. Every seat was taken. One hundred years ago this was one of New York's large edifices. To-day the public, even those who proudly wore badges of revolutionary organizations, could not gain admittance because of lack of room. Previous to the anniversary service, members of patriotic societies and city dignitaries met at Fraunce's tavern, Broad and Pearl streets, headquarters of the Sons of the Revolution. Stepping to patriotic and old-time music the procession went up Wall street and along Broadway to the church.

Two hundred and sixty of the clergy were in attendance. They marched from Trinity parish house to the church and occupied front pews.

Among the members of the Sons of the Revolution attending ninety served as aids, both for the procession and at the church. The church was decorated with bunting and with banners both outside and in; around the altar were Revolutionary flags lent by different patriotic societies. A time-worn banner of the Society of the Cincinnati in the State of New York stood at the pulpit.

The sky was overcast and a dull grey day was promised in the early hours of the morning, and all signs pointed to a procession under awnings. But as morning progressed, the clouds lifted and a bright light spread over the sky, making it possible to carry out the well-planned arrangements. This gave to many outside the invited guests the pleasure of witnessing through the iron fence railings and from office windows the dignified ecclesiastical procession of bishops and other clergy around the old historic churchyard as they marched from the parish building to the chapel.

A few minutes after the clock in the tower had struck twelve, the procession filed into their places, filling the chancel and front pews. The body of the chapel and gallery were occupied by many patriotic societies, civil dignitaries, General Seminary faculty, the president of Columbia University, the mayor of the city, and

many representative laymen, as well as goodly numbers of ladies of both patriotic and social position.

The colors were profusely used for decoration inside the chapel as well as outside, but someone remarked: "I miss the ecclesiastical flag." The Catholic Church needs but one flag—the Cross of Christ—towering above all flags of all nations on the face of the whole earth.

George Washington's pew was conspicuous for two reasons: first, for the coat of arms of our country that hung on the wall, and the large flags that stood at each of the four corners of the old-fashioned square pew; secondly, it was conspicuous in its vacancy.

The choir did excellent work and showed thorough training in a choice selection of anthems suited to the occasion, and the musical programme throughout was most dignified and beautiful. The Seventy-first Regiment Band, which escorted many of the patriotic societies to the chapel, was seated in the gallery and played the national anthem, to which there was a hearty response from the entire congregation.

A most absorbing and deeply religious as well as intensely patriotic sermon was preached by the rector of Trinity parish, the

Dr. Manning's  
Sermon

Rev. William T. Manning, D.D. He reviewed the history of the early years of the chapel.

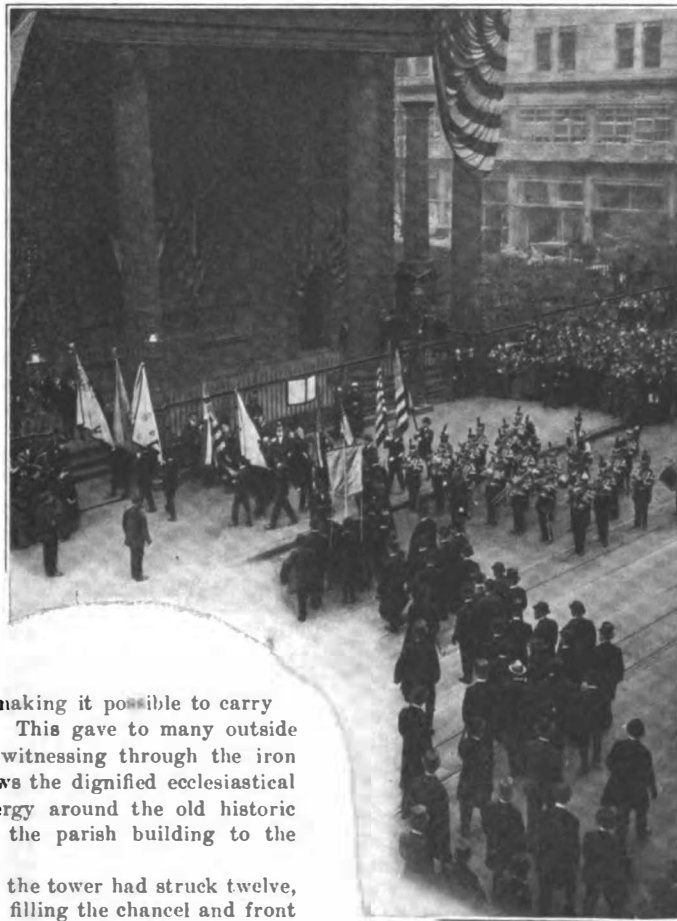
"This service speaks to us of a conspicuous part played by members of the Episcopal Church, George Washington among them, in laying the foundations of this republic. It reminds us of the place which the parish of Trinity has held from the beginning, and still holds, in the life of this community, maintaining among its nine churches this chapel of St. Paul with Trinity, the mother church, close by, two of the chief glories of New York, standing on their ancient sites, with their historic graveyards about them, where lie not a few of our country's most honored dead.

"It was not by accident, but by Providential ordering that these two churches were placed where they now stand. In an age of change they speak daily to countless thousands of that which does not, and cannot, change, the gospel of Jesus Christ, to whom we pray, whom we worship and adore, in whom we put our trust, because He is God Himself. In an age when the power of money seems to know no limits, men see here daily before their eyes two sacred enclosures which all the money in the United States cannot purchase and which business cannot crowd out, because they are held for higher and holier uses.

"And this anniversary service calls up before our minds a century and a half of the city's progress, and of our life and growth as a nation.

"When this chapel was built New York was a town of less than 20,000 people. The building of St. Paul's Chapel was regarded as a wild and unwarrantable venture. We read that the good burghers of that day scrupled not to comment with just severity on the folly of that visionary set of men, the vestry of Trinity Church, who had put so large and ornate a building in a place so remote and sequestered, so difficult of access, and to which the population could never extend. In a document published in 1880 it is recorded that 'the late Robert Morris of Fordham remembered when a lad walking unto the country, from Queen (now Pearl) street to see St. Paul's Chapel'. King's College, erected ten years earlier, in 1756, which stood a little to the north and west of this spot, was described by a visitor from England as 'pleasantly situated near the city of New York on the bank of Hudson's River'. In 1776 the first Trinity Church was destroyed by fire. For twelve years St. Paul's was used as a parish church and to this building, in which we are now assembled, George Washington came, on April 30, 1789, in accordance with a resolution adopted by Congress for the religious service which completed the ceremonies of his inauguration as President, the service being conducted by the chaplain of the senate, the Rt. Rev. Samuel Provoost, Bishop of New York, and rector of Trinity Church.

"Here, on that memorable



THE SONS OF THE REVOLUTION ENTERING ST. PAUL'S CHAPEL

day, our first President came and knelt, together with the Vice President, the members of both houses of Congress, and all who attended the inauguration ceremony, and hanging on the pulpit as I speak, loaned to us for this service by the Marine Society of New York, is a banner which was carried before him in the procession. . . .

"Since that day when Washington and his company entered these doors, there have been changes far outstripping all their powers of vision. Then there was nothing but a little stretch of greensward between this churchyard and the Hudson, which rolled nearby. Little could those who then assembled at St. Paul's imagine that its one hundred and fiftieth anniversary would see uncounted throngs passing this building in the 'Elevated' on its one side and in the 'subway' on the other, the streets crowded with motor vehicles, men flying and fighting in the air, messages flashed direct from our shores to the country of war, and vessels of war able to make invisible passage to our coasts traveling far beneath the surface of the seas."

An applause quite audible was heard from the gallery, and many were greatly moved to follow this lead, as the rector waxed eloquent on the subject of citizenship.

"What shall it profit a nation if it shall gain the whole world and lose its own soul?" He felt that the nation had fallen far short of its ideals in the face of its opportunity and responsibility during the years of world war. "We have, perhaps, been neutral, but we have not been great. . . . For a nation, as for individuals, there are situations in which to sit in silence, to refrain from bearing witness, or to stop short of using every means of making that witness effective, means grievous hurt and peril to the soul."

After a discussion of a true and false pacifism, he urged the need of an awakening to the duty we owe to our country, and the service we owe to the state, recommending universal military training as one essential.

In closing he spoke of the need of a renewal of the spirit of true religion. "Religion is the only firm foundation for national life. . . . A democracy if it is to endure must be in fact a theocracy. Then, and then only, will it be true that the voice of the people is the voice of God."

### DR. FOSBROKE ACCEPTS

THE Rev. Dr. Hughell E. W. Fosbroke, professor in the Theological School at Cambridge, Mass., has accepted his election to the deanship of the General Theological Seminary, to which he was unanimously elected on September 29th. He will begin his new duties on or about January 1st.

### ALL THINGS WELL

"HOW UNKIND!" murmured a golden crocus, as the flakes of snow fell fast and thick upon it. "How very unkind!" said a company of seedlings that were briskly putting up their little green heads, which the soft flakes soon covered. "How unkind!" said the bronze buds of the lilac. "How very unkind! just as we were opening to the sun that shone so kindly on us"; and they complained till the fleecy burden hid them, one by one. And there was a white world. Then came the stern frost from the north, and the little fountains were sealed, and the snow over all things shone like a crystal case, and the bitter east wind raged fiercely, and all was silence, except where its dismal voice was heard. But it was hushed at last, and the sun came gently forth, and the soft and genial west winds blew and the streamlets were free again, and the crystal dissolved, and the snow beneath sank quietly, gradually into the earth, saying to the complaining buds and blossoms:

"Farewell! I sheltered you from the stern frost; I protected you from the angry blast. My work is so far done. Now, I go down to soften and enrich the earth, that you may be sustained and refreshed. When you have drunk in all its blessings, and are rejoicing in fulness of strength and beauty, remember me, whom you received with reproaches and endured with impatience, and acknowledge that He who approves my plan and work as well as yours is the faithful Friend who always works to a good end."—Selected.

### A SECRET

A YOUNG woman was spending the day with a party of friends in the country, rambling through the woods and among the hills. Early in the morning she picked up a branch of sweetbrier and put it in her bosom. She soon forgot that it was there, but all day long, wherever she went, she smelled the spicy fragrance, wondering whence it came. On every woodland path she found the same odor, though no sweetbrier was growing there. On bare fields and rocky knolls and in deep gorges, as the party strolled about, the air seemed laden with the sweet smell. The other members of the party had their handfuls of all sorts of wild flowers, but the one fragrance that filled the air for her was sweetbrier. As the party went home on the boat she thought, "Some one must have a bouquet of sweetbrier," not dreaming that it was she who had it.

Late at night, when she went to her room, there was the handful of sweetbrier tucked away in her dress, where she had put it in the morning and where unconsciously she had carried it all day.

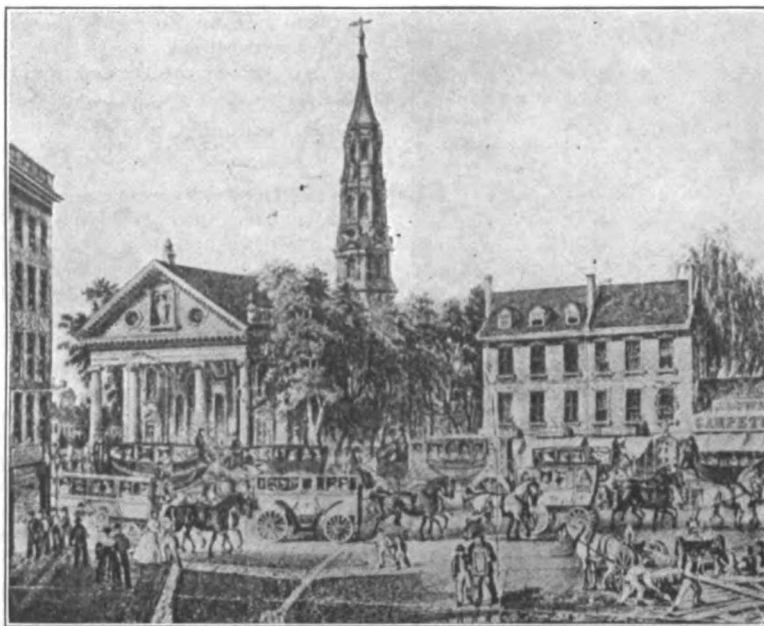
The incident suggests the secret of a beautiful Christian life. We cannot find sweetness on every path our feet must press, in every place we are required to go. Sometimes we must be among uncongenial people, people whose lives are not gentle, who are unloving in disposition, with whom it is not easy to live cordially in close relations. Sometimes we must come into circumstances which do not minister to our comfort, in which we do not find joy, gladness, encouragement. The only way to be sure of making all our course in life a path of sweetness is to carry the sweetness in our own life.

It is thus that Christ would have us live. He

does not promise to lead us always through scenes of beauty, along paths of joy; what He promises is to put the beauty and the joy into our own lives, so that we shall have cheer and blessing wherever we go. St. Paul said that he had learned in whatsoever state he was therein to be content. That is, he had in himself, in his own heart, through the grace of God and the love of Christ given to him, the resources for contentment, and was not dependent upon his condition or his circumstances.—J. R. MILLER, in the *Lutheran*.

AN OPTIMISTIC view of life is a hollow sham unless it is based on a belief in human immortality, and on a drastic reevaluation of human goods and ills. The Gospel of Christ gives us both, and in close relation to each other. The real goods of this life are those which participate most in the timeless goods of the spiritual world. Pain and privations are made light of; they leave no sting behind them. Worldly prosperity is rather a snare than a blessing, because it entangles us in the cumbrous apparatus of life, wastes our time, and impairs our spiritual independence. The best and purest of all joys is natural affection, and the acts of kindness in which it finds expression are the most acceptable service that we can render to God. The crown of all the virtues—that virtue in which all others are briefly comprehended—is no longer justice, as with the Greeks, but love or sympathy. Love is to be the main motive of our actions, and the atmosphere of our inner life.—W. R. INGE, D.D., in *Constructive Quarterly*.

WE SHOULD seek to make our lives straight, and true, and healthful, and beautiful, because that is what they were meant to be; just as a tree grows upright, and broad, and leafy, because it is the natural thing for it to do. Think how deep it must send its roots to draw nourishment for all that verdure—how wide and free its arms are spread to catch the health-giving air, and sun, and rain! This is what you should be—always ready to draw good from whatever of the good and beautiful is around, above, beneath you.—Helen B. Bostwick.



ST. PAUL'S CHAPEL, TRINITY PARISH, NEW YORK CITY  
1766-1916

In this building the religious services were held at the inauguration of George Washington as first President of the United States. The one hundred and fiftieth anniversary of the opening of St. Paul's for public worship was celebrated on Sunday, October 29th, and on the six following days.



**BISHOP OF WORCESTER IN BOSTON**

Tells of Some Spiritual Developments from the War

**MATRICULATION SERVICE AT CAMBRIDGE**

The Living Church News Bureau }  
Boston, November 6, 1916 }

**CORNERSTONE LAID IN PHILADELPHIA**

Of the George C. Thomas Memorial Chapel

**FIFTH ANNIVERSARY OF CONSECRATION OF  
BISHOPS RHINELANDER AND GARLAND**

The Living Church News Bureau }  
Philadelphia, November 6, 1916 }

**C**HURCH people hereabouts have been greatly interested in the opportunity to listen to the Rt. Rev. Dr. Yeatman-Biggs, Lord Bishop of Worcester. At the Cathedral on the last Sunday in October he preached from Ephesians 6:21, "That ye also may know my affairs and how I do." After describing the religious revival in England, since the war began, he went on:

"You and I are of the same race and language. Shall we pull ourselves together and look back to the rock from which we were hewn, while there is time, or are we still immersed in the smaller strivings of men? Shall we refuse to hear the alarm, like children who are only playing with toys when something great is happening? Let us not trifle with life, but heed the great question. Before the war, England was showing the symptoms which history tells us have been the precursors of decay in every empire the world has known—crookedness in politics and commerce, immorality and ostentation in society, the presentation of religion as if it were a show, a silly and vulgar worship of money. When the drums beat the gilded youth who had distinguished themselves only in the arts of idleness left their deer hunting in Scotland and their fishing on the Wye, the squire's son came from the old manor, the clerk from the office, the gutter man from the gutter, and the girls left behind stripped the kid gloves from their hands to scrub hospital floors. God led us to service—also to sorrow. But the sufferings of the present are only assurances of the glory which shall be. England turned herself inside out. I do not say that the war is pleasing to God. But from time to time, in the phrase of Hosea, He arises out of His place and remonstrates against our abuse of free will. With infinite patience He has led us to the light."

On the following Monday the Massachusetts clerical association had a luncheon in his honor at the City Club, which was very largely attended. Dr. Yeatman-Biggs there spoke of the English National Mission. He said that preparatory to the Mission he had written to his clergy that as a Catholic bishop he required their attendance with him in a retreat of a week or so, and that their response had been most gratifying. He also preached in Appleton Chapel at Harvard University.

The annual matriculation service at the Cambridge Theological School took place in St. John's Memorial Chapel, on the afternoon of All Saints' Day. The Bishop of Spokane, class of '91, preached the sermon. Also present were the Suffragan Bishop of this diocese, '91; the Bishop of Hankow, China, '96; and the Lord Bishop of Worcester, England. The degree of doctor of divinity was conferred upon the Rev. Professor Hughell E. W. Fosbroke, recently elected Dean of the General Seminary. After the service came the customary dinner in Burnham Hall, at which the entire school, the faculty, the trustees and many of the graduates were present.

**MOTHER O' MINE**

Rosemary here I lay,  
Mother o' mine;  
Under your shrine  
Rosemary here I lay.  
This little flow'r, they say,  
Remembrance means. To-day  
Please to remember me  
When you smile down to see.  
Under your shrine  
Rosemary here I lay,  
Mother o' mine.  
What do you plaintive sigh,  
Mother o' mine?  
Soft from your shrine  
What do you plaintive sigh?  
"Can one her child deny?  
Can she forget? Not I?"  
Please to return the flow'r,  
Lest I forget an hour  
Soft from your shrine  
What you do plaintive sigh,  
Mother o' mine.

BENJAMIN FRANCIS MUSSER.

HE CONQUERS TWICE who conquers himself in victory.—*Syrus Eliot.*

**A**MONG the many important Church events which have been epoch-marking in this diocese was the laying of the cornerstone of the Chapel of the Mediator on Sunday afternoon, October 29th. This chapel is to be a memorial to the late George C. Thomas. The entire Church in America has contributed to its erection; and Mrs. Thomas and her family have given largely of their means. The building will be worthy of the Church which he loved so dearly and of the man in whose memory it is being erected.

At four o'clock the combined choirs of the Church and chapels of the Holy Apostles, with their clergy and a number of visiting bishops and clergy, marched in procession from the parish building to the platform erected for the services. The street was crowded with a reverent and interested audience, which took part in the services. The Rev. Dr. Toop, the rector, with the aid of the vicar, the Rev. Phillips E. Osgood, and his father, the Rev. George E. Osgood, read the prayers, sentences, and lessons. Bishop Garland then laid the cornerstone, the vicar reading first the list of articles placed therein. Bishop Garland and Bishop Brent then made short addresses.

Bishop Garland paid high tribute to the memory of the late George C. Thomas. After congratulating the chapel people on the beginning of the splendid memorial, he said:

"It is, perhaps, fitting that I should represent the diocese of Pennsylvania to-day, for as one of your Bishops I have known him intimately, long before the day of my consecration, known him when I was secretary of this diocese, and then in intimate association with him as one of the department secretaries of the great Board of Missions where he was the center of inspiration and administrative genius.

"Yesterday was the anniversary of his birth. Yesterday was the anniversary of my consecration, as five years ago yesterday Bishop Rhinelander and I were consecrated to the office and work of Bishops of the Church of God, and many a time have I felt how much we have missed because God had taken him to this rest."

He then spoke of the number of churches which Mr. Thomas had been instrumental in building and the many others in which he was interested, and said "that even the names of all these preach a sermon to us". He also spoke highly of the institutional work which is being done by the vicar and people of this chapel within its limits, and the great missionary work which it is so well doing both for the domestic and foreign field, thus continuing that which was so dear to the heart of Mr. Thomas.

