



# The Living Church

VOL. LVI

MILWAUKEE, WISCONSIN.—JANUARY 20, 1917

NO. 12

NEW YORK 11 WEST 45th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

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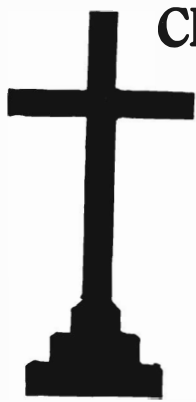
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## PRINCIPAL CONTENTS

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

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

### OFFICES

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

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

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in  
advance. To the Clergy, \$2.00 per year. Postage on foreign subscrip-  
tions \$1.00 per year.  
CANADA: Subscription price (Clerical and Lay), \$2.50 per year in  
advance.  
ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

### ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word.  
Marriage notices, \$1.00. Death notices (without obituary), free. These  
should be sent to the publication office, Milwaukee, Wis.  
DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers  
and schools and for long time or large contracts.  
All copy subject to the approval of the publishers. To secure yearly  
rate for variable space, at least five lines must be used each issue. Copy  
must reach Chicago office not later than Monday morning, for the issue  
of that week.  
Length of column, 160 lines. Width of column, 2 3/4 inches. Pages,  
480 lines total.  
Address advertising business (except classified) to 19 S. La Salle  
Street. Chicago. C. A. Goodwin, Advertising Manager.

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THE HUES of bliss more brightly glow  
Chastis'd by sabler tints of woe.

—Thomas Gray.

EACH SUCCEEDING day is the scholar of that which preceded.—  
Publius Syrus.



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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 20, 1917

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## PUBLISHERS' STATEMENT

### To Subscribers

**W**E have waited until, after January 1st, we could tell what would be the exact facts in regard to the paper situation before deciding what we ought to do. Every one who has followed the conditions during these past six months knows that the price of paper has more than doubled and that a most anxious condition confronts every publisher. We wish to take the readers of *THE LIVING CHURCH* into our confidence and show them exactly what are the facts.

A year ago the actual cost of the paper used in the fifty-two numbers that constitute a year's subscription was 64 cents—just about a quarter of the subscription price, nearly a third of the clerical price.

To-day, at a price which we have been able to obtain, which is considerably below the market price and much more favorable than most publishers must pay, the actual cost of the same paper, in quantity sufficient for one copy for a year, will be \$1.30, a fraction over twice as much as last year, and an advance in cost of 66 cents per year for each subscriber.

And we have no certainty that even this price can be obtained through the whole year.

We have no option but to ask our subscribers to assume the greater part of this present additional burden. We shall save a small part of it by using a slightly lighter weight of paper, and perhaps by other small economies. But we cannot save any considerable part of the advanced cost in this way.

From February 1st, therefore, we must advance the subscription price to the laity to \$3.00 per year and to the clergy to \$2.50. Single copies will cost 10 cents. We hope that this is not a permanent advance; but we have no way of knowing. Consumers of paper are paying for war far beyond the increased cost in almost any other product.

We can, however, make one concession, on a small scale, where it is needed. A few years ago a great-hearted layman in New York presented the publishers with a thousand dollars to be invested, and the income to be used for free subscriptions for such of the clergy, especially those who are aged and retired, as could not pay the subscription price. Where any clergyman, and perhaps, in some cases, some of the laity, will state frankly that they cannot pay the advanced rate, we will draw 50 cents from that fund to be added to their payment at the old rate, and thus relieve them of the additional burden, and will do this on special application so long as the annual income from the fund holds out. This, we regret to say, will compel us to terminate the present subscriptions that are paid from that fund as rapidly as they expire, and will probably prevent new grants from the fund.

If any layman shall care to add to that endowment fund, for the purpose of giving free subscriptions under proper conditions, we will very gladly administer the trust.

All bills mailed from February 1st will therefore be at the new rate. Subscribers who have not

paid to that date will be charged at the old rate to February 1st and at the new rate thereafter, notwithstanding that they have received bills at the old rate.

To those who have already paid beyond February 1st, we have no legal right to make an additional charge and we shall scrupulously fulfil our contract, although it will involve a very considerable loss that the publishers can ill afford. If any of these subscribers shall be willing voluntarily to send us an additional remittance of about four cents for each month beyond February 1st for which their subscription is already paid—the date will be found on the address label—the publishers will be very grateful indeed.

It is with the greatest regret that this announcement is made. We are confident that our friends will recognize that we have no choice in the matter.

Very truly yours,

THE YOUNG CHURCHMAN CO.,

*Publishers.*

## EDITORIALS AND COMMENTS

**T**HE reply of the Allies to President Wilson's note of inquiry is a dignified, careful presentation of facts. If it is vague in some places where one might wish it were more clear, it is to be realized that exact details could not very easily be presented at

### The Reply of the Allies

this time. Thus, while the restoration of invaded countries and reparation to them is clear, and is what might have been anticipated, one wishes that the really pivotal sentence in the reply—"the reorganization of Europe guaranteed by a stable regime and founded as much upon respect of nationalities and full security and liberty of economic development which all nations, great or small, possess, as upon territorial conventions and international agreements suitable to guarantee territorial and maritime frontiers against unjustified attack"—might have been a little more clearly expressed. The whole question of future peace hinges upon the prior question of what would constitute such a "reorganization" and such a "guarantee". Probably the sentence was purposely made obscure so that the Allies might neither seem to make, at this stage, demands that they might be unable to enforce nor yet to leave themselves without recourse if they should have the opportunity of demanding internal reforms in the central empires. Probably, too, the conviction is growing in England and France, as it certainly is in this country, that the only real cure for the international question is a cure from within the central empires and not from without. It may be more a problem of Hohenzollern and Hapsburg than it is of Germany and Austria. If such is the case, the question may arise as to what extent a condition of that sort can be cured by continued war. If the nations cannot formally and officially discuss this question, perhaps it would be useful for unofficial discussions to consider it with care.

It is a matter for keen regret that the unhappily expressed sentence in President Wilson's note, which we criticised and which was so generally criticised by the American press, should seem to have left a sting which, quite evidently, was not intended. We have pointed out that though obscure—and it is not half as obscure as the sentence we have just quoted from the reply of the Allies—it was a perfectly grammatical sentence and it did not rightly lay itself open to the construction that has been given to it. It did not say, on the authority of the President, that the two groups of belligerents were fighting for the same end, but rather that the objects "as stated" by them were substantially identical. Perhaps a sentence rather obscurely expressed in English may have presented still further obscurity in its French translation, for the Belgian reply certainly, and the French reply probably, are based upon a misconception. The Belgian reply could never have said that "the President

seems to believe that the statesmen of the two opposing camps pursue the same objects of war" if that unhappy sentence had been accurately translated to them. Surely if we have hurt the sensibilities of the French and Belgian people by what they *think* we have officially said to them, the least we can do in reparation is to show them that we have neither said nor even thought anything of the kind; but it does seem as though the British foreign office, receiving the note in English, might have been able to furnish its allies with an accurate rendering of the spirit of the document. One could wish that the French text of the President's note had been laid before us in this country, so that we could see exactly the light in which it has appeared in French-speaking countries.

Perhaps we have not made much progress in this latest exchange of international amenities, but we are confident that the United States is perfectly sincere in the attempt to correlate two points of view as early as may be possible, since, obviously, they must be correlated sometime, for war cannot continue forever. It does not follow that the time has come when every nation should lay down its arms. The President does not say so. That is not for the American people, at their ease while others strive, to say.

**F**ROM the Rev. Walter Lowrie, rector of the American church in Rome, we have received his annual report to his parish in which he has accounted carefully for all funds that have passed through his hands, including those for relief as well as those for parochial purposes. Of his receipts from THE LIVING CHURCH WAR RELIEF FUND Mr. Lowrie says:

"The only contributions received for our parochial support which can be regarded as strictly extraneous are those that have come through THE LIVING CHURCH. It may be noted that from this source we received 4,120 lire for the support of this parish, while nearly twice as much was appropriated to the Gould Home for poor boys and to poor relief in general. We should have fared ill without this help, and I am sure that in expressing my own gratitude for it I am voicing a more general feeling. At this time when the necessity is greatest, and when by an unfortunate chance the interest on the Field Fund is no longer received, these contributions make up the greater part of our fund for poor relief. The editor of THE LIVING CHURCH permits me to distribute this money as seems most expedient and to appropriate to parochial expenses such part of it as is necessary."

The parochial finances, says Mr. Lowrie, have ended the year much better than had seemed probable; but "if we had begun last year without a surplus and had received no aid from THE LIVING CHURCH FUND, our deficit would have been



## THE CONVERSION OF ST. PAUL

BY THE REV. WILLIAM H. BOWN

THE Festival of the Conversion of St. Paul celebrates his miraculous conversion from Judaism to Christianity, and is spiritually most full of encouragement and teaching.

We must keep in mind, however, the distinction between the meaning of the word conversion, as applied to St. Paul, and that of regeneration and sanctification, as these terms are applied to ourselves.

Conversion from a state of sin to a state of repentance is one thing; from Judaism to Christianity, quite another. St. Paul probably experienced both.

His mental and spiritual qualifications, great as they were before his conversion, underwent a most radical change, as we shall see when we read the epistle for the day.

The Church calls our attention to this change in the collect, by telling us that, "through the preaching of the blessed Apostle," God has "caused the light of the Gospel to shine throughout the world." Then it prays "that we, having his wonderful conversion in remembrance, may show forth our thankfulness to God by following the holy doctrine which he taught."

The epistle is one of the three accounts of his remarkable conversion through the vision of the Risen and Ascended Lord; and records the events that led up to and beyond it, and something of the effect it had upon the Churches at large.

Before his conversion, he was known by the name of Saul—a native of Tarsus, a Hebrew by descent, a Hellenist by birth, a Roman by civil rights, a zealot for the religion of his fathers, and a persecutor who threw the whole Church into alarm.

After his conversion, he became the leading exponent of Christianity—its powers, its requirements, its charity, its morality, its philosophy, and its theology. His whole Christian life was rooted and grounded in Jesus Christ as the Son of God, and this is clearly the vital point in the narrative of the epistle for to-day.

It was Professor Max Müller who said, if we are not mistaken, that "no one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with truth and sincerity in the words of St. Paul, 'I am not ashamed of the Gospel of Christ.'"

The gospel for the day follows the story in the Scriptures of the young ruler, who went away from Christ with a cloud on his brow, and sorrow in his heart; and is particularly applicable to the life of St. Paul.

St. Peter had said: "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" and our Lord had given His answer, which was at once a magnificent encouragement and a solemn warning, when, by the parable or similitude of the laborers in the vineyard, He showed that God is debtor unto no man; that "there could be in heaven no disputing as to who had performed the maximum of service or who had received the minimum of grace."

No doubt the teaching is applicable to all of us, but it cannot be dissociated from the remarkable conversion of St. Paul; for if the infinite glory and dignity of heaven belong to any mortal man surely they belong to St. Paul. For every sacrifice of earthly treasures which he made, we cheerfully concede to him a corresponding state of joy and felicity in the kingdom where "many that are first shall be last, and the last shall be first."

What a lesson for us! May we catch the spirit of Ellerton's hymn for the feast of the Conversion of St. Paul, and say with him:

"Lord, teach Thy Church the lesson,  
Still in her darkest hour  
Of weakness and of danger,  
To trust Thy hidden power:  
Thy grace by ways mysterious  
The wrath of man can blind,  
And in Thy boldest foeman  
Thy chosen saint can find."

## THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.

## THIRD WEEK IN THE EPIPHANY SEASON

Third Sunday after Epiphany	Genesis 27, 46—28, end Isa. 42 & 43, 7	John 1, 35-end	Ezekiel 18	Luke 6, 12-end
Monday	Genesis 29, 1-14	Romans 6	Isaiah 47	Matthew 5, 1-16
Tuesday	Genesis 29, 15-30	Romans 7	Isaiah 48, 1-11	Matthew 5, 17-37
Wednesday	Genesis 29, 31—30, 24	Romans 8, 1-11	I Samuel 9, 15—10, 1	Galatians 1
Conversion of St. Paul	Ecclus. 39, 1-10	II Timothy 3, 10—4, 8	Jeremiah 1, 1-10	Acts 26
Friday	Genesis 31, 1-21	Romans 8, 26-end	Isaiah 49, 13-end	Matthew 6 19-end
Saturday	Genesis 31, 22-end	Romans 9, 1-18	Isaiah 50	Matthew 7
Fourth Sunday after Epiphany	Gen. 32, 1-30 or Isaiah 11, 10—12, end	II Cor. 11, 30—12, 10	Zech. 8	Matthew 8, 1-13

THE first lesson Sunday morning is the story of one of the most wonderful dreams that ever inspired the heart of man: a connecting link between matter and spirit, time and eternity, God and man; while its fulfilment through the Incarnation is expressly declared by our Lord's words in the second lesson:

"Verily, verily, I say unto you, Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man." It also fits the collect for the day, for if ever a man had infirmities and desired of God that He would stretch forth His right hand to help and defend him, that man was Jacob; who, he it noted, with all his sordidness could yet dream of God. Nor is its appropriateness to the season of Epiphany in general less real. This season, as we

have seen, tells us not only of revelation but also of expansion; and while "Foreign Missions", we may say without any joke, was entirely foreign to Jacob's thoughts, yet a start was made in that direction. Jacob discovered that he had not had to say "Good-bye God" when he left home, but that God was in that place also, though he had not known it, and more than that, would be with him whithersoever he should go. If Foreign Missions, or, better, the worldwide mission of the Church, rests on anything fundamental at all, surely it is this, that the God who has put His Gospel in trust with us is not a mere local deity.

The Old Testament alternates are selected, so far as possible, it may here be explained, with the idea of getting a prophetic or didactic passage of the same general character as the historical lesson which it replaces, and this particular one does that and more. Jacob has become the nation Church and God's promises are repeated on an enlarged scale. More than that, the passage harks back both to Creation itself, with which this course began, and also to Redemption; and both Creation and Redemption lead up to the missionary duty of the Church. It is open to the objection that practically the same passage has been read, or at least is assigned, for a week-day but a little while before; and perhaps there might be a better division if the purpose be to emphasize the witness bearing of the Church (see verses 10 and 12, for instance, of chapter 43).

The New Testament leads in the evening lessons (in the Life of our Lord) with the Call of the Apostles and a summary of the Sermon on the Mount short enough to read in one lesson. The first lesson, constituting one of the earliest teachings on personal responsibility, affords a suitable background, warning, also, of judgment to come, as does the Sermon on the Mount. A hint of this is contained in the epistle ("Vengeance is Mine; I will repay, saith the Lord"), and also in the gospel, the latter having distinct reference to those who occupy the position of Jacob, as the called of God. (This *apropos* of the morning Old Testament lesson.)

The morning first lessons during the week continue the course reading of Genesis and the second that of the Epistle to the Romans, the latter giving especially good Epiphany reading not only through its teachings of applied redemption, which

(Continued on page 387)

# BLUE MONDAY MUSINGS

By Presbyter Ignotus



THE County Medical Society of New York has begun a campaign to amend the Medical Practice Act, by striking out that provision which forbids the application of its prohibitions and penalties to "the practice of the religious tenets of any church". The *New York Times* well

says: "That sentence is the bulwark of quackery in its most obnoxious and dangerous form, and it has been and will be vigorously and skilfully supported by all the influences that proved themselves powerful enough to get inserted in the law an exception which goes no inconsiderable distance toward making it ineffectual. The elimination of this clause is in every way desirable. With it out of the way, everybody would still be free to pray for the sick, for that is a privilege which no physician or association of physicians ever thought of denying or restricting. The only effect would be to put the practice of medicine, properly defined and commonly understood, in competent hands."

Of course it is clear that this provision would make it possible for the followers of any particularly absurd and perilous system of treating disease to organize themselves into a "church", and claim to be free to do whatever they pleased. For instance, I can imagine a group of people prepared to establish a creed and sect, the central article of whose belief should be the non-existence of germs of disease; who should, therefore, in order to be consistent, refuse to obey all the necessary hygienic precautions with regard to the treatment of typhoid fever, or similar maladies. One case of typhoid, neglected according to their ideas, might infect a whole city; and yet they could not be punished nor prevented from such a crime, on the ground that they were only practising their own religious tenets. It is possible to press the argument for religious liberty too far, as when the so-called religion involves either vice or crime. Suttee was a religious tenet in India, and yet it was forbidden by a government almost too careful not to interfere with heathen practices.

I have just been reading in a New York paper a letter by some "Christian Scientist", challenging the world to prove that infantile paralysis has ever entered a Christian Science family. In the same issue, the Christian Science Committee on Publication in New York declares that "Christian Science is coping quite successfully with so-called infantile paralysis, as with other phases of error", but resents the proposition that Christian Scientists should demonstrate their power by curing cases, on the ground the "people believing implicitly in *materia medica* are no more prepared to listen to the appeal of Christian Science to-day than they were 1,900 years ago, when for healing contrary to the popular system they accused Jesus of Nazareth of having a devil and sought to kill him." There is certainly a fault in logic here; because Christian Science professes to have a power absolutely independent of the faith or lack of faith of the subject treated; and surely a baby cannot have any hostile attitude toward any system whatever. The old statement is still true, that Christian Science is good for complaints, but useless for diseases.

One hates to instance tragedies involving Christian Scientists, lest he should seem to be unsympathetic; and yet I have a cutting before me describing the death of one Christian Scientist, the mortal injury of her husband and daughter, and the serious hurt of four others in a wrecked automobile, which was returning from the Christian Science services in a New York town. According to Mrs. Eddy's teaching, I am wondering what really did happen to them.

I NOTE in the *London Times* of Monday, December 6th, the statement that on the previous Sunday requiem masses for the souls of the soldiers, sailors, and chaplains who have fallen in the war were said in all the Roman Catholic Churches throughout Britain. This is interesting, as it shows a modifica-

tion of an ancient custom in the interest of special conditions. Requiem masses are seldom said on Sunday, for an apparent reason; but it is one of the good things about the practical administration of the Roman Catholic Church that it does not idolize antiquarianism. I feel that sometimes we are tempted to do that very thing, and to think that whatever was the custom in the diocese of Salisbury, in the thirteenth century, where the climate was different, the churches unheated, and many other variants existed from our present conditions, must necessarily be binding on us, so far as vestments or ceremonial go; or to set up a certain rigid and uncompromising pattern, labeled "Correct", and measure everything by that. A young friend of mine has a detached and oracular fashion of condemning whatever she does not like in social usage, by saying, "It isn't done!" That is also absurd, in like manner. "Nice customs courtesy to great kings."

SEVERAL CORRESPONDENTS from Florida write to justify the recent arrest of some Roman Catholic Sisters for teaching negro children, in violation of a state law prohibiting white persons to teach in negro schools. The article here reprinted was first published in a Roman Catholic paper; but I took it from the Congregational *Home Missionary*. The essential facts are not denied by any of my correspondents, except that one of them declares the law is not disregarded in the state institutions. I am sorry to learn that: it is an evil law, a bad survival of an evil day. And I congratulate the Sisters for having broken it and suffered the consequences patiently. But I can not congratulate Florida.

YOUR CORRESPONDENTS state that it was Archbishop Magee, not Bishop Stubbs, who said, "I had rather see England free than England sober"; and one of mine extenuates it on the ground that the eloquent Irishman sometimes goes further than he intends. It was Magee, I believe, who officiated at the marriage of a well-known distiller's daughter, having returned to Dublin for the occasion. "Your Grace," said the proud and grateful parent, "I can never be sufficiently grateful for your kindness. All I can say is, 'The Lord be with you'." "And what could I say in response," said the Archbishop, telling the tale, "except, 'And with thy spirit'?"

THIS CHOICE CURIOSITY is from a recent *Philadelphia Bulletin*. Fancy Mother Eddy on a phonograph! That would be a new shudder, surely.

#### "RELIGIOUS NOTICES—MISCELLANEOUS

"Mr. Loring R. Fulmer, of the Klearing Kabin, 226 North Sixteenth street, wishes to form a coterie of Sincere Seekers after Truth, analytically disposed, and friendly toward Christian Science. 'Christian Engineering' means utilizing modern inventions for accelerating the coming of the Kingdom of Heaven upon earth, and to this end he employs and demonstrates the Dictaphone and its practicability in the home. The sick are invited to the Kabin to hear it and be helped. A talk every evening. Learn to see a new meaning in life."

I AM GLAD to call your attention to a request I have received from Josef Pilzol, a Tirolese prisoner of war from Meran, now held in detention at Plestschanka, Siberia, who wishes kindly disposed Americans to send picture post-cards, particularly of American buildings and landscapes, which may help to brighten the monotony of prison-life. He undertakes to reciprocate as far as possible. I am sure that some of my readers who love Tirol will be glad to send a kindly message direct to this victim of the Kaiser's ambition.

A PERSONAL LETTER just received from Denver gives a well-known lawyer's opinion concerning the effect of prohibition there: "an enormous change for the better; less crime, and business improving because more bills are being paid." A cattle rancher in Arizona says one would hardly believe the difference it has made among the cowboys. Where he used to have eighteen shooting affrays among his men every year, on the average, there is now scarcely one. Does prohibition work?

