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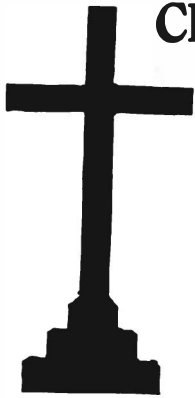
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THE LIVING CHURCH

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BY RELIGION I mean the power, whatever it may be, which makes
a man choose what is hard rather than what is easy, what is lofty
and noble rather than what is mean and selfish; that puts courage
into timorous hearts, and gladness into clouded spirits; that consoles
men in grief, misfortune, and disappointment; that makes them
joyfully accept a heavy burden; that, in a word, uplifts men out of
the domain of material things, and sets their feet in a purer and
simpler region.—A. C. Benson.

The Living Church

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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 3, 1917

NO. 14

EDITORIALS AND COMMENTS

On "Going to Rome"

TWICE a year regularly some group of Church people, greater or less in number, is startled by the announcement that some priest whom they have respected and perhaps loved has renounced his allegiance to the American Church and assumed that of the Church of Rome.

The announcement is nearly always unexpected. The example of John Henry Newman, who retired from his Anglican charge and spent several years in quiet retirement and study before taking the momentous step, is not often followed to-day; but then, not many men of John Henry Newman calibre take that step nowadays. Suddenness is the most prominent of present-day characteristics. On Sunday the priest stands before the altar of the living God and offers the sacred mysteries, pleading the one sacrifice, repeating those words that were blasphemy against the Holy Spirit if he were not a priest of the living God, consecrating, by virtue of his priesthood, the elements of bread and wine that they may sacramentally become the Body and Blood of Christ. He stands in the awful dignity of a priest as he receives these consecrated gifts for himself. He administers the sacrament to kneeling penitents, his spiritual children, declaring, unhesitatingly, "The Body of our Lord Jesus Christ which was given for thee", "The Blood of our Lord Jesus Christ which was shed for thee." He fulfils rubrical directions that are explicitly given to "the Priest" to fulfil, well knowing the sacrilege that would be involved if one not a priest should pretend to go through those forms. And finally he gives the priestly benediction to those who are still kneeling in their places in the pews, and so he "lets them depart".

And then on Thursday, perhaps, he doffs his clerical suit, dons a natty lay attire, betakes himself to the Roman Catholic parsonage, and is "baptized". He forswears all that has gone before. He has not been validly baptized, or at least isn't sure of it. The Holy Spirit has not come to him in Confirmation. The ordaining hands of a bishop have made him neither deacon nor priest. He has never consecrated the true Blessed Sacrament. He has never sacramentally received the Body and Blood of Jesus Christ. He has never administered these gifts to another. He has never pronounced a priestly absolution or benediction.

No, he never has been a "Catholic". Now, he is becoming one. The "Branch" theory lops off immediately into the realm of fancy. Rome is the Catholic Church; all others are spurious imitations. He has been a Protestant, in a Protestant Church. The baptisms he had performed are questionable, the communions he had given and received no communions at all. Suddenly he discovers that Henry the Eighth founded the Church of England, that forged decretals certified to the truth after all, though they stated it rather mildly in comparison with that which was to become *de fide* in the nineteenth century. Infallibility looms large before him and Peter guarantees a certainty of faith and polity such as forever casts discredit upon the Peter and the Paul of the first century, neither of whom had thought of applying the short cut of Peter's infallibility to the

solution of the problems between them. For the rest, no more intellectual unrest looms before him, for his intellect need no longer grapple with problems that will be determined for him by somebody else, and, with the "house of confusion" that he is abandoning, he leaves behind him forever the conception of a God who dignifies the human intellect by leaving it to work out some of the problems that He has not thought it necessary to solve by direct revelation.

Yes, twice a year this phenomenon looms before some group of American Churchmen and for a time shakes their faith—not, we trust, in the Church of their baptism, but in humanity, which is able to produce beings capable of such intellectually and spiritually acrobatic feats.

For the regularity with which two priests of the American Church "go to Rome" each year is positively uncanny. Excepting for the secessions of 1908-9, which were so well worked up that they may be dignified by calling them a "movement", if not, even, a "conspiracy", the number that goes is regularly two a year. Probably if anybody desired to reduce this to the realm of exact mathematics, he might find some years in which only one actually departed, while three went the next year, to make up. Or possibly precise vulgar fractions would give a fractional part of a priest more or less than the expected two, were the average traced over a term of years. But roughly speaking, two is the number of priests who pass each year in this American Church through the experience we have described. We confidently expect two more to go in 1917, and two more in 1918, and two more in 1919. The inexorable law of average will pick out its victims each year, as a jury commission picks out jurymen, and will keep at them until they go. Mankind can fight against smallpox and drink and mosquitoes and phonetic spelling and the open pulpit and have some hope of ultimately winning, but against the law of average—never.

And the law of average has decreed that the number of American priests who go each year to Rome shall be two.

BUT HOW do these—we were about to say priests, but in their after-taking condition they say they were not priests—these gentlemen view this most remarkable intellectual feat?

All sorts of causes are alleged by them.

One good brother, the spiritual father of a flock of Christ, received a circular from the Federal Council of Churches of Christ imploring assistance for the Protestant churches of France, in which there was great destitution and suffering, owing to the war. In sending that circular to me, he argued, the gentlemen of the Federal Council must have understood that I am a Protestant minister. Ergo, if I am a Protestant minister, I am not a Catholic priest. Ergo, if I am not a Catholic priest, the Church that commissioned me is not a part of the Catholic Church. Ergo, if that Church is not a part of the Catholic Church, the Church of Rome must be the whole of it. Ergo, I ought forthwith to make my submission to the Catholic Church and to the Vicar of Christ. So he did it.

This is not an hypothetical case; this, in substance, is the precise explanation that was given by one of the fairly recent converts in explaining what led up to his change. The humor of permitting the Federal Council of Churches to determine his ecclesiastical status as priest by the sending of a circular never occurred to him.

Or another is distressed because "this Church" lacks jurisdiction in this country, and so he goes to Rome. True, Rome lacks jurisdiction in England, notwithstanding which she set up an episcopate in rivalry to that which had had a start of some thirteen centuries in the land. True, the American Episcopal Church had its full complement of bishop, priest, and deacon in this very land before the Roman Catholic Church had. True, up to a very few years ago, the Roman Catholic Church in the United States was officially viewed by itself as a foreign mission from Rome and not as a national Church. True, Rome has long since abandoned both the creation and the recognition of "national Churches", and the whole idea of "jurisdiction" is based upon the rights of national Churches. But what are facts, such as these, when one develops a doubt as to the lawful jurisdiction of this Church? Of course Priest Number Two, having this doubt, goes to Rome. Why shouldn't he? His whole perspective is based upon a mental kink that many of the children in his own Sunday school would be able to unravel if he had properly taught them.

Or another good soul is distressed because the late General Convention failed, by a narrow margin, to enact a stricter canon of marriage and divorce. Surely, he argues, morals are important. Rome has a stricter marriage law than we have. Ergo, he must go to Rome. That Rome has more scandals in practice under her law than we have under ours troubles him not at all. That Rome connives, in whole continents, at the practical abrogation of all marriage laws, including a startling number of marital irregularities among her very clergy, is not of the slightest consequence. That no single or national Church in all history has ever been without spot or stain or any such thing, and that the Roman Church has been particularly vulnerable in this sort of irregularity of living, in fact, disturbs our dear reverend father not in the least. That there may even yet be time for amendment of a confessedly imperfect canon in the American Church, that the Churches of England, Ireland, Scotland, Canada, South Africa, and Australia are not only free from connivance in this American irregularity of canon law but also have an infinitely better record than has the Roman Church in actual practice, is all thrown to the winds. The dear brother has a kink in his mortal mind, and Rome is the obvious solution of his dilemma. So Priest Number Three goes—and the relentless law of average is satisfied for a whole year and a half, and we won't have to trouble about Priest Number Four and his particular difficulty until next summer.

And those priests, nearly two score in number, who abandoned their priesthood and their priestly work and the souls over whom God had made them shepherds some ten years ago, had not even had time to receive the sacrilegious orders that were bestowed upon them by bishops of the Roman communion, before the House of Bishops had officially ruled that the fears which had driven them over to Rome were all based upon a misapprehension of fact; that the American Church had not really established an "open pulpit" after all.

For it is not the primary issues that send men to Rome. They do not begin by believing in Papal Infallibility or by denying Anglican Orders. It is not the reticence of Anglican teaching on the Immaculate Conception which Rome has discovered, eighteen centuries too late, to be an article of faith, that troubles them. Their troubles are the result of impatience, of discouragements, of failures, whether of themselves or of others. They are spiritually and intellectually tired, and they yearn for the spiritual and intellectual nirvana which they believe they will find in Rome—and perhaps they will.

Alas, for poor humanity! Alas, for the kinks that will creep even into the priestly mind! Alas, that men of God should be capable of so much impatience, guilty of such patent absurdities in logic, willing to assume to themselves such gigantic risks to souls who have looked up to them as pastors and guides.

BUT WE DO NOT dream that these feeble, futile words of ours will be of effect in staying the hand of the relentless Law of Average. That Law, as we have seen, demands two priestly victims a year. We have every reason to believe that the victims will be provided when the Law requires them. But it is not necessary that any priest should volunteer to be the victim.

So we would address a word or two to the two prospective victims of 1917, the two of 1918, and the two of 1919. We would fain speak also to the twain of 1916, the twain of 1915, and the twain of 1914, but these gentle souls no longer read "Protestant" papers, and are therefore not likely to observe our fleeting words.

When, dear souls, the foundations are riven in your own mind, and you are about to change the confusion of Anglicanism for the certitude of Romanism, remember, please, that in spite of the instability in your own soul, there are some things that are still unshaken. Among these are:—

God.

Eternity.

Souls.

God can take care of the Church on earth, in spite of its errors and its faults. He will one day be presented with a glorious Church, having neither spot nor wrinkle nor any such thing; but it will then no longer be a Church militant here on earth. You cannot hope to enter that Church except by first passing through the door of death.

Eternity is not made more blissful for yourself, or for any child of man, by going through blasphemous rites that purport to be the baptism of one who is already baptized, the confirmation of one who is already confirmed, the ordination of one who is already a priest, the "first communion" of one who has oftentimes both received and administered Holy Communion and then has deliberately repudiated the acts.

Souls are sacred. A greater or less number have been placed under your pastoral charge or are accustomed to listen to your words, to read what you have written, to be guided often by your counsel. There was a time in your life when you stood humbly before what looked like an altar and purported to be an altar, and one who looked like a bishop and purported to be a bishop addressed you in the solemnest tones and said:

"The Church and Congregation whom you must serve, is HIS SPOUSE AND HIS BODY. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."

When the mental kink comes to you, and something Anglican glares before you as a fault—as perhaps it may be—there are two conceivable things that you can do about it. One is to stay where you are and help to get it remedied. The other is to run away and try to find a place where there are no spiritual battles to fight, and where you will no longer be obliged, like the poor apostles, to see only through a glass darkly; where you can enter into the joys of the Church Triumphant, wherein is perfection, without taking the trouble to die first.

And may God bless you and guide you in making your decision.

CERTAINLY that demonstration of women of the underworld in a San Francisco church was one of the most picturesque of all the developments in the present-day fight against the social evil and against recognized restricted districts.