Bishop Brent was the preacher for the occasion. He said, "the truest kind of a memorial is that which a man or woman makes for himself or herself". He said: "George Clifford Thomas was a man of wealth, but he believed that that wealth was his only so far as he was a steward, and that he must use it in behalf of God and the cause of God. He had two great interests in the Church, interests so noble that it is hardly possible to conceive of any more so. He loved the children, and he saw in child life the possibilities of the future." He referred to his great love for the Sunday School.

About two hundred of the clergy of the diocese assembled in the Church of the Advocate on Monday, October 30th, to assist the

**Bishops' Anniversary**

Bishops of the diocese in the celebration of the fifth anniversary of their consecration. The place of meeting was fitting, since it was in that church they were consecrated. After a celebration of the Holy Eucharist, in which the Bishops were assisted by the rector of the parish, the meeting was called to order by Bishop Rhinelander in the chapel. After speaking briefly of the occasion, he asked Bishop Suffragan Garland to review somewhat the past five years. Bishop Garland referred to the work of the diocese along the lines of religious education, and with pride to the fact that the diocese, which has led the way in the Church, has made during the past five years great advances. He also told of the great missionary work which has been accomplished in the diocese; the building of churches, parish houses, and rectories. Of these there have been seven new churches; two in the country, seventeen parish houses and three rectories. The rural work has been given special attention. For this in part the extension fund has been used.

Bishop Rhinelander gave advice to the clergy. First, opportunity for pastoral touch. Preaching prepares the way, he said, but the people can not be shepherded in crowds. Second, increase of the meaning and practice of the sacramental life. Thirdly, simple instruc-

(Continued on page 54)

## ELECTION OF CHICAGO'S NEW SUFFRAGAN BISHOP

Gives General Satisfaction in the Diocese

### BISHOP LAWRENCE ADDRESSES THE CHURCH CLUB

The Living Church News Bureau }  
Chicago, November 6, 1916 }

THE diocese of Chicago made a happy choice in her first suffragan, Bishop Toll, of blessed memory. In answer to the call of the Bishop, the diocese met in special convention on Tuesday, October 31st, the Eve of All Saints, at the Cathedral of SS. Peter and Paul, and elected the Rt. Rev. Sheldon Munson Griswold, D.D., Missionary Bishop of Salina, as her second suffragan. All agree that a wise and fortunate choice was made, and rejoice that the Bishop of Salina has accepted his election. The corrected ballot follows:

	1st	2nd	3rd
Total votes cast .....	98	99	101
Necessary for choice .....	50	50	51
Rt. Rev. S. M. Griswold, D.D. ....	36	45	57
Rev. George C. Stewart, L.H.D. ....	23	22	22
Rev. Charles H. Young .....	29	29	21
Rev. N. O. Hutton .....	5	1	..
Rev. E. J. Randall .....	2	1	1
Rev. J. H. Edwards .....	1	..	..
Rev. F. E. Brandt .....	2	1	..

On motion of the Rev. G. C. Stewart, L.H.D., seconded by the Rev. C. H. Young, the election was made unanimous, and the Bishop appointed Dr. Stewart, Mr. Young, and Mr. W. R. Stirling a committee to advise Bishop Griswold of his election. The salary of the Suffragan was then fixed at \$5,000, the amount decided upon at the last diocesan convention. The convention adjourned at 12:45 p. m.

As is generally known, Bishop Griswold was born in Delhi, N. Y., in 1861. He is a graduate of Union College, where he received the degrees of A.B. and A.M. He is an alumnus of the General Theological Seminary. Later he received the degree of D.D. from both Union College and the General Theological Seminary. He held cures in New York state from 1885 to 1902, when he was elected and consecrated Missionary Bishop of Salina.

During the balloting the Bishop of Massachusetts and the Bishop of Delaware addressed the convention, on the invitation of the Bishop. Bishop Lawrence, who had given a remarkable address at the Church Club dinner the night before, was warmly received, and made an apt speech on the Pension Fund campaign as relating to the diocese of Chicago. Bishop Kinsman, in speaking of his impressions of the General Convention, said that those who were there seemed to feel the presence of the Holy Spirit as a real practical force.

Monday, October 30th, was a banner day for the diocese of Chicago and for the Church Club in particular, when the Bishop of Massachusetts addressed two important meetings on the Pension Fund. Bishop Lawrence, by his frank, earnest way of telling the story of the Fund and its progress, captivated all who heard him and aroused the Chicago Church people to the need of immediately doing their part for the five million dollar fund. The Bishop spoke first to several laymen and clergy at a luncheon given by the Church Club at the La Salle Hotel and discussed intimately with them Chicago's share in the Fund. The Church Club has made itself responsible for the organization and furthering of the work of the Pension Fund here. The Bishop also spoke at the Church Club dinner held in the evening at the Auditorium Hotel and attended by over 350 men and women. Mr. Angus Hibbard, who was elected president of the Club after dinner to succeed Mr. George Higginson, Jr., presided, and the Bishop of the diocese was toastmaster. In introducing Bishop Lawrence, Bishop Anderson said that Chicago should be expected to raise a sum of six figures for the Pension Fund. If Chicago did her part, said the Bishop, he would be saved writing so many appeals, because the different societies for clergy relief would then be consolidated; then, too, the Church would come to the front in doing a big thing in a big bold way, and the mere doing of it would be an impetus to other work, such as the building of the Cathedral; finally the doing by Chicago of her part would have a direct bearing here as elsewhere upon the supply of candidates for the ministry. Bishop Lawrence, who was enthusiastically received, made a simple, straight talk and appeal for the Fund. It was a "job," he said that he had hated at first, but every day of working at it had brought increasing pleasure. The Church in America had undertaken the raising of the Fund. It was not because of the complaints of the clergy, he said, that the commission was at work, but because of the present waste and need of economy in the Church's work. The laymen must there-

fore be made to see that, while he makes his own business efficient, he leaves the clergy and the Church's business inefficient. Because he was making his appeal to the laity, the speaker said he was very careful to emphasize the security of the Fund. The immediate work of the commission of trying to raise the amount of the Fund within a short specified time had had surprising results, and the Bishop told the fascinating story of the giving of many large sums by men and women both within and without the Church to whom the Fund had appealed as "big business". The Bishop told of many of his interesting personal experiences, such as the gift to the commission by the Western Union Telegraph Company of their service, and the gift, too, by the American Bell Telephone Company of their service after 4 o'clock in the afternoon. And we use them both, said he. Chicago, he said, like some other dioceses, must give a little more than her just share, because she was the center of great wealth and population. Here, as elsewhere, men must first be found who would give big gifts in big ways. Such giving would, he knew, kindle our imagination as it had in his own diocese and help us in building our new cathedral, as it was helping Massachusetts in their cathedral plans. Don't write, don't plead, don't talk merely, but buttonhole your men for gifts, was his advice. And then, said the Bishop, there was the joy of it all. The people who had already given three and one half millions of dollars to the Fund would gladly give the other one and a half millions, if they were asked, for the pure joy of it. St. Paul's, Kenwood, has already sent in \$5,000 to the Fund, and expects soon to send another \$1,000, and St. Luke's, Evanston, has contributed \$3,425, and has \$750 more in pledges. Some other parishes are already at work.

The regular monthly meeting of the Woman's Auxiliary on Thursday, November 2nd, was devoted chiefly to echoes of the General Convention, Mrs. Butler presiding. Miss Janet Childs spoke first of the new Junior Plan as outlined by Miss Lindley, which at present is only a plan to have the Sunday schools take the place of the Junior Auxiliary in the missionary work of the Church, for the feeling of some is that with the present arrangement missions are regarded as an extra rather than a central interest; and, besides, but few boys are reached. Miss Childs told how the plan is for the next three years to experiment and to have the Junior Auxiliary continue, but to work on Sunday school lines.

Mrs. Lampman reported for the United Offering in which she told of the inspiring corporate Communion, and the speeches of Bishops Brent, Lloyd, and Jones; how Chicago's offering at the Triennial was \$8,145, a gain of more than \$600 over the last triennial offering; and how the hope is that in 1919 Chicago will give \$10,000. Mrs. Butler then reported for the Auxiliary in general, of Bishop Tucker's wonderful address, which is to be printed and distributed to Auxiliary women; and how the Chicago branch had assumed \$3,000 additional for the coming year beyond its apportionment, to be devoted to the work at Sagada in the Philippines, to St. Luke's Hospital, Tokyo, and to St. Agnes' School, Kyoto; and how at the convention the Chicago branch pledged \$50 extra for the rebuilding of the church at Anvik, and \$25 for Honolulu. Miss Barton-Myers, a teacher at St. Agnes' School, Kyoto, then spoke of the Japanese, a people misunderstood, she thought, by us. They are in the stage of boys of sixteen or eighteen years of age, and should be so regarded, not as inferiors nor yet as full grown, but a people peace-loving and affectionate, needing missionaries and willing to be taught. The attendance for the day was 174. The offering of \$46 was sent to St. Agnes' School; and that of the last meeting, \$66, went to Deaconess Stewart for her work in Hankow.

The Girls' Friendly Society has been holding the interest of Church people in Chicago, in spite of such counter attractions as the passing through of many deputies to General Convention, the Church Club meetings, and the special diocesan convention for the election of a suffragan bishop. The central council of the Girls' Friendly Society in America began its thirtieth annual meeting here on Friday, October 27th, and continued in session until All Saints' Day. A meeting for organization was held at Grace Church on Friday evening, followed by department meetings at St. James' Church Saturday morning. The branch secretaries and senior members met at St. Chrysostom's Church in the afternoon, and the diocese entertained the central council at the Art Institute from 4 to 6.

The quiet hour conducted by Father Huntington at Trinity Church was a helpful preparation for the corporate Communion at St. James' Church early Sunday morning, when the Bishop was the celebrant, assisted by Dr. Stone and several of the clergy. Three hundred members made their Communion. In the afternoon the Bishop made an address on Work, and other addresses were made by Miss Sibley, the national president, and by Mrs. Gregory, the diocesan president.

At a festival service in the evening at the Church of the Epiphany, when Bishop Theodore Irving Reese preached, seven hundred members and associates marched in procession into the church. Practically all the former officers were reelected on Monday at Trinity Church.

THE FRIENDSHIP of high and sanctified spirits loses nothing by death but its alloy.—Robert Hall.

# The General Convention

## Some Condensed Reports of Committees

### CHURCH PENSION FUND

**U**ERY careful attention was given in General Convention to the Church Pension Fund, and the legislation asked for was enacted after very careful questioning had brought out the answers that described proposed methods and plans. In the House of Deputies only one member voted against the proposed plan. The ovation given to Bishop Lawrence when, at the request of the House of Deputies, he addressed them on the subject, was one of the great events of the convention.

In part the report presented by the trustees of the Fund is as follows:

The General Convention of 1913 created a pension system for the Church, and committed its administration to the Joint Commission on the Support of the Clergy, (now "The Church Pension Fund").

The pension system consists of two parts, one a permanent part, the other temporary.

The permanent part is an assessment each year upon all salary-paying organizations of the Church equal to seven and a half per cent. of the salaries paid to the clergy. This rate of assessment balances the pension promises made during each year to the clergy, so that in each case, when a clergyman or his family is entitled to ask a grant from the Church Pension Fund, the money to pay all of this grant has already been accumulated.

The temporary part is the accumulation beforehand of a sum of money equal to the accrued liabilities, that is, the promises with which the pension system starts owing to services in previous years.

The Joint Commission on the Support of the Clergy had, therefore, three duties:

*First*, to secure the consent of the dioceses to the annual pension assessment;

*Second*, to organize an administrative machinery;

*Third*, to raise an initial reserve of five million dollars which would be adequate, in conjunction with the annual assessments, to provide at least the minimum pension benefits for those clergy whose service began before the inauguration of the pension system.

I. The first of these had been secured when, after the plan had been thoroughly presented, *every one* of the dioceses and nineteen missionary districts have accepted it.

II. The administrative machinery began with the incorporation of the trustees and the gathering of competent men to place in charge of so great a work. The Church Pension Fund, in January, 1915, obtained for its definitive actuarial calculations the services of Mr. Robert Henderson, head actuary of the Equitable Life Assurance Society and vice-president of the Actuarial Society of America. Mr. Henderson's conclusions closely approximated the two previous actuarial calculations made by Mr. Robert D. Brown, chief of the Bureau of Efficiency of the United States Government. Mr. Henderson has since consented to act as a permanent consulting actuary of the Fund. Mr. J. Pierpont Morgan accepted an election as treasurer.

III. The third duty, without which the system of annual assessments cannot become operative, is the accumulation of an initial reserve of at least five million dollars. This is the most arduous duty of a financial nature ever laid by the Church upon any set of its officers. Five million dollars is the minimum; an overflow would greatly assist the trustees in recovering the ground lost by the previous absence of a pension system. But not only has the Church never raised five million dollars for any purpose; it is believed that no organization in the world not organized for profit has ever raised, within a limited time, by general subscription, a sum as large as five million dollars, where every dollar of that amount must be raised or none of it be available. The task is therefore unprecedented.

Bishop Lawrence secured \$125,000 for the overhead charges. This means that every dollar contributed to the reserve fund goes directly to that fund without deduction. No part of the expenses of the campaign comes out of the contributions.

The plan of the campaign is the creation of a committee of strong laymen in each diocese. This committee presents to the people of the diocese, in the way that it knows how to render most effective, the opportunity of making unique gifts to the Church, gifts for which there will never again be the necessity of an appeal. The central office assists in the creation of these diocesan committees and in their general guidance. Bishop Lawrence secured from the Standing Committee of the diocese of Massachusetts, in January, 1916, leave to absent himself from the diocese during this campaign, and he is devoting himself, at his own expense, for a year to this work.

The response of the laymen appointed by the bishops to constitute the diocesan committees has been wonderful. But to organize effectively over a continent is a difficult task. In the Far West, the distance from the central office has necessarily reduced the effectiveness of the coöperation. In the southern dioceses, the Church Pension

Fund stood aside until the fall of 1916 in order to allow the University of the South to raise money for its debt. In certain other dioceses it has seemed difficult hitherto to present this national undertaking owing to local projects of importance. There may be dioceses who feel, quite erroneously, that what they are able to give is proportionately so small as not to be worth striving for. The trustees do not believe that there is a diocese or missionary district that will refuse to organize and to give because this is an undertaking that transcends the bounds of the diocese and in which it cannot be compelled to coöperate.

The trustees are much encouraged.

But the trustees must remind the Church that this great sum of money is absolutely dependent upon securing five million dollars by March 1, 1917. Otherwise, every dollar already given returns to the donors. This means the receipt of \$15,000 on every day between the date of this report and March 1, 1917. Fifteen thousand dollars a day can only be secured by every diocese doing its proportion, whether that proportion is large or small, in a work in which every diocese will share equally.

### REPORT OF THE JOINT COMMISSION ON THE WORLD CONFERENCE FOR THE CONSIDERATION OF QUESTIONS TOUCHING FAITH AND ORDER

[CONDENSED]

**S**INCE the date of the report to the General Convention of 1913, twenty-eight additional commissions or committees have been appointed to coöperate with this commission in arranging for and conducting the World Conference, making a total of fifty-eight commissions and committees thus far appointed throughout the world.

Thus we have secured the coöperation of many of the important communions of the world, although we have not yet formally approached the Roman Catholic and the Holy Orthodox Eastern Churches and those on the continent of Europe, except the Old Catholic Churches of Europe who have appointed a commission. Correspondence with eminent dignitaries of the Roman Catholic Church and of the Holy Orthodox Eastern Church of Russia, and with distinguished members of the Protestant Churches on the Continent of Europe, and favorably comment on the project by ecclesiastical reviews of the Russian Church, the Greek Church in Athens and in Alexandria, and of the Roman Catholic Church in Spain, give ground for hope that, when peace is established, we shall have the coöperation of most, if not all, of the Churches of Europe and the East. His Holiness Pope Benedict XV, through Cardinal Gasparri, has expressed his deep interest in the movement and has promised his prayers for its guidance.

In 1914, the commission had arranged to send a deputation consisting of the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago; the Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut; the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania; and the Rev. William T. Manning, D.D., to seek the coöperation of the Churches of the continent of Europe and the Near East and of the Roman Catholic Church. The European war broke out a few days before the deputation had intended to sail and, of course, their visit had to be postponed. At their request and in preparation for their visit, the secretary had written to leading men in the various important communions of Europe coming within the scope of the Conference.

At meetings held on April 7 and June 16, 1915, a plan prepared by Mr. George Zabriskie of our commission was discussed and ordered sent to all the commissions and committees throughout the world for their consideration, and it was voted to call a conference of all the members of all the commissions appointed in North America, to further the movement for the World Conference and to consider plans for future procedure and especially the plan of Mr. Zabriskie. This conference was held at Garden City, Long Island, New York, January 4-6, 1916. The conference adopted, after some amendments, the plan which had been prepared by Mr. Zabriskie, and ordered it sent to all the commissions and committees throughout the world for their approval. A Declaration, a Statement of the Spiritual Basis of the World Conference, and a Plan for Further Procedure in North America, originally prepared by the Rev. Newman Smyth, D.D., were also adopted.

As North America is less disturbed by the war than any other part of the world, it seemed important that the commissions here should take up actively the work of preparation in order that material may be collected here which will be of value to the world-wide Central Council. The North American work will be simply that of collecting material and will in no way anticipate the World

Conference. As a direct step has now been taken toward the preparation for the conference, the name of the Advisory Committee was changed to Coöperating Committee. A committee of seven has been appointed by the members of the Coöperating Committee in conjunction with this commission to nominate the Preparation Committee provided for in the Plan for Further Procedure in North America. The committee has met, and is giving due consideration to this very important matter. It has already secured promises to serve on the Preparation Committee from eminent theologians of the Roman Catholic Church and the Church of Armenia.

The encouraging efforts for reunion within generic groups are continuing. Most of the movements mentioned in our report to the General Convention of 1913 are continuing and new ones have started.

In concluding our report it may be worth while, at the risk of repetition, to make clear what is the purpose of this commission. It is to prepare the way for a world-wide conference between representatives of communions which confess our Lord Jesus Christ as God and Saviour, concerning questions of Faith and Order:

The conference is to be *world-wide*, excluding none who come under this description; the meeting is to be a *conference*, to confer, not to legislate, or even to pass resolutions; it is to be a conference of religious *communions*, that is, of organized bodies, not of individual thinkers or very small collections of Christians; it is to consider *questions of Faith and Order* which at present divide religious bodies one from another;—of *Faith*, not of opinion, but of what is required or imposed as *de fide*, concerning God and Christ, concerning man and the future world; of *Order*, not of preferential practice, but of matters of discipline with regard to the Ministry, the Sacraments, Marriage, and Christian Life.

It is *not* the business of this commission to take steps to promote actual plans for reunion, whether in the way of absorption or of intercommunion.

*How* are we to carry out our purpose?

(1) By preparing for *frank and reverent discussion*, whereby it is hoped it may in many cases be found that differences are capable of explanation;

(2) this to be carried on in a temper of *loyalty* each to his own communion, contributing of its best, while ready to learn from others;

(3) and all in a spirit of *devotion*, lifting up our hearts to God for His guidance, and with a readiness to follow where He shall guide, at any cost of pride or prejudice or association; in prayer *asking* the guidance of the Spirit of Truth, and (still more) placing ourselves in the attitude and disposition that will enable us to *receive* that guidance.

#### REPORT OF THE GENERAL BOARD OF RELIGIOUS EDUCATION

[CONDENSED]

THE Board recognizes that it has a message peculiarly pertinent at this time. With all the calls that arise because of the war none is more clearly heard than the demand for a new valuation of religion. Idealism has gripped humanity, loyalty has defined itself in deeds, and the spiritual faculties of the individual and the nation have been revealed as the most valuable assets of society. The call is clear that "there must be the magic garment in every man's wardrobe, whose weaving must be begun in childhood or youth, which will take him outside of himself and his selfish interests however worthy they may be". This call of Dr. John Finley, president of the University of the State of New York, clearly expresses a subtle yearning in every man.