## A BISHOP IN MILITARY SERVICE

### The Bishop of Zanzibar Holds Command in Africa

#### S. P. G. RECEIVES PORTRAIT OF BISHOP MONTGOMERY

*The Living Church News Bureau*  
London, December 18, 1916

**C**ENTRAL AFRICA" for this month states that the Bishop of Zanzibar has returned to his see city from the East African Front, and has resumed his diocesan duties. He was officer commanding the Zanzibar Carrier Corps, which he helped to recruit, and he served with the carriers until their period of service was complete.

The Bishop acted as officer in command of all the carriers of the coast column that took Dar-es-Salaam, and adjacent southern ports. It is understood that he undertook this military service partly in order to ameliorate the conditions under which porters are working in this War, and partly with a view to sharing the work of releasing interned members of the Universities' Mission. Many Christians and catechumens went with him, although Moslems were very numerous.

*Central Africa* also publishes the following vivid incident concerning the Bishop of Zanzibar while he was at the Front, which has been communicated to it from Canada:

"A young man, a son of the president of the Woman's Auxiliary in Dundas, Canada, is a transport driver in Africa. Lately on his forty-mile trip to the firing line, which he takes twice a week, he overtook a white man walking with about forty native porters also carrying things to the Front. He thought the leader looked tired, and offered to drive him. Noticing that he was wearing a gold cross, he asked him what he did before the war. He said he was the Bishop of Zanzibar! The young man was full of admiration for him."

Workers, officials, and friends of S. P. G. have recently gathered in force in the board room of the society's house in Westminster to pay "a compliment" to the secretary, the Right Rev. Dr. Montgomery.

#### Portrait of Bishop Montgomery

Members of the standing committee and of the committee of women's work and senior officials on the staff had subscribed for the painting of a replica of the Bishop's portrait, which was exhibited in the Royal Academy last year, in order to present it to the society. The portrait represents Dr. Montgomery in his robes as prelate of the Order of St. Michael and St. George, and attached to the frame is an inscription recording that the gift was made in token of his friends' gratitude and affection, to commemorate his fifteen years' devoted service as Secretary of S. P. G.

The Archbishop of Canterbury, as President, formally accepted the gift on behalf of the society, and expressed his pleasure to be there, not only as the president, but as an old friend of the secretary. Dr. Montgomery had brought the society into much greater prominence than it had before, and those who knew what it was years ago would realize what he had done for it.

The secretary, in the course of his reply, remarked that perhaps his most highly treasured general experience during the last fifteen years had been the opportunity given to him of coming into closest touch with the leaders of the Church almost throughout the world, and also with hosts of workers in the mission field. Although a large part of such intercourse had necessarily been private and personal, yet it had not been lost to the society. The secretary then turned to a subject which he said had naturally been occupying his thoughts for some little time—namely, the prospect of retirement, when it was best, from so great an office as that which he held. These are days, he said, when the public has been made abundantly familiar with the duty of "combing out" the elder statesmen. The majority of people also hold, he thought, that in very important executive posts a man serves his generation, and having done so, he ought not to stand in the way of the next generation. He had, however, no plans formed for the future.

According to Reuter's News Agency, the Greek Bishop Joachim has addressed the following telegram to the Archbishop of Canterbury, concerning a requiem at Salonika:

"I consider it a brotherly duty to inform your Grace that on the occasion of a Requiem Mass celebrated in the Cathedral Church of St. Sofia at Salonika, in the name and presence of the Provisional Government, I prayed for the rest of the innocent souls who were the victims of the odious massacre at Athens. In the unspeakable grief which we feel for the murder of many innocent Greeks, our soul particularly mourns the noble victims belonging to the English nation—the aristocracy of Christendom—who were shot down by King Constantine's mercenaries.

In transmitting to your Grace the expression of our profound grief for the murder of these sons of your free country I send a brotherly kiss."

The Rev. Dr. Lyttelton, whose resignation of the headmastership of Eton, after holding the position eleven years, has now taken effect, preached his farewell sermon in the college chapel yesterday morning.

There was something in the place itself, he said, in its scenery, its buildings, its history, which caused an "indescribable spell" to be exercised on the minds of those who dwell there, even for only a short time. Etonians were never tired of hearing the tribute of affection paid to their old school. Their memories might be full of mixed associations, and even their hopes for the future tinged with deep anxiety; but none the less, they cared not to resist its charm.

It is understood that in consequence of the majority vote of the Council of the Church Temperance Society in favor of the state purchase of the liquor trade, the Bishop Suffragan of Croydon (diocese of Canterbury), who is strongly opposed to that proposal, has resigned his office of chairman.

There has been a generous response to the Rt. Rev. Dr. Bury's appeal for altar linen and fittings for Ruhleben Chapel, and everything has been sent. Other kind offers of help are to be utilized in providing other camps with chapels and their appropriate furnishings.

Major the Hon. W. Astor, M.P., has given a portion of ground in what is known as the Italian garden at Cliveden, his seat on the Upper Thames, as a burial ground in connection with the Canadian Red Cross Hospital at Cliveden. The ceremony of consecration was performed yesterday by the Bishop of Buckingham.

#### Burial Ground Given

## THE NEW LECTIONARY

(Continued from page 385)

logically follows upon Christmas, but also through its missionary lessons.

In the evening lessons the Life of our Lord is continued and is backed by Isaiah, the great evangelical prophet; and the remark may here be repeated that chapters 40-66 cover the ground of Redemption, Missionary Programme, and Judgment, which also belongs to the whole period of Christmas to the Sixth Sunday after Epiphany. (See Gospels.)

Thursday of this week being January 25th, the Festival of the Conversion of St. Paul, the lessons give way to that subject. As compared with the present Prayer Book lessons, Ecclus. 39, 1-10, has been substituted for Wisdom 5 and the Timothy selection for Acts 22, 1-21. Prophetic selections might be better than Apocryphal, and II. Tim. 3, 1-4, 18 would give a fuller message.

Attention may be called to the fact that the privilege is given, should the minister desire it, of using the lessons for this festival on the Sunday preceding.

## CONSECRATION

"O my God, I give myself to Thee, for life or for death. Make me and keep me Thine own; through Jesus Christ our Lord."

For life or death I give myself to Thee;  
Let me for evermore Thy servant be.  
If it should glorify Thee most that I should live,  
Grant me each day my strength to Thee to give.

If it should glorify Thee most that I should die,  
Take me to live with Thee for aye on high.  
Let me but serve Thee with my every breath;  
Keep me through Christ, Thine own in life and death.

F. LEN. BOWER.

THE WORLD needs a great light. The highways from the past have been broken up, and over their wreckage settles darkness. Oh, that men might hear the Ancient of Days as He stands saying calmly but reassuringly: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." For what is the light given? Not to be idly gazed upon. Not to be devoutly wondered at. Light is to be used—to move in. It is given as the medium in which men's eyes may perform their function in directing action physical and mental. To gaze at a light is to lose the perception of light; to use the light by walking in it is happiness and peace.—Selected.



## Synod of the Province of New York and New Jersey

ATLANTIC CITY, N. J., January 13th.

**N**INE bishops of the province and large deputations of clergy-men and laymen from the seven dioceses were present at the third annual synod of the Province of New York and New Jersey, which met at Atlantic City, N. J., on Tuesday evening, January 9th. The synod adjourned late Thursday afternoon, after accepting an invitation from the Bishop of New York to meet in the new Synod Hall next year.

At the preliminary service in St. James' Church, Evening Prayer was said. A large choir of women, men, and boys was present and the rector, the Rev. William W. Blatchford, officiated, several visiting clergymen assisting. The Bishop of New Jersey made an address of welcome. The Bishop of Newark read an address on the relation of the Church to the new social order.

Bishop Lines criticised business and industrial, social and Church life, as well as present-day politics, and asked whether the "Church will let this order go on unchallenged and the men responsible not lose their position in Church and society?"

**The Bishop  
of Newark**

"Shall we," he asked, "sit in gatherings of little companies of satisfied people in our churches and try to save our own souls and let the world go on its way? Men who build up the great corporations do so with little sense of Christian responsibility toward those on whom their great prosperity rests. They often employ men to do things they are ashamed to do themselves. In addition to immoral corporations and business men, there are fashionable people who live in exclusive sets and try to rival each other in wasteful display.

"There is not an act of violence on the part of strikers that cannot be equalled by an act of injustice on the part of corporations or their representatives," Bishop Lines declared. "Our city halls are filled with self-seeking men who are searching for gain and their own ends regardless of how much corruption they are responsible for. But"—he paused in his arraignment to declare—"I do not mean to say this time is altogether degenerate. Business conditions are altering and affairs are beginning to be conducted in a more merciful and intelligent way. There never was a time when people recognized the reign of spiritual ideas so widely."

The need for leaders in religious and regenerative work was emphasized by Bishop Lines, who declared that young men instead of spending their time and their thought on "scores in golf, fine points of automobiles, and bright plays in football," should "take something worth while into their lives, and spend their time in working for prison reform, for the destruction or regulation of the saloon, for child labor laws and social reform.

"The Church should ask its communicants what they know about their State penitentiaries, about the child labor laws, what they are doing to shorten the working hours of women, whether the loan sharks are grinding the faces of the poor."

The Rev. Professor Dickinson S. Miller made an excellent address, emphasizing the need of fairness and reasonableness based on sound facts and adequate information in dealing with questions of reform.

The Rt. Rev. Dr. Tucker, Bishop of Kyoto, answered the question, "Why send Christianity to Japan?" by relating social, industrial, and religious conditions in that empire. Continuing, he said that a great proportion of the most prominent judges, lawyers, doctors,

**The Bishop  
of Kyoto**

and government officials in Japan have adopted the Christian faith. Many of the Japanese have adopted Christianity in the face of persecution and ridicule from their agnostic, atheistic, and religiously indifferent countrymen, he said. More than 50 per cent. of the Japanese Christians are from the student class. These facts, he pointed out, answer critics who say the Japanese do not become sincere Christians, or that only the ignorant and uneducated classes adopt the faith.

The effort of missionaries who have worked in Japan for more than twenty years is to make the Japanese churches self-supporting and to Christianize the leaders of thought in the Oriental empire so that Japan itself and not foreign missionaries shall convert it. A very large congregation attended this service.

The Holy Communion was celebrated on Wednesday and Thursday at an early hour in St. James' Church. The business sessions were held in the assembly room of the Hotel Chalfonte, and an unprecedented number of visitors, including officers and members of the Woman's Auxiliary, were present on the two days.

Organization was effected by the election of the Ven. Roy F. Duffield as secretary; Rev. John Keller, assistant secretary; Mr. A. B. Houghton of Corning, N. Y., as treasurer of the synod. The president announced the appointment of commissions, and special

**Organization**

committees, to which various matters were referred.

Then the long list of reports, papers, and speeches on many topics was begun. So much had been prepared under the direction of the

committee on programme that hardly more than a mention can be made. Fortunately a number of these reports and addresses will be published.

The Rev. Professor Charles H. Boynton read the report of the Provincial Commission on Religious Education. It declared that training was more than imparting information; to train a child to live religiously was religious education. The child is more important than the subject; the child and not the subject is normative.

**Religious  
Education**

The Rev. B. T. Kemerer and the Rev. Dr. Lester Bradner made interesting addresses, explanatory and appreciative of the *Christian Nurture Series*.

The second topic, discussed by the Rev. H. W. Diller, was The Desirability of an All-time Educational Secretary in the Field. After showing the need of having such an officer, a motion was introduced looking to such an appointment. Remarking on the question, Bishop Greer called attention to the fact that such officers would accomplish much for American youth by visiting colleges, universities, and public schools as well as Sunday schools.

Another branch of religious education was clearly discussed by two clergymen from theological faculties. The topic was Progress in the Discussion on Requirements of Candidates for Holy Orders. The Very Rev. Dr. G. G. Bartlett, Dean of the Philadelphia Divinity School, and the Rev. Professor Miller of the General Theological Seminary, were the speakers. The supposed need of a double-standard of intellectual preparation was mooted; the need of lowering the standard of intellectual preparation was deplored. On the other hand, the call for more branches of study in theological seminaries was said to involve a greater expenditure in time and money than circumstances now permitted. To accomplish the end desired it would be necessary to make the course in the seminaries four years instead of three.

The annual report of the Provincial Commission on Social Service was read by the Rev. Augustine Elmendorf. The synod, after a prolonged discussion on a proposed amendment to the resolution appended to the report of this commission, declared itself in

**Social Service**

favor of local option.

In the absence of the writer, the Very Rev. Oscar F. R. Treder, Bishop Courtney read the Dean's paper on Country and Village Churches. An illuminative address was made by the Rev. E. L. Cook on this topic. A paper, full of delicious humor and faithful descriptions of life in Suburban Churches, was read by the Rev. Karl M. Block, and this was followed by an address by Bishop Stearly. What can be done in the way of active social service by city churches, for the congregation and the neighborhood, was described entertainingly by the Rev. Samuel Tyler and the Rev. Dr. Theodore Sedgwick.

On Wednesday evening the Church Club of the diocese of New Jersey entertained the members of the synod and the ladies accompanying them at dinner in the Hotel Chalfonte. Bishop Matthews presided. There were three appointed speakers: Dr. James Dillard, of Charlottesville, Va., the Rev. John Howard Melish of Brooklyn, N. Y., and the Rt. Rev. Dr. H. St. George Tucker, Bishop of Kyoto, whose timely topic was America and Japan: What the Church Is Doing to Foster Good Relations between Them.

**Church Club  
Entertainments**

Missions was the general topic of the papers and addresses on Thursday morning. The provincial secretary, the Rev. Dr. John R. Harding, made an extensive report of the year's work, and recommended certain methods for eliciting the greater interest of lay

**Missions**

people and the better preparation of candidates for holy orders. The Rt. Rev. Dr. Burch led the discussion of The Church's Duty to the Foreign Peoples in this Province.

Following the reading of the Bishop's carefully prepared paper, an address on the same subject was made by the Rev. Dr. Charles P. Tinker, superintendent of the New York City Mission. This address will be published later, by request.

The next subject was The Church's Duty to Porto Rico. The appointed speakers were the Rt. Rev. Charles B. Colmore and the Rev. R. H. Brooks.

How we may develop the spiritual resources and the financial resources for the religious purposes of the Province was told by the Rt. Rev. Dr. Lloyd, president of the Board of Missions, and by Mr. Samuel Thorne, Jr.

A new subject for consideration was taken up on Thursday afternoon. It was soon felt that The Relation of the Diocese to the Province and of the Province to the General Church was a live subject and challenged attention. Bishop Burgess gave a valuable history of the provincial system. Among other things, he referred to an American writer, very partial to provincial synods, who proposed that the General Convention should meet regularly every twenty years. The speaker feared that the present system would die if nothing more was given to synods for consideration and action.

**Interrelations of Dioceses  
and Province**

Questions bearing on the discipline of clergy and the discipline of lay people (virgin ground) might be an item of business. Again, as the General Convention is an over-worked body and struggles in vain to accomplish a great work every three years, much preparatory work might be done in the annual synods. The province itself might consider questions prior to their introduction into the General Convention, and much valuable time might be saved.

The Bishop of New York laid stress on the need of practical, modern methods and machinery, not Chinese copies of the ancient things. He fancied that the province had two present-day values:

1. The Group Value. This is seen in the consideration of a group question (like a grouping of foreign or domestic population) by a group of Church representatives, who are more competent to deal with such questions than the Church at large. Immigration, not of the same origin or kind in all parts of the country, is another group question.

2. The province is the best agency for the selection of missionary bishops. Representatives living and working in the section of the country where a bishop is needed are most likely to make suitable nominations. The provincial group is better fitted to get the right man for the right place.

The provincial synod has an educational value.

A very small number of the clergy and laity can attend the General Convention for two or more weeks. The Church must come into touch with itself. This cannot be done in General Convention; it can be done yearly in various parts of the country by the holding of synods. At these gatherings the sharp angles of prejudice may be rubbed down. By actual personal touch and fellowship we find that there is no occasion for prejudice. Synodal meetings of the province do this. They furnish opportunities for the exchange of thought, and this is the greatest of all values. It ultimately moves the world and moulds the destinies of mankind. We must have such assemblies in the Church of God as in the world. Otherwise the Church becomes a machine, paralyzed and impotent.

There is a danger of too much machinery. Let us keep the machinery of the province and the synod simple. Otherwise there will be provincialism. Many questions in synod and province must be solved *ambulando*.

Addresses on the same subject were made by the Rev. David L. Ferris and by Bishop Lines.

Before adjournment the synod elected the Rev. Dr. Charles H. Boynton to be the provincial representative on the General Board of Religious Education.

#### Elections

The following court of review was elected: The Rt. Rev. Frederick Burgess, D.D. (L. I.); the Rev. A. B. Baker, D.D. (N. J.); the Rev. E. A. White, D.C.L. (Newark); the Rev. W. A. R. Goodwin, D.D. (W. N. Y.); Hon. George Underwood (C. N. Y.); Mr. M. T. Hun (Albany); Mr. Edmund L. Baylies, New York City.

The synod tendered a cordial vote of thanks to the Bishop of New Jersey, the Church Club of the diocese, and the local committee for the courtesies enjoyed by its members and the many visitors.

## NEWTON AND BINNEY

BY ROLAND RINGWALT

**I**NSTRUCTORS there have been since Moses was taught the wisdom of the Egyptians, and there never was a professor in a university or a master in a hedge school who was not surprised by the answers of his pupils. But it is generally conceded that the most unexpected reply ever given to a pedagogue's question was that made by young Isaac Newton. Old-fashioned schools laid great stress on strictly memorizing the answers and definitions in the text book. Day after day Newton would solve problems admirably; no question puzzled him, but his answers were in his own language, and the schoolmaster asked:

"Newton, why will you not learn the rules of geometry?"

"Because they are self-evident."

Even if we read this twenty times it gives us a sense of horror. Did the master die of heart disease? Did the answer give him nervous prostration or drive him to dark thoughts of suicide? Geometry may have been self-evident to Newton; hence he did not even desire a royal road; he merely saw the solution as Michael Angelo saw the figure concealed in the block of marble. But the average boy does not find it self-evident, and if a youngster of 1916 should rise to make such an answer as Newton the average teacher would be overcome with wonder. We can easily believe that baby James Watt stared at the tea kettle, that baby Charles Wesley delighted in music, that the juvenile Benjamin West made his paint brushes out of the cat's hairs, that the small boy Astley Cooper tied up an artery; and that Lord Macaulay's powerful memory was early at work. All these things are credible enough, but a live boy declaring that geometry is self-evident leaves the reader almost stupefied.

There is, however, an American story that may stand on the same page with the Newton anecdote. Horace Binney, the

Philadelphia lawyer who won an important case with Daniel Webster on the other side, who showed to the bar and bench one of the few mistakes ever made by John Marshall, who told Lincoln and Grant what he could remember of George Washington, was a man of high intellect. Briefly referring to a sad chapter in the history of our own branch of the Church, we may question if any layman ever rendered more timely aid to a bishop than Horace Binney rendered to Bishop Henry U. Onderdonk.

Binney's father died when his son was only seven years old. The widowed mother became the wife of Dr. Marshall Spring, a physician who proved an excellent stepfather, and recognized the ability of the growing lad. In a school at Bordentown, N. J., Horace Binney had laid a respectable foundation in Greek, but when he was sent to a New England institution he failed to agree with the master. A passage in the Acts of the Apostles was rendered by the boy with the confidence of a lad who has been used to hard study. The master demurred, and gave another version, whereupon the boy insisted that he was right and his preceptor in error. With an air of superiority the dominie asked: "Is this your Philadelphia politeness?" and the boy, convinced that his revered guide and counselor was an ignoramus, answered: "It is my Philadelphia Greek, sir." To us, impudence in the schoolroom is not a surprising matter; in 1792 it was a more serious affair to inform a schoolmaster that he used words without knowledge. Even Lord Brougham, audacious as he was, speaks in his autobiography as if he considered his victory over a pedagogue one of the triumphs of his career.

Horace Binney took the matter seriously. None of the other boys knew as much Greek as he did, hence he counseled the affair alone. To stay under the roof of one who was not a Hellenist was a dreadful thought. On the other hand, he did not know the way to his stepfather's house. Dinner came, pupils of both sexes went to the boarding-school, and a leg of mutton, hacked at the girls' table, was carried over to the boys. In his sullen mood, Binney fancied that to send food from the girls' board to the immature lords of creation was an incivility too bad to be endured, therefore he bundled up his clothes, set out, and made his way through rain and mud to Dr. Spring's.

Maternal terror was aroused. Mrs. Spring feared that her boy had been dismissed from school, and when this cause for worry was removed she wished to know why he had left.

"Because Mr. Woodbridge does not understand Greek."

Dr. Spring choked; the twelve-year-old boy's contempt for his master was irresistibly comical. Even the mother had to laugh, and then boyish honesty confessed the dinner episode. The next morning Dr. Spring called at the school, called for the young deserter's books, and made what explanation he deemed best. The boy never asked, nor did his stepfather tell him, how the affair was settled.

To him who rummages among old novels and biographies the boy who runs away to sea is almost conventional; the fugitive from harsh treatment now and then appears; the chronic truant is not without companions; at intervals the reader meets with a Gretna Green romance. But the disdain in the boy's face, the scornful "Because Mr. Woodbridge does not understand Greek," the utter impossibility of tolerating a master of shallow acquirements, upset the gravity of Dr. Spring.