**A Demonstration by
the Underworld**

Certainly, also, the plea of the women for a social order in which a deficient wage shall no longer be a direct cause of prostitution is one with which every Christian man and woman must have full sympathy. The study of prostitution easily leads back to the present economic order, and the one problem cannot be wholly solved without the solution of the other.

But when we have said this, we have uttered a half truth, and the half truth alone has been pretty generally expressed in the comments of the daily press throughout the land. These comments have frequently included the intimation that the Methodist minister whose church was used as the stage for the demonstration was pretty thoroughly answered and rebuked for his activity in seeking the abatement of commercialized vice in his city.

And here the other half of the truth may as well be expressed.

Commercialized vice had a grip in San Francisco much beyond that which it had attained in most of our American cities. It was intertwined with politics beyond even the corrupt relationship that has been seen so often elsewhere.

By dint of the hardest sort of work, a red-light abatement act corresponding with similar acts in Iowa, Wisconsin, and a number of other states, was enacted by the California legislature some three or four years ago. Every device was employed, first to defeat it, and then, through the courts, to prevent its enforcement. But at length San Francisco had been aroused and the

efforts of the vice ring were defeated. The abatement act was put into force, and the owners of property used for purposes of prostitution began to discover that their exorbitant rentals were no longer safe. Action was taken against some of them and others were scared into "cleaning up".

"This demonstration," says Dean Charles N. Lathrop, now of Milwaukee but formerly of San Francisco, who had been one of the leading spirits in the war against commercialized vice in the latter city, "was, in my estimation, a bluff of the vice ring against the demand for the cleaning up of the city. It was too stagey, too dramatic, too obvious, to be a spontaneous uprising of the women themselves. It was staged, I believe, by their masters and was played for the gain of men whose extravagant profits are in danger. Let nobody be hoodwinked by it."

And there is every reason to believe that Dean Lathrop is right.

In any sort of social order, vice would "pay" better than virtue, simply because a woman's virtue is a natural possession which will not be commercialized, even by the few, unless the price held out shall look more attractive than the product of honest labor. Vice promoters assume that prostitution should be treated as a competitor to factory or domestic work in such wise that these latter must outbid vice if they would obtain the workers. "Pay as much as we are getting now, and we will consider your offer," was the substance of the demand which was put into the mouths of these pitiful creatures who appeared in the Methodist church. It was not a question of a living wage. It was a demand that righteousness and honest labor should offer a price for the virtue that was treated as a marketable commodity, and in which the wages of sin should be carefully balanced against the wages of purchased virtue.

But righteousness and honest labor are not in the market to buy virtue of those who have it for sale. The maudlin but popular use of our confessedly defective social order as a scapegoat upon which the sins of those who are willing to sell their shame back to any who are willing to employ it in the interest of virtue, if only these will outbid the other vendors who are purchasing it for the opposite purpose, is not a traffic in which the Christian Church is interested. We decline to buy virtue, or to bid against vice.

There is a relation between prostitution and the economic order of the day that demands the most careful study; but when that relationship is used as a plea for the continued recognition of commercialized vice it is hypocritical and even nauseating. Let nobody be deceived.

But this is all part of a widespread movement to make prostitution respectable and to condemn as "narrow" and "intolerant" those who are combatting it. This is the "moral" in the great photoplay, "Intolerance", that is being exhibited in our cities. Great as are these films from a spectacular point of view, the obvious inference that the punishment of sin against chastity is a modern form of "intolerance" is a suggestion that ought to have been rigidly forbidden by boards of censors. The very magnificence of the exhibition makes the play a menace to the morals of our young people.

When unchastity is treated as a thing to be tolerated and condoned, or to be purchased for the sake of virtue, it is time for the religious consciousness of the day to be actively expressed.

WHAT quantities of splendid people there are in the world! This thought may sometime have been purely academic; but to THE LIVING CHURCH it has now become very intimate.

Two weeks ago we published the statement of facts upon which the necessary increase in subscription price was based. It was in the hands of no reader before Friday, the day upon

which the paper is delivered in most parts of the country; but the Monday mails following were so filled with responses that the subscription department was "swamped" for several days.

And such responses! It would seem as though the whole body of readers had spontaneously arisen to say a word of appreciation to the editor. We are grateful for the additional four cents a month which great numbers have promptly sent; but the value that we attach to the words of cordiality which also have come, no one can know.

Moreover, we can now reverse one statement that was made in the published notice. It will *not* be necessary for us to discontinue those subscriptions to aged and retired clergymen for which payment has been drawn from a special endowment that had been furnished several years ago by one whom we have aptly denominated "a great-hearted layman". We had written

him, asking that he would confirm our offer to draw upon that fund, where necessary, for the newly added fifty cents on behalf of such clergymen as might find it a serious burden to pay the advanced price; for the clergy, with salaried workers generally, are sorely hit by the advanced cost of living, and it is not pleasant to us to lay an additional burden upon them. "Do both," he laconically replied, and enclosed a check such as will make it possible both to draw from the endowment income, to a reasonable extent, for subscriptions to be wholly free, and also to make up the newly added fifty cents where that seems necessary. Of course the fund would very soon become exhausted if an unexpected number of applications were to be received, and it is essential that the benefaction be confined to those of the clergy who actually need it; but yet if any of our readers know of clergymen, especially those who are aged and retired, who would be proper subjects for this benefaction but who have hesitated to ask for it, we shall be indebted to them for the information, and shall "stretch" the fund just as far as we can. Several other readers have also sent smaller sums to be added to the income from this special fund.

It is worth many years of hard work to receive these hosts of kind words in regard to the editorial department of THE LIVING CHURCH, and especially from those many good friends who add that they do not always agree with the editor. Nobody realizes quite so well as does he that he is perfectly certain to be wrong sometimes and may easily be wrong frequently. An editor must choose between expressing no definite convictions, lest he be wrong or at least be thought by many to be wrong, and frankly expressing convictions, from time to time, as new subjects arise, with the certainty that he will be wrong sometimes. The former policy is easier, but in the long run it rightly wins the contempt of readers. The other is difficult, for many will become impatient and will withdraw from the editor's family of readers when they read that with which they disagree; and still more difficult, to a sensitive editor, when he realizes that these others may conceivably be right and he wrong, while yet he seems to be bound to continue to write according to his convictions. There have been, in past years, two notable occasions on which the editor felt that, for the time being, a very large part, perhaps the majority, of his constituency, felt that he was pursuing a wrong policy. One was when, after the close of the General Convention of 1907, great numbers of our friends felt that the Church had, by the enactment of "Canon Nineteen", admitted denominational ministers to be lawful preachers in the pulpits of the Church, and THE LIVING CHURCH took the ground that the Church had done nothing of the sort and that the practice that threatened then to be introduced on a widespread scale was contrary to the letter and to the spirit of the new legislation. The largest secession to Rome that has occurred in our generation was due to the hasty action of men who assumed the former position and rejected that of THE LIVING CHURCH. In due time the official ruling of the House of Bishops followed closely the interpretation that had been given by THE LIVING CHURCH, and to-day we venture to say that there is scarcely a place in this country in which the interpretation that we gave to the newly enacted canon is not accepted as a matter of course; but few realize, as did the editor, how unpopular was THE LIVING CHURCH on this account during the winter of 1907-1908 and the ensuing spring, when the editor refused to fall in with the prevailing interpretation of the canon that was then current among friends and foes alike of the "open pulpit". The other occasion was when, in the General Convention of 1910, THE LIVING CHURCH supported the eirenic movement to give to the Church, not the title American Catholic Church, to which we felt she was logically and historically entitled, but a name that would retain the present adjective "Episcopal", while yet so defining the change to be made that the corporate identity of the "Episcopal Church" with the historic Catholic Church, and also her acceptance of certain basic principles of the English Reformation that had previously led to the use of the adjective "Protestant" in her title, would be officially declared in the most formal manner. This proposition was, strangely enough, rejected by the "Protestant" rather than the "Catholic" wing of the Church; but it was a grave question for several days in the Convention itself, and for several weeks in the Church at large afterward, whether Catholic Churchmen would not repudiate the proposed settlement. Yet we believe that, apart from some few extreme partisans, the great mass of American Churchmen to-day believe that substantially the "Round Table measures" of 1910 will ultimately be the basis for the solution of the problem of the Name, and that the only real question in the

matter to-day is that of the time when it will be wise for such a change to become effective. So very general is this view to-day that it is seldom contested, either in General Convention or in the Church press.

But whether THE LIVING CHURCH was right or wrong in adopting policies on those two occasions that were resented by great numbers of its readers at the time, nobody realizes quite so keenly as the editor that he will often be wrong in what he writes for publication. It is for that reason that such wide latitude for discussion is permitted in the Correspondence columns, for seldom indeed will any serious mistake be made by the editor in his own department, that will not be immediately corrected by many writers through the published letters. A vague, meaningless editorial policy that never gives voice to thoughts that will be seriously contested by anybody would be quite consistent with an "uncontroversial" department of correspondence; but an outspoken editorial policy, based upon definite convictions, would be intolerable if the opportunity were not also given to controvert what the editor might say. This undoubtedly makes for some measure of "controversy". But this day of keen intellectual questioning and of much transition in thought is not, we venture to believe, one that calls seriously for a "non-controversial", which is a vague and vapid, press.

So to all our good friends we return the most heartfelt thanks for the words of kindness and appreciation, far beyond our deserts, that have been showered upon us. With their help we intend to try to maintain the standard of THE LIVING CHURCH in quality, both intellectual and physical, and also in the volume of its pages during the year. We cannot tell what new anxieties may arise, and nobody can foretell whether even the present abnormal price of paper may not be doubled again, or worse. It may be that there will be no available printing paper in this country next fall at any price; for—shall we tell a secret that has come to us on what seems to be good authority?—the real trouble about paper seems to be that the sulphite pulp is being shipped abroad to the belligerent nations on a huge scale for use as a substitute for gun cotton. If that is true, nobody can say that there will continue to be paper made at any price, until the war is over. But whatever new anxieties may arise, THE LIVING CHURCH promises to do its best, and to account for every penny that has been placed in its hands.

And never before, we verily believe, was an editorial family composed of such a splendid body of brothers and sisters, who are animated by such exalted ideals, and who are so noble and so magnificent in spirit, as the family of THE LIVING CHURCH.

ALL the horror of which one is capable is aroused at each new report that comes from the countries of the Armenians and Assyrians. We print these from time to time—not nearly all that come to us—because our helplessness is so appalling, the spectre of the suffering of whole races so gruesome, that we cannot pass it by unprinted or unread. All the early persecutions of Christians merged into one probably numbered fewer victims than have been made among these people in these awful two years and a half. Neither was the refinement of cruelty under Nero or Domitian greatly different from that which is being applied to-day.

Moreover, there, as nowhere else to-day, these people are being persecuted as *Christians*. Their martyrdom is the martyrdom of whole Churches and whole races—because they dare to name the name of Christ.

The money aid that we can render seems so petty, the help that we send so absolutely trivial; and yet what can we do?

The horror of all Europe and, still worse, of the cradle-land of civilization and the scenes of our Lord's own earthly life in the flesh, in western Asia, rises like clouds of smoke to Almighty God. How long, O God, must we endure this day of the prince of darkness? Wilt Thou not descend, with Thine holy angels, and judge the world in equity and justice? How long?