The same demand for spiritual values has been voiced in educational theory and practice through the triennium. There has been talk of a "new education" which has been defined as an education in which instruction given in the school is related to the life lived in the community. The college entrance examinations no longer set the standard for the public school curriculum. Vocational training is causing class rooms to be replaced by work shops and laboratories. This movement has for Religious Education a deep import because a man's efficiency in all vocations depends not only on the information acquired in the school, but on the moral qualities that have been developed by his life at home and in the school.

A wide-spread demand has called into being many experiments for moral training in the public schools and in many cases direct coöperation between the Church and the public school teachers, that religion might have its legitimate place in the education of the child. Such an experiment has been conducted by the board in Gary, Ind., at considerable expense.

The same call has been heard in the universities and colleges. Cultural courses and libraries are yielding to work shops and schools of administration, and with the change comes a demand for a new manhood, a man whose feet are "set in a large room". There is disgust with intemperate individualism, and a call for a socialization which cannot be answered without close connection with the spiritual realities of history and society.

The Church to-day has an opportunity in education unprecedented in history. She can, if Churchmen are wise, make God's life in the world the foundation, intellectual, moral, and spiritual, of the life of every man and a recognized essential in democracy. She can even reinstate theology as the Queen of the Sciences, as the truth

in life which every man must know and live if he is to reach his full attainment in the Home, the State, and the Church.

The board believes that the General Convention called it into being because the Church saw these tendencies and sought to make her contribution.

If the board has been stimulated by these reasons for its work, it has also been disturbed by some of the losses and deficiencies in the educational work as reported to the office.

It must be noted that there has not been the increase in the enrollment of pupils in the Sunday school that the Church should reasonably expect.

The progress of the Church requires the increase of the ministry, but in 1915, while the number of parishes and missions increased by eighty and the number of communicants by 26,000, the number of clergy decreased by eight.

Several years ago, every diocese felt the need of a distinctively Church college and Church school. To-day the Church has no policy in the matter of Church colleges. Many communions are strengthening their colleges financially, and raising their standards, because they believe that the Church college provides better candidates for the ministry, recruits the laity with men interested in religion, and in some measure introduces a religious leaven into the field of higher education. Dr. P. P. Claxton, the United States Commissioner of Education, says: "The Church college has a function to perform in behalf of thousands of students that cannot possibly be performed by the State." He maintains that some of the energy of the Church could be well invested in the so-called Junior college which would specialize in the work of the freshman and sophomore. In view of these tendencies, the Church must soon consider the place and function of the Church college.

In the number of Church boarding schools there has been no gain unless the private so-called "Church schools" are counted. . . .

The general secretary and the directors have been provided with offices from which an ever-increasing correspondence is conducted and in which innumerable conferences are held with individuals and groups. These offices are the headquarters of the correspondence school which is reaching directly five hundred Sunday school teachers. As many of these teachers are leaders of classes in teacher training, the correspondence school reaches indirectly considerably over one thousand teachers. The extension of this work is limited by the lack of a salaried principal for the correspondence school. From the office, experiments in the creation of Sunday school material have been carried on with the result that the *Christian Nurture Series* is now before the Church for trial use. The course will be perfected by criticisms and suggestions. In this way, it is hoped ultimately to provide Sunday school material that has stood the test of use.

Perhaps the most notable educational advance of this triennium in the realm of the parish and the school has been the establishment, in a number of the leading cities of the East and Middle West, of city schools of religious instruction. The material used in these schools, where some eight hundred of the clergy and laity are under instruction, has been almost entirely created and supplied through the correspondence school of the board.

Surveys of many educational centers have been made, and information secured regarding general conditions and the attempts made by the Church to reach the student. Several principles have been formulated. The first principle is that all the effort of the Church in the college and university field should help to conserve student loyalty to the Church. A second principle is that all the work of the Church in college centers should be carried on in connection with a parish. A third principle is coöperation as far as possible with the work of the World Student Christian Federation, as represented in this country. The problem of the endowed university differs from that of the State university. The problem of the Church college differs from both. The board has studied methods in use, such as Church houses, student pastors, Church societies, and has definite recommendations to offer. It desires to advance the influence of the Church college in any way within its power.

ONE DAY a drop of water lay in a pool on the city street. It was stained and soiled; but, looking up, it saw the blue sky, and the pure heavens, and the white sunbeams dancing everywhere, and began to long for purity, and for a nobler, worthier life. It looked up into the sky, and its longing became an earnest prayer to be made clean and beautiful. And its prayer was heard. Presently the little soiled drop was lifted up, out of the gutter, into the air, higher and higher. Then the breeze caught it, and it was wafted away—away—and by and by it rested in the bosom of a rose—a drop of pure crystal dew. So God answers our prayers for holiness. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—James R. Miller.

UP AMONG the green hills of Galilee was the little village of Nazareth. Here the boyhood of Jesus was passed. I like to think of Him playing in the fields and *growing* strong in body, while He learned how the lilies grow, and how the birds of the air live. Then I think of Him in the synagogue, learning the lessons which the rabbi or teacher set him and so *growing* in wisdom. But, best of all, I like to think that every day He wished to do the things that would please God, and so was *growing in the grace of God*.—Lucy Wheelock.

## REPORT OF THE JOINT COMMISSION ON SOCIAL SERVICE

[CONDENSED]

**Y**OUR commission begs to report that since the last General Convention it has continued its work of organization and education of the Church for effective social action, in cooperation with recognized secular agencies and with similar agencies of other communions. This work it has attempted, following its previous policy, largely through the instrumentality of the various diocesan social service commissions, of which there are now eighty-one, and, since 1913, of the eight provincial social service commissions, all of which were organized at the primary synods of the various provinces. . . .

The primary duty of the commission, is through the dissemination of information and the formulation of general principles of action, to stimulate the provincial and diocesan social service commissions to such a point that they, in turn, may be able effectively to organize the parishes individually and collectively, which again are encouraged to cooperate to the fullest possible extent not only with other congregations of whatsoever communion, in their immediate neighborhood or locality, but with recognized secular agencies operating in their own communities. At the same time, not only the joint commission but provincial and diocesan commissions have the opportunity to cooperate directly with secular agencies in their respective territories, and such cooperation has in large measure been effected. It is, in other words, not the aim of the Church's efforts in social service to train experts to take the place of those already trained by secular schools of philanthropy and practical experience in secular social work. Rather is it the business of the Church to make clear the meaning and bearing of these efforts and to educate its members to cooperation.

For the Christian, as for his Church, the logical consummation of social service must be the realization of the Kingdom of God on earth. Justice and righteousness must be effectively linked together. Too long has the Church attempted the second while ignoring the first. God, we believe, was made man that the world might be redeemed not only from individual but from social sin, which is due partly to ignorance and largely to greed. Denial of justice in human affairs is the fruit of selfishness, which is the root of evil. Social and economic, not to mention political, inequity cannot be divorced from iniquity. Men made equal by God and by Him destined to be free cannot be made unequal and unfree without corporate as well as personal failure to discharge an obvious Christian duty. The problem of justice remains, and cannot be obscured. In this question the Church is vitally concerned. For if justice is not a Christian problem, what is it? The Gospel is built on the basis of democracy and equality. Men count as equals in the sight of God. If inequality has resulted during an age-long process from human discrimination, that is no reason why it should receive the countenance of the Christian Church. "Justice", in short, is but another phrase for "Christian love". In time past, love has been interpreted—in the terms of the Authorized Version—as charity and, as such, has been discredited in the eyes of radical social servants, whether Christians or not, who desire something more rigorous and vigorous than the mere amelioration of individual and social ills, however necessary that amelioration may be. So long as men count as tools in the industrial, and as subjects of exploitation in the political process, Christian love is negated and the Gospel is made a mockery. The difficulty is that in times past the Church has been all too prone to confuse amelioration with reconstruction—charity, in the loose, popular sense, with strict justice. The wounds of society have been individually allayed, but their causes have been allowed to remain. No one who studies the Gospel with an open mind can help but see that Christianity involves justice as an expression of love, and that this, in turn, involves full and free democracy. The Church may ultimately be able to hand over her ameliorative work, or practice of charity, to the secular arm, which has successively assumed various organized manifestations of love once in charge of the Church. But the Church, if she is to remain true to her Master, cannot ignore the problem just indicated. Whether she is to continue her work of social engineer, it is at least clear that she must become and remain a social prophet—a prophet of the righteousness and justice that cannot be divorced without disaster. This would seem to mean, in more concrete terms, that the Church has, and must have, something to say with regard to the right to labor and to livelihood of whomsoever is willing; the right of all workers to adequate wages, reasonable hours, and decent conditions of employment, without being subjected to needless overstrain, physical, mental, or moral; the right of women workers to due consideration and protection; the abolition or effective regulation of child labor; the right of all workers to organize in self-defense, so long as their collective action does not constitute a distinct aggression upon the rights of the public—unless, indeed, this be the sole way of securing public consideration of their just demands; the right of all men who are reasonably industrious and conscientious in daily toil to wholesome living conditions, necessary recreation, education which will fit them and their children to improve their condition; and their right to expect these things of employers and government, even if that means decrease of profits. For some such things as these, the Church must stand.

## REPORT OF THE JOINT COMMISSION ON BUSINESS METHODS IN CHURCH AFFAIRS

[CONDENSED]

**W**E have made a careful and thorough examination of the subject entrusted to us and are convinced that the Church is dissatisfied with present conditions and alive to the necessity of improvement, and we are advised that it is within the authority of the General Convention to establish rules for better methods.

We have evidence which in some cases shows exceedingly bad conditions, in more cases lax and unbusinesslike habits, and generally a lack of such system as is necessary for safety and for an intelligent understanding of the work of the Church as a whole and in its departments.

We are bound to say that we had no conception of the great number of cases of dishonesty and the much greater number of almost criminal carelessness. It is clear that the reason for our ignorance is found in the natural, but wrong, desire to protect the Church from the injury of the scandal, resulting in the frequent hushing up of such troubles.

While the loss from such causes is doubtless large, there is also a great loss from careless methods. Bad methods invite dishonesty, create losses in innumerable ways, and prevent an intelligent analysis of conditions. They also discourage men and women from making gifts and bequests to the Church.

Uniformity will cure many of the evils; but we cannot expect to bring into effect a complete system at once. A beginning must be made and experience will teach us how to complete a satisfactory system.

A study of the "business methods of the Church" shows clearly that, under this general heading, several distinct problems are involved. We have had to consider the subject: first, as a problem in accounting; second, as a problem in administration; and third, as a problem in organization. In dealing with these, we have considered and will attempt to discuss only the larger aspects of each. Hence we present only what we believe to be necessary requirements under these three heads and we submit draft of canons to carry them into effect if approved by the convention. Under these three heads we make seven recommendations.

### (A) ACCOUNTING

The Church to-day has no financial totals, and no way by which these may be obtained. No human being can tell, for instance, within many millions of dollars, what the Church received or expended during the last calendar year. Yet, if we are to regard the business affairs of the Church as in any sense analogous to those of any other organization of equal magnitude, such major totals must be regarded as necessary and essential to wise and prudent management. The obvious fact is that the accounting methods of the Church have never been extended beyond the limits of the individual dioceses. It is the belief of the commission that the time is opportune to change such a system or lack of system. To accomplish the change, certain steps are necessary, which can be taken, without in any way infringing upon the rights or needs of the individual dioceses.

We recommend:

1. *Fiscal Year.* That a uniform fiscal year be established. This should begin with the first of January.

We are disposed to recommend the calendar year as requiring less change, and because it gives time for arranging reports for the spring conventions and thereafter for preparing reports to the General Convention. In case this is adopted we suggest that the General Convention make a request that the dioceses now having conventions in October and November change to an earlier date.

2. *Reports from Parishes.* That the convention authorize and recommend a uniform form of report from parishes to diocese.

This would include all such items as are essential for the convention to have so that it may know the whole state of the Church. Dioceses may then add such items as they desire for diocesan use. A proposed blank for such report is appended. This is modelled upon those in use by several dioceses.

Also, that the convention adopt a uniform form of report from the dioceses to the General Convention. We propose that which has been recommended to us by the secretary of the convention after consultation with diocesan secretaries.

3. *Auditing.* That all accounts of all Church organizations shall be audited at the close of each year either by (1) a certified public accountant or (2) an outside bookkeeper.

This is acknowledged as absolutely necessary in modern business practice, and is in our opinion of the highest importance. The necessity for an audit is just as much to ensure accuracy as to ensure honesty—honest men can, and frequently do, make mistakes in addition and subtraction.

In the business world the most conscientious treasurers demand an auditing for their own protection.

Auditing committees made up of vestrymen are efficient when everything is smooth and running well, but when accounting methods are careless or bad a vestry committee cannot force the issue as an outside accountant can.

### (B) ADMINISTRATION

As subjects of almost equal importance, in our opinion, looking

to the prevention of dishonesty and the cure of unbusinesslike methods we propose, also,—

4. *Trust Funds.* That all trust and permanent funds for Church purposes be deposited in trust with some trust company or bank organized under the laws of the United States or of a state or with a corporation of the diocese such as an incorporated board of trustees, and that a full and detailed statement of each fund be published once a year.

5. *Insurance.* That adequate insurance upon all Church buildings and the personal property therein be made compulsory. Any loss to a parish is a loss to the whole Church. We have received copies of many pleas for aid from parishes whose churches or other buildings have burned, uninsured.

This insurance should be for an insurable value to be determined by three appraisers appointed by the vestry, and should be placed in a regular or mutual company.

#### (C) ORGANIZATION

We find at present a volume of financial transactions very considerable in the aggregate, involving investments and the like, which require skilled financial care. We recommend, therefore:

6. *Diocesan Finance Committee.* That each diocese and missionary district shall appoint, at its regular convention or council, a diocesan finance committee, who shall have general supervision of its finances and shall be the advisors of the bishop in financial matters, and who may, upon request, act also as financial advisers to the individual parishes.

7. *Church Finance Committee.* That a Church Finance Committee be appointed, consisting of five members, with power to aid in the establishment of this system by correspondence with the finance committees of the dioceses and missionary districts, in conformity with whatever the convention now and hereafter may decree.

The commission believes that all of the foregoing recommendations are essential to the proper reform of our antiquated methods; and that all but those as to the safeguarding of trust funds (4) and compulsory insurance (5) are imperatively necessary as a foundation for a beginning in establishing a system. The fourth and fifth recommendations are, therefore, made the subject of separate resolutions.

The commission has carefully considered the difficult problem of a uniform system of parish accounts. We believe that it will eventually be possible to adopt a minimum requirement which may be amplified by the dioceses and parishes. We think, however, that it will be easier to start such a system after the former recommendations are in force. We append suggestions of systems, mostly copied from or modelled after those in use by various parishes, as suggestions on which the dioceses or parishes may make a beginning. We recommend to the convention that the proposed new Church Finance Committee be authorized, if they think it advisable, to report a plan to the next convention for such uniform accounting, and such other improvements as may be found desirable by the experience of the intervening time.

### REPORT OF THE JOINT COMMISSION ON ARMY AND NAVY CHAPLAINS

[CONDENSED]

THE commission appointed by the last General Convention "to take such action as they deem best and most effective (a) to effect an increase in the number of army and navy chaplains, (b) to secure from Congress appropriations for suitable places of worship, etc.," respectfully reports as follows:

The commission decided to concentrate its efforts during these three years upon the increase of the number of Navy chaplains, and upon such changes in the law as would enable the Secretary of the Navy to select and appoint chaplains with greater assurance of obtaining the best men possible, and as would do away with all legal discriminations against the office of chaplain. The success of the work of the commission has been beyond expectation. More helpful and radical legislation in behalf of an adequate corps of chaplains has been passed in these two years than in the last seventy-two years. These results have been obtained and could have been obtained only by focusing in Washington through representatives of the Christian churches of the land the Christian sentiment of the people. The work has been done without lobby or the payment of a dollar to agents. Your commission has conferred and acted with official representatives of the Federal Council of Churches, the Roman Catholic Church, the Methodist and the Presbyterian Churches. All have worked together in perfect accord. The legislation has been supported heartily by the President and the Secretary of the Navy, and by members of committees of both houses.

I. As to the increase in number of chaplains and provision for better selection. In 1842 the number of Navy chaplains allowed by law was twenty-four. Since then the Navy has fought three wars, it has increased tenfold in ships and men, without a single increase in the number of chaplains, which was still twenty-four. The Christian sentiment of the country seemed to be indifferent, due largely to ignorance of the facts.

In the winter of 1914 a bill was framed by representatives of the Churches in conference with members of the administration and of Congress to be attached to the Naval Appropriation Bill, provid-

ing (1) that the number of Navy chaplains be gradually increased until the ratio was that of one chaplain to every one thousand men and officers. (2) That the office of acting chaplain be created, and that every candidate for chaplaincy be first appointed to that position (only, however, after the candidate had passed such moral and professional examinations by a board of chaplains as the Secretary of the Navy might require), then at the end of three years, after the acting chaplain had been tested by experience and had also thereby tested himself, he could honorably retire, or be retired honorably, or after another examination he could receive his commission as a chaplain in the Navy. During the year the bill as proposed was passed, except that the ratio of chaplains was reduced from one chaplain to one thousand men to one chaplain to twelve hundred and fifty men, and being signed by the President it became law. Eighteen acting chaplains have already been appointed under this law, and forty remain to be appointed.

II. Removal of discrimination against chaplains. The law of 1908 provided that "All commissioned officers on the active list of the Navy shall receive the same pay and allowances according to rank and length of service." But chaplains and chaplains alone were specifically excluded from the benefits of this law, by the following clause: "That the pay and allowances of chaplains in the navy shall in no case exceed that provided for Lieutenant Commander."

This meant that all officers, not only Annapolis men, but doctors, paymasters, engineers, and professors received pay according to their rank, but that when the chaplain reached a certain rank his increase of pay stopped. Though ranking as commander or captain, he received a lieutenant commander's pay. As a chaplain's expenses are equal to those of officers of equal rank, the financial injustice was of course evident, but that was not the point which your commission stressed. Hence, as a part of the programme to lead the best clergymen toward the office of chaplain, and also to place the present chaplains in a just position, an amendment to the law omitting this clause was offered in the Navy Bill of this year. It had the strong support of the President and Secretary of the Navy, was passed by Congress and is now law.

The success of your commission's work we attribute to the fact that the administration and the members of Congress realized that the Christian sentiment of the country was in earnest; that it was organized to embody and press the sentiment to a practical result. Leaders in the Senate and House, being assured of this, were glad to give time and thought to the movement as a practical proposition and the administration was sympathetic from first to last.

Your commission has not undertaken any active work in connection with the Army chaplains. It takes satisfaction in reporting that an appropriation of \$82,500 was granted by Congress for the equipment of sixty-seven Army chaplains with Church tents and other appliances for their work.

This Church now has an efficient committee appointed by the House of Bishops, the chairman being the Bishop of Washington, which, besides receiving and forwarding endorsements of papers of clergymen under consideration for appointment as chaplains in the Army and Navy, also confers with the appointing power of the Government and has general oversight and promotion of all matters pertaining to the best interests and efficiency of the chaplains of this Church.

Through the efficient and faithful work of this committee the Government has such authoritative advice as is essential to good appointments and the best interests of both branches of the service.

#### ST. STEPHEN'S COLLEGE DINNER

ONE of the interesting events at St. Louis during the session of General Convention was a dinner on behalf of St. Stephen's College, which was attended by a considerable group of alumni, trustees, and friends, together with the President, the Rev. Dr. W. C. Rodgers. A number of speeches were made, the general tenor of which was the great need for strengthening St. Stephen's by means of funds for much needed improvement and buildings, and then for development of the work. For the former purpose it was stated that \$50,000 is urgently needed and for the latter some \$250,000. Mr. Haley Fiske of New York, one of the trustees, presented the matter most effectually, and a spirit of enthusiasm prevailed which should make it possible for the amount to be raised. It is said that there are 375 living clergymen who were educated at St. Stephen's College and that more than 16 per cent. of all the communicants of the Church are under St. Stephen's graduates.