#### EPIPHANY

Silence and a star. That was all!  
Yet wise men heard a call,  
A voice of gentle summoning—  
A spark divine  
Which led beyond all reasoning  
Unto a shrine,  
Whereon the promised King  
Of David's line,  
Was born of maidenhood—  
As saith the sign.

To holy hearts and faithful eyes  
God holds new lanterns in our skies.  
Awake! Arise to see  
His Son's Nativity!  
Then haste, good news to tell—  
Now lives Emmanuel!

ALICE CRARY SUTCLIFFE.

PURITY is the essence of heavenly wisdom: it is the pure in heart alone who arrive at this wisdom.—*Rutherford*.

**CONSECRATION OF BISHOP COADJUTOR OF COLORADO**

**W**HEN the Rev. Irving Peake Johnson, D.D., was consecrated Bishop Coadjutor of the diocese of Colorado on January 1st in St. John's Cathedral, Denver, the Presiding Bishop was celebrant, the Bishop of New Jersey epistoler, and the Bishop of Salina, Bishop Suffragan-elect of Chicago, gospeler. The Bishop of Nebraska was the preacher, and paid affectionate tribute to the useful experiences of the Bishop-elect in various spheres of activity. The candidate was presented by the Bishops of Minnesota and Eastern Oklahoma, the Bishop of Kansas sang the Litany, and the consecrators were the Bishops of Missouri, Salina, and New Jersey, assisted by the Bishop of Western Nebraska.

The attending presbyters were the Rev. William Everett Johnson and the Rev. Edward C. Johnson; the certificate of election was read by Mr. John W. Hudston; the testimony of the convention of the diocese was read by the Rev. James MacLaughlin, and the evidence of ordination by the Rev. F. F. Kramer, D.D. Grounds of election, Chancellor James H. Pershing; compliance with canons, Rev. Frank Hale Touret; consent of standing committees, Dean H. Martyn Hart; consent of the House of Bishops, the Bishop of New Mexico. At 7:30 Dean Hart had celebrated the Holy Communion, and the Rev. T. G. C. McCalla read Morning Prayer at 9:30. The offering was made the foundation of a bishop's purse.

The Cathedral's 1,900 seats were all occupied at the service, and every available space of standing room was filled. Gounod's *Send out Thy Light*, the offertory anthem, was rendered by the united choirs of the diocese.

Receptions were held in honor of Bishop Johnson at the Brown Hotel on Monday and at the Church Convalescent Home on Tuesday. At a dinner given on Tuesday to two hundred guests at the Church Club speeches were made by the Bishops present, by Dr. Kramer, and by the Rev. Stuart B. Purves of Cincinnati.

It is doubtful whether a more impressive occasion has been known in Denver. No less than fifty of the clergy were marshalled in procession with the choirs and officers of the diocese by the master of ceremonies, the Rev. Frederick W. Oakes. Thus the committee appointed to reorganize the diocese brought its two years of faithful labor to a successful close.

**A NEEDLEWOMAN'S MEDITATION ON SUFFERING**

By M. A. B.

**O**URS is a pleasure-loving generation. We scorn repose and time for thought, to follow at her every beck and call. We are breathless, feverish, giddy. We must have happiness unclouded; it is our right. We must live to the full this present life though we lose our souls in its saving. And we forget that the unmarred happiness we demand is promised for the future, not the present; we forget that the Perfect Life we are to follow as closely as we may was filled, as never yet was any man's, with suffering.

The centuries have given us as our heritage the power to ease, to do away with, even to prevent, much of the pain of which the early race was victim; and hand in hand with this new power has gone the loss of strength to suffer willingly. Philosophies of perfect life are many, so virile, so beautiful, so buoyant with the sense of joy and power, that one feels sure they must be given of God till one reflects that they have felt no slightest need for the divinity of Jesus, Man of Sorrows. Again, in the very name of the suffering Christ, there are those who repudiate all suffering. And now, from within the Church herself we are being taught that this crude gospel of the help in pain is mediaeval error and must be laid aside. Where does the cross come in? Is this the doctrine for a people pleasure-mad? It may not seem quite fitting that an humble woman such as I should question; yet I am blind with pain of it at times because, if this opinion grow, I see a Church unwilling, or perhaps too weak, to take her cross and follow.

If suffering is, in essence, purely evil, then is the old dilemma hatched afresh. Either is God not perfect Love or else He is not perfect power. But if, by spiritual alchemy, pain may react in man toward some rare height of good not otherwise attainable, then is there no dilemma; for in the hand

of an all-wise, all-loving, and all-powerful God it might become the surgeon's kindly knife.

Early this day of days, while busied with the ever-pressing work, I ran a needle deep into the thumb and found its glistening point embedded at the centre of the nail; and first the thought of coming pain prevailed and doctor's bills and scanty cash with which to pay. Then came the obvious symbolism of it and I stood face to face with all the mystery of evil and its deadly wound—except one go to the provided source of healing and suffer the inevitable, willingly obedient.

Through all of life a constant fear has followed every step. What if my will should fail to hold securely to the highest course I know? If I lack power to impose and bear the suffering of the lower self, for higher ends, if I should choose from time to time a downright wrong however briefly, if I should even love a lesser good when conscious of a higher, how then shall end this wonderful, beautiful, terrible life which God has given?

I go to bear the coming pain and as I go I pray:

"Dear Father, see, I come with no complaint, willing and strong to bear without a sign the physical pain that so I may be whole again and free from ill. See, in this simple test my will is true and strong. So would I have it in the larger trial; but oh, behold and ease the agony of failure after failure in the life-long test, and grant in that this self-same, simple strength."

And I submit. I even hold the magnifying glass while, underneath, the doctor probes, and find a brief, fierce pleasure in the pain which tests; for through it I have seen revealed my actual will toward God, naked, untroubled, strong. It is as though, in some mysterious way, the test supreme was borne; and I return to the appointed work with spirit on the crest of life, and thank God for the mystery of pain that glorified the day.

**MISSIONARY BULLETIN FOR JANUARY**

**T**HE receipts on the apportionment to January 1st, the first three months of the new year, have been, from

Parishes .....	\$ 78,954.44
Individuals .....	9,858.76
Sunday Schools .....	2,242.62
Woman's Auxillary .....	13,629.63
Junior Auxillary .....	453.13

**\$105,138.58**

Now that we are getting into the months of the year which should increasingly produce larger returns, the only fair comparison to make is with the receipts to the same date last year, notwithstanding the fact that the last fiscal year included offerings that came in the month of September, 1915, which is not the case this year.

Comparing the above, for three months, with the receipts to January 1, 1916, for four months, we find a decrease of \$27,431.09. But the receipts on the Apportionment for September, 1915, were \$12,943.54, and on the One Day's Income Plan this year we have received \$11,136.18 less than was received last year from it and from the Emergency Appeal, which makes the actual decrease this year but \$3,351.37.

As we record time, the world enters upon a new year to-day. What will it bring? While that will wholly depend upon the attitude of mankind, God grant it will be righteous peace among the nations of the world.

It is not peace but slavery and degradation to yield to wrong, and this must never be; yet the goal the Church seeks is the peace of the world by the recognition that all men are brothers, and by the banishment of evil from the face of the earth. Arbitrations and treaties are imperative aids, but after all they are only the signs and the symbols of the desire within us to listen to the Voice of the Master when He said: "Little children, love one another." The thing that produces war is the spirit of war, and only one thing can counteract that, namely, the Spirit of Peace. This means that every soul must be impressed with its beauty, and then nothing whatever will persuade anyone to mar it. What a glorious message for the Church to carry! But she must be at work about her business.

GEORGE GORDON KING, *Treasurer.*

New York, January 1, 1917.

HE WHO hath in him eternal life, though a beggar, naked and maimed and blind, before him heaven's gates open of themselves. He is no stranger there, for the life that is in him finds there its true sphere and companionship.—*Ephraim Peabody.*

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## THE FORGOTTEN MAN

**W**HEN social workers fail to limit intake and say that it can't be done without cruelty, says Dr. Richard C. Cabot, they should be reminded that they cannot so easily escape being cruel. The only question is, "Shall you be cruelly unfaithful to the man seen a few weeks ago and now shuffled out of sight by the pressure of new cases, or shall you *seem* cruel in refusing to forget current obligations and to incur new ones by undertaking new work?" We make new debts when our old ones are unpaid. We rob Peter (out of sight, out of mind) to pay Paul, because he stands at the desk. We allow ourselves to forget Peter—to whom we have already given pledges, in whom we have already aroused hopes—all because Paul's image is on the retina and Peter's is not. To me it seems a lesser cruelty to refuse new pledges than to break old ones, even when they were not made before a justice of the peace, but are hidden in the limbo of back records or records unwritten or records never brooded over with the creative freshness that achieves insight and results. The back side of our sympathetic readiness to take up new work, no matter how tired we are, is a truly awful forgetfulness of what is out of sight. The forgotten man cannot shoot reproachful looks at us. He is handicapped by his invisibility. But by what right we neglect him, I cannot say.

## WITNESS' RIGHT TO PROTECTION

In a recent criminal case in Montana one of the lawyers objected to the remarks of the judge and made these remarks the basis of an appeal, whereupon the Supreme Court of the state said:

"We are unable to see that they were inappropriate under the circumstances. It may as well be understood that the trial judge possesses functions somewhat greater than those of a silent moderator, and that it is his right and his duty to see that the witnesses are protected from misrepresentation, that they are understood, and that the trial itself is conducted with reasonable expedition. We do not feel that the presiding judge abused that discretion in the present case."

## CHILDREN'S OUTINGS IN BOSTON

Boston sustains a self-respecting charity in that it provides an outing for children, a portion of the expense of which is borne by the parents of the children, who are taken from Boston in special cars to Castle Island in South Boston. Here they have an opportunity to indulge in games, contests, drills, and exercises and to enjoy good, plain food, carefully prepared, all under the supervision of competent instructors and helpers. Each child or its parent pay five cents a day for the services rendered.

## LARGEST CITY IN THE UNITED STATES

The recent municipal election brought Los Angeles into first place in the United States in point of area. Westgate, containing 48.67 square miles, and Occidental, with 1.04 square miles, were annexed, making the total area 337.92 square miles. New York, formerly first, now is second, with 314.72 square miles, Chicago is third with 198, and Philadelphia fourth with 129.

THE ESTABLISHMENT of an adult delinquency commission to supplement the work of the courts in handling such cases to the best interest of the innocent parties affected has been urged by the captain of the Little Rock police. He believes that in many cases of delinquency a properly organized commission could be of service in securing work for the heads of families or in seeing that dependents receive the fines assessed for non-support. He maintained that arrangements should be made under which courts might turn such fines over to the commission. Capt. McDaniel was also of the opinion that the unattractiveness of the home due to the delinquency of parents is frequently to blame for juvenile delinquency.

HEALTH EXPERTS estimate that during the last ten years Germany has saved as many men from typhoid as she has lost by death at Verdun. They point out on the other hand, that fewer men were killed in the Civil War, on both sides, than have died from typhoid in the United States during the last ten years, and that our typhoid rate is four times that of Germany and England. The economic loss inflicted on the country by this preventable disease is apparent from the fact that in 1914 200,000 Americans had typhoid, being sick on an average for from five to seven weeks.

THE WOMEN'S BENEFIT ASSOCIATION of the Maccabees, a secret fraternal insurance company, has established a social service department and placed Miss Katharine Ostrander, formerly secretary of the Cincinnati Civic Club, in charge. It is rather significant to find a developing interest in this direction. The work will very likely be carried out along the lines which have been so successfully established and maintained by the Metropolitan Insurance Company.

THE SOCIAL SERVICE COMMISSION of the missionary district of San Joaquin is only three years old. It is composed of four clergymen and four laymen. This commission has the power to add to its membership in the communities in which the elected members reside any who by training or experience may be of service, these latter to serve as consulting members.

FREE EXPERT ADVICE for consumptives and others interested in tuberculosis is given in a pamphlet just issued by the National Association for the Study and Prevention of Tuberculosis, entitled, *What You Should Know About Tuberculosis*. The address of the Association is 105 East Twenty-second street, New York City.

THE REPORT of the New York commission for 1916 has been printed and can be had of the secretary, Dr. Leech, 416 Lafayette street, New York City. It deals with the referendum, unemployment, service, temperance, labor, city charters, and legislation.

INSANITY HAS GREATLY LESSEned during the war period, in the opinion of Dr. William Graham, superintendent of the Belfast district asylum in Ireland. He sustains his statement by official statistics and by the observations of other British alienists.

THE SOCIAL SERVICE COMMISSION of the diocese of Massachusetts has engaged the services of a secretary, Mr. Charles F. Remer, a student in economics at Harvard and a special student at the Cambridge Theological School.

THE ILLINOIS STATE FEDERATION and the Chicago City Federation have employed counsel to represent them in a campaign against the misuse of the power of injunctions.

IT IS A DUTY we owe ourselves and our fellow citizens to see that every man appointed or elected as a trustee fulfils his trust.

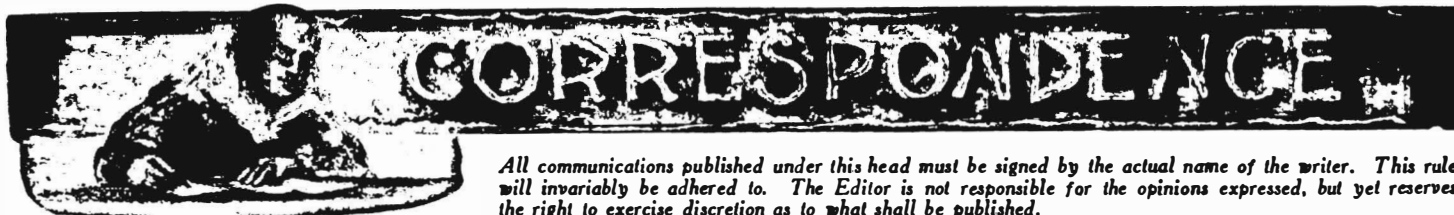
THE BAPTISTS have made the Daily Vacation Bible School a part of the work of the department of Social Service.

"IT WAS a grand trait of the old Roman that with him one and the same word meant both honor and honesty."

A CHAIN of rural hospitals is being advocated by the doctors of the province of Alberta in Canada.

THE INSTRUMENTS of reformation are employment and reward—not punishment.

"LET HONOR BE to us as strong an obligation as necessity is to others."—*Pliny*.



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.

### AS TO A RACIAL EPISCOPATE

To the Editor of *The Living Church*:

**T**HE *Mission Field*, the London magazine of the S. P. G., in its comment referring to the death of Bishop Ferguson of Liberia, among other things says: "We are keenly anxious to see the creation of a local episcopate in India, China, and Japan, but it is more than doubtful whether the time has yet come to place so heavy a burden as the superintendence and government of a diocese upon the West African negro."

Whatever may be said of the successful working of a white bishop in the West Indies, among the colored people of those islands, it ought never to be lost sight of that the conditions and relations there are radically different from the conditions and relations in this country, and in the Republic of Liberia. And the different situation must be fully grasped and appreciated before making the attempt to fit English machinery to American conditions.

In the West Indies, through long established custom and training, with the peculiar absence of the practical manifestations of "race prejudice" that obtain in the States, the colored population, overwhelmingly in the majority, worship together in the same church buildings with the whites. And, as a result of the habit of many years, there seems to be a ready acquiescence upon the part of colored Churchmen in maintaining a subordinate position with respect to governmental affairs in the Church.

In the United States there is absolutely no analogy along this line with respect to the two races. On the contrary, during all that period before the Civil War, when colored people were practically compelled to submit to the spiritual oversight of white pastors, they nevertheless, in secret, enjoyed the ministrations of men of their own race. With the close of the Civil War they broke entirely with the outward affiliations with the white Church, and went into business for themselves. Whether this was wise or unwise, the fact is true. Since that time they have been completely independent, and separated from their white brethren. The whole strength of this growth has removed them irrevocably from the possibility of any such plan as obtains in the West Indies, in the Church of England. Here again we concern ourselves with the fact in the case. However well qualified the white bishop might be, however sincere his motive, so far as himself is concerned, in absolutely ignoring the color line, he never would be able sufficiently to gain the confidence of the people that he might do effective and constructive work. For it is in the inner consciousness of black people that, from every point of view of the white man, they are sternly and irrevocably regarded and treated as "a race apart". This renders it utterly inconceivable for any white man so to identify himself with the "ideal" of the black race as to be received among them free of all misgivings and suspicions. The ideal of perfect equality in their whole life, social as well as business, with any other race or people, is too deeply lodged for willing acceptance of the governmental authority of one not completely identified with them in heart and soul.

The late Bishop Atkinson, immediately following the close of the Civil War, said, it was a question of colored ministers or no ministers for the colored race. It can be equally asserted with respect to the episcopate. It is a question of colored bishops or no bishops for the colored race. And it is just as true in Haiti, or Africa, as it is unquestionably true in America.

GEORGE F. BRAGG, JR.

Baltimore, Md., January 13th.

### "REACTIONARY CHURCHMEN"

[ABRIDGED]

To the Editor of *The Living Church*:

**T**HERE can be no doubt that, for the most part, your reply to the editorial in the *New York Times* on Reactionary Churchmen deserves commendation. The Church must never allow expediency to displace right principle or true doctrine. This is a bromide, although important.

But it is another matter to imply that the Episcopal Church has the right to and should bind the consciences of its people by the doctrine that the marriage bond is indissoluble. Should the attempt be made, it would be resented, and rightly. The Church Catholic has never spoken dogmatically on the subject, nor has there even been a consensus of opinion with regard to it. The mind of the Church is not now nor has it ever been made up with regard to the indissolubility of the marriage bond. Pious and scholarly men in all ages have believed that our Lord never declared either directly or by implication that it is indissoluble. On the contrary, they have believed that a fair interpretation of His words teaches that it is

not indissoluble; that adultery *docs* dissolve it, and that adultery is, therefore, a just and sufficient cause for divorce *a vinculo*. Who is to deny them the right to hold and act upon this belief? Who is to deny them the right so to teach? Surely not the Episcopal Church, nor the Roman, nor the Russian, nor any Church save the Church Catholic, and even then only upon ecumenical sanction.

Dealing with the marriage bond is not a matter of low expediency, as you state in your reply. So neither is it a matter of mere Church discipline, even on the ground of a high expediency. It is a matter of fundamental law, and it is the business of the *whole* Church, under the guidance of the Holy Spirit, to ascertain and declare that law. When ecumenical sanction has been given to indissolubility, as it may or may not be in the hoped-for united Church of the future, it will be time for "good Catholics" to yield obedience. Until then they have every right to a contrary opinion, unmolested by the canons of any synod, either of this, that, or the other Church, or by papal decrees.

Nor does it seem proper that an editorial writer in a Church paper should imply that their opinion is a contribution to those "streams of human activity" that are "polluted and filthy".

Respectfully yours,

C. E. C. OSWALD,

Rector Church of the Holy Cross.

Jersey City, N. J., January 12th.

### REVISION OF THE PRAYER BOOK

[ABRIDGED]

To the Editor of *The Living Church*:

**N**OW that it seems as though sweeping changes in the Book of Common Prayer are likely to be made in the next few years, may a woman suggest one that would surely be hailed with joy by all the lambs of the fold, if not by the vast army of Sunday school teachers throughout our land? Could not said changes extend to the Church Catechism in so far as to eliminate from its pages the one poor, unnecessary, and troublesome section that at present disfigures it—namely, the question and answer relative to the Lord's Prayer?

We wonder if, ever since the framing of the Catechism, the answer to the question, "What desirest thou of God in this prayer?" has not been in the nature of a tongue-twister of the most aggravated type to the children of our Sunday schools. Every teacher and every child seems to regard it as a lion in the path, the principal stumbling-stone and rock of offence in the way of the student of Christian doctrine. Just what it is in the wording of that most unlucky assemblage of phrases that makes it a thing to be dreaded by pupil and teacher alike, it would be hard to say; but the fact that it is so is indisputable. The child of average intelligence, who skips along gaily through the major part of the Catechism, who scarcely pauses to take breath over the "Duties", loses all his confidence and begins to stumble lamentably when he comes to the "Desire", or explanation—so-designed—of the Lord's Prayer. And one is tempted to ask, Does he really gain anything whatever in return for all his labor and vexation of spirit?

A capable and well-instructed woman once told me that, on one occasion, while teaching the Catechism to an ignorant and unintelligent class of girls, she "wrestled" diligently for their benefit with this part. She explained in the clearest language at her command that their "spiritual enemy" was the devil or Satan, and that their "spiritual pastors and masters" were at present represented in the person of the Rev. Mr. C—, rector of the parish. Finally, feeling confident that they at last comprehended her instructions, she asked in triumphant summing up: "And now who did I say was your spiritual enemy?"—to receive the unanimous and gleeful answer, "Mr. C—."

May we not in future dispense with this stilted, verbose, and long-winded explanation (?) of the Lord's Prayer?

1508 Morton avenue, Louisville, Ky.,

MARY MAXWELL.

January 13th.

To the Editor of *The Living Church*:

**W**HILE the question of the revision of the Prayer Book is still fresh, it may be worth while to point out two connected places where some change seems needed that the committee has overlooked; at least, in its book of recommended alterations no mention is made thereof.