All the prayers that Christian hearts can utter, all the power of intercession of which the Church is capable, should be poured out in ceaseless streams.

Europe is fighting. Millions of men are trying to save civilization and to push back those who are allied with these forces of persecution and who, calling themselves Christians, have done nothing to stay the persecutor's hand. America should be praying, as never before, in one grand chorus of supplication. Yet for the most part we are doing next to nothing.

God have mercy upon all those who are in bitterness and persecution and distress, upon all who are hungry and destitute,

wandering and homeless. God have mercy upon their persecutors and upon all who are allied with them and supporting them. God have mercy upon us, who have so largely—yes, but not wholly—passed by on the other side.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 29th:

St. Michael's Chapel, Savannah, Ga.	\$ 9.40
Rev. Dr. Wm. C. De Witt, Chicago, Ill.	4.68
"Felicitas"	1.00
Rev. Chas. W. Boylston, Riverside, Conn.	10.00
Memorial Chapel, Holy Comforter Church, Philadelphia	7.44
A member of St. Anne's Parish, Annapolis, Md.	3.00
Christ Church S. S., Dearborn, Mich.	7.30
St. Columba's S. S., Detroit, Mich.	11.50
St. Paul's Church, Bloomsburg, Pa.	24.50
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
St. John's Church, Cohoes, N. Y.	16.00
St. Mary's S. S., Chappaqua, N. Y.	5.00
St. Paul's S. S., Sloux City, Iowa	10.00
A friend in Charlotte, N. C.	1.00
Mrs. John H. Cole, New York City	40.00
Miss Helen B. Ives, Cambridge, Mass.	50.00
Birthday offering of Mrs. F. O. Grannis, St. Joseph, Mich. † ..	3.00
Rev. George B. Kinkead, Sallina, Kans. † ..	50.00
A communicant of St. Luke's Church, Cleveland, Ohio †	1.00
In memory of one in Paradise †	12.00
Dianosis †	5.00
Miss Sarah L. Sargent, Ballston Spa, N. Y. † ..	5.00
St. James' Church, Farmington, Conn. † ..	5.00
Mrs. Laura W. Menocal, Upper Montclair, N. J. † ..	5.00
Anonymous †	107.00
M. S. M., Milwaukee, Wis. †	20.00
Total for the week	\$ 444.82
Previously acknowledged	39,529.69
	\$39,974.51

• Relief of French war orphans.
 † For Belgian relief.
 † For relief work in France, through Dr. Watson.
 † \$50.00 especially for French orphans.
 [Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following have enrolled during the week as assuming the responsibility of benefactors to particular children, pledging ten cents a day for two years, unless otherwise specified, according to the plan outlined in THE LIVING CHURCH of December 23rd. Where a remittance is enclosed the amount is acknowledged also:

60. Anonymous	\$ 73.00
61. Mrs. J. C. Phillips, Shippensburg, Pa.	36.50
62. St. Paul's Sunday School, Wickford, R. I.	9.13
63. Mrs. W. G. Bliss, Katonah, N. Y.	10.00
64. Girls' Friendly Society, Trinity Church, Hartford, Conn. ...	73.00
65. "A Widow"	36.50
66. Church of Our Saviour, Rock Hill, S. C.	36.50
67. St. Matthew's S. S., Enosburg Falls, Vt.	6.00
68. St. Paul's S. S., Central City, Colo.	5.00
69. Robert Lee Boyd, Wheeling, W. Va.	36.50
70. Miss Agnes C. Way, Sewickley, Pa.	10.00
71. Miss Alice Cary Kimball, Hartford, Conn.	9.13
15. Miss Jane Cuddy, Pittsburgh, Pa.	9.00
28. Mrs. F. J. K. Alexander, Hartford, Conn.	9.10
Total for the week	\$ 358.36
Previously acknowledged	1,253.47
	\$1,611.83

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

C. M. H.	\$ 1.00
In memory of Mary and Wm. Torrence Handy	10.00
Anon., Boston	3.00
St. Paul's S. S., Norwalk, Conn.	35.40
A friend in Charlotte, N. C.	2.00
A Daughter of the King, La Grange, Ill.	2.00
Trinity Cathedral, Easton, Md.	5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	10.00
	\$68.40

SERBIAN RELIEF FUND

St. Andrew's S. S., Detroit, Mich.	\$20.00
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• For relief of children.

POLISH RELIEF FUND

Christ Church, Raleigh, N. C.	\$40.90
A friend in Charlotte, N. C.	1.00
	\$41.90

• For relief among children.

ALBANIAN RELIEF FUND

M. E. and M. Payne, Springfield, Mass.	\$ 8.00
Girls' Friendly Society, Trinity Church, Hartford, Conn.	10.00
Miss Mary E. Johnson, Hartford, Conn.	5.00
	\$23.00

BELGIAN RELIEF FUND

A friend in Charlotte, N. C.	\$ 1.00
A member of Christ Church, Woodlawn, Chicago	2.50
A member of St. Clement's Church, Philadelphia	5.00
Christ Church, Raleigh, N. C.	40.90
	\$49.40

• For relief of children.

A remittance of \$4.25 credited to the BELGIAN RELIEF FUND in the issue of December 23rd, as coming from St. Mary's Guild, St. Thomas' parish, Falls City, Nebr., should have been credited to the Rev. John Barrett, Vallejo, Calif. The remittance from St. Mary's Guild was properly credited to THE LIVING CHURCH WAR RELIEF FUND in the same issue.

SEPTUAGESIMA SUNDAY

By THE REV. WILLIAM H. BOWN

THE CHRISTIAN RACE

THE NEW LECTIONARY

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

THE WEEK OF SEPTUAGESIMA

THE festal commemoration of Christmastide is over, and the penitential observance of Lent is in sight.

Septuagesima Sunday used to be the beginning of Lent in the ancient monastic institutions, but the present accepted Lent, from Ash Wednesday to Easter Day, was arranged by Gregory the Great in the seventh century.

Nevertheless, we are in a period of ecclesiastical transition from the glory of birth to the shadow of death—from *Te Deum* to *Benedicite*—from *Gloria in Excelsis* to plain hymn.

Even the collect takes on a different tone, making an acknowledgment of our sinfulness, and uttering the prayer for forgiveness from God's mercy in and through Christ.

The epistle, also, prepares us for the observance of this semi-Lenten season, by declaring that our Christian life is like a race, where simplicity of aim, earnestness of spirit, and perseverance to the end are the factors of success.

Such a contest demands mastery of self, for the conditions of success in the Christian race are moderation, concentration, activity, and courage. Without these elements of self-mastery, we may never hope to win the victor's garland, which, unlike that of the Isthmian games, or our modern decorations for athletic conquests, is imperishable.

Moreover, the final award depends upon our own exertions, "lest we be castaways"—exertions of discipline, of self-denial, of mortification of body and soul.

The epistle insists upon this semi-Lenten idea of self-discipline, as being positively essential to our soul's health, and makes us think of some of the old-time teaching of the Gospel, when we thought more of our sins than we did of our virtues; when we conceived the purpose and intent of the Christian race to be that of the physician rather than the artist; when we felt that the Gospel of our Lord was to heal the hurt of sin, and not to idealize the broken forms in a conceptional grace.

The gospel, which is the parable of the laborers in the vineyard, has a certain kind of interconnection with the epistle.

Nothing is said of a race, but it is clear that whether we win a crown or not depends upon our Lord's free grace, and not upon any earning power which we possess. It is the teaching of the epistle in another form, and is equally applicable to ourselves, the Church, and the world.

We are not unmindful of the difficulties of interpretation in this parable, but we may be sure that it condemns not only the mercenary spirit of the young Christian, St. Peter, who had just started on his Christian race, but our own, if we who had just started on his Christian race, but our own, if we possess this spirit; and indicates that the rewards of heaven are matters of grace and not of debt. Certainly, that is not the noblest spirit which asks: "What shall we have?" It is better to ask: "What shall we do?"

To make all manner of sacrifices for our Lord's sake, confident that it will be well with us, is nobler than to linger to make a bargain; but to go into our Lord's vineyard as Christian athletes, running the race of the Christian life and asking no questions—not even considering the rewards, or the wages—is nobler and better still.

How utterly effete and worthless all this teaching of the epistle and gospel makes much of the religious profession of our day!

How it calls for a passionate desire after the living God—a spirit of burning devotion and complete submission—a full surrender of love and service—a running of the Christian race through sacrifice, pain, and sorrow's sharpest discipline!

May the Lord hear our prayer, and be merciful unto us!

May our bodies and souls be brought into subjection unto Him!

"For the solemn time is coming
When our tears for sin must flow."

Septuagesima	Genesis 37, Jeremiah 5	I Cor. 2	Ezekiel 33, 1-20	Matthew 9, 35-10, 23
Monday	Genesis 39, 1-20	Colossians 1, 1-20	Amos 1, 1-10	Matthew 10, 24-33
Tuesday	Proverbs 2, 10-3, 12	Colossians 1, 21-2, 7	Amos 1, 11-2, 3	Matthew 10, 34-11, 1
Wednesday	Proverbs 8, 1-35	Colossians 2, 8-3, 4	Amos 2, 4-end	Mark 6, 7-13
Thursday	Genesis 39, 30-40, end	Colossians 3, 5-17	Amos 3	Mark 6, 14-29
Friday	Genesis 41, 1-16	Colossians 3, 18-4, 6	Amos 4	Mark 6, 30-34
Saturday	Genesis 41, 17-52	Colossians 4, 7-end	Amos 5, 1-13	Matthew 14, 15-end
Sexagesima	Gen. 41, 53-42, end; Jeremiah 35	Romans 12	Ezekiel 34, 1-16	John 10, 1-20

IF Lent is the preparation for Easter, Septuagesima, Sexagesima, and Quinquagesima are equally the preparation for Lent. And here it may be well to remark that the appropriateness of lessons for any Sunday or season is to be tested not only by specific relation to collects, epistles, and gospels, but also by relation to the season itself. The teaching of the Prayer Book for any particular Sunday may be reinforced by other scriptures

on the same theme, or may be supplemented by other teachings converging on the same general purpose. Whatever helps us to undergo willingly and intelligently the discipline of Lent, or enables us to understand the tyranny of sin from which Easter's Redemption is to deliver us, would seem to be good reading for both Lent and the three Sundays of preparation. In our Old Testament historical course of the first year, we have selected the story of Joseph for these Sundays, and we venture to think that this is better than the English plan of starting Genesis on

SEPTUAGESIMA SUNDAY

Lord! we beseech Thee with a favoring ear
The prayers of Thy repentant people hear,
That we who justly many times have been
Punished in mind and body for our sin
May by Thy goodness mercifully be
From the dominion of that death set free;
Unto Thy glory! at whose name we bend—
And through our Saviour, Christ, who reigns with Thee
And with the Holy Ghost, world without end.

THOMAS WILLIAM PARSONS.

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Septuagesima. On the other hand, any rousing prophetic selections are good along here.

The first lesson for the morning of Septuagesima is the story of Joseph's dreams of future greatness, with the beginning of his persecutions, the discipline providentially inflicted, or permitted (if the revisers of the Prayer Book prefer), through which his exaltation is to come. This is not only a good start for this season, but specifically harmonizes with St. Paul's earnest exhortation in the epistle, and our Lord's warning in the gospel, that not only labor and endurance but both in the right spirit are the essential conditions of being rewarded at the last.