#### CORNERSTONE LAID IN PHILADELPHIA

(Continued from page 49)

tions on fundamental truth. Each of these he elaborated and advised their development in the pastoral life.

After this meeting the clergy, with Bishop Montgomery, Bishop Brent, and Bishop Perry, met in the parish house at luncheon. Addresses were made by the visiting bishops. That of Bishop Montgomery was largely on the missionary problem and the effects of the war on the missionary work of the Church of England. At the close of the luncheon, a motion was carried congratulating the Bishops upon the completion of five years in the episcopate.

## Parochialism

By the Very Rev. H. P. ALMON ABBOTT, D.D., Dean of Trinity Cathedral, Cleveland

WE are accustomed to speak of and to write about the forces outside Christianity which are arrayed against the spread of the influence of the Church of Jesus Christ. It is a remarkable fact, when one comes seriously to analyze human nature, that such an exacting religion as the religion of Jesus Christ, exacting in the well-nigh supernatural standard of its ethical ideals, should have made such progress in the first two thousand years of its proclamation, that some two-thirds of the world's inhabitants are, nominally at any rate, enrolled in its membership. Only human effort of the highest order, coupled with the irresistible of divine grace, could have consummated so striking an achievement.

There is, however, another side to the matter. What an extraordinary thing it is that after two thousand years of the declaration of such a pragmatical evangel—pragmatical in the results attained both for a realized present and a problematical future—some two-thirds of the world's population should still be outside the pale of professed Christianity. For the Faith of Jesus has so much to offer, so much light to shed upon what is otherwise a fathomless darkness, so much comfort to bestow in the presence of the empty heart and the open grave, so much strength to bequeath in the unending struggle of the flesh against the spirit, so much guidance to offer in the intricate adjustments of human society, that the lasting miracle is that after the passage of eighty generations the whole world should not have freely and joyfully accepted the "Good news of the Kingdom". This latter is, I take it, the recognition uppermost in our minds: how is it that the only dream worth dreaming and the only vision worth seeing is the dream and the vision that the preponderating majority of men and women, even when the opportunity is definitely presented to them, never dream, and seldom if ever see. Just to think that in 1916 *anno Domini*, one thousand, nine hundred and sixteen years after the birth of the world's Redeemer, the kingdoms of this world are in deed and in truth a long way from becoming the Kingdom of our Lord and of His Christ! It is amazing—positively astounding—so amazing and so astounding that oftentimes we stand in dumb bewilderment and ask, in halting, helpless, self-conscious accents, "How can these things be?" You know our answer, or our series of answers; you know the character of our complacent self-defense. We speak of the wide-spreadness and inherency of sin; of the superlative difficulty, regarding man from the human side alone, of overcoming evil with good; of the delimitation of our outlook, or rather, the outlook of other people, for we are not prone to include ourselves in an accusatory generalization; and the naturalness of paying attention to "the cash, and letting the credit go; nor heeding the rumble of the distant drum"; of the appalling inertia of the finite will as related to infinite obligations; and the massive and seemingly invulnerable indifferentism that stalks abroad with inane and smiling face.

The solution of the paradox—Christ's all-compellingness, and man's unresponsiveness—is found, in our self-excusatory attitude, to be outside the walls of the Church and beyond, altogether beyond, the threshold of enrolled Christian discipleship. It is a matter of the heathen (and, after all, you know, there are so many millions of people in the world, and charity begins at home); it is the crass inability of the average man to appreciate and to esteem at their real value the things that truly belong to his peace; it is the world, the flesh, and the devil in battle array, engaged in an abandoned offensive against the subtler forms of the forces of the spirit, yearning to capture and captivate their strongholds; it is, why, it is anything and everything except the thing that it preëminently is, namely, *the unloveableness of the manner in which the Christian warfare is waged by Christians themselves!*

There are undoubtedly many aspects of the unloveableness of the Christian warfare as waged by Christians—individual and corporate aspects, ranging from the behavior of the soldier in the ranks to the behaviour of the army as a whole. One might preach sermons to oneself, as well as to other people, and write books upon the differentiated responsibilities of the subject. But as space is limited, and our thesis already defined, we would confine ourselves to one item in the general indictment, and speak of Parochialism.

The Episcopal Church, true heir of the Church of England in her polity, a part incorporate, if not officially at least most

really, of the Anglican communion, possesses, along with all societies, the vices of her virtues. One of her greatest virtues is the parochial system, when properly worked, in the spirit as well as the letter of the term. As a question of pure organization, the parochial system as the basis of synthetical ecclesiastical administration is, in theory at any rate, unsurpassed. But in action, in the realm of practical politics, the *bene esse* of its operation militates against the letter of theoretical perfection in the rule; to which, of course, there are most satisfactory exceptions.

Let us enumerate some of the defects of the parochial system, as evidenced in many quarters. First: It obscures, or is calculated to obscure, unless its subjects are unusually long-sighted people, the vision of the Church as a whole. The Catholic Society, universal in its ambitions and almost universal in its endeavors, is restricted, to all intents and purposes, to the conception of a Church that carries on the ramification of its activities within a certain localized area of space and of population. Over the walls of the boundaries of his parish it is difficult for the average Episcopalian to catch so much as a fleeting glimpse of the needs and interests of the Church diocesan, provincial, national, and universal. The sphere of obligation is the parish, rather than as the Master, with a length of vision unheard of in His time, and seldom duplicated from that day to this—never, indeed, duplicated in its entirety—proclaimed, looking over the hedges of Jewish privilege: "The field is the world"—the field of obligation, as well as of opportunity. This localization of view of the average member of a parish is responsible largely for the untoward deafness and unbecoming miserliness with which he hears and responds to the missionary call, both at home and abroad. There is no gain-saying the fact that, as compared with previous ages, this age in which we are privileged to live is conspicuously the missionary age; but such an improvement—and it is most marked and blessed—is not because of, but in spite of parochialism. It is due to the fact that we are beginning, here and there, to throw off the trammels of sectionalism and denominationalism, and to feel the liberty of a fuller, more vibrant, and Catholic life.

We are all familiar with the habit of mind which we call "provincial". There are men and women whose very dialect and accent of speech, whose estimation of relative values, whose habits of life and thought and dress, portray the fact that they have seldom crossed the borders of their own city or territorial district. We say that "So-and-so is provincial", because he has lived and loved and hated and worked almost exclusively within the limits of a state or community, or even country. His horizon is circumscribed, and his sympathies are hidebound. Is there not such a phenomenon within the realm of Church life? There is the parochial animal; the priest who speaks of "his people, and what they like to do and to hear"; the layman, or laywoman, who expresses his or her thought in a parochial patois, who calculates in parochial arithmetic, and whose conduct is the exemplification of parochial standardization. The provincial persons say, "We have the most beautiful city in the country, and the highest buildings in the world"; the parochial animal says, "We have the largest and most highly organized parish in the diocese." The provincial person exaggerates the beneficent climate, and the unparalleled fertility of the Mid-West, or the Pacific slopes, or the Atlantic seaboard, as the case may be. The parochial animal eulogizes the spiritual atmosphere, and the superlative good works of his or her local congregation. It is all so desperately dull and soul-numbing and untrue; for if ignorance is bliss to the ignoramus it is anything but bliss to those who are compelled, even in short measure, to have constant dealings with the ignoramus. It is so desperately hard to "suffer fools gladly". When the world is a great big place, and value is qualitative as well as quantitative, and cosmopolitanism—if not in actuality, at any rate, in commendable affectation—is within the reach of all, it is a crime, and partakes of the nature of sacrilege, for anyone with the modicum of sanity and proportionateness to revel in the dimensions of a back yard, and to articulate preferably in the vocabulary of a village despot!

The narrow-minded person to-day has small right to live. The interests of life are so varied and correlated, and we are so obviously our brother's keeper, to a degree and extent undreamed

of in the recent past—the multitude is so recognizedly composed of individuals and the world of localities—that to be provincialized, or parochialized, is to commit the unpardonable sin against good taste. We must, for our own salvation's sake, and for the salvation's sake of the Church of the living God, tread parochial disassociation of consciousness underfoot and bury the monster deep, beyond all chance of resurrection.

Here is another defect of Parochialism: It sets the churches of a community in unholy competition against one another. It need not do so, and it ought not to do so, but, as a matter of fact, it does. Competition in secular matters is no doubt a good thing; it stimulates enterprise, and provokes efficiency; it is the lodestar of business and professional life. But when, in affairs religious, it degenerates into a suspicion of the motives of other people, and into that jealousy which made "Saul eye David from that day forward," it is fraught with peril to the promotion of organized Christianity. What a terrible and unbelievable thing it is that parishes, engaged in the same high service of the salvation of souls and the sanctification of human society, should not love one another, and do all within their power to further a common cause; and yet it is the merest truism to assert that, as a fact of experience and observation, all parishes do not love one another, and are oftentimes to be found depreciating one another's worth. Clergymen are not, perhaps, more jealous of their prerogatives than the representatives of other learned professions, but alas! they are not always celebrated for their magnanimity, and it is one of the saddest things on record that the very men who of all men should meet together as brethren—for they are in a peculiar sense banded together, *contra mundum*—are seldom able to meet together in conclave without some such nauseating subject as this coming up for discussion: "How may we guard against the incursions of ecclesiastical wolves into our cherished fold?" It seems to be a recognized principle among pastors that some shrewd, hungry-eyed Cassius is forever doing his best to get the better of their nicely laid plans for the conservation and promotion of their resources, and when such a conviction prevails among the shepherds what may one expect among the sheep whom they are expected to provide nourishment for and protect? Let it be remembered that the writer has no particular axe to grind, and that he is not speaking locally, but out of the depths of an experience garnered in thirteen years in the ministry and in several dioceses of the Church, ranging from the Atlantic border to the Middle West. Surely, it is an altogether inexcusable and inexplicable procedure, that any minister of the Gospel should endeavor, either by word, innuendo, or deed, to induce the member or members of another parish to forsake their parish and their parish priest for the parish over which he exercises authority, and in order that they may reap the spiritual benefit of his superlatively worth-while ministrations! For any man to do so would be tantamount to a confession of inordinate vanity and ingenuous self-conceit. We believe that such an exhibition is more often in the domain of fancy and of imagination than in the realm of fact and experience. The suspicion, however, exists—and it is the poisoned source of a vicious stream of misunderstanding which has militated against the loving friendships of countless hosts of noble clergymen. And, like priest, like people. The members of one parish—and here, of course, we speak of the members who are closely identified with the institutional life of the parish, not the people who sit lightly in the pews, and who are not in actuality incorporated members of the body—speak in glowing terms of the achievements of their parish, and belittle in comparison the achievements of the members of a neighboring parish. They deal in numbers, and in statistics, and in proportionate sizes, and in dollars and cents, until, drawing the "long bow", if needs be—for it is extraordinary how good people are accustomed to flirt with the truth—they leave their neighbor, whose back is turned, "without a leg to stand upon". "You should hear our rector," "you should hear our choir," "you should join our men's club," "you should see the system which we have in our Sunday school," etc., etc. This is the language of the "parishite," the jargon which he or she is forever shouting from the housetops, or the sidewalks, or the places where Christians most do congregate! It is awful, utterly harrowing, and it sends the cold, creeping shivers of modesty and spiritual decency ever rushing in sickening waves along one's supposedly converted spinal column! Could one conceive—even in one's wildest dreams—of an atmosphere more antithetical to the atmosphere of the Christ and His statement in the Sermon on the Mount: "Blessed are the meek, for they shall inherit the earth!" Could one compose a more appalling travesty of Christian purpose and intention! This sort of thing comes from the devil—the good, old-fashioned,

personal devil—and it is calculated beyond all else to keep "the man in the street" on the street, and permanently outside the portals of the House of God. It sears the heart, and soils the soul, and vitiates the confidence, and brings the crimsoned blush of shame to the cheek of any earnest and enthusiastic follower of the Lowly Nazarene. It is difficult even to write about, and the very pen seems to be freighted with deadly lassitude. But facts are facts, and moreover, "facts are living things", and it would be cowardly and ostrich-like to platitudinize over superficialities when the deep things of the Christian life are involved in vital disaffection. To behave consistently with our profession—for we profess a life-and-death interest in the progress of The Kingdom—we must shout with joy when in our neighbor's pulpit a Savonarola woos the multitude with his eloquence, when in his chancel the white-robed choir uplifts the earthbound worshipper to the interpretation of the heavenly harmonies that surge about the Great White Throne; when around his altar rail hundreds kneel in penitence and great expectancy to receive the Bread of Life, and when we hear that the treasury of his opportunities, as a section of the Church which Jesus came to found, is filled to the brim and running over with the record of his people's beneficences.

Here is another defect of parochialism, and a defect closely allied with the foregoing: It vitiates the spiritual, and it emphasizes the purely secular. The parish is apt to become neither more nor less than a religious club, or rather, a club tintured with a modicum of religion for mere respectability's sake. Now no one, we take it, would doubt the value of the club idea. It is consonant with the spirit of the times, and, indeed, with the spirit of all times, for "man is a social animal", and our tendencies as men and women are social, not solitary. But a club is one thing and a church—or, if you will, a parish—is, or ought to be, another thing. It is right and essential that a church or parish should have clubs within itself, social clubs, missionary clubs, clubs for men, clubs for women, clubs and clubs, *ad infinitum*, but the church or parish should not be itself a glorified club. The first commandment of the Law is, "Thou shalt worship the Lord thy God," and the Church exists primarily for worship; only secondarily for service.

This divine sequence of obligation—God first and our neighbor second—is something difficult of realization, or even of appreciation, to-day. The emphasis of man's duty to man—and in a sense it would be altogether impossible to accentuate such a recognition too strongly—has largely obscured in the eyes of our contemporaries the primary emphasis of man's duty to God. Service for others—and would that our service for others were more embracing and specialized than it is—has pushed the worship of God into the background. There is the danger of action being substituted for prayer. People are even asking why God should desire to be worshipped. Is He not all sufficient within Himself? What possible gratification may He receive from the adoration of His creatures? Surely, the divine is independent of the human, and the infinite complete apart from the interference of the finite! This is an attitude, and more, a sincere conviction, indulged in by tens of thousands outside the domain of accepted Christianity at the present time. The answer is found in the common instinct of the race in all times to bend the knee in homage to the Supreme Being, and the universality of such an instinct is a satisfactory assurance of its validity; and, above all else, in the revelation of the Father by Jesus Christ and the repeated statements and inferences that the Father craves the adoration of His children. Now the Church at large, and the church or parish in particular, exists primarily to afford the means of access of man to God in praise and supplication. It exists for liturgical approach before it exists for the conveniences of institutionalized effort for the welfare of the distressed and the dispossessed. It is inspirational before it is—to use a cumbersome word—propagandistical. This truth is concealed by parochialism. Societies take the place, in relative importance, of The Society; service of services, and work of prayer. The priest is apt to degenerate into a general manager, the church officers into departmental heads, and the units in the congregation into men and women who are, or who are not, possessed of the requisite executive ability and persistency of enthusiasm adapted to the consummation of secular demands. The greatest book in the Bible becomes the Book of Numbers, and the parish house, the factory alongside the Church, is glorified at the expense of the Church itself. Results, not communicants; bales, not intercessions; noise, not sound, are the criterion of success. This is due to the unholy competition of parish with parish, of which we have spoken, and to the localization of out-

(Continued on page 58)



# Christianity and War

By the Very Rev. CHARLES N. LATHROP  
Dean of All Saints' Cathedral, Milwaukee

*A Primer of Peace and War. The Principles of International Morality.* Edited for the Catholic Social Guild by Charles Plater, S.J., M.A. Published by P. J. Kennedy & Sons, 44 Barclay street, New York.

**T**HIS little handbook deals with a subject of unique importance. Every Christian is wondering whether war is not inconsistent with Christ's religion, and how it can ever be right to shoot or bayonet another man. Sometimes one wonders, too, where the moral law comes in, in international relations. The *Primer of Peace and War* tries to answer these questions. It is a collection of four essays by Jesuit priests, the first by the editor the Rev. Charles Plater on International Morality in General; the second by the Rev. J. Keating on Morality and War; the third by the editor on Efforts Toward Peace; the fourth by the Rev. V. Monsel on The Development of the Catholic Doctrine of War, a historical study.

The editor himself writes the opening article. This article gives in outline the basis for international morality. "Each state, from the fact that it is a moral person—that is, a number of persons united for a common purpose"—has fundamental moral obligations based on natural law, and all international actions must conform to the natural law on which these obligations are based. The obligation of international morality is as absolute as is ordinary morality on an individual human being.

The author shows how this international morality applies to "original rights and duties of states toward each other." For instance, "states have the duty of loving one another." Again, "each state has the right of self-preservation and development by every legitimate means." Under the duty of loving one another may come the duty of intervention even in the domestic affairs of another state.

But of special interest is the second paper, on Morality and War, by the Rev. J. Keating, S.J. Father Keating begins by a definition of war. "War is essentially a conflict between two or more groups of human wills carried on in the physical plane." "When two sovereign states disagree on a matter of vital import, and cannot settle their differences by . . . arbitration, compromise, or any other fashion, they generally appeal to force or the threat of it. Equivalently one says to the other: 'You are depriving me of something of mine to which I attach great importance. You will not give it to me peaceably, therefore I proceed to compel you by inflicting upon your country and your armed forces such injury that you may find submission to my demands preferable to rejection of them.' And the other replies: 'You have no rights in this matter; and as for your claims, I shall resist them by doing your subjects in arms and your property such damage that you will find it more advantageous to withdraw than to prosecute them.' Then . . . the process of mutual destruction begins and is continued until one or the other side finds acknowledgment of defeat is a wiser and better course than prolonged resistance." War is the "assertion of moral right by armed might."

Can war be moral? Certainly, if the motive is right. "Rights which are perfect or absolute may always be asserted or defended without blame." But from this definition follows a further fact about war. Since by war "a right is to be asserted or defended," an aggressor is implied. A just war then must be a war of defense. It must be a war caused by the violation of some right. Furthermore this right must be of sufficient importance to "warrant the desperate means employed to vindicate it."

Coming now to the individual soldier, he is "essentially the minister of justice, and he has the state's authority, which is ultimately God's, for doing the necessary duties of his calling. . . . He is repelling unjust aggression; he is acting for the state in self-defense." But the obligations of morality still bind his conscience. Thus he is "not free to hate his adversary or to wish him irreparable evil." There are also many rules of civilized warfare to which it is the duty of the Christian soldier to conform, for instance, the right of non-combatants. The Hague Regulations put the chief rules of civilized warfare in convenient form.

So we see the position of the Church: "So long as war may have to be invoked for the vindication of justice, i.e., so long as sovereign states continue to regard each other as rivals, and

to appeal to force rather than to law and to conscience in support of their rights, so long can war be justified."

But we find a party of men going to extremes. Militarists glorify war as a lawful end in itself. They are the expression in international politics of materialistic philosophy. Bernhardt says: "War is a biological necessity of the first importance, a regulative element in the life of mankind which cannot be dispensed with." Father Keating maintains that this theory—possibly applicable to some of the facts observable in the animal kingdom—is out of place in the sphere of morals and free volition. "A state may be Christian just as the individual may, and may find that, by observing the laws of the Kingdom of God, even its material welfare is the better secured." The state itself is "the community organized for the promotion of justice and the securing of peace. . . . It is essentially a means; to regard it as an end is to make an idol of a creature." War is not a God-ordained necessity "but a desperate remedy for evils worse than itself." A struggle for supremacy is "undoubtedly calculated to call forth the highest endeavor of each state, but the desire for success does not absolve the rivals from observance of the checks and prohibitions of the moral law. Christianity, with its ideal of brotherhood and its right estimate of temporal goods, prevents human competition from being inspired and ruled by the law of the jungle." The truth is that self-sacrifice sums up all that is best in the military spirit. And certainly opportunities for self-sacrifice abound in any career.