On page 230 of the *Communion Service*, his rubric appears:

"Then shall the Priest say to those *who come to receive the Holy Communion*"; and again on the following page before the Confession, we find: "Then shall this General Confession be made, by the Priest and all those *who are minded to receive the Holy Communion*, humbly kneeling".

The difficulty lies in the two passages which I have underlined, and I think you will agree it is a real one. Very few priests seem to have noted or at least understood the directions contained in these limiting clauses, and of course few people have done so. The question is whether the real meaning of the rubrics is to prevent those who do not actually receive from participation in this important part of the service. All those to whom I have spoken agree that it is not, but admit that the rubrics read otherwise.

This question is especially important in a high celebration, intended primarily for worship, at which almost nobody receives the Sacrament. Should not the whole congregation here repeat the Confession and receive the Absolution in spite of their "non-communicating attendance"?

While changes are being made, surely one should be proposed to take care of these two rubrics.  
ARTHUR H. NETHERCOT.  
Knoxville, Ill., January 8th.

#### WEAK DISTRICTS OR STRONG DIOCESES?

[ABRIDGED]

To the Editor of *The Living Church*:

I WISH to reply to Mr. W. E. Quarles' letter in your issue of December 30th.

Western Colorado is not weak in anything but finances. Dr. Scott, the district superintendent of the Methodist Church, about a week ago asked me if we were not making an extra effort in Western Colorado, as he had not visited anywhere on the Western Slope but he found one of our priests. I wonder if Mr. Quarles is aware that we cover vast territory over here. I for one cover 9,000 square miles. I visit fourteen different places. I have flourishing Sunday schools in four of these places and permanent mission services in three. I wonder if Mr. Quarles is aware that we visit and hold services in coal camps that would never have a service if we did not go to them.

I have just returned from a trip to one of our coal mining camps twenty miles distant, where I was called to baptize a man sixty years of age and dying of cancer. I was exactly fourteen hours getting there by freight train and was up all night. The man was a non-Churchman and an absolute stranger to me. In fact, his relatives are Roman Catholics, but they called upon the Church because they have been taught that the priest of the Episcopal Church will always, under all circumstances, respond. I am to return to-day to bury the man.

But could not eastern Colorado do this work just as successfully? We who have done missionary work in the eastern diocese respond, No, absolutely not. The missionaries in the diocese were ill-paid when the diocese of Colorado was considered to be the sixth wealthiest diocese in the United States. One of the missionaries received the magnificent salary of twenty-five dollars a month, and had a wife and three children to keep out of it. There are missionaries to-day who are receiving salaries in eastern Colorado that a street sweeper would refuse to work for. And yet there are those who would like to place an additional burden on the diocese when they cannot carry the one they already have. Is it any wonder that we of the western district have our suspicions as to what would happen if we were placed under the charge of eastern Colorado? We are satisfied. We are willing to make sacrifices and do the work. All we ask is to be left just as we are.  
BENJAMIN BEAN.

Steamboat Springs, Colo., January 2nd.

#### A PROTEST AGAINST THE ANTI-PEACE PROTEST

To the Editor of *The Living Church*:

WEAN these gentlemen who protest against "ending the war without insuring the vindication of truth, justice, and honor" guarantee that continuance of the war will achieve these objects? Evidently these gentlemen desire the triumph of the Entente Allies. But are they absolutely sure the Allies can triumph? Some millions of Americans as well as Europeans doubt that such result can come from continued war. Only one thing is absolutely sure if the war continues, and that is frightful loss of precious lives and woe unutterable for millions of our fellow-beings. And these gentlemen would have all this misery continued upon the mere chance (for there is nothing more) that it may "vindicate truth, justice, and honor"!

Are not "truth, justice, and honor" quite as likely to be vindicated by a peace conference as by the continuance of the horrible experiment of war, which after two and a half years' trial has utterly failed?

Is it becoming for Christians and especially for ministers of the Prince of Peace to encourage people to look to war as the proper and sure instrument for right settlement of moral questions between nations; and to frown upon outraged mankind's present yearning to try what peace and reason and Christian appeal can do for "truth

and righteousness"? For my part, my right hand should sooner consume in fire than sign so un-Christlike a document.

Baltimore, January 12th.

CUSTIS P. JONES.

#### "JUSTIFICATION BY FAITH"

[ABRIDGED]

To the Editor of *The Living Church*:

IN the Correspondence page of *THE LIVING CHURCH*, January 13th, was a criticism upon an article written by the Rev. S. P. Delany, D.D., in a previous number. I beg to state that this criticism is unjust.

In the first place the extract from Dr. Delany's article was not copied in full. It will be noted that the original article said: "and that if he had that faith it did not make very much difference what his *religious* practices were." Whereas the word "*religious*" was omitted in the extract. It can be readily seen that this would entirely change the tone and meaning of Dr. Delany's sentence.

Furthermore, all of the four verses referred to in the Scriptures say: "The just shall live by faith." So Martin Luther could not have based his teaching, "that a man is justified by faith in Christ alone, and not also by his good works", on these verses, as they don't show "that a man is justified by faith in Christ *alone*", but on the contrary mean that the *righteous* (men of good works) "shall live by faith".

Had the writer of that criticism copied the sentence correctly, he would have had no fault to find with Dr. Delany's article.

Yours truly,

Chicago, Ill., January 13th.

H. S. SIDENER.

#### PANACEA

[ABRIDGED]

To the Editor of *The Living Church*:

THE first utterance concerning the General Convention which I have seen in your columns with which I find myself in complete accord is in the quotation from the *Church Times* in your issue of November 18th. [In the London Letter.]

From the General Convention of 1913 to that which recently ended its pleasant three weeks at St. Louis, the subject generally spoken of as "change of name" was rarely mentioned in your columns. I suppose the motives for this silence were "eirenic", and that it was supposed that, given a rest from this question, General Convention might turn its attention to other matters of presumably equal importance. Apart from the revision of the Prayer Book, concerning which (and this is no doubt fortunate) but little was accomplished, the questions of equal importance to that of the *name* have not been found.

Let us hope that the discussion of the *name* will now be re-opened and that it may be recognized as having the right of way. As you once said, I think, this question can never be settled until it is settled right.

The close connection between name and thing was never better illustrated than by what followed upon shelving the *name* discussion. Automatically, the discussion of much that appertains to Catholicism was coincidentally discontinued. Fads and Protestant *panaceae*, political remedies for moral wrongs, have occupied a large amount of space in what was at one time a religious press.

Let *Catholicity*, name and thing, be our main concern for the next three years and all succeeding years.

Yours truly,

JOHN COLE MCKIM.

#### UNION SERVICES ON THANKSGIVING DAY

[ABRIDGED]

To the Editor of *The Living Church*:

I HAVE just finished reading to-day's *LIVING CHURCH* and I would like to ask the defenders of union services: What earthly good are they? and, Do they get you anywhere?

The writer was raised a Dissenter and is no stranger to union services and is case-hardened to the exchange of pulpits between ministers of different denominations. And as steps to Church Unity they are absolute failures. Baptists, Methodists, and Presbyterians can hold union services and exchange pulpits from now till Judgment, but they will still be Baptists, Methodists, and Presbyterians.

When I was a kid in high school our pastor used to exchange pulpits with the Presbyterian minister; and when he took his vacation we were supposed to go to the Congregationalist chapel till he got home. Also he used to join with the other ministers in union revivals and get his share of the converts. But up to the day he crossed the Jordan he was a Closed Umbrella Baptist and so were most of his flock. This particular umbrella opened out and was spoiled for a Baptist; but that is another story.

Just look round you and keep your eyes open. Then, if you can't see the uselessness of union services, consult an oculist! If union services made for unity our Lord's prayer that we may all be one would have been answered long ago.  
GEORGE CLARK.

Lynn, Mass., January 6th.



RELIGIOUS

*Our Place in Christendom.* Lectures delivered at St. Martin's-in-the-Fields, in the autumn of 1915. Longmans, 1916. Pp. 218.

In these nine lectures some of the strongest English Church writers—Mason, Frere, Figgis, Whitney, Scott Holland, Gore, and A. W. Robinson—have put together in small compass, not a systematic defence of the Anglican position, but a series of views of that position. The whole approach is that of the newer apologetic; the old polemic paraphernalia, with its *Praemunire*, its Parker and Anglican Orders, its protests against Protestantism, is left to one side. The justification that used to be sought in formal statutes, canons of councils, and acts of Convocation, i. e., in the obvious legal sphere, is now sought elsewhere. What are the broad principles of Church order that emerge from the age-long resistance of the East to the papal monarchy, and from the recurrent movements for representative government in the Western Church (the conciliar movements), and from the national movements reacting from empire? These are much larger, more concrete, more difficult questions than, for instance, the question of Henry VIII. Anglicanism really rests, however, upon these broad principles, and not on the status of Henry VIII and Parker; for, if all is well on the technical, legal side, yet are we not thereby justified unless our deeper principles as a movement are sound; and, even if our legal case is seriously questionable, we are not thereby condemned unless our deeper principles are unsound.

"In the main, the line taken is this: early Church history shows the real vitality and expansive power which the Church can have without any centralized and autocratic authority. Further, all Church history, and particularly that of the East, shows that the Latin claim to a unique and divinely given jurisdiction has never received anything like the unanimous consent of Christendom. We can watch that claim in its growth; i. e., that it did grow, and took new shapes in each age; that it was of real service in moulding the barbarian races as they swarmed into Europe; and yet that, in order to maintain it, recourse was had to all sorts of distortions of historical truth, until it came to rest on an amazing mass of figments. Then we see how the Papacy came to suppress the living voice of the Church, and practically to extinguish the possibility of conciliar action, as in later days it has practically suppressed the Episcopate." (From the Bishop of London's preface.)

Many were the movements directed towards a restoration of the ideals repressed by the centralizing papal encroachment. Most of them perished as outward movements; but their basic ideas have burst out violently into concrete embodiment and visible external life, in the case of the Anglican Church.

The reader will be disappointed, then, if he is looking for a clear-cut theory of Anglicanism, and finds instead large expositions of Jean Gerson and Febronius, liberty and unity. A single writer might have made a clearer case than a group of lecturers could. But, after all, what is extremely clear is apt to be extremely thin and abstract. Anglicanism as a living and concrete thing, with all its groping uncertainty, is finding its true self and its true apologia.

The proof-reading ought to have been better done; better no Latin footnotes than inexact ones. B. S.

DEVOTIONAL

*Self Training in Prayer.* By A. H. McNeile, D.D., Fellow and Dean of Sidney Sussex College, Cambridge. Longmans, Green, & Co. 50 cts.

This small treatise begins by noting the almost universal loss of hold upon religion and its ultimate reality; this world real but not the other.

Nature is then presented as a means of touch with the Divine, not alone as a source of sense-enjoyment. The supreme Reality is next shown to be *personal*; and the essence of Prayer is the reaching out of our limited personality to find its rest in the divine Reality. A most suggestive section upon *Influence* follows, the influx of personality into personality, the interpenetration of souls between man and man—later on to be recognized as an early analogue of the relation between God and man.

The foundation of the quest and the steps by which it progresses are depicted, the very gradual self-emptying through the three-fold forms of the Prayer of *utterance*, of *thought*, of *union*.

Mistakes to be avoided are summed up in St. Teresa's "From silly devotions, God deliver us." Love—its free inflow and outflow—crowns the life-long progress of the self-offering of the soul to God. There is little or no technical language in this very sound and practical little treatise.

The multiplication of books such as these in this time of sore

awakening and soul-stress is a notable indication of the Holy Spirit's unfailling presence in our midst, however far we have strayed from Him, too often forgetting the very fact that *He is*. C. B. C.

*The Vocation of the Soul: Being Meditations Given in the Fraternity of the Divine Love.* With Preface by the Rev. Willoughby Carter, M.A., vicar of St. Matthias', Earl's Court. Longmans, Green, & Co. 1916.

The spiritual analysis of the earnest soul's interior life presented in these twenty meditations is invaluable. The abundant mystical literature to which we have been accustomed to turn often baffles us in its archaic simplicity of thought and diction. St. Theresa, Juliana of Norwich, old Walter Hilton, Jeremy Drexelius, and others sometimes seem far from the reach of present day experience. Here we have that which can be freely followed according to degree of spiritual grasp.

The long course of purification to which love, which may begin as sentient enjoyment passing on to spiritual consolation, must still be subjected, is set before the reader with clearness and profound appeal. These considerations would be a revelation to many, a stimulus to faith and fidelity on the part of all, whether beginners or those by God's grace further advanced in the secrets of the hidden life with God.

*Living for the Future: A Study in the Ethics of Immortality.* By John Rothwell Slater, Ph.D., Professor of English in the University of Rochester. Houghton Mifflin Co. 1916. Price \$1.00.

This unusual treatment of a great subject is for To-day—and To-morrow. Written from the background of Christian faith and a "reasonable, religious hope", it distinctly claims simply a practical and ethical purpose; belief in personal immortality and a Personal God is pre-supposed on the reader's part. It deliberately avoids all discussion of Christian theology, the Being of God and man's relation to Him. Indeed, the writer's own doctrinal convictions (beyond the above pre-suppositions) are quite successfully veiled. He barely glances—sidewise—at the eschatology of the Creed and the Christian centuries, but without this one ventures to suppose that his essay could not have been put forth. For while his medium of appeal is "up-to-date" thought and information, these, in and of themselves alone, offer no ground for his deeply thoughtful and many times inspiring considerations and speculations.

The slight shock occasionally felt is quickly dissipated by the real reverence of the writer.

His thesis is that the "lure of eternity" is upon every soul that is awake at all; and that "living for the future" is the one essential reality of living for the present. To learn to live without a body (such as we know) is our supreme lesson in the body. One closes the book feeling that it should both help the untaught and bring fresh suggestion to the taught. This, even while there is no intimation that the present life as one of probation, may end in irreparable loss.

Finally, the full dedication of the book (to, not in memory of, William Rainey Harper, etc.) might well be classed as falling under the "Invocation of Saints"! And the prayers with which it closes—notably the first three—are so rich in sober faith and charity that they might find place in any Churchman's manual—if there were but added the pleading of our Lord Jesus Christ's mediation.

*An Autumn Easter.* By Adeline M. Bedford. Longmans, Green, & Co. Price 40 cts.

In Australia Easter is not accompanied by springtime's joyful music but is announced by "meadows ripe with the blood of martyrs crying to Heaven not for vengeance but in praise."

The gorgeous chaplets of our All Saints' and All Souls' days adorn Australia's Eastertide.

The author reverently seeks in "the primeval joys and pathetic things" of autumn her Easter message and hears a victorious voice that speaks of "life above and beyond death" unmoved by changing things.

Father Congreve, of the S.S.J.E., writes a gentle introduction to these six calm and beautiful meditations.

*Our Homeward Way.* By the Rev. S. J. Sykes. Longmans, Green, & Co. Price 75 cts.

These addresses on the Holy Communion are simple attempts to make the great service of worship and union with God more intelligible and helpful to habitual communicants. Slightly mystical in parts, they are nevertheless of the sort that lay people will find helpful, for they have a very practical bearing on the spiritual life. They would serve very well for reading at week-day services in Lent.

# WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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

PLEASE do not let Epiphany become entirely a subject of "cake," was a warning given by a good old Churchwoman to a younger one who was engrossed with her responsibility as chairman of the cake committee. And she produced a royal one which made one hundred slices; nor did she fail to heed the warning, for this festive cake-cutting, with its accompaniment of merriness, was preceded by a beautiful, short service in which the Epiphany joy was felt by bishop, priests, and people—the people mainly women of the Auxiliary.

There come to us many accounts of this happy festival, all showing a growing interest in and acquaintance with Epiphany. That phrase sounds strange indeed, but it is a true one. Getting acquainted with Epiphany has in more than one instance been accomplished through the medium of the Twelfth-Night cake. First the invitation, then the cake, then the reason for and meaning of the cake, then the thought, then the conviction—then the good Churchwoman. We fancy this has been a more frequent evolution than is guessed.

No longer will the Christmas greens last until Epiphany, even though tradition bids us leave them untouched until after that holy day. Modern furnaces hoot at tradition, and—dried, faded, and brittle—our Christmas holly must come down, sparkle merrily in the grate, and be turned to ashes many days before Epiphany.

Very surprising and even more gratifying was it to the writer, in telephoning to a daily paper an item about the Epiphany meeting—the eighteenth annual one in Indianapolis—to have the reporter alertly answer:

"Epiphany? Epiphany? (pronouncing it correctly.) What is Epiphany?"

He was then given as short an account of the meaning of the word and day as is consistent with telephone conversation with a newspaper man.

"Why—this is wonderfully interesting. I wonder why I never heard anything about it before. Is it a Greek word?"

Had it not been for the uncomfortable knowledge of a listening family, that reporter would have found out more about Epiphany than he could get outside a cyclopaedia. At the close, a sarcastic voice said: "You will be sending that man a Prayer Book next!" Well! Stranger things have happened!

MRS. FLORENCE M. GREELEY, late president of the Chicago branch of the Woman's Auxiliary, has in the current number of the *Diocese of Chicago* the third of her pleasant papers, Notes and Reminiscences of the Chicago Branch of the Auxiliary. Such a contribution may well hold a place in the archives. Mrs. Greeley writes of the beginnings of some of the important works now carried on by the Auxiliary; and of a certain period when the society cooperated with Dr. Rushton, the City Missionary, she says:

"This was a fruitful time in the Auxiliary. The diocesan institutions were being planned and projected. The Champlin Memorial Home for Boys was beginning to claim care and interest. St. Luke's Hospital needed support. The Sisters of St. Mary were much concerned with their mission work at the Cathedral and their plans for a children's home. From all directions came appeals for aid—and how the Auxiliary responded! In parish reports we find such items: Sheets and pillowcases, bandages, jellies, underclothing, and household supplies for St. Luke's Hospital and the Church Home; the altar stalls, lectern, and Bishop's chair for the mission at Pontiac; sheets and pillow-cases for the Theological Seminary in Chicago; furnishings for a parlor and bedroom for the Western Theological Seminary; Prayer Books and Hymnals for mission at Irving Park, etc. To crown all, this item from the annual meeting of 1899, when a letter was read from one of our members, who has arranged to give her jewels, valued at \$8,000, to be sold and the money given for the building fund of St. Mary's Home for Children. And these reports are not occasional, but go on month after month, year after year, until one would think the 'mothering' heart of the Auxiliary might show signs of exhaustion; but it keeps right on, being 'Auxiliary to' all the undertakings of Church life in Chicago."

During the thirty-two years of its existence, there have

gone out from the Chicago Auxiliary twelve women to the mission field, among them such well-known persons as Miss Higgins, who went to Africa, and the lamented Miss Farthing, who gave her life to Alaska. Three of these women have been supported by the Chicago Auxiliary and five went under the United Offering.

AS USUAL, the Girls' Friendly Society announces a special attraction for its festival week in early January. There is some bubbling fountain of fun-and-earnestness concealed somewhere in the vicinity of the G. F. S., and it may always be turned on when needed. This year the stunt takes the form of a little play, *Bear Ye One Another's Burdens*, with a prologue, an episode, and an epilogue. In the prologue the spirit of Friendliness, symbolizing the G. F. S., appears and recites a few stanzas paying tribute to the society and its motive. Then comes the episode, which reveals the interior of Madame Brice's dress-making shop with tired girls hurrying to finish the promised work. Miss Agnes, the manager, incurs the wrath of Madame because she disappoints a wealthy customer, and in the depths of despair is comforted by a kind little slavey who offers to do her a particular kindness because she has been taught somewhere the line, "Bear ye one another's burdens." Then Friendliness recites the epilogue, the theme of which is this same text. Preceding the episode are a number of gay songs written for the occasion. The first is the Branch Song, then the Candidates' (young girls) Song, then the Diocesan and Central Songs. The Diocesan Song lilt along to the tune of *Marching through Georgia*:

"We always have a conference, we think it's lots of fun;  
We like to hear the branch reports and what the rest have done;  
But each one thinks her Branch the best beneath the shining sun,  
Because we belong to the Friendly.

"Hurrah, Hurrah, the diocese is here;  
Hurrah, hurrah, the girls from far and near;  
Come Members all both short and tall and raise a rousing cheer  
Because we belong to the Friendly.

"We visit other branches for a party now and then;  
We always think we'll leave for home a little after ten;  
But we stay until eleven, and we're keen to go again,  
Because we belong to the Friendly."

One of the great secrets of the success of the G. F. S. is, in our opinion, the excellence of all of its printed matter. Apart from its magazines for associates and members, edited with a keen sense for news and ability to serve that news in delectable style, there is a generous output of general matter: prayers, litanies, hymns; short, terse leaflets and cards; these are in constant circulation, ready for every occasion. Then, too, there is an interchange of ideas with the Irish and English branches. One is impressed with the bigness and importance of this society which so appreciates the value of printers' ink. Miss Sibley, the president of the American branch, sends out a special greeting to the society at the beginning of this year, concluding with "Let the letters G. F. S. mean to us this year—

"Go Forward  
Smilingly, Sincerely, Serenely, Steadily but Strenuously;  
and  
God will Find us Strength  
to  
Go Forward Successfully."