The New Testament correlative (1 Cor. 2) is a fine dissertation on true wisdom, with its condemnation of its opposite, "worldly wisdom", which controlled Joseph's brethren in their selling him into slavery and later led the same sort of people even to "crucify the Lord of Glory". In this latter aspect, it enables us to look forward both to our Lord's rejection and His ultimate triumph; while its teaching on the "things which God hath prepared for us and revealed to us", and imparted to us even here through the Spirit, carries us beyond Easter to Pentecost. The Old Testament alternate is the present Prayer Book lesson, with the opening of the chapter added. The second lesson of the evening, our Lord's commissioning of the Twelve, is backed by Ezekiel's sermon on the duties of a watchman.

The object of using Proverbs on Tuesday and Wednesday mornings is to allow the Genesis selection for next Sunday to fall on that day, while their relation to the story of Joseph suggests the idea of how true success in life is to be attained. Colossians is a fitting anticipation of Lent, with its forecast of death and Resurrection, paralleling, in a way, Joseph's career; while Amos in the evening appropriately seeks to arouse the Church to a sense of its peculiar responsibility and promises deliverance through and beyond the discipline of captivity.

NOTE.—Where a book is given for continuous reading on week-days and where service is not held every day, it is best to make a selection out of the week, rather than necessarily to read what is assigned for that particular day. For instance, it would not be well to read Amos 1, 1-10, unless it was to be followed up. Amos 4 or 5 would be better.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



HOW strangely we look at things! This is a choice bit from the late Hugh Benson's *Confessions of a Convert*: "Dogmas such as that of the Blessed Trinity . . . can, indeed, be found in Scripture, if a man will dig for them. But the Petrine claim needs no digging; it lies like a great jewel blazing on the surface, when one has

rubbed one's eyes clear of anti-Catholic predisposition. The 'One Foundation' declares that on 'Cephas' He will build His Church. The Good Shepherd bids the same Cephas . . . to 'feed His sheep'; the 'Door' gives to Peter the 'keys'."

I put with it two other quotations:

"There is no 'seething discontent', so far as I am aware, within the walls of the Church. Certainly I am continually hearing of it, but always from non-Catholics. There is no intellectual revolt on the part of the stronger minds of the Roman communion that I have ever heard of, except from non-Catholics."

"The idea of returning to the Church of England is as inconceivable as the idea of seeking to enter the Choctaw fold. . . . Those few persons who do return do so either by the road of complete unbelief, or through some grave sin in their lives, or through a species of insanity, or through the fact that they never really grasped the Catholic position at all."

I wish that people who take that sort of thing seriously could read some of the confidential letters I have from Roman Catholic clergy! Sometime, when I am free to do so, I will publish a selection. Meanwhile, I recommend to persons interested, an old book, by the Rev. E. S. Ffoulkes, telling the story of his return to the Church of England from the Church of Rome, and a new book, *Ce Qu'on a Fait de L'Eglise*, published anonymously by a group of present-day Gallican clergy.

I USED TO THINK that Boston, Chicago, and San Francisco led the country in freak religions. But New York is not far behind. I cut these advertisements from one of the sanest of the New York daily papers—not the *Tribune*, since the *Tribune* guarantees all advertisements as strictly accurate:

"SCHOOL OF THE BUILDERS, INC.

Free lecture Sunday, 4 P. M.,
Hotel Belleclaire, Broadway, 77th St.,
by Mrs. Behrend, Judge Troward's
only living personal pupil, on

THE MAGIC NAME

"How the late Judge Troward discovered it himself; his explanation of how the possession of it makes all things possible to him who understands it. Each person present will be presented with a personal letter from Judge Troward. All are welcome.

"This school is the only one ever founded in America with the approval of the late Judge Thomas Troward of England and India, the acknowledged master-thinker in New Thought and Mental Science. Classes every morning, 11, except Saturday and Sunday, at Belnord, Broadway, 86th St., Apt. 1,110. Class and private instruction by Mrs. Behrend. All are invited.

"SECOND CHURCH OF SILENT DEMAND.

Genealogical Hall, 226 West 58th St.
Speaker at 11:15. Silent meeting at 10:45.
All Welcome.

"Let that which you do be done because it is the highest, best, and greatest thing you know how to do, rather than for the reward or benefit which might come as the result."

"This is the Golden Rule of

"THE NEW THOUGHT CHURCH.

"No other Church like it anywhere. Not better—not worse—but different. No creed. No dogma. Teaches a religion and worship big enough to live by seven days in the week.

"CRITERION THEATRE,
Broadway at 44th Street.
F. W. SEARS, M.P.

Sunday, 11:15 A. M. Subject:

"WHAT THE NEW THOUGHT CHURCH TEACHES'.

"The intense interest shown by Dr. Sears' audiences, more of which are men, has gained for him a most enviable reputation as an earnest and eloquent public speaker."

I don't know whether the Magic Name or the Silent De-

mand interests me more; but the religion and worship without creed and without dogma are old friends.

A WELL-KNOWN FREE-LANCE, Morrison I. Swift, has recently taken upon himself to comment on this utterance of a Boston Unitarian minister to Unitarian laymen:

"You do not send your boys into the ministry because you do not see a clear road to success and the reason is that you do not work for your Church as you work for your business."

Mr. Swift says that churches are used as "Sacred City Clubs," and goes on:

"This statement indicates that a sacrifice is to be made of the boys who go into the ministry, and it is true. The Church offers a few high-class opportunities, but they are very few compared with business. It is also a fact that the clergyman does not in these days carry much weight, so that there is no adequate compensation for sacrificing success in brighter fields.

"Why then should a family sacrifice its son by sending him into the ministry? The commercial standards of our society are accepted not only by the religious people who have sons, but by the Church itself. Hence the Church offers no opening for a young man who would rise above commercialism. If one of them should try to do this the Church would freeze him out. The Church is the last field for an intelligent idealist to attempt to work in."

He infers from this text there is "no room for idealists", in the ministry; he calls the Church "a commercial annex of business"; and he says sympathetically that "the lot of the exceptions in the pulpit is pitiable".

Of course, this is patently exaggerated, and one's first impulse is to dismiss this whole article angrily as unworthy of consideration. And yet, is there not too much truth in it? The financial side is the important side too often. Grant that it is necessary! Yet what spiritual victory would have roused such enthusiasm at General Convention as the splendid success of the Church Pension Fund campaign? When are poor laymen honored by high official positions in the Church? Which would be more easily endured in many quarters, the mutilation of the Creed or the forfeiting of an endowment? How much of "a successful ministry" in all Christian bodies is money-raising? They are questions we ought to face, if we are to have an answer ready for Mr. Swift and others like him.

A VALUABLE WITNESS to the Jewish practice of praying for the dead appears in the recent memorial service for Dr. Solomon Schechter, President of the Jewish Theological Seminary, New York. Dr. Cyrus Adler, his successor, after the recitation of Kaddish, the Jewish *Dirge*, ended his panegyric: "We pray that the Lord may be his inheritance and grant him peace."

IT IS ALWAYS encouraging to be reminded how much really good fugitive verse can be found in the newspapers. I cut this from the *New York Times*. It was written by Kadra Maysi, whose name suggests that he is also from the ancient East.

"THE THIRD GIFT

"The East was gray with the dawn of day,
And the Three had journeyed far,
And, a blazing gem, o'er Bethlehem
Was the white and wondrous Star.
And the weary Wise Men found Him there,
With His head on Mary's yellow hair!

"'Twas gold they brought for the Prince they sought—
Red gold from the opal East—
And incense meet for the holy feet
Of Judah's promised Priest.
And, last of gifts to the Christ and King,
Was the myrrh which meaneth suffering!

"So the Hindu bent, all reverent,
With the riches royal brave,
And the stately Greek bowed low and meek
O'er the frankincense he gave—
But the dark Egyptian turned and wept
By the manger where the Saviour slept!

"Astrologer, with the gift of myrrh,
As the stars had prophesied,
He knew that he, alone of the Three,
Would walk with the Crucified!
And the Christ Child, clasped to Mary's breast,
But sighed and stirred from a dream of rest!"

CONSECRATION OF NEW BISHOP OF EXETER

At St. Paul's Cathedral on Holy Innocents' Day

DEATH OF THE DEAN OF YORK

The Living Church News Bureau }
London, January 1, 1917 }

THE consecration of the new Bishop of Exeter, the Rev. Lord William Gascoyne Cecil, took place at St. Paul's on Holy Innocents' Day. In the absence of the Archbishop of Canterbury through illness, the Bishop of London was chief consecrator and celebrant. The Archdeacon of St. Alban's, the Ven. the Hon. K. F. Gibbs, preached the sermon, which was based upon 1 St. Peter 5:2-4.

It was a commonplace, he said, that in many regions of thought and action the war had driven us from the superficial impressions with which in peace time we had been too easily content, back to the things which were essential. Now this was a moment to consider what were the things which really mattered in the case of a bishop, to look beyond the dignity and trappings to the essentials, beyond the external things, back to the deep essentials of his duty, "which have in all ages given at least the possibility of greatness and beauty to the episcopal office". The word *shepherd* might be sufficient to describe a bishop even for us in England and in the twentieth century. A bishop must be not only a servant, a representative of the Good Shepherd, but a Christ-bearer. Great ability by itself could never make a great bishop. Only a good man could be a great bishop, for the characteristic greatness of a bishop was the greatness of real goodness, and there was nothing greater in all the world.

A noted and venerable figure as well as a charming personality in Cathedral Church circles has now gone from us by the decease of the Dean of York, who within about a month would have completed his eighty-ninth year. The Dean's mother lived to be 94.

The Very Rev. A. P. Purey-Cust, D.D., who on the paternal side came of a noble family, received his academic education at Brasenose College, Oxford, where he graduated in 1850, and he prepared for holy orders at Wells Theological College. In 1862, eleven years after being ordained deacon by Dr. Samuel Wilberforce, then Bishop of Oxford, he was given his first important preferment in being presented by the same bishop to the benefice of St. Mary's, Reading; then followed an honorable canonry at Christ Church Cathedral, Oxford, and later he was made Archdeacon of Buckingham and Vicar of Aylesbury.

In 1880 came the appointment to the deanery of York, which in not a few respects he was well qualified to occupy and adorn. During his long tenure of the office he devoted himself especially to the restoration of the fabric of the Minster, and the sum he raised for this purpose was about £60,000. As an antiquary as well as a Churchman he took keen delight in this work, and also made a special study of the heraldry of the Minster, of which he published a history. A public acknowledgment of his manifold and beneficent activities on the civic side of his life at York was made in 1911, when he received the honorary freedom of that ancient and historic city. May he rest in peace.

The body of the late Dean of York was laid to rest in the deanery grounds, and just beneath the famous "Five Sisters' Window" in the north transept of the Minster, five most beautiful lancet lights, fifty feet high. This is said to be the first interment that has taken place in the Dean's Park since mediaeval times, when, according to tradition, the bodies of the five sisters to whose memory the window was erected were buried nearby.

The filling of the vacancy in the deanery of York will be the new Prime Minister's first ecclesiastical appointment, as adviser to the King, and thus we shall be able to judge somewhat of his general policy in the distribution of the ecclesiastical patronage of the Crown. Mr. Lloyd George has also now to fill the vacancy in the rectory of Hatfield, caused by the elevation of the Rev. Lord William Cecil to the episcopate as Bishop of Exeter, as the choice rests this time with the Crown instead of with Lord Salisbury, the regular patron. But presumably the head of the House of Cecil will be consulted in regard to the appointment.