But there is another body of extremists, the pacifists. They base their position "solely upon a misunderstanding of the Christian spirit produced by a misinterpretation of the Christian Scriptures." They illustrate "the inevitable result of drawing rules for conduct entirely from written documents which are not and cannot be self-interpreting."

The writer then shows how the Church has repeatedly justified wars. The Crusades were officially preached; and again Joan of Arc in recent years has been beatified. So the position of the Catholic Church is plain.

But how can she explain the pacifist statements of our Lord? the author's reply is very interesting: "Two distinctions—between the duties of the individual and of the state, and between what is more and less perfect—enable us to reconcile what might otherwise seem impracticable paradoxes. Although the same principles of morality bind both state and individual these two entities are not called to the same perfection nor have they the same destiny. Consequently they stand in different relations towards the rights they actually possess, and the duties severally incumbent on them. The individual, having a destiny beyond this earth, may be called upon, as the martyrs were, to abandon the right to existence in view of eternal bliss. And in the same way and for the same object he may forego many lesser temporal rights, the right to marry, to hold property, . . . and so forth, always provided the rights of those dependent on him . . . are not infringed thereby.

"On the other hand, the state, having no future life to look to, must secure its own well-being here; existing moreover not for its own sake but for the sake of its members, it cannot arbitrarily lay aside its trust; it is bound to labor for the interests of those members and to insist upon their rights being respected. There is no room in the scheme of things for a martyr nation yielding to violence without any attempt at self-defense. It would be wrong, therefore, for a state to condone grave injuries affecting its subjects or its territory; it cannot lawfully turn the other cheek to the unjust aggressor: its duty is to secure the rights of the community which have been entrusted to its keeping, by every means in its power consistent with justice."

Furthermore, "if a man or a commonwealth may not resist a foreign aggressor, they may not resist a domestic assailant. And if it is unlawful to defend oneself, it is unlawful to defend others. And so criminals, collective or individual, would have a free hand."

The conclusion is that "pending the perfect establishment of God's Kingdom on earth, that is, the universal acceptance of God's justice as the rule for all international, as well as national, dealings, there must occur from time to time instances of unjust and obstinate invasions of genuine rights." Pending the institution of an international tribunal on a stronger basis

than that of the Hague, whose awards shall be backed by the combined forces of the civilized powers, there is no guaranteed, peaceful way to settle such international disputes as may occur, in which each of the contending parties may be so convinced of the justice of its claims, that it refuses to give way. In the one case and the other, . . . war will tend always to recur. "Evil as it is in many of its aspects and a deplorable necessity at its best," war "remains the final means of preventing earth from becoming a pandemonium and humanity from lapsing into the brute."

The last essay, by the Rev. V. Moncel, S.J., deals with the development of the doctrine of war. It shows that the New Testament bequeathed to Christian thought these three sentiments: Renunciation of self-defense, with command not to draw the sword; esteem for the military profession; war as a scourge of God. Tradition worked to coördinate these data, first through sub-apostolic times, when the conclusion came that renunciation of self-defense applied to persecution and martyrdom. The sub-apostolic times showed many Christians in the army. The moralists, however, took a position against war. Origen says "Christians do not take up arms in a just war. They pray and that is sufficient."

But with the conversion of Constantine the Church had to face the problems of a world-religion. In the dedicatory inscription of the Arch of Constantine are the words: "Under God's inspirations . . . he avenged the state by just war." Justice is the primary thing to consider in discussing the morality of war. It is the duty of the Christian to restore it where it is violated.

St. Augustine takes up the question. He decides that when nothing but armed force can attain the end, war must be declared by the authority. He leaves to individual conscience to decide whether a war is just or not.

The problem goes now to the scholastics of the Middle Ages. Their efforts are directed to find a criterion of justice for the parties to the dispute. They accept St. Augustine's general position. But they analyze carefully the question of justice and decide that war is nothing but the *execution of a judicial sentence*, an act of vindictive justice. "This is the only valid cause for war." Their work is particularly directed to the rights of belligerents, the position of non-combatants, the treatment of enemy subjects, etc. Their regulations read much like the regulations of the Hague Tribunal and are the conclusions from the initial dictum, that war is the execution of a judicial sentence.

Then came the Renaissance and Machiavelli. Grotius' great book, *De jure belli et pacis*, brought back the ideals of older times. It added, however, apparently very little to what the Christian theologians had already developed.

After the French Revolution comes for the first time the principle of nationality, *i.e.*, that "a body of men large enough and united enough to form a 'people' have a right to independent political existence, provided they demand that independence with determination and perseverance." This principle has weathered the Napoleonic storm and has grown into a claim not only of a nationality for independence, but for a claim to unity. The Italian nationalists for instance claimed that they had a right to compel the Italian states to abandon their independence and put themselves under the House of Savoy because the sovereigns of that house represented the movement for unity. Bismarck could justify the war between Austria and Prussia on this same principle of national unity. So this question, "The Principle of Nationalities"—an accepted dogma in the international scheme, and at the very core of contemporary international relations—shows problems that require the study of all legists and moralists and "of all honest men who want to see clearly and to judge justly in questions of national conduct."

This book has two special merits. It presents clearly and simply the judgment of the Catholic conscience of the ages on War and its related problems. It presents this judgment with a spirit of appreciation for contributions to the problem from those who differ from the authors in religion. Indeed, it makes its appeal to all "men of good will" and will be a help to every honest man who wants moral guidance in deciding what is right for him in the present confused condition of the world.

THE GREATEST enemy of humanity is worldliness. It takes on many forms, but it grips the heart and holds people to the earth when they should be rising toward heaven. Any theory of life that puts the strongest emphasis upon the present life and upon material and physical comforts here may be unhesitatingly condemned as destructive to man's highest good.—*Raleigh Christian Advocate*.

## PAROCHIALISM

(Continued from page 56)

look inherent in the separation of the whole body of believers into groups of people professing the religion of Christ, who must either sink or swim by their own ingenuity of expedient manipulation, and who prefer to swim at any cost. Parochialism vitiates the recognition, both theoretically and practically, that the Church is the citadel of inspiration, where men and women are moved to give of their best to the reformation and healing of their fellow-men, the power plant of abstractions that are elsewhere to be formulated into concrete policies—not the reformatory where the reformation is to be accomplished, nor the hospital, where the sick are—the sick in body—to be made well.

These, then, are some of the defects of parochialism. Let us remember—only so may we be fair, and prevent misunderstanding—that we are using parochialism here as suggestive of the perversion and corruption of true parochialism. There is parochialism and parochialism. We cannot have too much of the one kind and too little of the other. A parish composed of people who are too long-sighted to be short-sighted, and who are intensely aware of the Catholic society, as well as of the local organization; a parish made up of people who are jealous not merely of their own good name, but of the name of all the parishes in their city, and in the world, and who rejoice with those who do rejoice, and weep with those who weep; a parish comprising within its membership a surplus of men and women who realize that the spiritual is supremely important, and that they are to seek first the Kingdom of God and His righteousness, and then all needed secularities will be added; such a parish is as a city set upon a hill, a candle placed upon humanity's candlestick to give light to the world.

## THE UNITED OFFERING OF 1919

By MRS. MALLORY TAYLOR,

*Custodian in the Diocese of Atlanta*

THE United Offering of 1916 is now only a memory to those who did or should have worked for it. Is it a sweet, delightful one for you or one that you would gladly blot out of your mind altogether? Is your conscience clear? Can you truthfully feel you have done all that you could?

If you have faithfully given your money, did you add to it your influence? Did you also give your tongue, with its measureless capacity for teaching, encouraging, and inspiring? "Death and life are in the power of the tongue", as old King Solomon puts it. Surely God didn't intend us to use it exclusively to discuss people, fashions, and the high price of living.

Your Custodians have found the great value of prayer. I suppose there is not one who does not pray at least twice a day for the Offering. Every letter and postal sent by them has had a prayer go with it. When you answered it, did you also add a prayer for the Offering?

Is not the Offering yours? Should you not join your prayers to hers? Have you done so in the past? Will you not do so in the future?

Do you think for an instant that God's business belongs to your Custodian, or do you only act as if it does, in order to lull your conscience?

The years are indeed past in which we can work for the Offering of 1916, but thank God, He has give most of us another chance to overcome our selfishness, neglect, and indifference. The Triennial of 1919 already looms before us. Remember, the size of the Offering at that time will depend on each woman, and not on the Custodians. We can easily forget "those things that are behind", but let us press on to those things that are before, not spasmodically, but as earnestly, as thoroughly, and as indefatigably as we do in our every-day earthly affairs. Can we not take to ourselves these lines of Canon Farrar's?

"I am only one,  
But I am one;  
I cannot do everything,  
But I can do something.  
What I can do  
I ought to do,  
And what I ought to do  
By the grace of God  
I will do."

ALMOST THE surest test of the disinterestedness of our prayers is the proportion of thanksgiving they contain.—*Bishop Thorold*.

# SOCIALIST SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## SOCIAL SERVICE PRINCIPLES IN THE MID-WEST

THE Board of Social Service of the Province of the Mid-West has issued the following Declaration of Social Service Principles which the dioceses are urged to adopt. It was endorsed by the Milwaukee diocesan council last September.

"Whereas, It is the social service function of the Church to interest her people in all activities tending to make possible the living of a more abundant life by human beings everywhere; and

"Whereas, In the performance of this duty the Church is of necessity concerned with the establishment in love of the largest possible degree of justice to all men;

"Therefore, Be it resolved that we, the convention of the diocese of....., do endorse and recommend to our constituency the careful consideration of the following declaration of social service principles.

### "PRINCIPLES

"1. Application of the accepted truth of Christian ethics that wealth should be held as a trust from God for the welfare of humanity.

"2. A living wage as the minimum for every worker.

"3. The advisability of establishing some adequate method of insurance against unemployment.

"4. The protection of all workers from dangerous machinery, occupational diseases, excessive fatigue, and premature mortality.

"5. The right of employers and employees to organize for the advancement of their interests, with due regard to the right of the community to be considered a third party in industrial adjustments.

"6. The recognition of collective bargaining as a method frequently advantageous, under present conditions, for the promotion of industrial peace.

"7. One day's rest in seven as a right for every human being.

"8. Such organization of the means of recreation as will promote the best use of leisure time.

"9. The fullest possible development for every child, especially by provision of adequate education.

"10. The abolition of labor for children under sixteen years of age.

"11. Such regulation of the conditions of toil for women workers as shall protect and conserve morality and the health of the coming generation.

"12. Suitable provision for the care of those incapacitated for labor by age or by injury in employment.

"13. Such control of the liquor traffic as shall protect the individual and the community from the economic, social, and moral waste of that traffic."

The declaration was signed by Bernard Iddings Bell, Dean of Fond du Lac, Holmes Whitmore, Milwaukee, and Hubert W. Wells, Detroit, secretary.

### SOCIALIST SOCIAL SERVICE

Curiously as it may sound, the *Call*, which is the leading socialist paper in New York, has established a social service department. I say it sounds curiously, because so many socialists that I know aver that social service and socialism are synonymous, but it would seem that this contention is not well founded, or why should the *Call* at this late date and long after papers like *THE LIVING CHURCH* have stressed the subject, establish a social service department? The department will be conducted by A. H. Howland, who in his initial article says:

"Well, we hear, for instance, the whispered statement, which probably is an enormous exaggeration, but which must mean something big, that one-half the Episcopal ministers of the country are socialists—or it may be that the man who told me that was thinking of New York and vicinity. Yet Bishop Spalding was a beautiful out-and-out Marxian, and his successor to the diocese of Utah is also a socialist. We hear courageous Richardson (Richmond?), in Philadelphia hurling his defiance at the reactionary authorities of his Church, and we see valiant Mercer Green Johnston giving up his great Newark parish after uttering words in his pulpit that are the actual twentieth century restatements of the words of the Nazarene to the Scribes and Pharisees of his day.

"We hope good Bishop Greer will not begin to conduct or instigate an investigation to find out which half of his clergy are socialists. But, after all, I remember that a clerical friend, not an Episcopalian, however, told me the other day that as a matter of fact the Bishop

himself was practically a philosophical anarchist. He did not, I am sure, mean anything more startling by that than that the dear Bishop is such a gentle soul that he cannot bear to use force or sanction the use of it in any matters, ecclesiastical, social, or international."

It looks as if we would have to go to this department to learn news about our own men, or is it only rumors that we are to be given?

### A HANDICAPPED COMMISSION

THE ACTIVITY of the Social Service Commission of the district of Nevada has been chiefly the activity of its chairman, owing to the fact that it is not possible to bring together the members of such a body for conference or for concerted action in a district of such wide distances. The personnel of the commission from its appointment in 1909 consisted of three clergymen and two laymen, until in May, 1915, the Bishop made the members of the council of advice also members of the commission, so that whenever the council meets it may be resolved into a meeting of the social service commission, with its own secretary. This assures at least one meeting devoted to the interest of social service each year.

Owing to the fact that the chairman is resident at the capital city, there has been opportunity to watch the proceedings of the state legislature and to keep the clergy informed as to bills having a social interest. Nothing of note has been accomplished, but it is probably not without effect that the clergy have been kept in touch with legislative doings. Definite attempts to influence action have been made through the chairman, but not yet with sufficient backing to secure results. At the last meeting of convocation, May 12th and 13th, action was taken which assures that a petition initiating a state-wide prohibition law, and an improved divorce law, will be circulated by the clergy among the voters, and there can be no doubt that they will receive the necessary number of signatures to force the next legislature to take some action in these matters.

The chairman is the Rev. Lloyd B. Thomas.

### INSTITUTIONAL PROBLEMS IN NEW JERSEY

The social service commission of the diocese of New Jersey has as its secretary the chaplain for the institutions within the diocese, state, county, municipal, private—so far as the Church's ministrations are acceptable. This means that the commission is especially concerned with the institutional problems. It has formed committees at different points to cooperate with the clergy and the secretary in ministrations in the institutions. Thus, lay readers, acolytes, "big brothers", friendly visitors, singers, flower distributors, are secured for definite work, and a systematic effort is made to secure the cooperation of the Woman's Auxiliary, Brotherhood of St. Andrew, Church Periodical Club, Girls' Friendly Society. The latter in cooperation with the commission is conducting classes for the Hungarians in Trenton, and providing them with legal aid.

Bishop Matthews has secured funds which will enable him to employ a man to make a careful survey of the Pine District of New Jersey, as a preliminary to the Church's undertaking a comprehensive work in that section.

A CHICAGO ALDERMAN several years ago recommended that every wife in Chicago should organize a dinner-table school of civics and municipal government. The wife should be the teacher and the husband the pupil. He believes men and women know too little about their own wards and neighborhoods. They should familiarize themselves with conditions; ascertain the causes, if they are bad; and, where the city government is to blame, apply the remedy. If there were less futile grumbling and more systematic work by citizens the burdens of the taxpayers would be lightened and the quality of municipal government greatly improved. Chicago now has an organization—the Civic Coöperators (of which a Churchman, Angus S. Hibbard, is the head) to give the latter part of this suggestion practical application.



## 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.

### THE BOY SCOUTS

[CONDENSED]

To the Editor of *The Living Church*:

A FEW months ago, there appeared a letter in your Correspondence section which referred to the Boy Scout movement in rather slighting terms, something to the effect that the writer had discovered by personal experience that there are serious defects or limitations to the movement which make it undesirable in connection with the Church.

I have waited for someone else more worthy than myself to take up the matter of championing the cause of this organization, but it has not been done. Perhaps my brethren of the clergy who are in a position to write with greater effect on the subject feel that the Scout movement is too well known to everyone to need a champion. It does seem like endorsing "The Anti-Tuberculosis Society", doesn't it?

I hold the position of scout commissioner in this city, and we have three troops as a part of our parish activities. Wonderful things have been accomplished, during these past four years that we have been doing this work, for the welfare of these boys, physically, mentally, morally, and spiritually, which comprehends, it seems to me, nearly the whole of the boy!

Because of our work with the Scouts, this parish is given all due credit by the people of the town, who feel that a great deal of good is being done for the boys of Sedalia. Incidentally, more than one person has said, "Your work with the Boy Scouts has put the Episcopal Church in the map of Sedalia". The Church is not strong in the Middle West, be it remembered.

But, some will ask, "How has it proven a real benefit to the Church, directly?" I shall try to answer that by stating a few facts: (1) Our Sunday school is three times the size it was before we began our work with the boys. Over half the scholars are boys. Others would come to us if their parents would permit it. (2) Some of these boys, who have come to us from families outside the Church, have been confirmed. (3) It has enlarged our choir. (4) It has given me a much stronger hold on the boys of the Church. Anxious to do their "good turn", these Church Boy Scouts have organized a servers' guild, which is doing creditable work. We used to have to pay our choristers, servers, and crucifer. (5) It will be a feeder for the chapter of the Junior Brotherhood of St. Andrew I hope to have here before long.

I recommend the Boy Scout movement as a most effective means of enlisting the interest of boys in Church work. How far the movement will prove effective in interesting boys in the teaching and work of the Church, however, will be determined by the ability of the scoutmaster to promote these things in an interesting way. I am confident that many clergymen could do this far more successfully than I have.

HENRY ERVING BATCHELLER.

Sedalia, Mo., October 31, 1916.

### "WHY IS THE HOUSE OF GOD FORSAKEN?"

[CONDENSED]

To the Editor of *The Living Church*:

THE same old perennial is in bloom again. Every fall somebody blossoms forth with a criticism of summer services and preaching as he or some friend, real or imaginary, has heard the same in a small country town. The Rev. Dr. Delany in your issue of October 21st gives voice to the old, old lament under the caption, *Why Is The House of God Forsaken?* With that portion of his article which argues that the substitution of Holy Communion for Morning Prayer and Litany will bring the desired congregations I am not now concerned. But why must he offend by referring to the poor singing of the *Te Deum* and the sermon of platitudes to which his imaginary layman had to listen when he attended a Morning Prayer service?

I wonder if the critic realizes that some of us dare fault rectors with splendid choirs because, musically, their services are away over our heads, and in them we can take no real part. As a steady diet we prefer singing—chants, responses, glorias, as well as hymns—in which we can take full part. Anthem settings to all chants, for instance, make us listeners rather than worshippers.

But suppose one in the summer-time does happen into a church where the choir sings "badly". Without doubt they are doing their level best. The rector and choirmaster are perhaps getting good results, considering the material with which they must work. And what if the choristers are occasionally off the key, or otherwise offend the

critical ear? If they are reverent and sing from the heart they are truly praising God, just as truly as any choir singing the most difficult music and doing it beyond criticism. How much better if the occasional visitor, instead of criticising, did his musical best to add to the praise of the congregation. Perhaps he would find that he was drawing quite near the Throne and that God's ear was attuned to the voices of all His creatures.

As to the sermon of platitudes. For a clergyman from the city so to criticise his brother in the country is often most unjust. The city priest has the advantage of constant fellowship with his brethren, with all the intellectual and spiritual stimulation which such fellowship may mean. He can so easily attend services which inspire by the very presence of a worshipping multitude. He can hear the preachers who are men of power. He can get the spiritual refreshment his soul craves by going to a retreat without having to worry over prohibitory carfares because of distance. He is near libraries. In a thousand and one ways he has advantages of which his country brother is deprived. Instead of marvelling that the preacher in his little isolated parish preaches so poorly (and often they are as good as the best) let the critic get down on his knees and thank God that a man can enter upon this isolated life and still can preach twice a week for at least forty-eight and sometimes fifty-two weeks in the year.

Is it not true that a man may get just about what he is looking for when he attends church? Dr. Delany's man expected things to be generally dull and uninspiring, and so he found them. If a man truly desires to worship he can do so in any setting; if he desires to criticise the way they conduct their worship in any given church, so likewise he can do so. If he seeks some word worth while and helpful from the preacher he will find it, I care not who the preacher is. If he wishes to pick flaws he will likewise find chances a-plenty.