THOSE WHO HAVE HAD the fortune to read *Lending a Hand in Cuba*, by Bishop Knight, have been gratified by the way it fits into the winter study of the Auxiliary. When we read Dr. Gray's *The New World*—as charming a volume as one may find in many a day—and came upon the chapter on Cuba, which island is our friend and neighbor and naturally a little fuller of interest for us than some others, it was a treat to follow up the outline of Dr. Gray's with the many pages of narrative, illustration, and maps which Bishop Knight's book offers. This seems a happy coincidence, but it was really planned that the two great books might appear conveniently near each other. As collateral reading, or solely for its sociologic and religious in-



formation about Cuba, this book is invaluable. To Mrs. Daniel S. Merritt of Philadelphia many thanks are due for indefatigable efforts in getting this record of the Church's work in Cuba placed before the American Church. Bishop Knight and Dr. Aimes, the latter of whom has contributed to the book several essays on Cuban slavery, studied the situation for years and from those years have drawn the graphic story which fills these pages. There is not space even to condense this book; but here, as is usual in missions of the American Church, the Church-woman and the United Offering are found in evidence. After the death of Bishop Young, when the Cuban mission was in charge of Bishop Stevens of Pennsylvania, it was to the Church-women of Philadelphia that the Bishop turned for aid. They organized the Ladies' Cuban Guild, the object of which was the support of the mission in Matanzas, where the Rev. Mr. Duarte, the only clergyman on the Island, was at work. Bishop Knight was in charge from 1905 until 1915, and that decade was filled with constructive, varied work. The Cathedral School for Girls was opened in the Vedado, Havana's fashionable district, and Miss Checkley was made principal under the United Offering. This school was for American girls, but afterwards arrangements were made by which Cuban girls might become pupils. Since the beginning of Bishop Knight's administration, thirty Church-women have occupied various important positions in the mission's work. To these women Bishop Knight in his preface alludes thus: "Certainly not of insignificant importance was that band of devoted, self-sacrificing women who went out to labor in our educational work. Refined, cultured, accustomed

to the latest conveniences of modern American life, they labored uncomplainingly." Bishop Knight's work in Cuba ended with his appointment to the vice-chancellorship of the University of the South, and it has been continued under Bishop Hulse. This book will not be limited to the comparatively small circle of women who study in the Auxiliary, but will fill an important place in general literature. It is from the Church Missions Publishing Company, Hartford, Conn.

MISS EMERY has sent out a most cheerful letter, asking coöperation from us all in the plans which Miss Lindley shall promulgate during the next three years. "This is not a farewell letter," she says. "To give up office does not mean to give up work, and that I am still allowed. The box work will continue as for years past under the care of Miss M. T. Emery. Bishop Lloyd and Miss Lindley have asked me to continue to edit the Auxiliary pages of the *Spirit of Missions*, and in this I shall more than ever want your help. And through the year I am to follow with you in our Pilgrimage of Prayer. Please call upon me for any help and please tell me of your week when it has passed. . . . I am hoping to visit when desired and to help you in telling of the Auxiliary."

THE PILGRIMAGE OF PRAYER has been described in this page—a week of special intercessions by the Auxiliary, the dioceses taking the weeks in turn and uniting in Holy Communion on the Sunday next before Advent. On the Third Sunday after Epiphany, the week of Long Island and Porto Rico begins.

## THE CURATOR

Two years ago, when Germany  
Took Antwerp, there was said to be  
In the great dim museum there  
A curator whose special care  
Was idols. When the work he took  
He wrote a very learned book  
Upon religions, and had grown  
Thereby to have none of his own.  
Now the red death was shattering down  
At random through the swarming town.  
Most ran and screamed, but he, that day,  
Stayed in his place and tried to pray.  
The long hall of the image-room  
Reeled with the shock and crash and boom.

Where Isis and Osiris dreamed  
He turned. The faith of Egypt seemed  
An old outworn philosophy,  
Most feebly faint for such as he  
When, as the shells crashed, any breath  
Might bring him face to face with death.  
The bull-gods of Assyria  
And Baal of Phoenicia  
Then he considered narrowly,  
Deified Might and Cruelty  
And ruthless Force they typified,  
And so they were the hostile side:  
From them could no salvation come.  
Unto the gods of Greece and Rome  
He turned, and saw their beauty then  
Built of the lusts of wicked men;  
Cruel and criminal, each one,  
They could not help when all is done.

A great bronze Buddha met his view.  
Suppose what Buddha taught were true?  
He who views all with calm despair  
Fears naught: so what would Buddha care?  
If life be bad, Nirvana good,  
He would not save men if he could.  
A great shell crashed, its flash and boom  
So near it lit and shook the room.  
The curator turned swift away  
To where a sword and Koran lay  
Under a crescent gleaming bright.  
Suppose Mahomet should be right?  
If Kismet, Fate, holds perfect sway,  
Then each soul from creation's day  
Is blest or lost, and naught we try  
Can change nor alter it, so why  
Ask to be helped or saved? 'Tis clear  
There can be no salvation here.

Nearby the old curator saw  
The Torah, scroll of Jewish law,  
That tells us of the God of prayer:

His eyes passed on nor rested there.  
The Law points forward. He was dumb,  
For Moses waits for One to come.  
A statue on a pedestal,  
Madonna, mother merciful,  
Nearby he saw, and bent the knee:  
Mother of Jesus Christ was she.  
For the same cause he rose, for none  
Would know of her but for her Son.  
He halted at the end where stood  
A wondrous crucifix of wood,  
Life-size and wrought with cunning art:  
There, beaten to his knees, his heart  
Sought Jesus Christ, divine and good:  
But the great crucifix was wood.  
A new shell fell with a red roar.

Some one beat, crashing, on the door.  
It fell. He rose and, standing then,  
Christ mangled by the sons of men  
Within the doorway saw he well;  
And, leaping, caught Him as He fell;  
And bound His wounds.  
When great surprise  
Cleared slowly from his tear-dimmed eyes.  
'Twas but a wounded man: in fine,  
A Belgian private of the line,  
Who stretched his shell-torn frame and died  
At feet of Jesus crucified.  
But the old curator, as meet,  
His eyes being opened, sought the street  
And brought in wounded, more and more,  
Making them pallets on the floor.  
Seeing him, others gave their aid,  
Men and good women unafraid.  
Belgian and German wounded there  
Were mingled, for all needed care.  
The great halls crowded more and more  
And then a red cross on the door  
One came and placed, and surgeons came  
And nurses in a white still flame  
Of pity, working in Christ's name,  
Until the old curator there  
Found himself safe—and did not care.

In No Man's Land the other day  
A stretcher bearer, somewhat gray,  
Was killed because he went too far  
To help the hurt. A curator  
In Antwerp he before the war.  
They found him quietly at rest,  
His hands crossed meekly on his breast,  
As if he made before he died  
The sign of Jesus crucified.







# BISHOP BRENT DISCUSSES CHURCH UNITY DEVELOPMENTS

**Approves Movement Said to Be Begun in Rome—Death of Rev. H. Page Dyer—St. Bartholomew's Parish Raises \$1,000,000—Trinity Reorganizes Business System**

New York Office of The Living Church }  
11 West 45th Street }  
New York, January 15, 1917 }

**B**ISHOP BRENT preached his farewell sermon in the Cathedral of St. John the Divine on the First Sunday after Epiphany. He spoke with approval of the action toward Church unity, said to be under serious consideration at the Vatican.

"Even in the divided Church of God there is a gleam," said Bishop Brent. "If the newspapers state truly, an honest attempt to bring about Church unity is being made where it ought to be made—from within the walls of the Vatican. There is the key and this is the moment. The reformation was primarily a political movement. Its accent was on individuality. It has done its work.

"Now the tendency and the need of the hour is to relate each nation and each Church, small or great, to the whole. We are on the verge of a new epoch. Analysis is done with. Synthesis must begin, and must begin from Rome, with due recognition of God's working and Christ's presence throughout Christendom.

"The political—and I use the word in its higher sense—is part of the religious, and the new epoch must be ushered in by a universal manifestation of unity."

In his sermon Bishop Brent also said that Christian people put too much emphasis on worldly things. He warned his wealthy hearers that worldly success was polluting their souls.

"The trouble with America to-day is too much matter," said Bishop Brent. "Whether too much mud or too much gold, it is all the same. It blots out the stars and suffocates those who submit to its tyranny. Within the reach of my voice there are those whose souls are dull because of earthly ambition and occupation, who have put the world first and Jesus Christ second."

#### DEATH OF REV. H. PAGE-DYER

The death of the Rev. Henry Page Dyer, curate at St. Luke's Chapel of Trinity parish, New York, occurred on Saturday, January 13th. The funeral services were held at the chapel on Tuesday morning.

Mr. Dyer was well known throughout the Church for his altar manual, *The Divine Service*, and for several little tracts, all of which have had a very large circulation and have proven of wide service in the work of the Church. It is doubtful whether any other eucharistic manual by an American author has had so large a sale as his, while the circulation of his tracts also numbered together about a half million.

Mr. Dyer was graduated at the University of Virginia and was ordained both as deacon and as priest in 1886. He began his ministry at St. Andrew's, Baltimore, was afterward rector of St. James' Church, Hestonville, Pa., then of Christ Church, Elizabeth, N. J., then assistant at the Church of the Ascension, Philadelphia, for a number of years, and finally curate at St. Luke's Chapel.

#### BUILDING FUND OF ST. BARTHOLOMEW'S

On the First Sunday after Epiphany the Rev. Dr. Leighton Parks announced in St. Bartholomew's Church that the entire sum of \$1,000,000, asked several months ago, had been subscribed. Work on the new building

is to begin immediately, and the old buildings obstructing the site have already been removed. Owing to the present high cost of material and labor, the edifice will cost \$1,200,000, and construction of the rectory may be delayed.

#### BUSINESS METHODS OF TRINITY CHURCH

The large real estate holdings of Trinity parish are to be managed and developed after new plans. At a meeting of the vestry of the parish on January 9th, Mr. H. H. Cammann resigned the office of controller, which he had held for nearly twenty years, and Mr. William H. Wheelock was chosen in his place.

The extension of Seventh avenue to Varick street and the construction of the subway on Seventh street make necessary some changes in the handling of parish holdings there, which consist of 360 houses, assessed at \$15,000,000. Nearly all of these buildings are but two or three stories in height, and the rapidly increasing value of the land itself makes this use of it very unsatisfactory from a financial standpoint.

Mr. Wheelock, the new manager of the estate, is a son-in-law of the late rector of the parish, the Rev. Dr. Morgan Dix, and is one of the city's most expert realty men. It is probable that a number of old buildings will be torn down and replaced by either apartment houses or loft buildings.

#### THE GLASTONBURY THORN

Sentiment of Churchpeople is touched by the death of the Glastonbury thorn, which was imported from England some time since. Dr. Manning expresses the hope that another cutting may be secured from the historic stock at Glastonbury Abbey, which, lovers of tradition will remember, traces its descent back to the staff of Joseph of Arimathea. The lofty buildings of Wall street did not seem to favor the development of the thorn. "We did all we could," Dr. Manning said, "but it could not seem to grow amidst all these skyscrapers."

#### LECTURES BY DR. TYSON

The Rev. Dr. Stuart L. Tyson is delivering a course of four lectures on The Bible and Modern Scholarship, at the Cosmopolitan Club, 133 East Fortieth street, on Monday mornings. The first lecture bore the subtitle, *The Modern Standpoint*. The remaining three titles are *The Evolution of the Old Testament*, *The Formation of the Old Testament*, and *Some of the Stumbling Blocks to a Modern Man's Faith*.

#### BOARD OF MISSIONS

The executive committee of the Board of Missions met in New York City on January 9th. Mr. John Brett Langstaff was appointed to take charge of the hostel at Manila, a position vacant for some years. Miss Alice Beverly Jordan was appointed to work in the district of Shanghai. Provision was made for a small building on the Church's lot at Toluca, Mexico, to be occupied by the Rev. Mr. Perez and his family, and occasionally as shelter for mission people coming in from the country.

#### CHURCH PERIODICAL CLUB

The regular monthly meeting of the Church Periodical Club will be held on Monday, January 22nd, at 11 o'clock, in the parish house of the Church of the Heavenly Rest, 3 East Forty-fifth street, New York. The speaker will be the Rev. Charles H. Evans of Akita, Japan.

#### CONFERENCES ON RELIGIOUS EDUCATION

For the benefit of parishes using the *Christian Nurture Series* of lessons, three conferences are to be held by the Rev. Lester

Bradner, Ph.D., in the undercroft of Synod Hall at 9 P. M., on the Fridays of January 26th, February 2nd, and 9th. These will be preceded at 8 P. M. by conferences on Social Service and the Sunday School by the Rev. Floyd S. Leach, Ph.D. These conferences will offer an invaluable opportunity for all teachers using the Christian Nurture lessons to talk over the work with an officer of the General Board of Religious Education.

#### COURT FAVORS CATHEDRAL IN WILL CONTEST

Under the will of the late William M. St. John the Cathedral of St. John the Divine will receive the sum of \$100,000 on the death of a niece of the testator. Heirs recently brought the bequest before the courts, but their case was dismissed.

#### THE CANONS OF ORDINATION

"How SHALL a minister be trained and equipped?"

"Shall he study Hebrew and Greek?"

"Should he have acquaintance with at least one natural science?"

"What should he know of history, and what of psychology and ethics?"

These and like problems were faced by seminary teachers and examining chaplains at a conference in New York on January 4th, of the newly organized Council on Education for the Ministry, which is the result of a vote by General Convention providing for investigating the essentials of clerical training and formulating proper canons.

The discussions of the morning were general and preparatory. In the afternoon the council planned a three-year programme, which involves the formation of auxiliary groups and numerous meetings in various sections of the country. It is planned that the canon ultimately presented to the General Convention of 1919 shall first have the knowledge and support of the Church, and the council will work to develop and crystallize a constructive Church-wide opinion on the ministry.

The council, which meets again on March 14th, at the General Seminary in New York, is a demonstration of the accepted plan of the Board to study and investigate educational conditions through groups of experts chosen from outside the Board's own membership. This method should be effective, but can be made so only through generous financial support of the Board's work by the Church.

#### GENERAL BOARD OF RELIGIOUS EDUCATION

THE MEETING of the General Board of Religious Education, on January 30th and 31st, promises to be the most important in its history.

January 30th will be devoted to department meetings. The morning will be given to the department of Parochial Education, which will be fully occupied by questions concerning the Christian Nurture Course and the increased interest in teacher training. The first part of the afternoon is assigned to the department of Theological Education. Of two questions before the department, one concerns revision of the canons on ordination, and the other the need of well defined methods for recruiting the ministry.

The latter part of the afternoon will be occupied by the department of Collegiate Education, while the department of Secondary Education will meet in the evening.

On Wednesday, January 31st, there will be a celebration of the Holy Communion at 8 A. M., and the first session of the board will take place at 10 o'clock. The entire day will be given to the consideration of reports of the departments and the action required.

## BOSTON PAROCHIAL REPORTS SHOW CONTINUED GROWTH

### Great Work at the Cathedral—Dr. Mann on the War—Other Events of General Interest

The Living Church News Bureau }  
Boston, January 15, 1917 }

**M**ANY of our parishes present their annual reports at this season, in more or less elaborate form. On the whole, so far as known, conditions that can be ascertained are encouraging, in that they show a continued if not remarkable growth. It is not to be expected that any extensive reproductions of the reports should be made here, but it may be of general interest to Churchmen throughout the land to read the following few paragraphs from the report of the Very Rev. Dean Rousmaniere of St. Paul's Cathedral to his chapter:

" . . . Another service which the Cathedral offers to the people in the summer, and which is appreciated by great crowds on Tremont street and the Common, is the 'Singing of Hymns on the Porch' at quarter past seven on Sunday evenings. Echoes of this singing can be heard throughout the year in the notes of thanksgiving which reach us from many who have been cheered and encouraged, or whose burdens have been lightened for a moment by the assurance of the Divine Sympathy. . . . The total of services during the year is 1,769 (281 on Sundays, 1,488 on week days). The total number of worshippers is 143,234 (67,136 on Sundays, 76,098 on week days). Included in this number of services are 508 celebrations of the Holy Communion, at which 14,083 persons received the Sacrament. . . . While no exact figures can be reported, the number of persons using the Cathedral for private devotion has again increased. These worshippers are of all sorts and conditions of people and clearly of many types of Christians. . . . We have developed still further during the past year Days of Devotion, which have been held monthly, together with occasional Days of Recollection. These have offered quiet periods with opportunity for religious thought and meditation, of which men and women seem to stand in great need at the present day. In this connection I want to lay special emphasis upon the beginning which we have made toward establishing week end retreats for laymen."

#### DR. MANN ON THE WAR

The Rev. Alexander Mann, D.D., rector of Trinity Church, speaks of the war in these words:

"The very immensity of the conflict is striking a death blow at the war spirit. Deep down in the souls of all the suffering, warring nations is the determination growing stronger every day that this monstrous crime against a common humanity shall never occur again, that these millions of young men, the very flower of the race, shall not have died in vain.

"We have come to see that the real 'preparedness' is moral and spiritual, even more than physical, that the war is simply the outward expression of unseen spiritual forces, that pride, ambition, covetousness, envy, suspicion, hatred, are the real foes of the world's peace, and that the Gospel of Jesus Christ is not only the noblest, the most beautiful, but the most powerful and the most practical thing in human life."

Trinity Church now has a communicant list of 2,088 names, being by far our largest parish.

#### SERVICE FOR STUDENTS

An inspiring service for students took place in the Cathedral on Sunday afternoon,

January 7th, with an address by the Dean. The service was held under the auspices of the Y. W. C. A. of Boston University, Emerson College of Oratory, Simmons College, the N. E. Conservatory of Music, and other institutions. The service draws attention to the extensive Christian work being conducted among the thousands of students in Boston institutions of learning. There are weekly meetings, Bible classes, mission study classes, and social service groups. The general committee in charge of this varied work includes Dr. Richard C. Cabot, the Rev. Dr. George A. Gordon, the Very Rev. Dean Hodges, and Miss Ruth Coit.

#### MISCELLANEOUS

On January 9th the Rev. George William Douglas, D.D., of New York, gave the first of three lectures on Preaching before the members of the St. John's Society of the Episcopal Theological School. By invitation of the faculty, Dr. Douglas is also giving six lectures on Church Polity and the Problems of Reunion.

The Rev. Carroll Perry, rector of St. Paul's Church, Brookline, has resigned because of ill-health, after an incumbency of several years. He succeeded the Rev. L. K. Storrs, D.D., now rector emeritus. Before coming to his Brookline cure, Mr. Perry was for some time rector of S. Peter's Church, Jamaica Plain.

At the thirty-second annual meeting of the diocesan branch of the Church Temperance Society, in the Cathedral, on Sunday evening, January 7th, general progress in the society's work was noted. Addresses were made by the venerable Archdeacon Densen, the Rev. R. H. Howe, D.D., and the Rev. S. H. Hilliard. The last-named has given many years of faithful and efficient service to the society.

At the meeting of the Clerical Association on Monday, January 15th, the Bishop of Maine spoke on Some Church Experiences in the West, and the Rev. J. W. Suter on Aims of Prayer Book Revision.

On January 11th the Bishop of Rhode Island conducted a quiet day for the diocesan Woman's Auxiliary in St. Stephen's Church, on Florence street.

The Bishop of Hankow, China, is to conduct a day of devotion for the clergy in the Cathedral on January 16th, beginning with the Divine Liturgy at 8 A. M. and lasting, with various addresses, periods for silence, and services, till 4 P. M. J. H. CABOT.

#### DEATH OF REV. G. A. GIBBONS

THE REV. GEORGE A. GIBBONS, president of the Standing Committee of the diocese of West Virginia, and rector of Emmanuel Church, Moorefield, and St. Stephen's, Romney, died suddenly on the morning of January 4th, at the rectory in Romney. His death comes as a surprise and shock to the diocese, as apparently he was in splendid health and strength up to a few days before his death. On the last Sunday in December he held his accustomed services, but after it suffered a severe attack of angina pectoris. He recovered, however, and was going about as usual; but Thursday morning he suffered another attack and expired quietly in a few moments while sitting in his chair, shortly after breakfast.

He was probably the best known clergyman in the diocese and the oldest in point of service, being the last one connected with the diocese continuously since its organization. He was born in Prince George's county, Md., graduated at the Alexandria Seminary, and was ordained in 1873 by Bishop Johns. He undertook for his first charge the work in

Moore parish, Forest Depot, near Lynchburg, Va. In 1874 Bishop Whittle advanced him to the priesthood. In 1875 he took charge of Christ Church, Fairmont, W. Va., where he remained for ten years, removing thence, July 1, 1885, to his present parish. Had he lived until next July he would have completed his thirty-second year as rector in this field; and in a ministry of about forty-four years, held only three charges, which is an enviable and unusual record in these days of constant and restless change.

The Rev. Mr. Gibbons was unique. Not only on account of his godly character and peculiarly happy and lovable disposition, but also because of his strong personality, he wielded an influence approached by but few priests in any diocese and surpassed in West Virginia only by that of Bishop Peterkin himself. For many years he has been a member of the Standing Committee and ever since the organization of the diocese has been one of its leading figures. He represented the diocese in several sessions of General Convention. He was also Dean of the Eastern Convocation.