The subject which has just now been such a fruitful source of widespread public discussion has also been a subject of comment by two of our English prelates. The Archbishop of York, preaching at York Minster yesterday (the First Sunday after Christmas), said that if our struggle in the war was really one between right and wrong it demanded no compromise until a decision had been reached.

We were not manoeuvring for a bargain, but were contending for moral right. Our concern was not to secure markets, territory, or some new arrangement of the map of Europe; it was to break the

spirit which had shown itself to be inconsistent with freedom and justice and the peace of the world:

"Peace gained by moral surrender; peace which meant acquiescence, through weariness of the struggle, in moral wrong, was not sacred but base. Peace in the true sense—the establishment of the life of nations upon a basis of public right and mutual justice—was the true peace which the Allies had set before themselves to gain. No peace could be assured while the will to war in one great nation was unbroken. The Christmas promise, 'Peace on earth among men of good will', could not be fulfilled when there was a bad will—a will to war—strong and unbroken. A peace arranged with that will unconquered would not be peace but an armistice in war, a breathing-space in which to enable the old bad spirit to recover its strength and to wait for its chance."

And yet it might be well, the Archbishop thought, for the allies of the entente to lay before the world a full and clear statement of the principles for which they were contending.

The Bishop of Rochester, in his New Year message to his diocese, says that a superficial view of the situation, backed by our instinctive longing to put an end to the miseries of the war, might prompt us to welcome the recent offer from Germany and her allies. But this is no time for a surface treatment of an issue so momentous. We have a sacred duty to humanity and posterity. An illusory peace would be a crime against both the one and the other:

"The mere suspension of hostilities without any true security, adequately guaranteed, against a fresh outbreak of war when we least expect it, and without the complete restoration of those suffering smaller nations which we have pledged ourselves to vindicate against past injustice, would be at once a mockery of the name of peace and the betrayal of the trust reposed in us by our heroic dead."

The Archbishop of Canterbury is suffering from illness of a rather severe kind following upon influenza. His condition showed a decided improvement last night.

Miscellany
—The Dean of Rochester, by the wish of the Archbishop of Canterbury, will soon be leaving for Egypt in connection with the National Mission of Repentance and Hope.—The Bishop of Zanzibar communicates to the *Church Times* a short statement of the needs of his diocese, described by him as a broken diocese. They require at once twenty workers, including ten priests, if they are to "begin to undo the harm caused by the war", and get back to where they were before August, 1914.—Mrs. Wheeley-Lea of Worcester, a deceased widow, has left her residence, Parkfield, to the Bishop of Worcester, who will offer the freehold to his diocese.

J. G. HALL.

THE BISHOP OF OXFORD ON GERMAN PEACE PROPOSALS

The Living Church News Bureau }
London, January 8, 1917 }

THE Bishop of Oxford, in his New Year letter to the diocese, passes rather stern censure upon the mass of our newspapers for the "riot of contempt and ridicule" in which they indulged in the reception of the German proposal of a conference between the belligerent nations.

He would have the proposal, whatever lies behind it, an occasion for us to make evident to all the world that we have always desired, and still passionately desire, peace; "that we went to war, and are maintaining the war, in the sacred cause of liberty, and that, as soon as German aggressiveness has been publicly rebuked and discredited, and adequate security has been taken for European liberty and for its maintenance in the future, there is nothing we desire so much as peace".

With regard to the National Mission, the Bishop thinks it is something to have made the nation aware that the Church believes in its own message and is penitent for its failure to deliver it effectively.

"But before the penitence of the Church can take effect, so that the Church can be more obviously 'the Body of Christ' in the world, there must be profound reform in the Church. What the Mission has really done is to awaken in the Church the spirit of penitence; but all the bringing forth of 'worthy fruit' has still to come."

His Lordship goes on to note some of the fruits already to be discerned. There has been "some real penitence and renewal of zeal among us clergy". Among the faithful laity there have been many signs of "a fresh belief in prayer"; the place of the Holy Eucharist as "the Lord's Service for the Lord's Day" has been "vindicated afresh"; the practice of family prayer has made "some little progress"; there has been "a ready welcome of free prayer, unconfined by formula, from the pulpit during the Sunday services". Along these lines they must seek steadily to maintain their ground and to make progress.

J. G. HALL.

The Synod of the Southwest

LITTLE ROCK, ARK., January 20, 1917.

CONTRASTED with wintriness and depth of snow unknown in this state in ten years, the Bishop of Arkansas and the people of Little Rock extended a notable warmth of welcome and hospitality to the fourth annual synod of the Province of the Southwest on January 16th, 17th, and 18th. The opening service and business sessions of the synod were held in Christ Church, the mother parish of the diocese, and the evening mass meetings were held in Trinity Cathedral. Eleven bishops, thirty-two clerical deputies, and fifteen lay deputies were in attendance, but the extent of local and diocesan interest in the proceedings was such that a much larger number of both clergy and laity were present at all the sessions.

Bishop Tuttle celebrated the Holy Communion at the opening service on Tuesday morning, assisted by Bishop Partridge as gospeller and Bishop Johnson as epistoler, and also by Bishop Winchester and Bishop Howden in the administration of the sacrament. Three choirs rendered the music, one coming from St. Luke's Church, Hot Springs, to unite with those of the Little Rock parishes. Bishop Capers' sermon, cutting deep below the surface of Church life, was reported in THE LIVING CHURCH last week.

On each of the three days the members of the synod and visitors were entertained at luncheon by the Churchmen of Little Rock in the spacious and comfortable building of the Scottish Rite Consistory, which was generously placed at their disposal. Welcoming addresses of an unusually high order of felicity and excellence were made at the first of these luncheons by the Hon. Charles H. Brough, Governor of Arkansas, the Hon. Charles E. Taylor, Mayor of Little Rock, the Rev. Dr. John Van Lear of the local ministerial alliance, Mr. Carl Baer of the Board of Commerce, and Mr. Fay Hempstead, the present poet-laureate of Masonry. The Rev. Dr. Van Lear said that Little Rock was pleased to welcome and to honor "a Church which preserves the great tradition of an historic ministry without its becoming a mummified sacerdotalism". The speakers were pleasantly introduced by Bishop Winchester, and at the end Bishop Tuttle responded with happy words of appreciation of the welcome extended.

In afternoon conference on the first day Bishop Wise of Kansas and the Rev. Dr. E. Clowes Chorley of New York, both representing the Church Commission on Press and Publicity, told of the work and aims of that commission and of the great change that had been brought about already by its efforts in the extent and quality of the newspaper reports of all Episcopal Church conventions and activities. The Rev. Dr. William E. Gardner, secretary of the General Board of Religious Education, gave a lucid and interesting address upon What a Diocesan Board of Religious Education is For. The subject of Religious Education was further presented at a mass meeting on Tuesday evening. Bishop Wise gave a virile and clean-cut address, full of stimulating thought and apt illustration, on The Christianizing of American Home Life.

The Rev. Dr. Gardner spoke upon Religious Education and American Democracy. He laid the emphasis upon "American" and pointed out our distinctive characteristics and needs and possibilities. He said we must recognize the absolute impossibility of the teaching of religion in our public schools, and stated that that is not matter of regret; for religious teaching is not merely the imparting of information, it is witness-bearing; its effectiveness is dependent upon the sincerity and validity of the witness-bearing; but the witness must also teach, and the teaching must be systematic and thorough as well as comprising a loving testimony.

In business session on Wednesday morning the synod endorsed the work and plan of the Joint Commission on Press and Publicity and appropriated \$500 toward that work.

Wednesday The Rev. Edward Henry Eckel, Provincial Secretary, called attention to an extraordinary shortage of clergy in the Southwest at the present time and the need of some system of adequate and equitable clerical salaries. He proposed the appointment of a special commission on clergy and salaries to which should be referred the questions, How can the shortage of clergy in the Province be relieved? and, How can the stipends of the missionary clergy be increased and standardized? Such commission was appointed, consisting of four bishops, four priests, and four laymen, with Bishop Brooke of Oklahoma as chairman.

A conference on the Church Pension Fund was held, in which the Bishop of Eastern Oklahoma presented the facts concerning the purpose and the workings of the pension plan and replied to questions from the floor. By resolution the synod expressed its joy in the success thus far attained, sent its thanks to the Bishop of Massachusetts for his splendid work, and declared it the sense of the

synod that every diocese and district of the Southwest hoped to do its part toward raising the reserve fund.

A conference on Social Service was held on Wednesday afternoon in which Mr. A. Trieschmann of Crossett, Ark., gave an address on Campers' Needs and Our Opportunities in the Mining and Lumber Camps of the Southwest. He was followed by Mr. C. Phil Waters of Little Rock, who spoke on Penal Reform.

On Thursday morning election was held to fill the vacancy in the General Board of Missions, caused by the death of the late Bishop Millspaugh. The voting resulted in the election of Bishop Partridge.

Thursday On motion of Bishop Kinsolving of Texas the following resolutions, approbatory of negro suffragan bishops, were adopted without a dissenting voice or vote:

"WHEREAS, The General Convention of the Protestant Episcopal Church at its triennial meeting in the city of St. Louis last fall declined to grant the petition of this Southwest Province relative to the missionary organization of the work among negroes and as a substitute for the plan proposed in our petition have authorized the election of Suffragan Bishops to be placed in charge of such work;

"Therefore, be it resolved by the Synod of this Southwest Province, That, if the diocese of Texas or Arkansas or any other diocese in this Province is willing to elect a Suffragan Bishop, we, the representatives of the dioceses and missionary districts composing the Province, do hereby heartily approve of such an election and pledge ourselves to cooperate with the diocese of Texas or other diocese electing a negro Suffragan, and will place the work among the negroes in our respective jurisdictions under the care and supervision of such Bishop.

"And further, we will request the General Board of Missions to appropriate the sum of \$3,000 for the support of such Bishop.

"And, secondly, *Be it resolved*, That this action of the Synod be submitted to the several dioceses and missionary districts in councils or convocations assembled and that no diocese or missionary district is to be included in this petition without its own authoritative consent, and also that no congregation of negroes is to be so included if they prefer to remain under the charge of the regular diocesan or missionary bishop."

An effort was made to change the time of meetings of Synod from January to October, in the hope that more laymen would attend at that time, but, after statement from Southern members that no cotton communities could send lay deputies in October, the proposal of change was defeated.

Resolutions were unanimously adopted by a rising vote, expressing the synod's appreciation of and thankfulness to God for the life work and character of the late Bishop Millspaugh and extending deep sympathy to the surviving members of his family.

A conference was held on The Work of the Church at Schools of Higher Learning. Addresses were made by Dean F. J. Bate of Oklahoma City, Bishop Winchester, the Rev. E. W. Saphorè of Fayetteville, Ark., the Rev. George E. Norton of St. Louis, and Dean F. L. Carrington of St. Mary's College, Dallas, Texas.

Resolutions of regret at the departure of Bishop Griswold from the Province, and extending good wishes to him in his new field, were adopted upon motion of Bishop Partridge.

Resolutions congratulating Bishop Tuttle upon his approaching birthday and expressing the love and loyalty of the members of the synod were presented by Bishop Winchester and unanimously adopted by a rising vote. A committee of ladies entered and presented the Presiding Bishop with two large bouquets of roses with congratulatory greetings, to which he made kindly and appreciative response.