Therefore may I humbly suggest that city people when away from home attend church, expecting things to be pretty simple perhaps, but remembering that our Lord was not averse to the worship of fisherfolk and the like in very simple surroundings. What He most wishes is true heart-felt expression of love and devotion. Do you really suppose it matters so very much to Him after all just how that love and devotion expresses itself?

CHARLES TABER HALL.

Arlington, Mass., October 31, 1916.

### THE POLICY OF THE PRESS AND PUBLICITY COMMISSION

To the Editor of *The Living Church*:

THE attention of the Joint Commission on Press and Publicity has been directed to a letter published in *THE LIVING CHURCH* of October 28th in which reference is made to some news from the convention recently held in St. Louis in the *New York Times* of October 19th.

This dealt, I believe, with the pageant given in connection with that convention. In the first place, I should like to say that the work of dealing with the pageant was not conducted by the Joint Press and Publicity Commission. This was carried on through the organizers of the pageant on their own account, but both they and everybody else connected with such a work ought to be acquitted of any responsibility for the description or the headlines in any given newspaper.

The commission took the greatest pains during the convention held in New York in 1913, and in St. Louis in 1916, to supply the newspapers with thoroughly accurate statements of the news of the convention proper. Naturally, as you know, the moment such news is supplied a paper can give it either an ignorant or a malicious twist. The former has probably been done in the case of the pageant article to which you refer. The newspaper in question had its own correspondent at the convention and he and his paper alone are responsible for the unfortunate error to which your correspondent has drawn attention. Nothing could more thoroughly emphasize the need for a work like that which the commission undertakes of providing accurate reports than this particular instance.

Very truly yours,

GEORGE F. PARKER, *Secretary*.

"JESUS CHRIST, the same yesterday, to-day, and forever." Yes, the very same to you to-night that He was to the little children when He took them up in His arms and blessed them. Not a bit different! Just as kind, just as loving, just as ready to take you up too, and bless you, and keep you always "safe in the arms of Jesus".—*Frances Ridley Havergal*.



## MISCELLANEOUS

*Have You Understood Christianity?* By the Rev. W. J. Carey, Pusey House, Oxford, and Chaplain H.M.S. *Warspite*. Longmans, Green, & Co. Price 65 cents net.

It would be hard to find straighter talk than Father Carey gives us in this little book. A chaplain in the British navy, in close contact with men (plain and simple men who face death every day and have found a very real religious faith that helps them face it bravely), Father Carey has been asking himself what the Church has to give these men when the war is over and they go back to their parishes. "Can we rise to the occasion and give them the essence and core of Christianity, and make them feel that in all our Christian life and activity we are just seeking to bring them to the secret of the love of God and of one another?" If the Church is to do that, its members must be quite sure that they themselves know what the Christian religion is. Do they?

It is in a modest attempt to meet this need that Father Carey offers this book, *Have You Understood Christianity?* Every layman who makes any pretence of being an educated Churchman should read it. He will not find it dull or stupid. Certainly he will find nothing of the pious twaddle in it that he has possibly been accustomed to associate with the thought of religious literature. Religion hasn't kept the chaplain of the *Warspite* from being a man, full-blooded, adventurous, risk-taking, and he has put a good deal of his own healthy, show-hating self into this book. To read it is like drawing in a breath of fresh air after the usual dry-as-dust book of theology.

Father Carey distinguishes between the "simple Christian" and the "educated Christian". There are a good many people who will never be more than the first; but, if you have it in you, you will want to advance to the second "because you will certainly desire to help others by word as well as example", and you can't do it without trying to educate yourself in the Christian faith. In a very elementary way that is what this book does for you. Therefore every layman ought to read it. The clergy might buy it and pass it on—not failing to read it themselves first, for it will teach them how to teach others.

And both will get a certain amount of fun as well as instruction in the reading. You never know when you are going to meet a witty sentence. Like this, *e.g.*, "People are apt to divide men into pleasant pagans and nasty little self-conscious religious people. It is necessary to show them that to be a Christian you need not become a mousy little man."

The book is interesting and refreshing. There isn't a conventional sentence in it. Every word is straight and genuine, and one finishes the reading with the pleasant sensation that somehow it is quite natural to talk about religion and might even become an easy thing for ordinary people to do. The reason most of us are not talking it into other people more is that we don't know enough about it, or think hard enough, or feel deeply enough, to desire to let others into our experience. We are what Father Carey calls people "who only paddle in the religious current".

*Feminism*. By Mr. and Mrs. John Martin. New York: Dodd, Mead & Company. \$1.50 net.

"By *Mr. and Mrs. Martin*." Those names appearing on a book about feminism at once give one a clue to the attitude of the authors, for no true-blue, out-and-out feminist would ever think of merging her personality in her husband's in that old-fashioned way, and a reading of the book supports the clue. Here we have in compact form a thoughtful discussion of a prominent movement of the day by two who have personally earned a right to discuss it. John Martin has long been an active publicist, first in London, where he was a member of the Hackney Borough Council, and later in this country, where he has been a useful member of the New York Board of Education. Mrs. Martin had achieved her own reputation as Prestonia Mann as an ardent social worker and as the author of *Is Mankind Advancing?* It is refreshing to hear those of liberal tendencies supporting what are considered old-fashioned ideas of the home and the family, but what are really much more properly regarded as fundamental ideas. The theme is one that tempts to an extended review, but I must content myself to say that this book is refreshing in a day of book writing on the whole subject of the family. I cannot refrain from giving two excerpts, one from the chapter on "Feminism and the Family", the other on "The Passing of the Family". Here they are: "Sewing buttons for your children is the old-time slavery, but running a button machine in a factory is the 'new freedom for women'." "We are told further that it is a basic feminine impulse to construct, but it is a basic masculine to destroy. (This lack of

constructive power in man explains why they have never built cathedrals and bridges and canals and railways and cities and philosophies and arts and sciences!) Man degrades all the arts, the theatre, for instance, has fallen to his level! (Matinees show how much more elevated is the taste of women!) Man has established the double standard of morality, and it is he who condemns woman for sexual sin. (Women never condemn other women for delinquencies of that sort!)" C. R. W.

*The Order of Matins, according to the use of the Community of Saint Mary*. Published at St. Mary's Convent, Peekskill, N. Y.

Canon Douglas has laid the Religious Orders of the American Church under great obligations by the translation and publication of his Order of Matins.

Even where Matins is not recited regularly, there are occasions when a book like this would meet a need for special occasions like Holy Week.

Out of the treasures of the ages collected in the various Breviaries, some selection was necessary before such a book could be made useful for modern needs. In the whole range of literature there are not to be found such wonderful, touching, and searching prayers, antiphons, and responses as can be found in the Monastic Breviaries. But one must have a very nicely balanced sense of humor, or a hazy idea of Latin, to recite such an antiphon as this one for St. Lawrence's Day: "*Beatus Laurentius . . . dixit Assatum est jam, versa et manduca . . .*" This solemnly sung might well upset the risibilities of most of us moderns. But the treasury is so rich, that there is no lack to supply vacancies made by the excision of what offends modern ideas of congruity.

Canon Douglas' translation sounds very pleasantly to us who have been nurtured in the sonorous English of the Prayer Book, and especially in the collects he has caught the rhythm and swing of the Cranmerian translations. He has not forgotten what some translators do forget, that a translation to be true must reproduce the idea in the corresponding idioms of a language whose genius is different. What was sonorous and stately in Latin must be sonorous and stately in English. To forget this is to create a displeasing baldness and poverty, where there should be richness and color of expression. A. P. CURTISS.

*The Art of Prayer*. By Rowland P. Quilter, B.A. London: A. R. Mowbray & Co., Ltd. Price 60 cents.

*Psalm CXIX: A Spiritual Autobiography*. A. R. Mowbray & Co., Ltd. Price 60 cents.

*The Mind of Our Lord*. By James B. Seaton, M.A. With introduction by the Bishop of Oxford. A. R. Mowbray & Co., Ltd. Price 40 cents.

One notices in the new books coming from England a general application of lessons coming out of war conditions. Such tendencies work toward a more practical application of simple Catholic teaching and devotion. And yet there is much to be learned in the way of simplicity and directness. Not altogether by way of depreciation do we speak, when we deplore a certain flaw of inexactness and indecision in popular English books intended for lay perusal. It would seem that most of the books which are small in size, and presumably meant for simple and theologically unlearned persons, lack precisely the precision and clarity which is the quality most needed.

All the above books are interesting in a way; but rather above the masses, and might have been condensed. Priests would be better able to skim through and pick out the undeniable value in them. We think that Bishop Gore in his introduction accentuates the difference too greatly between the "mind of Christ" and that of "ecclesiastics at almost all periods".

*The Conquest of Trouble and the Peace of God*. By the Rt. Rev. C. H. Brent, D.D. Philadelphia: George W. Jacobs & Co. Price 50 cents net.

One of the most helpful little books we have had the pleasure of seeing in a long time and one that will be found of great value in every home and every heart where trouble of any description has come. The Psalms are a mine of most precious thoughts and experiences, they have been used ever since they were written as helps in every condition of personal and national life, and Bishop Brent has selected for his readers passages with which they may have been familiar before but which, with the few words of explanation and comment he adds, become all the more precious to the hearts of those who seek the peace of God in their days of trouble.

We commend the book most heartily to all who know what it is to suffer from any kind of sorrow or bereavement.

## THE MORAL PARADOX OF DEFOE

BY ROLAND RINGWALT

IT may be possible for a youth of eighteen who has read with care three or four of Defoe's books and a good encyclopaedia's account of the writer to feel that he knows what manner of man Daniel Defoe was. But let another eighteen years pass over his head, and he will have serious doubts as to whether he knows anything about the man. Let him read more or less of the writer, above all let him read a few biographies, and he will doubt if anybody knows the character. If the young man be the most combative of Churchmen he will sooner or later recognize in Defoe a sincere friend of the Puritans, and will have more sympathy than at first he deemed possible for the Dissenters of Stuart and Hanover days. If the student be a descendant of the Puritans, he may admire Defoe's reasoning, and yet he will be reluctantly compelled to admit that his author was a liar almost without peer.

This all will admit. Daniel Defoe had a good start in English branches, and was sent to an academy to be trained for the Nonconformist ministry. In the command of plain everyday Saxon he ranks with John Bunyan, Benjamin Franklin, and Abraham Lincoln. But what did he learn during his time at the seminary of his youth? He says that he was thoroughly trained in Greek, Latin, French, Spanish, and Italian, and two writers of renown have accepted that statement because Defoe said it. Now here is the doubtful point. Samuel Johnson proved his Latin training by his writings in that tongue. The classical element in Clarendon, in Dryden, in Swift, needs not to be pointed out, everyone can see it. With Defoe it is otherwise. He was a master of English, but if he was a fair linguist why did he not show it?

As a partial answer Defoe said that in commercial life he "lost the fluency of expression in the Latin." Does anyone believe that Daniel Defoe ever let himself lose any mental accomplishment? The probabilities are that he misstates. If a pugnacious curate or a Tory politician accused him of being unskilled in ancient and modern tongues he boasted of his youthful scholarship, of which he does not give proof. His offer to bet that he could translate Latin, French, and Italian into English, and then the English into French, the French into Italian, and the Italian into Latin, scared off Tutchin yet it proves little. On a test Daniel Defoe would have made the best of what knowledge he had and would have known where to go for help. Memory, adaptability, mother wit, and impudence beyond belief were his, yet few can believe that he had the Elihu Burritt or the E. H. Palmer in him.

However, as a "civet-cat merchant" Defoe traveled to Spain, and quite possibly he learned more or less of the tongues of the Mediterranean. Wilkins Micawber thought that David Copperfield had "an intellect capable of getting up the classics to any extent", and wherever Defoe went his eye and ear were busy. In six weeks in Brazil, Lord Clive learned enough Portuguese to be useful to him in later years, and Defoe was a gatherer of all trifles, considered and unconsidered. When it came to making money in business there is no doubt that Defoe was often successful, but he could lose a great deal in speculation and could neglect his affairs for a religious-political or political-religious enterprise. For seven years he was presumably an active business man, yet in those years he published nearly thirty book and pamphlets. He was a manufacturer and he sold goods on commission. The man who gave the sage advice to young merchants and bookkeepers was always risking pounds, shillings, and pence in queer transactions.

Defoe was an earnest Whig. He hoped to see toleration and prosperity the lot of the Nonconformists. He was a zealous advocate of temperance and morality. On the other hand, a man who takes money from a Whig administration for secretly managing Tory journals so that they would damage their own party (he says in letters to a government official that he did this) was not scrupulous. Shrewd as he was, he sometimes overdid the matter, as when he wrote *The Shortest Way with Dissenters*, assuming the style of a merciless foe of the Puritans. His Dissenting friends believed that he had betrayed them, the extreme Tories resented the irony, and he went to Newgate, his bankruptcy being a consequence. A political errand may have kept his family from starvation, but the vehemence with which he denied that he was paid for his work is worthy of the tramp whose averred sobriety is contradicted by his breath.

No schoolboy ever believed the fictions of Baron Munchausen, but when Defoe ran short of news he invented a destruc-

tion of the island of St. Vincent, which thousands of people credited. The power that framed such memoirs of a Cavalier that Lord Chatham believed them genuine, the mind that portrayed London in the plague as no other man could have done it, did not disdain small game. After a circumstantial account of the explosion Defoe investigated the causes, and does it all as the chaplain of a frigate might descant on a real occurrence. This strange man who from the books, charts, and the seamen's talk of his time guessed at the Central African route found by Baker and Stanley could manufacture a West Indian earthquake as easily as he could describe the apparition of Mrs. Veal.

Modern business, social reforms, better treatment for the insane, insurance and banking projects, all that we associate with the development of a great city, lay in that fertile intellect. Patriotism and religion were powerful motives in that breast. Yet the weight of evidence leads one of his biographers to say that Daniel Defoe was perhaps the greatest liar earth has known.

## THE POPE'S PLAY

A certain swineherd, having been made Pope  
Because of his deep knowledge of mankind,  
Was once reproached, by one who had some hope  
Of clouding his serenity of mind,  
That, under cloak of serving God, his pride  
Of place and love of self were gratified.  
And since the speaker was a cardinal  
Who might himself have held the Holy See,  
The Pope, although it was unusual  
To hear truth scattered there so lavishly,  
Seemed not displeased, and answered him, "Most true.  
I had foreseen such speech might come from you,  
And have prepared a certain masque or play  
Which shall be set forth in the palace court,  
Showing, so far as such poor symbols may,  
The fortune of God's priests. Make you report  
When you have seen, if there be room for pride  
In pastor's place, or self-love satisfied."  
So, from the shadowed silence of the hall,  
They passed into the four great balconies  
Ringing the court-yard. There the Pope and all  
Could see what chanced below them at their ease.  
And then the Pope gave gently-voiced command  
And two great gates swung wide on either hand.  
Out of the first there came a shepherd stern,  
With cloak and crook, who drove along his sheep  
And standing at the gate forbade return,  
Ruling them all with evil voice and deep;  
Not without blows; and, truly, there was need  
Of blows to make such sheep give ear and heed.  
For some were sheep and some were beasts that bore  
Sheep-skins tied ill upon them so one saw  
That they were swine and wolves: of which the more  
Were swine: and to the fierce and brutal law  
Of the strong shepherd, brute and fierce they crouched  
Or at his cold guile shook and, trembling, crouched.  
Of the real sheep the shepherd gave these some;  
Took some unto himself and slew or sold:  
Then, also, of the wolves and swine which dumb  
Shivered before him. "Pastor overbold,"  
At last the Pope said, rising, "stand and see  
The fate God, wearied, gives all such as thee."  
Whereon the flock were driven out, and one  
Habited as an angel took the man,  
Chained him, and cast him through a door whence dun  
And red the flames roared. Then the question ran  
Through all the watching prelates: "What is meant?"  
And from the second gate came one who leant  
Upon a cross-shaped shepherd's crook and led  
Just such another flock as the first drove:  
But this man warded truly, gently fed  
The sheep and lambs, nor let the swine-sheep rove,  
Nor let the wolf-sheep tear the white lambs small,  
But well and truly shepherded them all.  
Wherefore, at last, a lank wolf in sheep's skin,  
Slinking behind him, leaped and bore him down.  
Then wolves rushed on him, and the swine within  
The sheep-skins tore him with their tusks brown,  
And even the real sheep which, maddened, fled,  
Swayed here and there and trampled on him, dead.  
Then said the Pope: "We each may choose the lot  
Of the first shepherd or the second: find  
Ourselves at last where the flame quencheth not  
Or torn down by our people. To your mind  
Does either tend to ease or pride, I pray?"  
None spoke. The cardinal resigned next day.

LOUIS TUCKER.

SIMPLE DUTY hath no place for fear.—Whittier.

# Church Kalendar



Nov. 1—Wednesday. All Saints'.  
 " 5—Twentieth Sunday after Trinity.  
 " 12—Twenty-first Sunday after Trinity.  
 " 19—Twenty-second Sunday after Trinity.  
 " 26—Sunday next before Advent.  
 " 30—Thursday. S. Andrew. Thanksgiving Day.

## KALENDAR OF COMING EVENTS

Nov. 15—Quincy Dioc. Conv.  
 " 21—Albany Dioc. Conv.  
 " 21—New Hampshire Dioc. Conv.  
 Dec. 27—Springfield Special Dioc. Synod, St. Paul's Church, Springfield, Ill.

## LIST OF MISSIONARIES AVAILABLE FOR APPOINTMENT

### BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

### CUBA

Rev. C. E. Snavely.

### CHINA

#### HANKOW

Rt. Rev. L. H. Roots, D.D.  
 Rev. A. S. Cooper.  
 Rev. C. F. Howe.  
 Rev. T. R. Ludlow.  
 Rev. T. P. Maslin.  
 Deaconess Gertrude Stewart.

#### SHANGHAI

Miss Margaret H. Bailey.  
 Rev. E. R. Dyer.  
 Rev. G. F. Mosher.  
 Rev. M. H. Throop.

### JAPAN

#### KYOTO

Rt. Rev. H. St. G. Tucker, D.D.  
 Rev. P. A. Smith (in Fifth Province).

#### TOKYO

Rt. Rev. John McKim, D.D.  
 Rev. C. H. Evans.  
 Rev. S. H. Nichols.

### THE PHILIPPINES

Miss B. E. L. Masse.

#### PORTO RICO

Rt. Rev. C. B. Colmore, D.D.  
 Rev. Samuel Sutcliffe.  
 Rev. P. R. R. Reinhardt.

# Personal Mention

THE Rev. ALFRED R. BERKELEY has assumed his duties as rector of St. Paul's Church, New Orleans, La., his address being 1427 Polymnia street.

THE Very Rev. DONALD M. BROOKMAN, Dean of All Saints' Cathedral, Albany, N. Y., has been elected rector of St. Peter's Church, Morristown, N. J.

THE Rev. ARTHUR A. BURTON of Marshfield, Wis., seriously ill with pleurisy and pneumonia, is now convalescent.

THE Rev. FRANK H. CHURCH has assumed charge of the Church of the Holy Innocents, San Francisco, Calif.

ARCHDEACON C. B. D. CRITTENTON, of Weatherford, Texas, has resigned his office, to take effect immediately, and has removed to the diocese of Florida.

THE Rev. J. S. DOUGLAS has accepted the rectorship of St. Andrew's Church, Louisville, Ky.

THE Rev. WILLIAM D. GOULD, rector of the Church of the Holy Trinity, Baltimore, has tendered his resignation as chaplain of the Fourth Regiment Maryland National Guard.

THE Rev. WILLIAM H. HERMITAGE has accepted the rectorship of St. Paul's Church, Sacramento, Calif. He begins his new duties with the first Sunday in November.

THE Rev. FRANK POOLE JOHNSON, rector of the Church of the Annunciation, New Orleans, has resigned because of failing health. On the advice of his physician he will rest from all work for at least a year.