The funeral was held in St. Stephen's Church, Romney, by Bishop Gravatt, on the Epiphany. The pallbearers were the Rev. Messrs. Alfriend, Beavin, Archdeacon Chrisman, Durkee, and Myers, and Mr. C. A. Miller, secretary of the Standing Committee. His body was laid to rest in the Indian Mound cemetery, Romney, overlooking the beautiful South Branch Valley, which for more than thirty years was the chief scene of his labors.

#### DEATH OF REV. H. E. FORD

THE REV. HAROLD EDWARD FORD, secretary to Bishop Longley and editor of the *Iowa Churchman*, died at Des Moines, Iowa, on January 10th, after suffocation, the previous day, in a fire which nearly caused the death of four other people, his father, two aunts, and the organist of St. Paul's Church. Mr. Ford himself discovered the fire, and crawled through the smoke-filled hall to rouse the household. After awakening his two aunts, he collapsed at their door, and was by them dragged down to the foot of the stairway, where firemen came to the rescue. His own weakness is ascribed to the fact that he was subject to asthma. He died at the home of Bishop Longley on the morning after the fire.

Mr. Ford was graduated from Columbia University with the bachelor's degree in arts in 1902. After graduation from the General Theological Seminary in 1905, he was ordered deacon by Bishop Greer, and Bishop Olmsted of Central New York advanced him to the priesthood the following year. He passed his diaconate in charge of St. Paul's Church, Antwerp, N. Y., with its missions, going thence to St. Paul's Church, Watertown, N. Y. He afterward served in Christ Church, Binghamton; St. James' Church, New Bedford, Mass; Grace Church, Lawrence, Mass. Three years ago he went to the diocese of Iowa. At the time of his death he was treasurer of the diocesan board of missions. He was 34 years of age, and unmarried.

Funeral services were conducted in St. Paul's Church, Des Moines, on January 11th. Bishop Longley officiated, assisted by others of the clergy. Interment was at Staten Island, New York.

#### VIOLENCE IN MISSION FIELD

THE REV. G. W. GIBSON, of Cape Palmas, Liberia, writing on behalf of the council of advice of the missionary district, reports that disturbances have occurred in the interior of Maryland county between the government police force and the Baneké tribe. This has necessitated the return of two of the missionaries from the interior to the coast. It is feared that workers in other out stations will also have to be recalled for the time being.

# BISHOP DU MOULIN ADDRESSES PENNSYLVANIA CHURCH CLUB

**Analyzes Relations of Church and State—Rev. John Mockridge Also Speaks—Clerical and Lay Conference**

The Living Church News Bureau }  
Philadelphia, January 15, 1917 }

THE annual dinner of the Church Club of the diocese was held in the Bellevue-Straiford Hotel on Tuesday evening, January 9th, with a very large attendance of the members and many of the clergy as guests. The president, Mr. C. L. S. Tingley, introduced the speakers, of whom the first was the Bishop Coadjutor of Ohio. His subject was The Nation and the Church. He dwelt at length on the development of the national life in this country and the world. He then referred to the present conflict in the old world and its significance. He called it the "birth pangs of the world", out of which will come a great appreciation of the responsibilities of the race. In France, he said, has been combined the beautiful and the sordid. But out of this condition there is being formed by the conflict a beauty of holiness which is natural to this beauty-loving people. Germany has been so intellectual as to lose the ideal of the religion of Christ. England, which has been engrossed in its world-wide problems, presents the beautiful spectacle of a nation on its knees. During all this time our own nation is doing nothing for the world. Prosperity, wealth, enmity, self-indulgence, and moral enervation is the condition prevailing here. He then asked the question: "Is America losing because it is not in war?" and answers "No." Her failure is that she does not realize that she should sanctify herself for the nations. The only solution of the problem is through the Church. He then spoke of the Catholic and Protestant character of the Church. He said that the St. Louis convention had spoken, and these two sides of the Church are held in equal esteem. He emphasized stressing the sacramental system of the Church. The Rev. John Mockridge, D.D., spoke on Peace and the Church, and said he could not see how the Church could give her voice for peace until the moral questions involved are settled. He said he had no patience with those who accuse men of disloyalty if they differ with the president. The third speaker, the Rev. P. Gavin Duffy, could not be present on account of illness.

**LENTEN NOON-DAY SERVICES**

Cards announcing the speakers for the noon-day services to be held by the Brotherhood of St. Andrew in the Garrick Theatre and Old St. Paul's Church during Lent are being printed. From out of town at the services in both places will be Bishop Talbot, and the Rev. Henry Teller Cocke, of St. Andrew's Church, Mt. Holly, N. J. At the Garrick, the Very Rev. H. P. Almon Abbott, D.D., Cleveland, Ohio, the Rev. George Craig Stewart, L.H.D., Evanston, Ill., the Rt. Rev. C. E. Woodcock, the Rev. Z. B. T. Phillips, D.D., and the Rev. H. Percy Silver. Bishop Rhineland, Bishop Suffragan Garland, and several of the local clergy are among the speakers. As usual, services will also be conducted at Old Christ Church and St. Stephen's.

**CLERICAL AND LAY CONFERENCE**

A conference of clergy and laymen was held in the Church of the Redemption on Thursday evening. At eight o'clock the Rev. George L. Richardson conducted a service of intercession, after which the men adjourned to the Sunday school room, where addresses were made by Messrs. Shelby, Finney, and Spencer, on the work of the Brotherhood of

St. Andrew. There was a very large attendance of men from all parts of the diocese.

**MISCELLANY**

Announcement has been made of diocesan Educational Day services which will be held at the Church House Friday, January 19th. Services will begin at 9 A. M., the celebrant to be Bishop Garland. Services will continue throughout the day until four o'clock.

Bishop Rhineland has sent out a circular to the "clergy and people of the diocese" calling attention to the Pilgrimage of Prayer which will be begun in this diocese February 4th. He recommends certain collects to be used from now until then at all services.

The all-day missionary meeting of the Pennsylvania branch of the Woman's Auxiliary will be held in Christ Church, Second street, above Market, on Thursday, January 25th, beginning at 10 A. M. All women of the diocese are cordially invited to be present. Interesting speakers are on the programme.

EDWARD JAMES MCHENRY.

**WORLD CONFERENCE ON FAITH AND ORDER**

AS THE European War continues to make it impossible to send a deputation to Europe to explain the object and methods of the World Conference on Faith and Order, which is proposed as a step in preparation for the reunion of the divisions of Christendom, the commissions resident in North America have decided to establish a North American Preparation Committee to collect material for the World Conference, and to explain and spread in North America the conference spirit, instead of that spirit of controversy which has for so many years kept Christians apart.

The North American Preparation Committee has now been appointed and will hold its first meeting at Garden City, Long Island, New York, January 23rd and 24th. The committee consists of about one hundred and seventy-five men from all parts of the United States and Canada and includes members of the following communions: Anglican, Armenian, Baptist, Congregationalist, Disciples of Christ, Friends, Lutheran, Methodist, Moravian, Polish Catholic, Presbyterian, Reformed, Roman Catholic, Russian, and Serbian. It is believed that never before have so many men of so many different communions worked together for the common purpose of trying to understand and appreciate each other and to bring out the points of agreement which they hold in common as Christians.

**CHURCH PENSION FUND**

BISHOP LAWRENCE, in *Church Pension Progress*, writes: "We need another million. We have undertaken to raise it by March 1st of this year. If we do not, we are not entitled to keep the \$4,000,000 now pledged.

"It must be remembered also that \$5,000,000 is the minimum sum which will start a Church-wide pension system. A substantial sum above \$5,000,000 will greatly liberalize the system.

"This means: that there must be no relaxation in this great task until the fifth million is raised; that the men and women from coast to coast who have risen with enthusiasm to their task to provide a just and permanent pension system for the clergy must in no way relinquish the responsibility; that there must be one more powerful *push*, all shoulders to the wheel. Success means that the Church has taken up a great task and carried it through; that the Church will have learned

to think and give in bigger ways than ever before.

"One word more. We rely on the earnest committeemen in every diocese and parish of the country to reach the people who can give most largely and to give them a personal opportunity to take a substantial part in this epoch-making result.

"Our campaign, from the start, has been a personal one. It must continue along those lines. We want gifts from all. We want small gifts as well as large. But more than all we want to achieve success in this undertaking, and we cannot succeed in raising \$5,000,000 unless we continue to bring our appeal so closely to the hearts of the large givers as to bring forth substantial gifts. This is one thought to bear in mind from now until March first—gifts, large and small, but without large gifts no hope of success.

"We, here in New York, stand ready to help with literature, letters, advice. The actual money—the final \$1,000,000—must be collected by the whole Church from the whole Church. And it must be done now."

AT A MEETING on January 10th eight men in St. John's parish, Johnstown, N. Y., resolved to do their part toward securing the last million dollars of the Reserve Fund. It was deemed advisable to strive for \$1,200 at least, and the eight men pledged one-third of the amount at once. They will ask others to join, and hope to send in a substantial amount from a moderately sized parish.

THE CAMPAIGN in Washington now on for the completion of the five million dollar Pension Fund is meeting with splendid success. Washington is the only city of importance throughout the diocese, but there is every prospect that at least one-tenth of the last million will be raised.

THE CHURCH Pension Fund committees in the parishes and missions of New Mexico are hard at work. It is expected that the total offering for the Fund will be equal to one dollar per communicant.

THE JANUARY issue of the Oregon *Churchman* is a Pension Fund campaign number. Oregon is endeavoring to raise its apportioned share—\$17,000—during January and February.

THE SEVERAL archdeaconry Pension Fund committees in Connecticut are very active just now, so that the diocese will not be lacking in her part of the Five Million Dollar Fund.

**DEATH OF DR. HENRY LANING**

DR. HENRY LANING, a retired physician, for forty years the head of one of the oldest hospitals in Japan, at Osaka, died at his home in Chevy Chase, Md., on January 1st. He was sent out under the auspices of the Board of Missions, and did a most useful work during his long period of service. The funeral service was held at All Saints', Chevy Chase, on January 9th, the Board of Missions being represented by the Rev. W. Cleveland Hicks, secretary. The burial took place at Charlottesville, Va., where his wife was buried. Dr. Laning is survived by two sons, both of whom are doctors, and a daughter.

**RECTORY BURNED**

THE RECTORY at St. Mary's City, Md. (Rev. Hubert L. Jones, rector), was destroyed by fire last week. It is not known how the fire took place, nor whether the building was insured. St. Mary's is one of our great historic places of interest. It was founded by Leonard Calvert on the 27th of March, 1634, and was the seat of government of Maryland for sixty years. It is situated on the bank of the Yaocomico river, and, though the "city" has long since gone, the church on the hill stands out prominently as a silent reminder of the history of the past.

## BISHOP GRISWOLD INSTALLED AS CHICAGO'S SUFFRAGAN

### Bishop Anderson Outlines New Diocesan System — Annual Report of St. Mary's Home for Children

The Living Church News Bureau }  
Chicago, January 15, 1917 }

AT 11 o'clock on Monday, January 8th, at the Cathedral of SS. Peter and Paul, the Rt. Rev. Sheldon Munson Griswold, D.D., was installed as Suffragan Bishop of the diocese of Chicago. The day was the fifty-sixth anniversary of his birth and the fourteenth anniversary of his consecration as Bishop in the Church of God.

The attendance of clergy and laity of the diocese was very large. After the procession, at the request of the Bishop, the secretary of the diocese, the Rev. Erle H. Merriman, read the certificate of election, and the secretary of the Standing Committee, the Rev. Dr. Wolcott, read the list of bishops and standing committees who had given consent to the election. The Suffragan-elect having declared his intention to the Bishop, was forthwith received by him as Suffragan of the diocese and inducted into his office.

The installation was followed by a celebration of the Holy Eucharist, the Bishop being celebrant, the Rev. J. H. Edwards, president of the Standing Committee, epistoler, and the Bishop Suffragan gospeller.

The Bishop of the diocese gave a most direct address, in which, after defining the duties and the status of a suffragan, he outlined very clearly the plans made by himself and his Suffragan for the work of the diocese. Both Bishops, he said, will share equally the visitations of parishes and missions. The Suffragan will share, too, in the ordinations and consecrations of churches, etc. He is to have a real share in a more emphasized pastoral care of the clergy and laity, who will be given more opportunity for quiet days, spiritual conferences, and retreats than heretofore. There will be closer relations, too, between the Bishops and the diocesan organizations and institutions. The Suffragan is to have entire charge of all finance committees of missions. Hereafter quarterly reports are to be required of all missions, and will be sent to the Suffragan. The Bishop spoke of a conspicuous weakness of the Church in her failure to shepherd her sheep, a failure very evident in Chicago. This he thought due to a lack of system. The parochial system had broken down, and parishes had practically become parish lists. He proposed therefore a system of parish boundaries to be established by canon of the diocese. This system he felt would increase pastoral efficiency, and result in better parish reports and statistics. He welcomed the cooperation of the Bishop Suffragan as a fellow pastor in establishing this proposed system. Finally, the Bishop exhorted the clergy and laity to take a fresh grip on the work of the diocese, especially on the work in the institutions and for the Pension Fund. He asked that all remember the Bishops, the clergy, and the diocese in their prayers at the Eucharist, which followed.

The Suffragan made a very earnest and happy reply. He asked that he might speak in the spirit of him who said, "Let not him that girdeth on his harness boast himself as he that putteth it off." He wished to begin his work in Chicago in hope and joy and in love of a work done with God. He spoke affectionately of his relation with Bishop Doane, "my Bishop", as he called him, and spoke graciously of his association with another great Bishop, the Bishop of the diocese, whom he had learned also to call "my Bishop".

He made a touching reference to his mother, who had dedicated him to the ministry at his birth. His ambition, he said, was to be in Chicago, as he had tried to be always, the pastor and the missionary.

After the service an informal reception was given Bishop and Mrs. Griswold in Sumner Hall. They will live in Edgewater, near the Church of the Atonement.

#### ST. MARY'S HOME FOR CHILDREN

The report of St. Mary's Home for Children and Free Dispensary, at 2822 Jackson boulevard, for the year 1916 is most interesting, and tells simply and modestly of the large and splendid work for girls done by the devoted Sisters of St. Mary at the Chicago Homes and at the summer home in Kenosha. On the first of October, 1915, there were 120 children in the Home. During the past year, 239 have been cared for and 114 have left. Of these, 42 were entirely free, and 120 under pay, and 67 full-pay. On October 1, 1916, there were 129 children in the Home. This includes also the girls at the school of domestic science and the nursery. All the girls receive regular religious instruction, and during the year 11 were baptized and 14 were confirmed. The Rev. L. C. Lewis, professor of Church History at the Western Theological Seminary, is chaplain. A student from the seminary comes on Sunday afternoons for Evensong and catechising. Mrs. Hibbard has given liberally as always to the work in Chicago and Kenosha. Mrs. Anderson, who has been very active for the Home, has recently started a very successful guild of women, who meet for work at the Home on the third Thursday of each month.

#### CHRIST CHURCH, WINNETKA

On January 3rd, the junior chapter of the Brotherhood of St. Andrew was reorganized at Christ Church, Winnetka. Meetings are held on Wednesday evenings, followed by a Bible class for men and boys, conducted by the rector, the Rev. E. A. Gerhart. The Advent offering from Christ Church Sunday school was \$88—larger than ever before.

#### MISCELLANY

The Rev. N. B. Clinch, rector of Emmanuel Church, Rockford, Ill., is serving as chaplain of the Third Illinois Infantry, at Camp Wilson, San Antonio, Texas. Mr. Clinch and the Rev. W. T. Willis of the diocese of West Virginia are the two priests of the Church serving this camp of 15,000 men.

Mr. E. P. Bailey, Chicago, has been elected to the Standing Committee of the diocese, succeeding the late Mr. George H. Webster.

H. B. GWYN.

#### DEATH OF REV. F. J. KEECH

AN AUXILIARY biographical sketch of the Rev. Frederick James Keech, whose death was reported two weeks since as occurring on December 29th, has reached THE LIVING CHURCH. It follows.

Frederick James Keech of Maryland, priest, doctor in divinity, associate rector at Christ Church, Clinton and Harrison streets, Brooklyn, N. Y., was the son of a distinguished planter and physician of the old school of his native state, Dr. William S. Keech of Charles county, and his wife Olivia Wiley Keech, daughter of the Rev. John Wiley, a clergyman well known and lovingly remembered in the South. Mr. Keech's preparatory education was acquired at Charlotte Hall Military Academy, whence he went to a four years' course at St. John's College, Annapolis, and was graduated in 1881. A part of his seminary course was taken at

Alexandria, but he finished at the General Seminary, and at once became an assistant to the rector of Old Trinity, New York City, with charge of St. John's Chapel on Varick street, a post which he occupied for several years.

Failing health forced him to seek a change of climate, and for a year he was engaged in parish work in Colorado. Returning to New York, he resumed his former work.

Dr. Keech married Miss Ruth Frances Elliott of New York City, who survives him with their two children, Elliott and Frances. Three sisters and two brothers also mourn his death, which came suddenly in the midst of the parochial activities of the Christmas season. On the day of his death he had administered the sacrament of baptism, and on the previous evening he had solemnized a marriage.

The funeral was conducted by Bishop Burgess from Christ Church on the morning of the Feast of the Circumcision, and interment was in Greenwood cemetery, Brooklyn.

#### PAROCHIAL MISSIONS

AT ST. ANDREW'S Church, Roswell, N. M. (Rev. E. S. Doan, rector), Bishop Howden recently held an eight days' mission, being assisted by the Rev. Mr. Doan. The congregations increased from day to day, and it is believed that much good will come to this parish through the mission. At the close, the Bishop was requested to address the student body of the Roswell Military Academy.

THE VERY REV. STUART B. PURVES, Dean of St. Paul's Cathedral, Cincinnati, recently closed an eight days' mission at Trinity Church, Bellefontaine, Ohio (Rev. John Williamson, rector). The addresses and instructions were of a high order, and attracted much public attention. The mission was attended by increasing numbers until the seating capacity of the church was taxed.

THE MISSION at St. Stephen's Church, Providence, R. I. (Rev. George McC. Fiske, D.D., rector), is drawing large congregations every evening and also large mixed congregations of children and adults each afternoon. The missionaries are the Rev. Fathers Officer and Harrison of the Order of the Holy Cross.

BISHOP ACHESON held a four-days' mission in Trinity Church, Branford, Conn., the week of January 7th. He will also hold a four-day's mission in St. James' Church, West Hartford, beginning on Ash Wednesday.

THE REV. WILLIAM F. MAYO, of the Order of the Holy Cross, held an eight days' mission at St. Mary's Church, Braddock, Pa., beginning on Sunday, January 7th.

THE REV. HENRY BEDINGER conducted a preaching mission at St. Andrew's Church, Framingham, Mass., during twelve days, beginning December 3rd.

#### DEATH OF CHAPLAIN WALKLEY

THE REV. CHARLES SAMUEL WALKLEY, a retired chaplain of the United States Army, died in Chelsea, Mass., on the Festival of the Epiphany, having attained his seventy-first year.

After graduation from Kenyon College, Mr. Walkley was ordered deacon in 1885 and advanced to the priesthood in 1888 by Bishop Dudley. He served as assistant in St. Paul's Church, Newport, Ky., from his ordination until 1888. After a period in Lee county, Ky., he became rector of St. Stephen's Church, Winton Place, Ohio, serving there until 1892, when he became rector of Holy Trinity, Hartwell, Ohio. In 1895 he entered upon the rectorship of the Church of the Heavenly Rest, Springfield, Ohio, in which parish he remained until 1897, when he was appointed a chaplain in the service of the government. In that capacity he served at Fort Harrison, Mont.,



in Manila, P. I. (1899-1902), at Fort Ethan Allen, Vt. (1902-4), and at Fortress Monroe, Va. (1904-9).

The funeral services were held from St. Luke's Church, Chelsea, on January 8th, with interment at Woodlawn, Everett, Mass. The officiating clergymen were the Rev. George A. Barrow, Ph.D., and the Rev. William H. Pettus.

### BEQUESTS

BY THE WILL of A. Clark, who was born in England, and who died at Corsicana, Texas, the sum of \$500 was left to St. John's Church, that city, and \$500 to the Clergy Relief Fund.

TWO BEQUESTS, one of \$1,000 and another of \$500 have been received by Grace Church, Bath, Maine (Rev. Culbert McGay, rector). The parish is to have a new organ, which will be the gift of Mr. Arthur S. Hyde, in memory of his mother, Mrs. Thomas W. Hyde, while the will of the late Hon. George Hughes provides for new oak choir stalls and clergy seats in memory of Mrs. Hughes.

### MEMORIALS AND GIFTS

TRINITY CHURCH, Newport, R. I., has recently received a national and state flag from Mrs. C. L. F. Robinson, given in memory of her husband, Col. Robinson. They were unfurled from their place in the church on Sunday and dedicated by the rector, the Rev. Stanley C. Hughes.

BEFORE THE watch-night service in St. Paul's Church, New Haven, Conn. (Rev. George L. Paine, rector), a beautiful silk flag was given to the church by Mrs. Bassett, president of the Woman's Relief Corps, who made a brief presentation speech. Mr. Paine accepted the flag on behalf of the church and placed it in position.