A new committee on finance was created by resolution, of which Bishop Thurston was appointed chairman. This committee submitted a budget for the ensuing year in the amount of \$900, which was adopted. On motion of Bishop Brooke it was ordered that the apportionments of the various dioceses and districts should be payable one-half on March 1st and one-half on October 1st.

Archdeacon A. W. S. Garden of West Texas presented the following resolution, which was unanimously adopted:

"*Be it resolved*, That the Commission on Supply and Salaries of Clergymen be instructed to lay before the General Board of Missions the importance of providing for a group of mission preachers for the Province of the Southwest and earnestly request them for a sufficient appropriation to enable the Church adequately to deliver its message to the great body of the unchurched in this Province."

Bishop Capers of West Texas presented the following resolution, which was adopted:

"*Be it resolved*, That we cordially accept the trust reposed in the Protestant Episcopal Church by some of the Bishops and Archbishops of the Greek Catholic Church and commend to our priests the pastoral care of those communicants of the Greek Church who dwell among us."

A conference on Missions was held on Thursday afternoon, the Bishop of West Texas presiding. The Rev. E. C. Seaman read a

(Continued on page 461)

Assyrian and Armenian Relief

By PAUL SHIMMON

IT is gratifying to learn that now the sum total of relief sent from this country to Turkey, Persia, and the Caucasus for the Christian refugees is over \$2,500,000. A ship was manned and sent during the Christmas season and should soon be in Syria, bringing food and clothing to those Syrian Christians and Armenians near the shores of the Mediterranean who have been starving. People are emerging, it is said, from among caves and rocks, where they have been in hiding. Some are in danger of losing their minds; others have been known to have lived on dogs. It is not necessary to think that only such horrible details should arouse us to a sense of brotherly and Christian love, but simply to know that the homes and hearths of these people have been destroyed. Besides the thousands deported, killed, and converted to Islam, many are still in need of food and shelter, and there is no other country which can assist them effectively than the United States.

In many places our bishops and prominent clergy and laymen are connected with the relief work for these our brethren. The Bishop of New York issued a Christmas appeal which was placed in many prominent churches in New York and elsewhere, and which is having good results. The American Committee in New York has issued appeals all over the country.

The fund raised by Churchmen has amounted to about \$36,000, much of which was contributed through THE LIVING CHURCH. The largest gift thus far was made by the parish of St. John's Church, Wilmington, Del. (Rev. Alban Richey, D.D., rector). It was a Thanksgiving Day offering and amounted to \$5,512.33, as acknowledged shortly after in THE LIVING CHURCH. It is when we see such gifts that we thank God and take courage that there will be hope of a great and speedy relief for these suffering people.

A book by Viscount Bryce, formerly British ambassador to the United States, has been issued in England and may be obtained from the American Committee for Armenian and Syrian Relief, Room 9016, 1 Madison avenue, New York, at the price of one dollar, though consisting of nearly 700 pages. It is entitled *The Treatment of the Armenians in the Ottoman Empire*. There are 149 documents treating of the whole situation in a masterly way, and prefaced by correspondence between Viscount Bryce, Viscount Grey, and others. The authors are Americans, Englishmen, Swiss, Germans, Italians, Armenians, Assyrians, etc., persons who have been there and have escaped and many who are there now, as missionaries, diplomats, correspondents, men of affairs, natives, and foreigners. Every locality and vilayet is treated by itself and all of its phases are exposed to the full light by writers who, often, had no knowledge of each other.

The aim of the Turkish Government is plain in it all. The Italian Consul-General at Trebizond wrote before Italy had entered into the war: "From the 24th June [1915], the date of the publication of the infamous decree—the official proclamation of internment from Constantinople, the work of the central Government and Committee of Union and Progress—until the 23rd July, the date of my own departure from Trebizond, I no longer slept nor ate; I was given over to nerves and nausea, so terrible was the torment of having to look on at the wholesale execution of these defenceless, innocent creatures. . . . The passing of the gangs of Armenian exiles beneath the windows and before the doors of the consulate, their prayers for help, when neither I nor any other could do anything to help them, . . . the lamentations, the tears, the abandonments, the imprecations, the many suicides, the instantaneous deaths from sheer terror, the sudden unhinging of men's reason, the conflagrations, the shooting of the victims in the city, the ruthless searches through the houses and in the countryside, the hundreds of corpses found every day along the exile road, the young women converted by force to Islam or exiled like the rest, the children torn away from their families or from the Christian schools and handed over by force to Moslem families, or else placed on board ship in nothing but their shirts, and then capsized and drowned in the Black Sea and the River Deyirman Dere—these are my last ineffacable memories of Trebizond, memories which still, at a month's distance, torment my soul, and almost drive me frantic" (pages 291-2). And this consul-general had been four years in Trebizond. This is merely one fragment out of the 149 which illumine the pages of the book.

The fourth chapter, on the Assyrian, the name used for the Syrian and Nestorian Christians of Persia and Kurdistan, is also exhaustive, comprising twenty-one documents. It tells the terrible suffering of the Christians on both Persian and Turkish sides, of the struggle of Mar Shimun, the Patriarch, and the rescue of his people, and of their present plight. It also contains the famous diary of an American missionary lady who went through that fearful siege at Urumia when the American flag protected the Christians.

Do I believe all this? People often ask me if I believe all that is said in the newspapers. I have indirectly contributed three documents to this book myself. I have seen shooting of guns within twenty yards of my house when efforts were made to repel Kurds and Turks. My wife and children were five months in the siege of Urumia, when Kurds were rushing here and there to snatch women, to burn, and plunder. I know all phases of this question, the motives of the perpetrators, the wiping out of Christian men, the deportation of women, and the dechristianizing of children. I have read this book as carefully and exhaustively as any of us should read his Bible—late in the evenings and early (sometimes at five o'clock) in the morning; I have saturated my mind with it, I have read the story from Cilicia, the birthplace of St. Paul, when I felt his ghost was seeing the horrors at his birthplace and wondering at the long suffering of God Almighty. I have followed the deportations to the valley of Euphrates, the massacres near Nineveh, and then again and again read our own story to fortify myself with facts which I know to be true and to nourish my scepticism. I have been now nearly a year in the United States, and I have traveled extensively, and people ask me what do I think of it.

I say that it is impossible for the average American to grasp and believe and understand what is really going on in Persia and Turkey and in all the Bible lands in general, and that that is one reason why the question has scarcely touched the hearts and pockets of men. This book, which ought to be in the hands of every minister of the Gospel and every intelligent person, makes it plain beyond doubt that this drama and tragedy has been premeditated, and is the work of the higher officials, and no amount of local Moslem piety and sense of neighborliness could save the Christians from the impending fate awaiting them. It is only now that we are able to see the whole thing in a perspective and can tell what these millions of people have suffered.

People often ask me if we want peace. I say, NO. We want a peace that will mean a real change in the hearts and minds of our rulers. We want a peace which will aid at least in helping us to rebuild homes from ashes, and reconstruct our business affairs, and assist us in rehabilitation. We want a peace that will save us from the ever-cruel rulers who have kept us down for ages. We want a peace which will bring some reparation, some restitution, and some guaranty for the future. We love to be with our people and share their sorrows and woes as we have in the past. But the situation is so revolting that we cannot think of the old country as a home till there is a real and lasting change and lasting peace. Even the dumping of the Turks from Europe into Asia will not help us; it will be worse for us if we are left under Mohammedan rule after this war. We who are natives of the soil from the dawn of civilization, when Europe was in jungles, wish to be allowed the freedom of worshipping our God as we like, and to have our daughters and families and property to ourselves. Then we will welcome the peace that will mean honor, justice, and protection of life and religious liberty.

A HUMAN BEING puzzled by divine providences is God's highest handiwork. In his effort he learns the persistence and patience of faith. Such puzzles as God offers are entrancing to search out and wonderful in the rewards they offer, for in His good time we always come to understand. Things do not fall into easy, straight lines: life's paths are complicated, and all its works complex. We can walk by faith, believing where we cannot prove. We can move forward safely, for the aggressive soul finds light, while reluctance dooms the soul to darkness and despair. And the wonder of the walk with Jesus is that He is the Way, the Truth, the Life, and also the Light of the life He guides. With Him the perplexity of to-day develops into the vantage ground of to-morrow.—Selected.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

RELIGIOUS WORK IN THE NAVY

AT a recent meeting of the Social Service Commission of Pennsylvania, Chaplain Dickens of the Philadelphia Navy Yard gave a very interesting account of the present needs and opportunities for religious and welfare work in the twenty-six naval stations of the United States, with special reference to the conditions at League Island, a station accommodating about two thousand men in the reserves, the fleet, and the marines' barracks, where there is no chapel or recreation center, and where there was no Chaplain of the Yard until February, 1916. The Y. M. C. A. conducts an enterprise on a civilian basis. The Chaplains of the Yard are appointed but given no equipment, except at Mare Island and Portsmouth. There are only three recreation centers in the twenty-six stations, and no funds to provide any of the necessities of their work. Chaplain Dickens is conducting services in a mess hall, under all the disadvantages of noise, odors of cooking, and cramped space, and did not secure even this for five months. The fifty chapel chairs requisitioned months ago have not yet arrived. He provides his own lantern and about 1,200 slides and any other recreational equipment he uses, as do all other chaplains, and what work they are able to do is hindered by the Naval Y. M. C. A., which has tried to supersede the chaplains entirely and substitute welfare secretaries.

The Navy is growing rapidly, a better class of men from better homes is entering it because the opportunities for promotion, even from the status of a second-class seaman, are greater than formerly. The men are naturally religious and appreciate dignified and beautiful places of worship, they have a right to decent recreational opportunities, and do not deliberately seek the bad when they are on leave, but often do not know how and where to find decent amusements. In view of these facts, the government must be induced to provide buildings and equipment for religious and social work within the naval stations, buildings open to all ranks and communions, which the men shall consider as their own and their right. Private enterprise cannot well provide such, owing to sectarian and political interference. A plant costing about \$100,000, including a chapel, gymnasium, pool and billiard rooms, reading and writing rooms, and an assembly hall, should be voted by Congress for each naval station, if the government's responsibility for the young men in the service and to the families permitting them to enter it is to be properly met.

It was voted to refer to the Committee on Special Work the consideration of the needs outlined above, and the formulation of a plan of action by the commission as regards an appeal to Congress or other action advised by the committee.

SOCIAL INSURANCE

"The Roman Catholic fraternal orders will have to meet the problems of public social insurance," according to the Social Service Commission of the American Federation of Catholic Societies. Attempts have been made to bring all the eventualities of life within the scope of a compulsory comprehensive national insurance system against sickness, accident, unemployment, old age, and death. In the words of its bulletin:

"The temporary setback to socialization policies in Europe, on account of the war, reacted unfavorably upon similar plans in America, as well as opposition in many American circles, against the principle of compulsion, which they regard as hostile to the nature of American institutions. In the trade unions the sentiment is divided. Officially, the American Federation of Labor is opposed to compulsory insurance, though a minority, including the United Mine Workers, is in favor of compulsion."