## TWENTY-FIRST SUNDAY AFTER TRINITY

St. John 4: 48—"Except ye see signs and wonders."  
 Purblind and carnal! ye would have your faith  
 Gross ev'n to faith's negation—such a creed  
 As finds Satanic sanction, pallid wraith  
 Of trust, which love can never nurse nor feed!  
 Agape for spectacle, ye crowd around  
 The Christ who scorns your homage; yet, behold,  
 This courtier, hurt by sorrow's cruel wound,  
 Gets instant answer to his challenge bold.

Doth He not read the heart and richly bless  
 The love whose cry asks only quick relief?  
 Which crave we most—the charlatan's success,  
 Or Saviour's power to heal our mortal grief?  
 Oh, age of doubt, what need of greater sign  
 Than human nature quick with love divine?

HERBERT H. GOWEN.

THE Rev. J. ORSON MILLER, for the past ten years rector of St. Andrew's Church, New Orleans, has resigned to become a diocesan missionary in North Louisiana.

THE Rev. F. ALLAN PARSONS has accepted a call to the work in Ronceverte, Lewisburg, Clover Lick, and Marlinton, and should be addressed at Ronceverte, West Virginia.

THE Rev. LEONARD BURBANK RICHARDS, rector of the Church of the Incarnation, Atlanta, Ga., has been elected a member of the Standing Committee of the diocese of Atlanta.

THE Rev. and Mrs. C. E. SNAVELY, returning after furlough, plan to sail for Cuba on the S. S. *Munamar* on the 29th of November.

THE Rev. DR. REGINALD HEBER STARR is in charge of St. Peter's Church, Morristown, N. J., during a vacancy in the rectorship. His address is Box 176.

THE Rev. NASSAU S. STEPHENS will sail for Paris soon to enlist in the American Ambulance Corps.

THE Rev. PHILEMON F. STURGES became rector of Grace Church, Providence, Rhode Island, on October 1st.

THE Rev. BARRETT P. TYLER, rector of the Church of the Redeemer, Morristown, N. J., has been appointed Archdeacon of Morristown by the Bishop of Newark. This archdeaconry comprises the western portion of the diocese.

THE Rt. Rev. JAMES H. VAN BUREN, D.D., formerly Bishop of Porto Rico, has accepted the position of locum tenens at Calvary Church, Pittsburgh, until a new rector shall be called, and began his work on All Saints' Day.

THE Rev. W. T. WILLIS has gone to the border as chaplain with the Second West Virginia Regiment.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth 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.

## DAY OF DEVOTION

NEW HAVEN, CONN.—A Day of Devotion will be held at Christ Church, on Friday, November 17, 1916. Conductor: Rev. Father Huntington, Superior O.H.C. All who desire to attend are requested to communicate with the DEACONESS IN CHARGE, St. Iilda's House, 80 Broadway, New Haven.

## DEGREES CONFERRED

CAMBRIDGE THEOLOGICAL SCHOOL.—D.D., upon the Rev. Prof. HUGHELL E. W. FOSBROKE, D.D., Dean-elect of the General Theological Seminary, at the annual matriculation service on All Saints' Day.

## ORDINATIONS

### DEACONS

LEXINGTON.—By error the ordinations of Mr. THOMAS LEVER SETTLE and Mr. PETER LANGENDORFF, both of the diocese of Lexington, were

ascribed to the diocese of Kentucky, in this column of THE LIVING CHURCH of October 21st.

WEST TEXAS.—On Wednesday, September 27th, at St. Stephen's Church, Gollad, Texas, Mr. LOUIS A. PARKER was ordered deacon by the Rt. Rev. William Theodotus Capers, D.D., Bishop of West Texas. The sermon was preached by the Rev. G. M. Macdougall of Brownsville and Chaplain McCord of the Seventh New York Infantry presented the candidate. Mr. Parker is a native of Gollad and an undergraduate of the General Theological Seminary.

### PRIEST

CHICAGO.—The Rev. VIVAN PETERSON was ordained priest at St. Bartholomew's Church, Englewood, by Bishop Webb, on Saturday, October 28th.

### BORN

MCCARTNEY.—To the Rev. and Mrs. WILLIAM J. MCCARTNEY of Mauston, Wis., a daughter, October 19, 1916.

### DIED

GARFIELD.—At his home in New Haven, Conn., on Sunday, October 29th, the Rev. NATHANIEL LYON GARFIELD, in his ninety-third year.

HUTCHESON.—On October 26th, at San Antonio, Texas, Mrs. J. T. HUTCHESON, wife of the Rev. Dr. Hutcheson, senior presbyter of the diocese of West Texas. Mrs. Hutcheson has been the custodian of the United Offering for more than a quarter of a century. The burial service was read by Bishop Johnston, assisted by the Rev. L. S. Bates and the Rev. F. C. Price, rector of St. Paul's Church, of which she was a member.

## MEMORIALS

### JACOB ASBURY REGISTER

*Memorial Service held on All Saints' Day in St. Paul's Church, Buffalo, N. Y., in tribute to the Rev. J. A. REGISTER, S.T.D.*

In the church where the greater part of his life work was done, the memory of the Rev. Dr. Jacob Asbury Register, former rector of St. Paul's Church, was honored in services on the morning of All Saints' Day. A boyhood friend and later a parishioner of Dr. Register, the Rt. Rev. John Newton McCormick, Bishop of Western Michigan, was the speaker.

Three outstanding facts marked the record of accomplishments of the dead rector as an exceptional one, Bishop McCormick said. He had given to children a real Christian education; he had been a pioneer in effective social work, and he had built up a church in the downtown section and kept it a monument of the spiritual life where all else was material.

"Dr. Register's manuals of instruction for children have been a benefit and a blessing," said the Bishop. "They were the outcome of first-hand work with children and are evidence of the courage and the intelligence of the man. In this work he was a pioneer.

"Dr. Register was also a pioneer in social service, in the reaccentuation and readjustment of social values and social energies, marked features of the present-day life of America. Jacob Asbury Register was not the less a valuable citizen for being a strong Churchman. He was interested in every good work in Buffalo, and yet he was always the rector of St. Paul's Church, the Christian preacher, carrying to all things the Christian spirit and the Christian point of view. The American Church is richer because Jacob Asbury Register worked with it, and this city and parish are better and happier because he lived in them."

Bishop McCormick also quoted the following editorial printed in the Buffalo Times at the time of Dr. Register's death, July 19th:

"A life of consecration to noble ideals, and a

career of devoted labor and signal efficiency in realizing those ideals in practice, is terminated by the death of the Rev. Jacob A. Regester.

"Dr. Regester was for nearly twenty-two years rector of St. Paul's Episcopal Church and for the past two years and a half he was rector-emeritus. Beginning his ministry here in 1892, during the long period wherein his activities were identified with the chief field of his life work he was one of the most widely known clergymen of the city, and his name in Buffalo was a household word.

"In the pulpit, Dr. Regester was earnest, able, convincing. In the administrative capacities which form so important a portion of the duties of the ecclesiastical head of a large city parish, he was vigorous, efficacious, and constructive. An exemplar of Christian courtesy, he was a man of winning personality. His gifts of conciliation, his powers of suasion were great. By kindness as well as earnestness he led many to the feet of the Master. He was profoundly interested in works of charity. He was endowed with a keen sympathy with the lives of the plain people.

"By the passing of Dr. Regester a faithful servant of the Most High has gone to his reward."

The Rev. Dr. Charles A. Jessup, rector of St. Paul's, conducted the service. Many clergymen were present.

#### MRS. EDWARD H. WRIGHT

Inasmuch as it hath pleased the almighty Father to call home the soul of our beloved President, Mrs. EDWARD H. WRIGHT, we, the members of the Guild of the Hospital of St. Barnabas, desire to record our appreciation of her as a friend and co-worker.

*Therefore, Be It Resolved*, That in the death of our estimable and excellent president this guild hath lost one of its ablest members, who for the past fifty years has so faithfully and conscientiously performed all her duties as an officer and member of its board.

*Resolved*, That her sterling personal integrity, and high sense of duty, added to rare social qualities, commanded the confidence and respect of all who were so fortunate as to be associated with, or to know her. Her ardent cooperation in all endeavors to benefit St. Barnabas' Hospital; her warm-hearted solicitude; the ready response with which she invariably met all demands for its welfare, caused her to be regarded with gratitude and affection.

*Resolved*, That we, as board members and as individuals, most sincerely mourn the loss we have sustained; that we tender to the afflicted family our deepest and most heartfelt sympathy, praying they may have grace and strength from on high to support them in this hour of trial.

*Resolved*, That a copy of these resolutions be spread upon the minutes of the Guild of the Hospital of St. Barnabas; to publish the same in the public press; to forward a copy to the family of the deceased and to the board of trustees of the Hospital of St. Barnabas.

MRS. ARCHIBALD MERCER, *President*,  
MRS. FRANCIS PELL,  
MRS. CHARLES H. HARRISON,  
MRS. ARTHUR H. MACKIE,  
MRS. WAINWRIGHT RIPLEY,  
MRS. WILLIAM C. CONNETT,

*Committee on Resolutions.*

Newark, N. J.

## WANTED

### POSITIONS WANTED—CLERICAL

**CLERGYMAN, UNIVERSITY MAN**, wants parish. Sound Churchman, very good reader, extempore preacher, and diligent visitor. Fair stipend and rectory. Best references. Address PARISH, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, THOROUGH MUSICIAN**, extempore preacher, twenty-five years in present parish, desires to correspond with parishes seeking a rector. Address R 31, care LIVING CHURCH, Milwaukee, Wis.

**PARISH WANTED** by clergyman. Thirteen years in priesthood, highly educated, excellent preacher, hard worker. Address ENERGY, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, thoroughly equipped, experienced, capable, desires position as vicar or curate in East. Address PISTOS, care LIVING CHURCH, Milwaukee, Wis.

**MISSION PREACHER**, experienced, highest references. For dates and terms address EVANGELIST, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER** wanted; Middle West; male choir; choral Eucharist every Sunday. Salary \$600. Address GAMBA, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** wanted; New Jersey; male choir. Small salary but good prospects for young man. Address VICAR, care LIVING CHURCH, Milwaukee, Wis.

**COMFORTABLE HOME** in clergyman's family offered to companionable woman for part care of three small children. Address OHIO, care LIVING CHURCH, Milwaukee, Wis.

**LIBERAL SCHOLARSHIP** is offered stenographer in boys' Church school. Address STENOGRAPHER, care LIVING CHURCH, Milwaukee, Wis.

**LIBERAL SCHOLARSHIP** in boys' Church school is offered to first violinist. Address VIOLINIST, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—MISCELLANEOUS

**CHURCHWOMAN OF REFINEMENT**, with experience as social secretary, wishes similar work, or as visiting companion to elderly woman or invalid in or near New York. Highest reference. Address M. F. L., care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** with excellent references, desires position. Large experience in boy and mixed choirs. Recitalist, devout Churchman. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**AUSTIN ORGANS**.—The CHOROPHONE is a complete and ideal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

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## FOR SALE—MISCELLANEOUS

**CHURCH ECLECTIC** for sale at reasonable price. Twenty-four volumes from first issue on. Volumes I, II, III, IV, bound. Excellent condition. Send offers. Address MAGAZINES, care LIVING CHURCH, Milwaukee, Wis.

## BOARDING—NEW JERSEY

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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 devotional prayer and personal service.

The Brotherhood 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.

## APPEALS

### CHURCH OF ENGLAND—DEMERARA

Will anyone help priest in charge of Demerara River Missions to buy motor-boat? Over one hundred miles of river with six mission stations. Five visited monthly. Full particulars to anyone interested. Money orders to Rev. GEORGE V. SALMON, Wismar Post office, British Guiana.

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

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Old Corner Bookstore, 27 Bromfield St.  
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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.]

**E. P. Dutton & Co. New York.**

*The Taming of Caiinga.* By C. L. Carlsen. \$1.35 net.

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**Vir Publishing Co. 200 N. 15th St., Philadelphia.**

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*The Way of the Stars.* By E. Hershey Sneath, Ph.D., LL.D., Professor of the Philosophy of Religion and Religious Education in Yale University, and George Hodges, D.D., LL.D., Dean of the Episcopal Theological School, Cambridge, and Henry Hallam Tweedy, M.A., Professor of Practical Theology in Yale University. 75 cts. net.

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*The Grand Adventure and Other Sermons.* By Robert Law, D.D., Knox College, Toronto. Author of *The Tests of Life, The Emotions of Jesus*, etc. \$1.25 net.

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**Lothrop, Lee & Shepherd Co. Boston.**

*The Lure of the Black Hills.* By D. Lange, Author of *On the Trail of the Sioux, The Silver Island of the Chippewa, Lost in the Fur Country, In the Great Wild North*. Illustrated by W. L. Howes. \$1.00 net.

*The Boy with the U. S. Mail.* By Francis Rolt-Wheeler. With Forty-four Illustrations from Photographs. U. S. Service Series. \$1.50 net.

**PAMPHLETS**

**Harvard University Press. Cambridge, Mass.**

*The Composition and Date of Acts.* By Charles Cutler Torrey, Professor of the Semitic Languages in Yale University. Harvard Theological Studies I.

**PAPER BOUND BOOKS**

**Lake Mohonk Conference of International Arbitration. Lake Mohonk, N. Y.**

*Report of the Twenty-Second Lake Mohonk Conference on International Arbitration, May 17th, 18th, and 19th, 1916.*

**BOOKLETS**

**E. P. Dutton & Co. New York.**

*A Christmas Meditation.* By Lawrence Gilman. 25 cts. net.

THE CHURCH AT WORK

**ORDER OF CONSECRATION**

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Hugh Latimer Burleson, D.D., Bishop-elect of South Dakota, as follows:

Time: Thursday, December 14, 1916.

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

Consecrators: The Presiding Bishop; the Bishop of Minnesota, the Bishop of New York.

Presenter: The Bishop Coadjutor of Missouri, the Bishop of Pennsylvania.

Preacher: Bishop Lloyd.

Attending Presbyters: The Rev. Allan L. Burleson, the Rev. John K. Burleson, D.D.

Master of Ceremonies: The Rev. Geo. F. Nelson, D.D.

**WINDFALL FOR PENSACOLA**

THE REV. JOHN H. BROWN, rector of Christ Church, Pensacola, Fla., a clerical deputy to General Convention from the diocese of Florida, while in St. Louis received a telegram from one of his parishioners saying that she had decided to pay off \$20,000 of the debt now upon Christ Church. She is doing this in order that the church may be consecrated as the rector had desired. Mr. Brown became rector of Christ Church six years ago and found it with a debt of \$42,000 and an annual interest bill of over \$3,000. During these years, some of them very hard years, \$14,000 has been paid on the debt and over \$18,000 in interest. With this additional reduction of \$20,000 there is only about \$8,000 indebtedness left, which the rector feels quite sure will soon be paid. Mr. Brown was THE LIVING CHURCH correspondent at General Convention.

**STATIONS OF THE CROSS**

CHRIST CHURCH, New Haven, Conn., is being made more beautiful with the installation of fourteen Stations of the Cross, of which three are already in their places. We repro-



THE FIRST STATION, CHRIST CHURCH  
New Haven, Conn.

duce here the first station, which is in memory of the Rev. Mr. Burgess, a former rector.

The Stations are carved from Caen stone, which is set six inches into the wall of the church. All the designs are original, and their appeal to the artistic sense of the beholder is a very strong auxiliary to their value in the worship of the Church.

**PRAYER BOOK CROSS SERVICE**

THE ELEVENTH annual service at the foot of the Prayer Book Cross in Golden Gate Park, San Francisco, was held on Sunday afternoon, October 29th. The service was under the direction of the Dean of Grace Cathedral, the Very Rev. J. Wilmer Gresham, assisted by the Rev. F. H. Church and the Rev. L. C. Kelley. The address was by the Rev. H. S. Hanson, Dean of the convocation of San Francisco. The day commemorates the establishment of the House of Churchwomen of the diocese, as well as the holding of the first Christian service in California, in 1579, by the Rev. Francis Fletcher, chaplain to Sir Francis Drake.

**A CORRECTION**

A RECENT statement to the effect that a gymnasium at St. Stephen's College, for which funds are solicited, is to be a memorial to the late Dr. Hopson is said to be incorrect. It is likely that a memorial to Dr. Hopson will take the form of an endowment of the chair of Latin, which Dr. Hopson filled for so many years, but the matter has not yet been decided.

**AMERICAN CHURCH UNION**

THE ANNUAL MEETING of the American Church Union was held on the eve of All Saints' Day at the City Club rooms in New York. The secretary, the Rev. Elliot White, presented a report dealing with the educational and other work of the Union during the past year, and Mr. Charles G. Saunders of Boston gave a striking account of the action of General Convention, especially with re-

spect to Prayer Book revision. There was general discussion of the future work of the Union and an unanimous sentiment that its educational work should be continued. The council was requested to take up the question of Prayer Book revision and give it constructive attention. The old officers were reelected, including Mr. Clinton Rogers Woodruff of Philadelphia as president, and the Rev. Elliot White as secretary.

#### A MEMORIAL BAS-RELIEF

A BAS-RELIEF was unveiled in Trinity Church, Mt. Vernon, N. Y., on All Saints'



BAS-RELIEF IN TRINITY CHURCH  
Mt. Vernon, N. Y.

Day. The inscription tells its own story. The bronze was modeled in low relief by George T. Brewster, sculptor, and was cast in the Gorham foundries. The background is of silver oak.

#### CHURCH TEMPERANCE SOCIETY

A LETTER has been issued by the Church Temperance Society with the signatures of fifty-four bishops in which the request is made that on the Sunday next before Advent, November 25th, the clergy will speak in their sermons of the great need for temperance habits and of the insidious nature of alcoholic drinks and drugs. "More persons die of the drink plague," says the letter, "than of the white plague, tuberculosis." It is asked also that where convenient there may be an offering taken for the Church Temperance Society; "but please speak on the subject anyway".

#### JUBILEE OF THE CHURCH OF THE GOOD SHEPHERD, HARTFORD, CONN.

THE CHURCH OF THE GOOD SHEPHERD, Hartford, Conn., observed its fiftieth anniversary the first week in November. Special services were held on November 2nd and 5th. The church was opened in 1868, and the parish house was built in 1896. On Trinity Sunday, May 22, 1864, the Rev. Henry Nelson, Jr., then curate in St. John's Church, Hartford, held the first service which resulted in the present parish. In 1866 Mr. Nelson gave his whole time to this work. On July 18, 1866, a parish was formally organized by fourteen men, two of whom are still residents of the city. The cornerstone of the church was laid by Bishop Williams, September 4, 1867, and the building was consecrated January 28, 1869, though it was not until a year or so later that it was completed by the erection of a spire. The whole was built by Mrs. Samuel Colt as a memorial to her hus-

band and three children who had died in infancy. Mr. Nelson, after ten years of rectorship, was succeeded in 1877 by the Rev. John Henry Watson. The Rev. Cornelius Gardner Bristol followed Mr. Watson in 1893. The present rector, the Rev. George Thomas Linsley, began his work March 16, 1902, and since then the parish has grown in size and general influence and is in better condition than ever before. At Mrs. Colt's death the parish was sufficiently endowed so that with the supplemental help of the parishioners it is well fitted to carry on its growing work.

#### DEATH OF THE REV. N. L. GARFIELD

THE REV. NATHANIEL LYON GARFIELD, the oldest priest in the diocese, died at his home in New Haven, Conn., on Sunday, October 29th, at the advanced age of ninety-three. Born in New Haven, Mr. Garfield was graduated from Union Seminary and the General Theological Seminary. His first rectorship of more than ten years was near New Orleans. After the Civil War he came back to New Haven and had made that city his residence ever since. He was for a time assistant rector of St. Paul's Church, New Haven, and later held the same position in Trinity Church in the same city. Mrs. Garfield died some six years ago.