ST. PAUL'S Church, Brunswick, Maine, has been presented by a friend outside of the diocese with an organ, which, although not new, is much superior to the instrument now in use. St. Paul's has also received from the estate of Mrs. Rachel Dunning the sum of \$2,000, which will be held in trust for the parish by the Trustees of Diocesan Funds.

ON SUNDAY, January 7th, Bishop Burgess blessed a silver chalice and paten, presented to All Saints' Mission, Montauk, L. I., by Miss Benson, in memory of her father, Arthur W. Benson, her mother, Jane A. Benson, and her brother, Frank Sherman Benson. A beautiful Brussels point lace chalice veil was also given by Miss Benson, and a Prayer Book and Hymnal by Miss Agnew.

IN CONNECTION with the Christmas service and festival at St. John's Orphanage, Cleveland, Ohio, a processional cross of chaste design was blessed for use in the chapel services of the institution. It was given by the children of the Orphanage, each contributing a small sum, in memory of the late M. R. R. Rhodes, mainly through whose efforts the Orphanage was established.

ONE OF THE chalices belonging to the Communion set given to Trinity Church, Waterbury, Conn., by St. Margaret's School, has been enriched by a cross of diamonds belonging to the late Mrs. Andrew Phillips. The diamonds are incorporated in the base of the chalice in a most exquisite design. The renovated chalice was used at the midnight Eucharist on Christmas Eve.

ON JANUARY 7th, Bishop Moreland visited the Church of the Incarnation, Santa Rosa, Calif., and blessed a memorial font, recently presented to the church by Mrs. W. W. Porter, in memory of her daughter, Bessie, a former member of the Sunday school. He also blessed the new electroliers, lately installed for lighting the interior of the nave. The font is an artistic combination of granite

and wrought iron, the bowl being supported by the iron rods, the lower ends of which are set in a base of sandstone, in the form of a Maltese cross.

A NATIONAL FLAG has been presented to St. John's Church, Georgetown parish, Washington, D. C. (Rev. Christopher P. Sparling, rector), and was placed in position in one of the chancel arches on Sunday, January 7th. Francis Scott Key, author of *The Star Spangled Banner*, was a vestryman of this church, taught in its Sunday school, served as lay reader, was a deputy to every General Convention from 1814 to 1826, and was a founder of the Domestic and Foreign Missionary Society and of other organizations for the extension of the Church.

ST. PAUL'S Church, Steubenville, Ohio (Rev. William M. Sidener, rector), has just been adorned by another window of artistic excellence, erected in the north wall of the church, and given by Mr. Joseph B. Doyle, in memory of his parents, the late Joseph C. and Eliza A. Doyle. The window is a double lancet one. The first panel represents the beginning of the Church in England. The second panel represents the Rev. Mr. Hunt celebrating the Holy Communion for the first time at Jamestown, Va., May 24, 1607. The window was blessed by Bishop Leonard on Sunday, January 7th.

THE CHAPEL of St. Boniface, erected in the Cathedral of St. John the Divine, New York City, at the cost of the late Mr. George Sullivan Bowdoin and his wife, and therefore called the Bowdoin Memorial Chapel, has recently been equipped with stained glass by the generosity of Miss Bowdoin. The central window over the altar is dominated by the figure of Christ, the great Teacher. Above Him is a representation of the Holy Spirit, and at His right and left are St. Boniface and St. Paul. Below are small pictorial panels. Two large three-light windows on each side of this central window show figures of six early evangelists of Great Britain. The three smaller three-light windows of the chapel contain nine figures of saints representative of the great Churches of Christendom, while in niches at the base are small figures of Pere Marquette, Robert Hunt, and John Robinson, whose names are familiar to students of American Church history. The entire series of windows originated in design and execution with C. E. Kempe and Company of London and New York.

### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop  
Reading Archdeaconry—Teacher Training

THE WINTER SESSION of the archdeaconry of Reading was held at All Saints' Chapel, Leighton (Rev. Winfred H. Ziegler, vicar), on January 8th and 9th. After an address of welcome by the vicar, the Ven. H. E. A. Durell responded. Bishop Talbot spoke on The Inspirational Value of Architecture. Following the service, Mr. Nicola D'Ascenzo, of Philadelphia, delivered a stereopticon lecture on Interior Decoration. Bishop Talbot celebrated the Holy Communion at 7:30 A. M., Tuesday. Papers on Church Architecture were read by the Rev. Brayton Byron and Archdeacon Durell. At noon the Rev. Henry C. Staunton conducted the quiet hour. After luncheon the Rev. Wolcott Cutler read a third paper on an aspect of Church Architecture. The spring session will be held at St. Gabriel's Church, Douglasville.

IN THE INTERESTS of teacher training, the Rev. Stewart U. Mitman, Ph.D., educational field secretary of the Province of Washington, has just made a tour of parishes of Northeastern Pennsylvania, spending a day with the rectors of parishes in the following communities: West Pittston, Sayre, Athens, Towanda, Honesdale, Nanticoke, Alden, Plymouth, Carbondale, Pittston, Jermyn, and

Forest City. This has solved a long-felt need, enabling a great many teachers to hear Dr. Mitman's excellent instructions. By his peculiar qualification for this work, Dr. Mitman has brought to the teachers and clergy an inspiration for renewed work along the line of a higher type of instruction in the Sunday schools. The tour was arranged by the Board of Religious Education. Dr. Mitman, and the Rev. Howard W. Diller, president of the Board, are on the programme of the Synod of the Province of New York and New Jersey, to discuss the need of an all-time secretary in the field for religious education, at the meeting in Atlantic City.

### CENTRAL NEW YORK

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

#### Syracuse Clericus—Military Night

AT THE JANUARY meeting of the Syracuse clericus, the Rev. Henry H. Hadley, rector of St. Paul's Church, Syracuse, read a paper on Bad Advertising that called forth much favorable comment from those present and led to a general discussion by the members. At the February meeting of the Club on the 5th, it is planned to have a quiet day conducted by the Bishop Coadjutor.

ON SUNDAY, January 14th, Bishop Fiske was the preacher at the preparatory service for the mission that is to be held in St. Paul's Church, Waterloo (Rev. Henry E. Hubbard, rector), from January 16th to 19th. The Rev. Floyd W. Tomkins, D.D., is to be the missionary. A chorus of one hundred voices will assist the choir at the services.

THE MEETING of the Men's Club of Trinity Church, Syracuse, on January 8th, was notable as Military Night. The rector, the Rev. A. A. Jaynes, chaplain of the Third New York Infantry, had recently returned from service on the Mexican border, and he and the other officers of the Third stationed at Syracuse were the guests of the Club. Dinner was served to about two hundred men. There was a musical programme of a patriotic nature, and addresses were made by Major John B. Tuck, Captain David D. Mohler, Lieutenant Sabine Meachem, and the rector, on different phases and aspects of the Border Service.

### CONNECTICUT

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

Religious Education—Electric Decoration—Italian Missions—Church Club—Sunday School Conference

THE DIOCESAN Board of Religious Education will hold a sectional Sunday school conference in Christ Church, Hartford, Thursday, February 1st. Among others to take part will be the Rev. William E. Gardner, D.D., and the Rev. Carlton P. Mills, educational secretary of the diocese of Massachusetts.

THE ORDER has been placed with a Boston concern for an electric cross for St. Paul's Church, New Haven. The cross will be of copper, eight feet in height, and connected with a time clock that will automatically turn the lights on and off at the desired times. At the same time that the cross is installed it is planned to light the front of the church by two iron standards, one on each of the side abutments to the towers.

THE DIOCESE is not unmindful of the duty it owes to the incoming emigrant. St. Paul's Italian Mission, Hartford, continues to show many signs of promise. An effort will soon be made to raise funds wherewith to build a suitable church building. Work among the Italians is also being prosecuted in other sections; a very interesting work is being done in the Italian colony in Ivoryton. Services have also been held for the Italians in Bridgeport and Torrington and also one

planned for other cities. The Rev. Paolo Vasquez is in charge of this work and he has had generous assistance from the Rev. Paul H. Barbour.

THE CONSTITUTION of the Church Club of the diocese has recently been amended so that now any organized parochial Church club or any vestry in a parish where there is no organized Church club may, through its secretary, apply for membership in the Church Club and be entitled to send one delegate to its meetings. The next meeting of the club is to be held in Hartford on the evening of January 23rd.

THE DIOCESAN Board of Religious Education held a sectional Sunday school conference in St. James' Church, Danbury, Wednesday, January 17th.

THE DAUGHTERS of the King are growing in activity in the diocese. There are at present thirty chapters, with a membership of about 580. There are also three junior chapters. During the year it is planned to start a fund for furnishing a "Seabury Room" in the Globe House at Woodbury.

CONNECTICUT'S share in the Woman's Auxiliary offering of 1916 was \$8,893.53, over \$1,000 dollars in excess of that of 1913.

#### DALLAS

A. C. GARRETT, D.D., LL.D., Bishop  
Woman's Auxiliary

MRS. EDWIN WEARY, of Texarkana, has been appointed president of the Woman's Auxiliary of the diocese of Dallas, succeeding Mrs. B. B. Ramage, who has removed to the diocese of Tennessee.

#### DULUTH

J. D. MORRISON, D.D., LL.D., Bishop  
Money Raised for Armenians

ST. PAUL'S CHURCH, Duluth, has within a year contributed a total of over \$1,100 for Armenian relief. The second offering for this purpose was made at the morning services on Christmas Day, and amounted to \$412.30.

#### FOND DU LAC

R. H. WELLER, D.D., Bishop  
Fox River Valley Men's Club

THE FOX River Valley Men's Club, composed of men from Fond du Lac, Oshkosh, Ripon, Appleton, Neenah, Green Bay, Manitowoc, Sheboygan, Chilton, Oakfield, and Sheboygan Falls, will meet on January 30th, in Oshkosh. Two subjects will be discussed: the Church Pension Fund and Religious Education.

#### HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop  
Funeral Services

THE FUNERAL of Mrs. Nichols, wife of the Rev. Lewis Nichols, took place in St. Paul's Church, Lock Haven, on Wednesday, January 10th. The Bishop was present and also a large number of the clergy of the diocese.

THE FUNERAL of Albert Dorwart, son of the Rev. William Dorwart, Archdeacon of Harrisburg, was held from the Church of the Nativity, Newport, on Thursday, January 11th.

#### INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop  
Anniversary of St. Stephen's, Terre Haute

THE SEVENTY-FIFTH anniversary of the founding of St. Stephen's Church, Terre Haute, Ind., was observed on St. Stephen's Day, December 26th, with appropriate services. At Evening Prayer the rector, the Rev. John E. Sulger, gave an historical sketch of the parish. Attention was drawn to the fact

that this church was founded by Bishop Kemper, the first Missionary Bishop of the American Church. While on his way to St. Louis by stage in 1839, he was induced to remain over night at Terre Haute and give the people a service. At that time the Church Aid Society, still flourishing, whose aim was the building of a church, was called into being. Formal organization was effected in April, 1840, when the Rev. Charles A. Prindle became the missionary in charge. Through his efforts, supplemented by the remarkable work of the Rev. Robert B. Croes, who followed him in the mission, a church was built in 1845. Previously, the services had been held almost anywhere, in the Congregational church, the Court House, and the public square, etc. In 1859 a new location was procured, on which in 1863 a handsome brick church was erected. The rectory was built in 1885. And in 1891 the present parish house was erected. The church and parish house were remodeled in 1906.

Following Evensong was a reception which was marked by the attendance and congratulatory addresses of a Jewish rabbi and the pastors of the various congregations of the city, and also by the presence of the Rev. James D. Stanley of Christ Church, Indianapolis, who was rector of St. Stephen's from 1886 to 1896. Bishop Francis sent greetings as did also Bishop White of Michigan City, formerly Bishop of Indiana.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop  
Growth and Enthusiasm at Montauk

SOMEWHAT MORE than three years ago regular services at Montauk were made possible through the help of Miss Benson of Brooklyn, who makes her home at Montauk for a large part of the year. At her invitation the Rev. O. F. R. Treder, at that time rector of St. Luke's Church, East Hampton, held monthly services at Montauk in the little schoolhouse near the Hither Plain coast guard station. Services were later held twice a month, but for more than a year they have been held every Sunday. Cordial support has come from the people, most of whom must drive two or three miles over the roadless hills. A Sunday school is regularly conducted; and last year saw the Silver Dolphin erected as a center for the community's social life. On the evening of the Epiphany Bishop Burgess confirmed a class of eleven at All Saints', as the station is known, and on the following day he offered the first Holy Eucharist ever presented at Montauk, and also preached a sermon. Dean Treder was also present, and conducted Morning Prayer just before the Communion service. The joy of the people in their services promises much for this field in days to come. Mr. Bonlander of the General Theological Seminary, assistant to Dean Treder while he was at East Hampton, has been in charge of the mission since September.

#### MAINE

BENJAMIN BREWSTER, D.D., Bishop  
Site Purchased for Codman Memorial

BISHOP BREWSTER has issued a letter to the clergy in which he asks them to speak against the evil of child labor on the day appointed for that purpose, January 28th.

A CLASS for Bowdoin College students, which meets on Sundays in Codman Hall, the parish house of St. Paul's Church, Brunswick, has been formed. The class is to pursue the study of the Prayer Book and of Church History, and will be conducted alternately by Dean K. C. M. Sills, Ph.D., and Professor Herbert C. Bell of the college.

A VERY eligible site for the projected church for St. Peter's Mission (Codman Memorial), East Deering, Portland (Rev. Canon

Schuyler, priest in charge), has been purchased. Over \$7,000 of the \$10,000 needed for the church has been secured.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Emmanuel Church, Baltimore—Missionary Day—Clerical Associates

ANNOUNCEMENT is made of a gift of \$75,000 from the estate of Mrs. Ida Perry Black, wife of H. Crawford Black, for the building of a tower to Emmanuel Church, Baltimore. This sum, together with \$50,000 more which the congregation will raise, will make possible the carrying out of the plans made a few years ago for rebuilding the Cathedral street front of the church, the rebuilding of the parish hall, and the removal of galleries from the interior of the main auditorium. All that will remain of the original church will be the north wall. The parish hall will contain a room for the sewing circle, and office for the rector and his associate, necessary vestry-rooms, and Sunday school accommodations, a kitchen, and Boy Scout headquarters. On the second floor will be a Gothic hall with beamed ceiling, and a stage platform.

THE FIRST Sunday after the Epiphany, January 7th, was observed in the diocese as Missionary Day. In the morning the services of most of the churches were of a missionary character, with special sermons on phases of missionary work. In the afternoon the annual service of the Junior Auxiliary and Sunday schools was held in Grace and St. Peter's Church, Baltimore, the church being well filled with children from nearly all the city and suburban parishes, many of them accompanied by their rectors. After devotional exercises, Bishop Murray, who presided, and the Rev. Romily F. Humphries, the rector, made brief addresses, emphasizing the place and privileges of the children in the missionary work of the Church. Bishop Tucker, of Kyoto, followed with a very interesting address on the changes made in the life of the children of Japan since the introduction of Christianity. In the evening the annual missionary mass meeting was held at the Lyric Theatre, under the auspices of the general and diocesan committees. It was one of the largest meetings ever held. Bishop Murray presided, and in his opening address emphasized the responsibility of the diocese to contribute its share, \$250,000, toward the Church Pension Fund, of which about \$80,000 has been pledged. Bishop Tucker then spoke of the accomplishments and needs of the Church in Japan, especially the educational system there, under the leadership of Christian missionaries. The last speaker was Mr. John Stewart Bryan of Richmond, Va., who dealt with the subject of men and missions. A feature of the meeting was the singing, led by the combined vested choirs of the city churches, numbering about three hundred and fifty voices.

THE CLERICAL association of Baltimore met at the Church of the Advent on January 8th. Addresses were made by the Rev. Philip Cook, rector of the Church of St. Michael and All Angels, and Mr. John R. Bland.

#### MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop  
New Year's Eve Services—Induction at Cathedral

A SPECIAL feature of the New Year services at St. Mark's Church, Delray, was the burning of a mortgage on the property, in the presence of a large and happy congregation.

LARGE CROWDS attended watch-night services in Detroit. At the Cathedral over five hundred people were unable to gain admission.

INDUCTION SERVICES were held at St. Paul's Cathedral on New Year's Day. The Bishop

installed the Very Rev. Frederick Edwards as Dean, the Rev. S. S. Marquis, D.D., as honorary Canon, and the Rev. John McCarroll, M.D., as senior Canon. The service was followed by a luncheon.

#### MILWAUKEE

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

##### Woman's Auxiliary—Quiet Day

AT THE monthly meeting of the Milwaukee branch of the Woman's Auxiliary, held at St. John's parish house, Tuesday, January 9th, a delightful play, entitled *The Missionary Box*, was ably presented by St. Elizabeth's Branch. At the next diocesan meeting at St. Andrew's Church, February 6th, a symposium of the work of the Board of Religious Education, under the direction of the Rev. Holmes Whitmore, will be presented. A quiet day conducted by Dean Lathrop will be held February 13th at All Saints' Cathedral. Holy Communion will be celebrated at eight o'clock. The ladies of the Cathedral will serve breakfast and a twenty-five cent luncheon. Those who will be at breakfast or luncheon are requested to notify Mrs. Edward Luedke, 904 Hackett avenue.

#### MINNESOTA

S. C. EDSALL, D.D., Bishop

FRANK A. MCELWAIN, D.D., Bp. Sufr.

##### Matriculation at Seabury—Religious Education—Miscellany

MATRICULATION at Seabury Divinity School, Faribault, took place Tuesday, January 9th. Three students were matriculated. At the same time the degree of Doctor of Divinity was conferred upon the Rev. Stuart B. Purves, Dean of St. Paul's Cathedral, Cincinnati, Ohio. Mr. Purves is a graduate of the school, of the class of 1889. Dean Purves was the preacher at the service.

THE SECOND semester of the School of Religious Education of Minneapolis opened Wednesday evening, January 10th, at St. Mark's parish house. The first meeting was of a social nature and began with a dinner. Following the dinner, Mr. Baker, one of the supervisors of music in the public schools, gave a lecture and demonstration of How to Teach Music and Hymns in the Sunday School. Addresses followed by Bishop Edsall, the Rev. Stanley Kilbourne, Dr. James Freeman, and the Rev. F. F. Tyner, the director of the school. Lectures are given each Wednesday night from seven to nine o'clock. The subjects for this term are Old Testament, Catechism, and Missions.

EXTENSIVE ADDITIONS and repairs have been made to Grace Church, Minneapolis. Mr. Louis TenBroeck, M.D., a layman of the parish and son of the late Dr. TenBroeck, has been active in securing funds for the improvements.

THE PARISH of Christ Church, St. Paul, the mother church of the diocese, recently celebrated the fiftieth anniversary of their entrance into the present church building. On the evening of January 3rd the Men's Club of the parish gave a banquet, at which historical addresses were made by some of the long-time members of the parish. Mr. W. H. Lightner acted as toastmaster.

AS NEW YEAR'S EVE came on Sunday night this year, special midnight services were held in a number of the churches of Minneapolis. Large congregations were in attendance at St. Mark's Church and Gethsemane Church. At St. Mark's Church a union service was held, at which addresses were made by prominent Congregationalist, Methodist, and Presbyterian ministers.

THE MINNEAPOLIS Federation of Ministers was entertained at luncheon by the Rev. James E. Freeman, D.D., at St. Mark's Church at the January meeting. The meeting passed resolutions endorsing the campaign

of the new socialist mayor in suppressing vice. The Rev. Dr. Freeman is president of the Ministers' Federation.

#### NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop

Centennial of St. Paul's Church, Concord

THE CENTENNIAL anniversary of St. Paul's Church, Concord, occurred during the first week in January. On Wednesday, January 3rd, about two hundred men and women of the parish sat down to a banquet in the parish house and listened to papers and speeches of a historical character dealing with The Historic Parish, Dr. Eames and the City and Parish in his Time, The First Vice-Rector, Dr. Roberts, and Bishop Niles as Rector. On Friday, January 5th, the actual anniversary, the Rev. Brian C. Roberts of Westboro, Mass., son of the Rev. Dr. Roberts, who was vice-rector of the parish from 1878 to 1907, most fittingly made the address. On the Feast of the Epiphany three sons of the parish, the Rev. Brian C. Roberts, the Rev. Lawrence Piper of St. Stephen's College, and the Rev. Sheafe Walker of Newport, N. H., took part in the celebrations of the Holy Communion. Receptions were given by the vice-rector and Mrs. Emery at the rectory on the afternoon of the Epiphany. On Sunday, January 7th, the Bishop preached an anniversary sermon and in the evening the various mission churches within the city limits, St. Mary's, Penacook; St. Luke's, St. Timothy's, Grace Church, East Concord; St. Paul's, Millville, and the Orphan's Home, united with the parish church in a missionary service with combined choirs and with a sermon by the Rev. William Porter Niles of Nashua, a son of the late Bishop. At the time of the anniversary two beautiful silk flags, the nation's and the state's, were put in place, reaching from pillars at the west end of the nave towards the middle aisle.