According to the same authority:

"The Catholic fraternals affiliated with the American Federation of Catholic societies became interested in social insurance at the 1913 Milwaukee convention through the initiative of the social service commission, and at the Baltimore convention, the year following, organized the Catholic Fraternal Congress. It seems to us that the problem is important enough for the Catholic fraternals to deal with

it seriously and thoroughly, and to define its attitude in favor of or against compulsion, especially since the American Association of Labor Legislation is preparing to submit its compulsory scheme to about twenty more or less socialized state legislatures. If the limited plan succeeds, the more comprehensive ones are sure to follow."

THE HABIT OF SAVING

I clipped the following sound advice from the parish paper of St. Mary's, Warwick, Pa.:

"A word to the young people:—Have you a bank account? If not, start one. Do it now, at the beginning of the year. If you set aside ten to twenty-five cents each week, regularly, you will have a neat little sum by next Christmas to buy presents with. Better still, you will have acquired the habit of saving, which will be of great value to you."

Thrift, although a homely one, is a good virtue to cultivate, but needs to be more generally stressed than heretofore.

ONE OF THE LEADING and most suggestive contributors to *Life and Labor*, a monthly magazine published by the National Women's Trade Union League of America, is William L. Chenery, chairman of the Social Service Commission in the diocese of Chicago. Under the title of *Labor's Progress*, Mr. Chenery contributes a monthly review that is helpful, stimulating, suggestive. It is surcharged with a deep interest in labor and an abiding confidence in democracy. I wish more of our progressive writers like Mr. Chenery were contributing to such publications.

MISS JULIA LATHROP, speaking at Columbus, Ohio, on the social safeguarding of motherhood, strongly advocated compulsory health insurance for the protection of maternity. "The public protection of maternity," she said, "is a business upon which we should have embarked before this, and we may well be glad that the discussion of health insurance has brought this matter to the fore."

FORTY-SEVEN of the fifty cities of more than 100,000 population, and 700 villages and rural communities with less than 2,500 population, had Baby Weeks in 1916. The Children's Bureau has a bulletin of suggestions for Baby Week campaigns which may be had upon request, and is now preparing a revised edition, describing the interesting new features reported from the 1916 campaigns.

MORE AND MORE the social and economic basis of life insurance is coming to receive attention. One of the latest contributions to this discussion is from the pen of our fellow Churchman, Haley Fiske, vice-president of the Metropolitan Life Insurance Co., whose paper on *Life Insurance as a Basis of Social Economy* has been published in pamphlet form.

SENATOR OWEN of Oklahoma has recently expressed the view that political advertising should be restrained or eliminated entirely. This would unquestionably be a misfortune in view of the present-day demand for further light and publicity concerning public questions.

THE PENNSYLVANIA State Federation of Churches in America has appointed a Social Service Commission of which the Rev. Edwin S. Lane, the secretary of the Social Service Commission of the diocese of Pennsylvania, is secretary.

Social Aspects of Church History: The Early Period, has been published by the Joint Commission on Social Service (Church Missions House, New York City). It is one of the Social Study Series.



CORRESPONDENCE

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

"A CALL FOR THE INCREASE OF LABORERS"

To the Editor of *The Living Church*:

I DO not see how anyone can read unmoved Bishop Capers' sermon on Laborers for the Harvest, which your editorial so ably complements. Since childhood I have heard within the Church the constant cry: "Give us more men for the ministry."

There are plenty of young men ready and anxious to undertake the work of the priesthood in the Church, but relatively very few of them ever get the chance actually to become her ministers.

During the three years and a half of my present pastorate two young men have offered themselves for the ministry in my parish. The first is well taken care of. He went to the Society of St. John the Evangelist in Boston. The second, a no less splendid fellow, has given me his entire confidence. An acquaintance with him of eight years makes it possible for me to know as much about him as a priest can know. He is utterly faithful, straightforward, and good, and he looks forward with longing eyes to the day when he can stand as a priest at God's altar. He wants to be a missionary, and when I became convinced of the genuineness of his vocation I wrote to the President of the Board of Missions about him. I said I had a young man with an undoubted vocation, morally excellent, intellectually sound, strong in the faith and physically, six feet three inches in height, stalwart, powerful, and ready for anything. Bishop Lloyd wrote back in the kindest way, regretting that there were no funds that could be applied to his case. Bishop Lloyd also corroborated my suggestion that St. Stephen's College would be a good place for him to prepare in, and, in response to a letter, the President of the College very courteously offered him a welcome and a scholarship. I have been trying for the past two months to interest somebody with money to raise enough to put him through a year at St. Stephen's, and get him started on his way to a degree in arts, so that I might have something to go ahead on when I should apply to have him made a postulant.

Two weeks ago, my friend Fr. Roger Anderson came to hold a meeting of the C. C. L. in my parish and conduct a quiet day for us. At my suggestion, funds not appearing, he talked with my young man about the possibility of his going to Holy Cross House at West Park. My young man is anxious to try that. We are now waiting for a letter from the Superior of that Order, hoping that he will receive my young man and make a priest out of him so that he can do the work that God has unquestionably put into his heart.

When we get some kind of a system to take care of youths with vocations we shall begin to have an adequate ministry, and certainly not before. We cannot hope to have such a system until it is recognized that early adolescence is the normal time in which to foster a vocation, not the time to discourage it on principle and cause it to wilt, languish, and die. At present we begin with the graduate of a college who is about twenty-two years of age.

I have not heard of any shortage in the candidacy for the priesthood in the Church of Rome. Rome takes up vocations, and gives her prospective priests their education from the time they are young boys.

It is not every young man who is capable of going into a monastery for his training for holy orders. Personally I agree with Fr. Hughson, whose letter is in the same issue as that containing Bishop Capers' sermon. I should like to see a great many of our very best young men undertake the responsibility of serving God in that most active and efficient way, the Religious Life. But it is hard to see why an intelligent Church should continue to allow to be nipped in the bud the early vocations of those many who cannot afford, practically unaided, to proceed to the baccalaureate, unless those with vocations are put in the way of a monastic training.

HENRY S. WHITEHEAD,

Middletown, Conn., January 27th. Rector of Christ Church.

THE SUNDAY CAMPAIGN IN BOSTON

To the Editor of *The Living Church*:

CO-DAY "Billy" Sunday closes his campaign in Boston. The work he has set out to do is done. The recruiting officer moves on and leaves the field to the drillmasters. The converts must be, will be, trained in the Christian life. But not all of them. The seed which has fallen by the wayside will be eaten up. The seed which has fallen on stony ground will also be dead loss. But the cooperating ministers have organized as neat a harvester trust as ever got by the Sherman Act, and any quantity of good grain will be garnered against the day when God shall call sowers and reapers to the last account.

"Billy" Sunday will move on and we may expect the edifying

spectacle of priests of the Church making one with barkeeps and cadets to oppose the work of God—the latter because "Billy" cuts off their revenue, the former because he is "crude", "noisy", "vulgar", "irreverent", "commercial", and goodness only knows what else.

"Billy" Sunday is here. He is a power to be reckoned with. As a Church, we cannot endorse him, but we can refrain from fault-finding. We can, at least, be neutral. We ought not to oppose him, "lest haply we be found to fight against God". Most of our clergy, I think, realize this. Besides, there is so much glass about our own house we had best not throw stones.

One thing which seems utterly inexplicable to me is the kind of priests who most oppose Dr. Sunday. Usually they are alleged to be "Broad". Mostly they were decidedly pro-Panama and when the delegation went down to the Isthmus, to cultivate friendly relations with our Protestant brethren, they all stood pat and gave three cheers. Then our Protestant brethren, whose friendship they would cultivate at the possible price of the peace of the Church, import "Billy" Sunday to Boston. Up they go, like sky-rockets! And when they come down they have membership cards in the Knockers' Union! So what was gained at Panama was lost at Copley Square.

If I were a priest and had a mania for flirting over the backyard fence with those who know nothing and care less about the Church of the Book of Common Prayer (Catholic Church is shorter, but some people are bashful), I'd think twice about publicly panning a man endorsed by such men as Dr. Conrad, Dr. Guthrie, Dr. Wood, and Dean Wood of Gordon. I'd think twice and keep very still. I'd try and forget methods and concentrate on results. Then I'd get down on my knees and ask God to make me a good priest in the Church He founded and to give me grace and courage to preach the whole faith all the time. And I doubt not but in the end such a course would do as much for Church Unity as scandalizing my brethren in the Church to-day and to-morrow disappointing my separated brethren by knocking, when I had given them every right to think I'd help them boost.

I haven't the respect for statistics I might have, but until the Church has a man who can draw like "Billy" Sunday we had best not find fault. We might be thought jealous. Then, too, we should consider who most of "Billy" Sunday's opponents are. It's not only all right, it's very necessary, that we put ourselves on the level with the penitent thief. But when it comes to going to the level of the fellow on the other side of the Cross there ought to be nothing doing.

It might help a bit if some of Dr. Sunday's priestly critics would stop and ask themselves: "What big things have I done for God?" An honest answer might shut them up. It would do no harm for us all to meditate a bit on two of "Billy's" favorite verses: "He that winneth souls is wise"; and again, "They that turn many to righteousness shall shine as the stars forever and ever".

GEORGE CLARK.

Lynn, Mass., January 21st.

"ALLEGIANCE TO THE DISCIPLINE OF THE CATHOLIC CHURCH ALONE"

To the Editor of *The Living Church*:

I FIND in your leading editorial this week the following passage: ". . . every baptized Christian owes in fact an allegiance to the discipline of the Catholic Church alone; and while he has the right to assume other obligations they cannot be laid upon him without his consent." And further on you say that if the Church should ever obligate her members not to dance nor play cards, nor attend the theatre, nor to smoke, or to abstain from any other practice not condemned by the Catholic Church as, *per se*, immoral, "she would be exceeding her authority". To these words of yours permit me to give my most hearty commendation, for they express that view of this Protestant Episcopal Church's limited authority which through your columns and elsewhere I have long been urging upon our people. This Protestant Episcopal Church according to her Prayer Book is merely the mouthpiece of the Catholic Church; she is to deliver only such teachings as she has "received" from the Catholic Church, and not to bind teachings of her own about dancing, card-playing, theatre-going, liquor traffic, and social and economic matters, upon her members. Upon all these questions of the day her people are to be left free to form their own judgments. Therefore the resolutions of our recent General Convention placing this Church "on record" about repression of the liquor traffic, and other "social" resolutions, are beyond the authority of "a branch of the Catholic Church" to formulate. Therefore all these *extra vires* resolutions are to be regarded as in no wise utterances of this Protestant Episcopal Church, but only of a certain large group of estimable gentlemen and our mem-

bers are under no obligation to support and obey them. By our Creeds we are pledged to accept only what the "one Catholic and Apostolic Church" has been teaching in all the ages.

May this Church ponder well your wise words upon which I have commented, and no longer attempt the work of doctrinal definitions which belongs solely to the Catholic Church.

Baltimore, January 28th.

CUSTIS P. JONES.

[In so far as our correspondent expresses his own view it calls for no comment on our part. But since he seems also to assume that he is giving an interpretation to the view that was expressed editorially in THE LIVING CHURCH it is proper for us to add that he has misunderstood what was there written. We hold that it is quite proper for the Church, in the nation, in the diocese, or even in a single parish, to make recommendations to its people as to the concrete application of the moral law to particular problems such as those mentioned, but not proper that such recommendations be made compulsory, so that they become terms of communion.—EDITOR L. C.]