#### WORK AMONG THE DEAF

THE REV. HERBERT C. MERRILL, General Missionary to the Deaf in the dioceses of Washington, Virginia, Southern Virginia, and West Virginia, who succeeds the Rev. O. G. Whildin in this field, has been actively at work among the "silent people". He recently made a missionary trip in the course of which he held services in Richmond, Lynchburg, Danville, Norfolk, and Newport News, Va., also in Charleston, Huntington, and Wheeling, W. Va.

The Rev. Mr. Merrill is anxious to get in touch with the clergy and laity of the Church and others interested in the deaf. His headquarters are at 318 Sixth street, N. E., Washington, D. C.

#### SERVICE IN MEMORY OF REV. DR. REGESTER

SERVICES largely attended by clergy and people were held in St. Paul's Church, Buffalo, N. Y., on All Saints' Day, in memory of the late Rev. Dr. Jacob Asbury Regester, for twenty-two years rector of the parish and for



REV. J. A. REGESTER, D.D.

two years and a half rector emeritus. Bishop McCormick of Western Michigan, a former member of the parish, delivered the memorial address. The Rev. Dr. Charles A. Jessup, rector of the parish, conducted the very impressive service.

#### ALBANY

R. H. NELSON, D.D., Bishop  
St. Ann's Church, Amsterdam

THE TWO HUNDRED AND FOURTH anniversary of the first service held in old Queen Anne's Chapel was commemorated in St. Ann's Church, Amsterdam, on Sunday, October 29th. The rector, the Rev. Edward T. Carroll, D.D., preached an anniversary sermon. The Ven. John Henry Greig, Canon of Worcester Cathedral (England), preached in St. Ann's on the evening of All Saints' Day. A large section of the parish is composed of

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natives of Worcestershire, and the Bishop of Worcester had expected to visit St. Ann's and preach during his stay in this country. Finding that other appointments would not permit, he asked Canon Greig to come as his representative. The service was intoned by the Rev. Thomas Bellringer, and the rector read the lessons. At the close of the service, Canon Greig held an informal reception in the guild room.

**CALIFORNIA**

WM. F. NICHOLS, D.D., Bishop  
Daughters of the King

THE ANNUAL meeting of the Daughters of the King was held on the Feast of SS. Simon and Jude, in the Church of St. Matthew, San Mateo. At the celebration of the Holy Communion the rector of the parish, the Rev. Walter H. Cambridge, was both preacher and celebrant. He was assisted by the Rev. S. D. Thomas. At the meeting in the afternoon, in the parish house, under the leadership of the diocesan president, Mrs. S. L. Abbot, a goodly number of delegates from the eighteen chapters of the diocese were present. Reports from the main work of the order in the diocese, the rest rooms for working women in San Francisco, showed a most healthy condition. Mrs. J. Wilmer Gresham, who had just returned from the General Convention at St. Louis, made a helpful report. The diocesan officers were reelected.

**CONNECTICUT**

C. B. BREWSTER, D.D., Bishop  
E. C. ACKERSON, D.D., Bp. Suffr.  
Fall Festival at Killingworth

A FALL field day and festival was held at Emmanuel Church, Killingworth, recently. The people of the vicinity gathered to the number of sixty. Under the leadership of County Agent Fay the men visited nearby farms. A lesson in scoring dairy cows was given and many matters of interest discussed. After dinner there was a poultry demonstration, a talk on the selection of breeding stock. The men again visited farms and an address to the women by Miss Sprague of Storrs College Extension Department. There was an exhibit of vegetables, canned goods, apples and grain. In the evening there was a social in the parish rooms with games and dancing.

The church has raised a sum of \$50 for painting and repairs and is now working to build some much needed horse and auto sheds.

ST. JOHN'S CHURCH, Essex, is planning extensive alterations in its parish house. It is hoped to raise the sum of \$10,000 for this project. The Rev. Parker Vanamee is the new rector of the parish.

IN THE death of Mrs. Louise H. Palmer, widow of the late Joseph S. Palmer, on Sunday, October 22nd, St. John's parish, Warehouse Point, has lost a most devoted member. Mrs. Palmer was crossing the street from her residence to the church to attend the evening service, when she was struck by an auto, never regaining consciousness after the blow and dying within an hour. She was a generous supporter of the Church and it was largely through her help that the recent repairs in St. John's Church were made possible.

**DULUTH**

J. D. MORRISON, D.D., LL.D., Bishop  
Mississippi Valley Deanery

THE CONVOCATION of the Mississippi Valley deanery opened its fall sessions with Evening Prayer in St. John's Church, St. Cloud (Rev. George E. Renison, rector), on October 30th with Bishop Morrison as the preacher. On Tuesday the Holy Communion was celebrated with the Bishop as celebrant, assisted by Dean Hudson and the Rev. G. E.

Renison. The Rev. S. J. Hedelund gave a meditation on Prayer. After a business session Dr. Beattie and the Rev. E. S. Murphy gave tributes to the late Archdeacon Parshall. The Rev. M. C. de L. Harris of Park Rapids led in a discussion of Rural Work. The Rev. G. E. Renison gave an account of work in Alaska. After a report of the General Convention given by the Rev. A. Carswell, the meeting was turned over to the Woman's Auxiliary. It was decided to cooperate in the movement to secure a summer school of Religious Pedagogy at Cass Lake. A new branch of the Auxiliary has been organized at Wadena. The Rev. E. S. Murphy was elected chairman of the committee for arrangements for the summer school at Cass Lake. The sessions closed with Evening Prayer and sermon by the Rev. I. P. Johnson, D.D., Bishop Coadjutor-elect of Colorado.

**INDIANAPOLIS**

JOSEPH M. FRANCIS, D.D., Bishop  
Parish Societies Eliminated—Anniversaries

ST. GEORGE'S CHURCH, Indianapolis, is doing its work without proxies and making a success of it. The parish has no societies except the Church. Fairs, entertainments, suppers, etc., are things of the past. Same old vicar, same old congregation, but a new spirit and different methods. New methods? Bless you, no—methods as old as the Faith. "Every member of the Church in his vocation and ministry as truly and godly serving God." Of course "every" does not mean each individual, but it means many more than when the old methods were in vogue.

ON SUNDAY, October 29th, the congregation of Trinity Church, Lawrenceburg (Rev. H. C. Goodman, vicar), observed the tenth anniversary of the dedication of the present building. The new parish house is about completed.

ST. LUKE'S CHURCH, Cannelton (Rev. F. J. Mallett, vicar), like several other parishes in the older towns in the state, took part in the centenary celebrations held throughout the state this summer and autumn. One feature of the anniversary was the large number of baptisms on the Sunday of the "home-coming service".

**KENTUCKY**

CHAS. E. WOODCOCK, D.D., LL.D., Bishop  
Anniversary Observance

ST. PAUL'S PARISH, Henderson, celebrated its eighty-fifth anniversary on the eve and day of All Saints. On All Saints' Eve the special preachers were Archdeacon Plummer and the Rev. A. L. Murray. The Rev. Robert N. Ward, the rector, gave a resumé of the parish's history. One parishioner now ninety-two years of age has been a member of the parish since its founding in 1831.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop  
Woman's Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary held its regular business meeting

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**THE CATHEDRAL STUDIO**

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Thursday, November 2nd, at St. Ann's parish house, Brooklyn. After many reports, the Rev. Mr. Ludlow of Hankow, the speaker of the day, drew a most pathetic picture of woman and her position in China. He made a strong plea for a good woman helper, as, although he is in charge of four churches, which represent four hundred communicants, he has not one woman worker, an absolute necessity where conditions are as they are there. The speaker for December will be Bishop Colmore of Porto Rico.

ON THURSDAY, December 9th, at St. Bartholomew's Church, Brooklyn (Rev. F. M. Townley, rector), the Woman's Auxiliary will observe its forty-fourth anniversary. At 11 A. M. there will be Holy Communion, at 1 P. M. luncheon, and at 2 P. M. missionary addresses by the Bishop of Eastern Oregon, the Bishop of Kyoto, and the Bishop of Spokane.

**SOUTHERN OHIO**

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

Christ Church, Glendale—St. Luke's, West End, Cincinnati—Eleanor Earnshaw Club

ON SUNDAY, October 29th, Christ Church, Glendale, celebrated the fiftieth anniversary of its organization as a parish. There were special sermons by the rector, the Rev. Gilbert P. Symons, and the Bishop of the diocese; and Bishop Matthews of New Jersey, on his way home from General Convention, formerly a resident of Glendale, took part in the service. In the evening there was a musical service.

THE REV. FRANK GAVIN, rector of St. Luke's Church, West End, Cincinnati, has resigned to enter the order of St. John the Evangelist, accompanied by two young men of his parish who have a vocation for the religious life. The parish is for the present served by the Rev. Claude J. Crookston. St. Luke's Church is known as the Bishop's Free Chapel and the Bishop has the right of nominating a successor to the Rev. Mr. Gavin.

THE ELEANOR EARNSHAW CLUB, named in memory of Mrs. Eleanor Isabelle Earnshaw, who left a bequest at present amounting to \$58,000 for the Lawrence Home for working girls, Cincinnati, was dedicated by Bishop Vincent on Friday, November 3rd. The club, an extension of the work accommodating sixty girls, is located within walking distance of the business section. The present Lawrence Home, supported by the above bequest and the Procter Memorial Fund, sheltered only eighteen girls, so the opening of the club is a considerable advance.

**WASHINGTON**

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

Churchmen's League—Bishop Claggett Club—Clericus

THE FALL MEETING of the Churchman's League was held at the Highlands Apartment House, Monday, October 30th, some one hundred and fifty men being present. Recommendations were presented by a special committee appointed to consider the difficulties of Grace parish, South West Washington. This down-town parish has lost many influential members through removal to suburban homes, a considerable debt has hampered the work, and lately it has not been able to pay the salary of a clergyman. Yet there is a great work to be done, if only the debt can be removed. The league on Monday night made itself responsible for the payment of \$500 for a year towards a clergyman's salary, so as to give the Grace Church parishioners an opportunity to direct all their efforts against their indebtedness. Over \$250 were pledged at the meeting. The delegates to General Convention talked of the work done at St. Louis. The Bishop and all subsequent speakers bore testimony to the perfect harmony and good-will throughout the

convention. The Bishop spoke highly of the Pageant, and also mentioned the interest with which the model of the National Cathedral was received.

THE BISHOP CLAGGETT CLUB held its first meeting at Rock Creek rectory on Monday afternoon, when General Convention topics were presented.

THE CLERICUS held its meeting on the 31st, when the Bishop, the Rev. Dr. McKim, and the Rev. Dr. C. Ernest Smith spoke from different standpoints on the work of the convention. Dr. McKim specially dwelt on the Revision of the Prayer Book, and the dangers of the suggested amendments.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

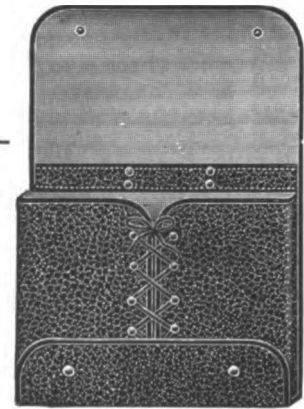
Choir Service—Fifth Anniversary of Bishop Davies—The Bishop of Worcester

THE ANNUAL choir service of five parishes in Worcester was held at All Saints' Church the evening of All Saints' Day. The service was conducted by the Rev. Lewis G. Morris, D.D., rector, assisted by the rectors of St. John's, St. Matthew's, St. Mark's, and St. Luke's Churches. The singing was by the combined choirs of the churches, and was very impressive, as 120 men and boys took part. The Bishop of Porto Rico preached the sermon and the offering was given for church extension in his district.

ST. LUKE'S DAY, October 18th, was the fifth anniversary of Bishop Davies' consecration, but attendance at the General Convention prevented him from celebrating the occasion in his own diocese. A few of the Bishop's friends presented him with a beautiful pastoral staff of ebony and silver. The little figures beneath the Gothic canopy are of our Lord, the Blessed Virgin Mary, and the four Evangelists. A silver shield, affixed to the staff, bears the arms of the diocese and the Bishop's initials. The staff will be used at ordinations, consecrations of churches, con-

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vention services, and on other occasions of a distinctly diocesan character, but not ordinarily at regular parochial visitations.

ON TUESDAY evening, October 31st, the Bishop of Worcester, England, visited All Saints' Church, Worcester. Bishop Davies, with all the clergy of the Worcester parishes, was present to welcome the distinguished visitor. The Bishop of Worcester spoke of the pleasure of visiting this new Worcester, four times the size of his own city, and to the historical connection between the two. He said that he was the 105th Bishop of Worcester. He told how the great War was affecting the people of England and how the people were drawn toward the Church more than ever. After the service the two bishops held an informal reception.

**WESTERN MICHIGAN**  
 JOHN N. MCCORMICK, D.D., Bishop  
 Camp Roger of the Pro-Cathedral

MR. WILLIAM ANDERSON has added another piece of land to Camp Roger on Little Bostwick Lake, so that St. Mark's Pro-Cathedral now owns all the land surrounding the lake. All the organizations of the Church enjoy outings at Camp Roger during the summer.

**WEST TEXAS**

JAMES STEPTOE JOHNSTON, D.D., Bishop.

Apportionment—Death of Mrs. J. T. Hutcheson

THE APPORTIONMENT for the past year in the diocese of West Texas has been fully met. A pleasing feature is the fact that every parish and mission is represented.

THE DIOCESE sustained a severe loss in the death on Thursday, October 26th, of Mrs. J. T. Hutcheson of San Antonio. She was the wife of the Rev. Dr. Hutcheson, the senior presbyter of West Texas, and for twenty-five years president of the Standing Committee. Mrs. Hutcheson took an active part in the work of the Woman's Auxiliary, and was custodian of the United Offering from the time the Auxiliary was organized. A few days before her death she sent in a check for the largest amount this diocese has ever raised, and passed away shortly after receiving the news of the offering presented at St. Louis.

A SUCCESSFUL every-member canvass has just been completed in St. Mark's Church, San Marcos, which resulted in quadrupling the finances of the church. This makes the second congregation in the diocese to become self-supporting within the past year.

**WEST VIRGINIA**

WM. L. GRAVATT, D.D., Bishop

Kanawha Convocation—New Mission Building

THE KANAWHA CONVOCATION met September 21st to 23rd in St. Paul's Church, Williamson. Tuesday evening at the preparatory service the sermon was preached by the Rev. Dallas Tucker of Hinton. The first business session was held Wednesday morning when the Rev. J. T. Crowe was elected Dean, and the Rev. Ilbert de Lacy Brayshaw secretary-treasurer. Wednesday morning there was Holy Communion with a sermon by the Rev. Mr. Crowe. At the missionary service Wednesday evening, addresses were made on General and Diocesan Missions by the Rev. Messrs. Jukes and Brayshaw. Thursday at the morning service the Rev. J. Coleman Horton was the preacher, and at the evening service Bishop Gravatt preached and confirmed two candidates. St. Paul's Church is one of the newest missions in the diocese. Something over a year ago a portable chapel was purchased and this summer Mr. L. O. Forqueran, a postulant, was placed in charge.

AFTER MANY years of waiting and struggling the Church has gotten a foothold in Beckley, West Virginia. A building has been

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secured from the Methodists, and after thorough repairing and remodeling is now known as St. Stephen's Mission. It has received a number of gifts and memorials, including a Communion service, an altar cross, a pair of brass vases, and a marble font.

## The Magazines

THE *Railroad Association Magazine*, which is the official organ of the Railroad Young Men's Christian Association, devotes its September-October number very largely to the Continental Membership Campaign which this exceedingly valuable society is carrying on during a part of November.

## COUNTING THE JOBLESS IN FIFTEEN LARGE CITIES

THE MAN out of a job is not an exclusive phenomenon of the largest cities. The second of the studies of unemployment made by the United States Bureau of Labor Statistics shows that during March and the first part of April, 1915, the percentage of unemployed wage-earners in fifteen cities was 11.5, and in addition the percentage of those working part time was 16.6.

This study was conducted for the bureau by the Metropolitan Life Insurance Company, which canvassed all families holding its industrial policies. A similar canvass of New York City had tallied so closely with the results of an independent investigation by the bureau itself that this method of getting the facts was believed to be accurate. In New York City the bureau found 16.2 per cent. of wage-earners wholly unemployed.

The following table shows the cities studied, the number of wage-earners in the families canvassed, and the percentages of unemployed and part-time wage-earners:

	Number of wage-earners in families	Percentage of unemployed	Percentage of part-time wage-earners
Boston	77,419	10.2	17.3
Bridgeport	12,533	4.3	19.9
Chicago	157,616	13.3	10.5
Cleveland	24,934	9.4	12.3
Duluth	2,089	20.3	17.8
Kansas City	22,512	12.5	8.8
Milwaukee	13,112	7.9	28.9
Minneapolis	3,449	13.8	5.3
Philadelphia	137,244	10.3	19.6
Pittsburgh	53,336	11.1	29.0
St. Louis	104,499	13.6	13.7
Springfield, Mo.	2,284	7.1	1.4
St. Paul	4,135	14.1	3.4
Toledo	10,312	10.7	17.5
Wilkesbarre	18,884	6.4	32.3
Total	644,358	11.5	16.6

These studies are declared by the bureau to mark the beginning of reliable unemployment statistics in this country.—*Temperance.*

## AN ENGLISH INDICTMENT OF LIQUOR

A MEMORIAL is being prepared in England for presentation to the government urging the suspension of the liquor traffic during the continuance of the war. Its introduction presents the following indictment:

"The power exerted by alcohol cuts through the efficiency of the nation; it weakens our fighting forces and must lengthen the war. These facts stand out concerning this powerful trade:

"It hinders the army; it is the cause of grave delay with munitions; it keeps thousands of men from war work every day, and makes good sober workmen second-rate.

"It hampers the army; it delays transports, places them at the mercy of submarines, slows down repairs, and congests the docks.

"It threatens our mercantile marine; it has absorbed during the war between sixty and seventy million cubic feet of space, and it retards the building of ships to replace our losses.

"It destroys our food supplies; in twenty months of war it consumed over 2,500,000

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"It diverts the nation's strength; it used up 500,000 workers, 1,000,000 acres of land, and 1,500,000 tons of coal a year; and in twenty months of war it has involved the lifting and handling on road and rail of a weight equal to 50,000,000 tons.

"It shatters our moral strength: its temptations to women involve grave danger to children and anxiety to thousands of soldiers."

The memorial was inaugurated at a meeting of business men. Among those who signed in the first few days are representatives of the Order of Merit, the Privy Council, Parliament, the army and navy, nearly all the universities, the Royal Society, the Board of Control; many great shipping and shipbuilding companies, munition workers, and great business firms; about forty headmasters of public schools (including Eton, Mill Hill, Haileybury, Tonbridge), and fifty medical officers; a striking list of names of eminence in letters, science, art, and medicine; recorders, judges, magistrates, barristers, engineers, diplomatists, and a large number of leading citizens in all parts of the kingdom.

**THE GENTLENESS WHICH MAKES MEN GREAT**

HE WAS one of the city's noted specialists with an office in a towering structure. It was a busy hour in the forenoon and the waiting room was lined with patients. But for a moment the great man had forgotten them all. A steel blue pigeon had alighted on the sill of the open window eight stories up from the ground and the doctor was feeding it from one hand, gently stroking the blue-feathered back with the other hand—the trained, skilled hand of alleviation.

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"Another of your patients?" I ventured. "Yes." The doctor turned his head and smiled. "One of them who doesn't forget the favor even if he can't pay the bill."

And then came an animated story of how business men, physicians, clerks, policemen have for years made it their daily practice to feed these pigeons who with strange instinct have chosen their dwelling place up here high above the crowded streets of this busy mart.

The expression on the great man's face and the trust of the frail small creature—what an illumination of Jesus' words: "Behold, your Heavenly Father feedeth them!" "Are ye not of more value than many sparrows?"—**LUCY RIDER MEYER**, in *Northwestern Christian Advocate*.

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