#### OHIO

WM. A. LEONARD, D.D., Bishop

FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

##### Parish House Completed—Chapel in Memory of Mrs. Leonard

THE NEW parish house at St. Paul's, Canton (Rev. Walter R. McCowatt rector), is now finished and occupied. It was erected at a cost of \$16,000, besides equipment, which is being furnished by personal gifts and donations.

MRS. H. P. KNAPP, president of the Woman's Auxiliary, has announced that the women of the diocese will erect the chapel in the new hospital at Wuchang, China, and give it in memory of the late Mrs. Sarah Louise Leonard. The secretary of the Auxiliary, Mrs. J. B. Savage, Cleveland, has been appointed to receive and acknowledge gifts.

#### OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

##### Wedding Anniversary

A RECEPTION was tendered the Rev. and Mrs. Henry Herbert Gowen by their friends in the parlors of the Y. W. C. A., Seattle, Wash., on January 11th, to commemorate their silver wedding anniversary. Dr. Gowen also kept on that day the thirtieth anniversary of his ordination.

#### OREGON

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

##### To Restore St. Andrew's Church—Bishop Sumner Observes Anniversary

FUNDS ARE being raised to restore St. Andrew's Church, Portland, which was heavily damaged by a storm. The sum of \$125 has been raised by the congregation, and assistance has been promised from other sources.

ON THE Feast of the Epiphany Bishop

Sumner observed the second anniversary of his consecration, by a special celebration of the Holy Eucharist in his chapel at Bishopcroft.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

##### Bishop Whitehead's Anniversary

THE DIOCESAN Church Club is now making elaborate preparations for the celebration of the thirty-fifth anniversary of the consecration of Bishop Whitehead, which will occur on the Feast of the Conversion of St. Paul, January 25th. There will be a celebration of the Holy Communion at St. Peter's Church, in the morning, with an address by the Bishop. At noon the club will give a luncheon, with the Bishop as guest of honor, and in the evening there will be a festival service at Calvary Church, Pittsburgh. Bishop Vincent will preach the sermon. Other speakers will be the Bishop of Erie, the Rev. Dr. Wightman, president of the Standing Committee, and Mr. C. S. Shoemaker. An informal reception will follow the service.

#### PORTO RICO

C. B. COLMORE, Miss. Bp.

##### Christmas Communion—Altar Linen—Organs Given

AT ST. LUKE'S CHURCH, Puerto de Tierra, there were 103 communicants, colored and Spanish, at the 5 o'clock Eucharist on Christmas morning. As no cars were running, many were obliged to walk two or three miles. The rector, the Rev. Harvey P. Walter, was among those who had farthest to come.

AT THE Church of the Resurrection, El Coto, where Rev. Mr. and Mrs. Droste are at work, seats for 250 people have to be provided on great occasions—such as the Feast of Lights, recently held, and the Christmas-tree celebration. Nearly 200 children are regular members of the two Sunday schools. The church benches are placed around the wall, at such times, and the center of the floor is filled with pineapple crates for the children.

THE CHURCH of the Transfiguration, Fajardo, where services are held in a rented room, is without a priest, the Rev. Paul R. R. Reinhardt being on leave of absence. The work is being carried on by an efficient lay reader, who has a room full of worshippers every Sunday. The work at Fajardo embraces also the mission in Vieques, a small island off the coast, where Miss Sarah Davidson works alone.

THE CHURCH of St. John the Baptist, San Juan, has recently acquired three sets of exquisitely embroidered altar and pulpit hangings, in white, green, and violet. They were given by the Woman's Guild of the church, the work being done by Miss Davidson, the missionary at Vieques, and her assistants.

THREE GOOD second-hand organs have been placed in the churches at Manati, St. Luke's, Puerto de Tierra, and St. Paul's, Santurce. All were secured in the States at reasonable rates and put in repair before sending, by the Rev. E. V. Collins, rector of the Church of St. John Baptist, Brooklyn, N. Y. As many more are greatly needed. The climate quickly affects all musical instruments, and a few years' service unfits them for use. When services must be held in unchurchly places until suitable buildings can be procured, a cheerful organ accompaniment is a necessity.

#### RHODE ISLAND

JAMES DEW. PEREY, JR., D.D., Bishop

##### Religious Statistics

SOME RELIGIOUS statistics of Brown University have recently been published. Out of 665 replies to the request of the secretary of the Brown Christian Association, 116 re-

ported no church affiliation and 8 no preference. The rest of the students were grouped as follows: Baptist, 168; Congregational, 118; Roman Catholic, 104; Episcopal, 99; Presbyterian, 47; Methodist, 42; Jewish, 27; Unitarian, 17; Universalist, 12; Christian Science, 7; Lutheran, 4; Atheist, 2; Swedish, 2; one each, Adventist, Armenian Apostolic, Independent, Greek Catholic, Disciple, Dutch Reformed, Swedenborgian, and two other local congregations.

**SOUTH CAROLINA**  
**WM. A. GUERRY, D.D., Bishop**  
 Various Addresses

THE CONGREGATIONS and Sundays schools of Charleston were addressed on the First Sunday after Epiphany by the Rev. G. L. Tucker and the Rev. B. T. Kemerer in the interest of the General Board of Religious Education. They spoke of the organization of the modern Sunday school and the curriculum mapped out by the Board.

BISHOP WOODCOCK addressed the Men's Club of Trinity Church, Columbia, on January 9th, speaking in Satterlee Hall. He spoke on the responsibility of contact, of service, and of Christian example.

BISHOP GUERRY was the special preacher at the University of Pennsylvania during the week beginning January 7th.

**SOUTHERN FLORIDA**  
**CAMERON MANN, D.D., Miss. Bp.**  
 Annual Convocation at Tampa

THE TWENTY-FIFTH annual convocation of Southern Florida will convene in St. Andrew's Church, Tampa (Rev. H. A. Brown, rector), on January 28th. The preacher at the opening service will be the Bishop of Georgia.

**TENNESSEE**  
**THOS. F. GAILOR, D.D., Bishop**  
 Chattanooga Clericus

THE VEN. W. S. CLAIBORNE entertained the Chattanooga clericus at luncheon at the Park Hotel on Monday, January 8th. The feature of the meeting was an address by the Rev. J. B. Thomas, Ph.D., Professor of Theology at the University of the South, on the Christian Solution of the Economic Problem. General discussion continued until three o'clock, when the meeting adjourned.

**WASHINGTON**  
**ALFRED HARDING, D.D., LL.D., Bishop**  
 Prisoners' Aid Society

THE PRISONERS' AID SOCIETY for this diocese held a preparatory meeting on Monday, January 8th, in Washington, which was attended by about eighty people. Mrs. Covell, the wife of the Rev. David R. Covell of Christ Church, Navy Yard, is one of the directors, and has as her associate Mrs. Pyles. An outline of the work was given by each, and Mr. Zinkman, superintendent of the district jail, spoke on Cooperation of Officials with Workers. On February 7th a mass meeting will be held in Washington in the interests of the Prisoners' Aid Society, when Mr. Charles Johnson, an assistant to Mr. Osborne, when the latter was superintendent of Sing Sing, will be the chief speaker.

**CANADA**

Church Parade — Reredos Installed — White Gift Service

Diocese of Columbia

A WARM welcome was tendered to Mrs. Schofield at the Woman's Auxiliary diocesan board meeting of December 15th, this being the first meeting she had attended since her

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husband's consecration as Bishop of the diocese. The meeting was held in St. Barnabas' Schoolhouse, Victoria. In addition to the usual letters and reports, a story was read, called Coals of Fire, written by a Japanese girl who is attending the high school in Victoria. The noon-day address was given by the Rev. E. G. Millar.

THE VACANCY in the position of Dean of Columbia, caused by the elevation of Dean Schofield, has been filled by the appointment of the Rev. C. S. Quainton, rector of St. Matthew's Church, Brandon. He will also be rector of Christ Church, Victoria. He was graduated at Queen's College, Cambridge. The Bishop hopes that the new Dean may be installed near the beginning of Lent.

Diocese of Huron

THE SEVENTY-FIFTH anniversary of the parish of Courtright and Mooretown is to be celebrated on January 23rd. Six parishes have grown out of the original mission; the town of Sarnia being part of it.—THE RECTOR of Crumlin Church was presented by the congregation, on Christmas Eve, with a purse of money, a foot-warmer for driving, and a turkey.—THE RECTOR of Christ Church, Haysville, the Rev. T. Hicks, dedicated a marble font on Christmas Eve. It was given as a memorial of the late Mrs. Tye. Her baby granddaughter was the first to be baptized in it.

Diocese of Montreal

A CHURCH parade of the Two Hundred and Forty-fifth Grenadier Guards Battalion, was held January 7th. The service was held in the Church of St. James the Apostle, Montreal, and a tablet to the memory of the late Lieut. Hague, killed in action, was unveiled at the same time by the rector, the Rev. Canon Shatford.—THE PREACHER at the opening service of the diocesan synod, in Christ Church Cathedral, Montreal, February 13th, will be the Bishop of Fredericton.—A BEAUTIFUL reredos has been installed in St. Jude's Church, Montreal, which is, in part, the thank offering of a sergeant for his return home.—THE PROCEEDS of the sale held by the Guild of St. Anne in December, in the parish of St. John the Evangelist, have been devoted to the work among wounded soldiers.

Diocese of Niagara

A LARGE number of donations were received at the White Gift service in St. Margaret's Church, Hamilton, December 28th. The gifts were of three kinds, self, service, and substance. A number of the children offered themselves.—THE NEW electric organ in St. James' Church, Hamilton, was dedicated by Bishop Clark on Christmas Eve.

Diocese of Nova Scotia

IN THE general ordination in St. Paul's Cathedral, Halifax, conducted by Archbishop Worrell, one candidate was ordered deacon and three received priest's orders. They were presented to the Archbishop by Canon Vernon.—THE NEXT meeting of the Rural Deanery of Aron will be held at King's College Lodge, Windsor, February 13th and 14th.—AS THE division of the diocese is the most pressing need just now, a resolution was passed at the last meeting of the deanery, that the subject be discussed in the different deaneries, so that a good report of the matter may be submitted to the diocesan synod.

Diocese of Ontario

AMONG THE Anglican clergy who took part in the International services which were held in Brockville the first week in the New Year, were the Rev. Canon Bedford-Jones and Canon F. Daintry Woodcock. The latter gave an address on The War and National Repentance.

Diocese of Toronto

TWENTY-FOUR HOURS of continuous intercession was kept up in St. Thomas' Church,

Toronto, from 6 o'clock on New Year's Eve, 1916, to 6 o'clock on New Year's evening, 1917. The men of the congregation took charge during the night hours and the women and children in the day-time.—AMONG THE clergy taking part in the annual Conference for Prayer and the Deepening of the Spiritual Life, are Canon O'Meara, Canon Howitt, the Rev. Dr. Griffith-Thomas, and others. The meeting will be held in the Toronto Bible College the third week in January, beginning on the 16th.—THE REV. J. COOPER-ELLIS is returning to take a post-graduate course in the General Theological Seminary, New York. He was ordained in St. Alban's Cathedral, Toronto, on Christmas Eve.

Diocese of Yukon

AT THE recent ordination in St. Paul's Cathedral, Dawson, when the Rev. A. C. Field was ordered deacon, the preacher was the Bishop. The candidate was presented to Bishop Stringer by the Rev. J. A. Davies. The candidate has been working as a licensed lay reader for the last twelve years and is in charge of St. James' Mission, Forty Mile.

The Magazines

THE WONDERFUL natural resources of the United States and the American genius for organization and industry make it possible for the population to live in comfort, health, and security. Instead of that, the great majority work in fear of to-morrow, and life itself is poisoned for the many by the sheer extortions of living. Not only does this leaping cost of the necessities of existence concern the happiness of millions, but it has equally vital bearing on the permanence of democratic institutions. For the government that permits such conditions is not a government that can or should endure. That there is full appreciation of the gravity of this problem is shown by the various investigations and innumerable laws that Congress is considering in connection with this thing called "the high cost of living". To the February Century, it is announced, George Creel contributes a partial solution of the question in an article entitled Can a Democratic Government Control Prices? It is stated that Mr. Creel's discussion is based on an interview with Joseph E. Davies of the Federal Trade Commission, formerly United States Commissioner of Corporations.

DEAN HENSLEY HENSON contributes to the Edinburgh Review a scathing indictment of the findings of the Archbishops' Committee on Church and State. His opinions, anti-Catholic as they are and violently prejudiced in favor of establishment, are unlikely to find favor with American Churchmen, but they are delivered with learning and acumen and are worth consideration. The most startling statement in his article consists of some statistics casually given, to the effect that "at the last census England and Wales contained 36,075,269 persons included in 8,018,857 families. In the same year the communicants in the Church of England were estimated to consist of about 2,500,000 persons of both sexes and of all ages above twelve years. It was calculated that on a favorable estimate the male communicants of full age numbered something less than 500,000. The registered Parliamentary electors, who, however, by no means included the whole of the adult males, exceeded six millions." And this is the established Church! Two French Critics is the title of a study by Mr. Edmund Gosse of the life and work of Emile Faguet and Remy de Gourmont. It is as delightful as Mr. Gosse's work always is: no writer has a more charming style than he, and probably no living man, not a Frenchman, has so profound a knowledge of French literature. The Belgian writer, Charles Van Leberghe, is described by Mr. Francis Bickley,



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With eggs costing all the way from sixty to eighty cents a dozen, persons who have never given the subject of food value any study are now raising the question, "is the egg as valuable a food as it has been cracked up to be?" Human beings are creatures of habit. A person sees some one else eat a couple of eggs every morning, and he proceeds to do likewise. It never occurs to him to ask how much real food value there is in an egg. But when eggs cost five cents apiece one may reasonably inquire, "is the egg worth it?" Of course, soft-boiled eggs are fed to invalids, but it doesn't follow that the egg is a complete food for a hearty, robust person. In his famous work on "Food and Dietetics", Dr. Robert Hutchinson says: "The absence of carbohydrates prevents eggs from being in any sense a complete food, and it would require twenty of them a day to supply even the amount of nitrogen required by a healthy man." In other words, you have to eat something else with the eggs in order to make up the deficiency in carbohydrates. Now, this applies to strictly fresh eggs. What would the doctor say about the modern cold storage egg? As a matter of fact, there is much more real nutriment in two cents' worth of shredded wheat biscuit than in ten cents' worth of eggs. Snerded wheat biscuit contains both proteins and carbohydrates—just enough of each to perfectly nourish the human body. Two of these biscuits will supply all the strength-giving nutriment needed for a half-day's work or play. They have in them the material for building new tissue—for furnishing heat and energy and for keeping the bowels healthy and active. Two of these biscuits with hot milk and a little cream make a complete, nourishing meal at a cost of not over four or five cents.

who points out that, although almost unknown to English readers, Leberghe is considered by the Belgians themselves to be their greatest poet. Yet his compatriots, Fernand Severin and Albert Mockel, find his truest affinity among the English and insist upon his "*charme un peu anglais*". "His whole life was spent in the pursuit of beauty, and as he saw it more clearly he grew less and less concerned with the externalities, withdrew more and more into himself." One longs to know more of this idealist.

MR. S. K. RATCLIFFE, whose personal knowledge of this country justifies his comments, contributes to the *Nineteenth Century* for December an article entitled The Reflection of President Wilson. It is interesting to note that Mr. Ratcliffe thinks the absence of a working majority in the Legislature means that henceforward Mr. Wilson can dominate Congress only by fulfilling its will. . . . "It is not without significance that while the general public opinion of Great Britain has grown much more sympathetic toward the President than it was during the first year of the War, the most influential English journals greeted his reflection in articles of emphatic friendliness." This is due to three reasons. First, the recognition of the extraordinary difficulty of his task; secondly, that he has shown "in his conduct of affairs through a succession of crises, a remarkable power of retrieving mistakes and of handling delicate problems in regard to which little or no help was to be had from precedent, and that throughout his neutrality has been of exceeding value to the cause of the Allies." Thirdly, he has been brought to a new conception of America's place among the nations, a new conception that "involves the abandonment of the old isolation and an acceptance of the principle that the United States must share with the peoples of Europe the sacrifice that will be necessary if humanity is to be preserved from a recurrence of the terror and anguish amidst which the old society has broken up." Lord Sydenham, formerly Governor of Bombay, writes on *The Danger in India* with frankness and an illuminating clarity. He is firmly convinced that "political concessions will never in the slightest degree succeed in satisfying the ambitions of the Extremist party and in ending the criminal activities of its Anarchist tail." He criticises at some length the famous memorial signed by nineteen members of the Viceroy's Council, and concludes his discussion with the opinion that "the reforms it proposes would be unworkable in any country and under any conditions, but in India they would lead straight to a disaster unparalleled in history". His own scheme for governmental change he reserves for a later article. In *The Stumbling-Stone of Compulsory Notification* Sir Malcolm Morris gives the reasons why the Royal Commission on Venereal Diseases rejected the proposal for compulsory notification, and succeeds in proving that such a course would hinder, not encourage, the checking of the spread of this terrible plague. A further contribution to the discussion of woman's place in the Church is furnished by Miss M. A. R. Toker's article on "Women Preachers, in which she undertakes by an examination into primitive Church History to prove that "there is no more ancient tradition than the eucharistic ministry of women". Her final appeal is not unworthy of consideration: "After 2,000 years of Christianity the greater part of the world has never heard of Christ . . . not one in ten, not ten in a hundred, baptized persons go to any church, and not even a percentage of males, only a fraction, go to the communion. "Can anyone who reflects on these things think that no new outpouring of the Spirit is called for, such as the restoration to women of their original status in the Church?"

SOME POETS of To-day is the title of a delightful essay by S. B. P. Mais, always a

writer of distinction, in the *Nineteenth Century* for November. Mr. Mais writes with high approval of the second book of Georgian Poetry, that "noble volume so intensely typical of the age", in which are collected some poems published in 1914-1915 by Rupert Brooke, Gordon Bottomley, Ralph Hodgson, and others of the younger school, including Walter de la Mare, whose recent visit to this country is creating among Americans a greater interest in his poetry than heretofore. Two bishops have contributed articles to this number. Bishop Boyd Carpenter, writing of Dante's Appeal to Nations and Peoples, declares that Dante's message is "one of hope to the gallant little nations fighting for their right to live" and to the Allies who fight on their behalf. One is tempted to murmur: "What about Finland and Ireland?" But perhaps the most amazing sentence of the article is that in which a list is given of "great heroic souls" by whose example we are "all lifted to a higher level of aspiration and life"—a list, not of saints or lovers of men or great reformers, but of soldiers and sailors, one of them a man of notoriously immoral life. A surprising choice for a Christian bishop! On the other hand the Bishop of Carlyle writes with common sense of some problems of education, though his view that book learning is not suited for the average worker, will not please most Americans. Miss Picton-Tubervill contributes another article on the position of women in the Church, less interesting than the one in the September number, chiefly because this is a refutation to Mr. Athelstan Riley's views which were scarcely worthy of refutation. A delightfully anecdotal account of James J. Hill, Study of Preparedness as the Great Election Issue, and Sir Francis Piggott's concluding article on *The Rights of Neutrals at Sea*, deal with topics of especial interest to Americans. Finally Captain Philippe Millet writes charmingly of his experiences as *Liaison* officer attached to the British army in France. His conclusion is that "the only great difference between the two allied armies is that the British speak English while we speak French. . . . A common civilization, as well as a common cause, has created links between us that are stronger than any barrier a difference in tongue can raise between two peoples".

SURELY if the Lord's own example is not too high for us to copy, much less is that of His saints.—*Keble*.

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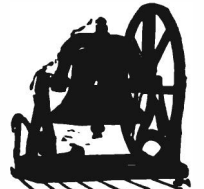
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It is now a town of about 4,500 inhabitants. Ninety per cent. of it is owned by men who work for wages. These men carry in the savings bank over a million dollars, and own something like 125 automobiles. That is they and not saloon-keepers are getting rich. It is peaceful as well as prosperous. Two policemen on twelve-hour shifts look after law and order, and they say in the town that the one on duty can generally be found asleep on the steps of the Casino. This Casino, most effectively placed on the town's largest plaza, has two wings—one houses the library, and the other the town council and jail. I have heard the librarian argue that the jail is used so little she ought to have it for books. It is sometimes needed, however. In the first three months of 1914 five different persons spent a night there, two of them tramps glad of free lodging. It was a fairly typical record.

A clergyman who came to Vandergrift after having spent years in other industrial towns of Pennsylvania told me that he never, in any community where he had been stationed, had known of a workingman on the church official board or carrying the plate on Sunday. Here there were no others to perform these duties. Workingmen make up the town council and the board of education. The men have places to go and things to do after working hours. They are responsible citizens, carrying a town on their shoulders, and both the dignity and the seriousness of the task keep them steady.—IDA M. TABBELL, in the Christian Herald.

THE PILGRIM

So prone  
Was he to find  
Some good in all  
Mankind,

So quick  
To stop and heed  
The cry of those  
In need;

And so  
Disposed to say  
Nothing to mar  
One's day,

That heaven,  
With love abrim,  
Did not seem strange  
To him.

—RALPH M. THOMSON,  
in The Christian Herald.

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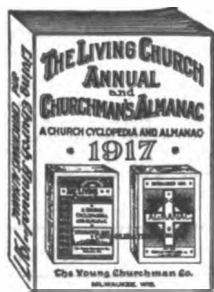
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