DIVORCE AND THE CHILDREN

To the Editor of The Living Church:

WHEN saying the Collect for Holy Innocents' Day, there was suggested to my mind a prayer for the children, in view of the discussion on the divorce problem; for it seems to me that the children's side of the question has been given too little prominence. The cry of one little innocent: "O Mother of our Lord, be a mother to me!" brought to my mind very forcibly the great responsibility to which the Church is committed.

FLORENCE E. TICKNOR.

Newton Centre, Mass., Holy Innocents' Day.

The prayer follows:

"O ALMIGHTY God, most merciful Father, grant, we beseech Thee, that those innocent children whom our Holy Mother, the Church, has taken into her arms, who bear in their foreheads the Sign of the Cross, may ever look to her for protection against those evils which rend the home. Spare them, good Lord; spare these and all other innocent ones; shield them from the reproach of tongues; comfort them when grief and humiliation enter their lives; hasten the day when parents shall practise such forbearance toward each other and such unselfish love for their children that the sting of divorce may be forever withdrawn, and the home filled with the spirit of Him who created it. We ask it in the name of Him who took the little ones into His arms and blessed them. Amen."

"A SPIRITUAL PILGRIMAGE"

To the Editor of The Living Church:

WILL you let me say a word which may encourage if only one or two more to read the Rev. R. J. Campbell's *A Spiritual Pilgrimage*? It is, or ought to be, and can be made to become, an epoch-making volume.

As pastor of the London City Temple, Campbell virtually held the ecumenical see of Nonconformity. He has entered the Church of England because he wanted "the altar". His experience is a symptom and a prophecy of world-movements. His mental development recapitulates and indicates world-thought.

The chiefest value of the book is its masterful and spiritual explication for the popular mind of the word "Catholic". At last your correspondent has a volume he can hand without qualms to anyone, within or without the Church, who, open in mind and heart, wants to know what we mean when we use the word "Catholic".

That holy, I had almost said divine, word, which, like the Word Itself, "was from the beginning", has had a "body prepared for" it. The volume in question incarnates, or embodies, the divine significance of "Catholic".

By way of possibly encouraging a few to read the book, may I add that I am of that type of Churchman which welcomes the *Southern Churchman*, is glad of the *New York Churchman*, but reads regularly THE LIVING CHURCH?

Tempted to say very much more in my enthusiasm over and gratitude for *A Spiritual Pilgrimage*, I will refrain for fear the resulting fulness might induce you to reject the whole.

R. MAYNARD MARSHALL.

Clemson College, S. C., January 18th.

YOUNG PEOPLE'S SOCIETIES

To the Editor of The Living Church:

FROM time to time we read in the Church press reports of the organization of young people's societies, in some respects like the Christian Endeavor Society and the various other denominational leagues and unions. Usually we are told that such societies "are not in accordance with the genius of the Church"; and perhaps they are not. But there can be no doubt that in many parts of the country the Church is suffering severely from the lack of some such means of drawing and holding the young people, particularly those who have not been brought up in the Church, or who have been

allowed (through whatever causes) to become interested in the ways of other Christian bodies.

Might it not be of service to the Church if those who have tried out methods of work with young people would tell us through THE LIVING CHURCH what they have done, and with what success? I feel sure that constructive efforts along this line will interest many of your readers.

B. G. LEF.

Roseburg, Oregon, January 19th.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

REGARDING the revision of the Prayer Book, allow me to submit the suggestion that in the Communion Office the reading of the Law be introduced by the stately exordium of Exodus 20, which reads: "And God spake all these words saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Does not God, in these words, name the redemption which He has worked out for His people as the ground of His right to impose on them the ten-fold "Thou shalt not"? And ought not the Church to hold this aspect of the case before the mind of her children each time she reads to them from her altars God's Law?

Yours faithfully,

Canton, Mass., January 15th.

JOHN H. DE VRIES, D.D.

To the Editor of The Living Church:

FROM bishop, priest, and deacon have I sought for light on the captions of the Psalms. If the captions are from the Vulgate, and each caption represents the first words of the Psalm beneath it, then there are several mistakes which any school-boy could point out. In about a dozen places, the tense of the verb is wrong; in the Thirty-second Psalm the number is wrong; and the caption of the Eighty-third Psalm does not fit at all. If our Prayer Book is to be changed, this point might be considered by those having the matter in hand.

Greenville, Ill., January 12th.

J. G. WRIGHT.

TROUBLES OF REVISERS

To the Editor of The Living Church:

LET me add to Mr. James R. Sharp's letter on the above topic, in your issue for December 30th, that the *Benedictus qui venit* is not only an integral part of the *Sanctus* in the Presbyterian Communion service, but also in that of the Reformed Church in the United States, and that of the Lutheran Church. Of course, these Christians do not "understand" it as implying *transubstantiation* or *sacerdotalism*. Let Dr. McKim and the Protestant League take notice.

J. S. HARTZELL.

Cheraw, S. C., January 12th.

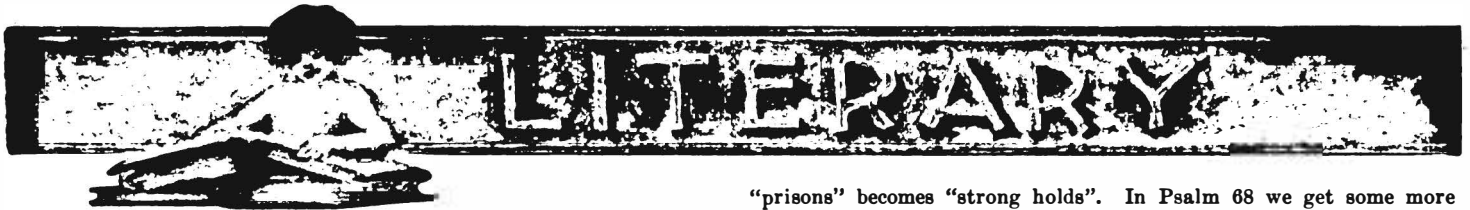
AMERICAN COMMISSION NOT TO VISIT THE CHURCH OF ENGLAND

IT may be remembered that at the recent General Convention, carrying out a suggestion made by Bishop Montgomery, secretary of the S. P. G. and one of the delegates of courtesy from the Church of England to the American Church, it was resolved that a deputation be appointed to visit the Church of England during the present winter and convey the greetings and kindly offices of the American Church in connection with the Mission of Repentance and Hope of the Mother Church. No further information having been made public on the subject, THE LIVING CHURCH has made inquiry and learns from the Presiding Bishop that the Archbishop of Canterbury expressed in a private letter his happiness that such a delegation was coming, and the assurance of a most cordial welcome from him and from the whole Church of England when it should come.

But delays arose in finding suitable persons who had sufficient command of their time to go upon the delegation. Then disturbing rumors arose about a probable renewal of submarine attacks, and the Presiding Bishop gave it as his opinion that it would not be wise or well now to fill the membership or to send the delegation.

Letters have been written by the Presiding Bishop and by the chairman of the House of Bishops assuring the Archbishop of Canterbury and the Bishop of Worcester of our cordial sympathy with the Mission of Repentance and Hope of the Mother Church of England, and sending them a copy of the resolutions adopted by our General Convention.

RIGHTEOUSNESS tried by adversity has good grounds for glory in its sorrow.—Ovid.



THE CHARACTER OF CHRIST

Contrasts in the Character of Christ. By Frank E. Wilson, B.D.
Fleming H. Revell Co. Price \$1.00.

Not contradictory but contrasted qualities are necessary to strength of character, and they must be drawn together in a strong unity that binds the whole bundle of characteristics into a balanced personality characterized by a single dominant purpose.

The author presents a series of studies of some of the contrasts in Christ's character: His power and His meekness, His severity and His sympathy, His courage and His gentleness, His confidence and His dependence, His energy and repose, His simplicity and keenness, His resoluteness and His patience, His cheerfulness and His sorrow, and argues that a right interpretation of personal life implies not only the understanding but also the possession of a balanced variety of contrasted qualities united in one spiritual whole. Likewise, the right interpretation of social life is the same. We must hold our contrasted qualities in right relationship by a right social spirit and purpose.

To both the personal and social problem, Christ holds the key. His is the balanced life. He is the example and final ideal. "Ye are complete in Him." He is the dynamic of a perfect life for man and men.

The freshness of treatment in Mr. Wilson's book gives one a sense of new points of contact with Christ. The lucid style throws discerning light on the ethical principles and personal characteristics. It is a study of human nature in the light of Christ, presenting the fulness of His balanced life in contradiction to the on-sidedness of an over-specialized character and the weakness of character possessing contradictory qualities.

No one can read this book without an increased reverence for Christ's character and a deeper sense of our supreme need of His likeness in ourselves. One closes the book with a feeling that he has followed an original trail that leads to the people's Christ, in whom lies hid not only all the fulness of the Godhead bodily but also all the fulness of the manhood spiritually. A. L. M.

CHURCH AND PRAYER BOOK

The Episcopal Church, Its Teaching and Worship. By the Rev. Latta Griswold, M.A., Trinity Parish, New York. New York: Edwin S. Gorham, Publisher. 1916. Boards. Pp. 111. 75 cts. net.

These Confirmation instructions were first given in the Chapel of the Intercession, Trinity parish, New York City, and since then have been found useful in several other parishes.

The writer opens his instructions with a brief outline of Church history, from the founding of the Church to the present day. He takes up, next, the Creeds, giving a careful and well reasoned exposition of the Apostles' Creed. His discussion of the Prayer Book is exceptionally good. The chapters devoted to the Sacraments are excellent. The teaching is Catholic throughout, and especially to be commended are the chapters on the Holy Communion and Holy Order, including the Anglican Ministry. The discussion of the Holy Scriptures is thoroughly up to date. Of great value to the young Christian, about to enter upon his full heritage in the Church, are the closing chapters. Practical advice in things spiritual makes such chapters as "The Rule of Life", "Self Examination", "Meditation and the Counsels of Perfection". The closing chapters on "The Four Last Things" form a clear and trustworthy summary of the Church's teaching on these all-important matters.

Few books, if any, give in so brief a compass, in so masterly a manner, and so authoritatively, the teaching and the practice of our branch of the Catholic Church. We commend it most cordially to all rectors about to form Confirmation classes, or who seek a textbook for classes of young communicants.

The Prayer Book Psalter Revised. S. P. C. K.

This edition of the Prayer Book Psalter is not a new translation, but simply the emendation of certain words and phrases of the version of the Psalms with which Church people are most familiar. The corrections seldom disturb the rhythm of the verses to which we are accustomed, and give a truer rendition of the original meaning. The scope of the work will be best illustrated by citing some examples. In Psalm ix, verse 6, the revised version reads:

"O thou enemy, thy destructions are come to a perpetual end: thy cities are destroyed; their memorial is perished with them."

In Psalm xviii, verse 46, "fail" becomes "abase", and in verse 47,

"prisons" becomes "strong holds". In Psalm 68 we get some more striking changes. Instead of "great was the company of the preachers" in verse 11, we have "great was the company of women that have the tidings". "Though ye have lain among the pots" (verse 13) becomes "Will ye abide among the sheep folds", while in verse 30, for "When the company of the spearmen . . ." we find "Rebuke thou the dragon and the bull, with the multitude of the heathen, so that they humbly bring pieces of silver: scatter thou the people that delight in war". This is the most radical change in the wording of a verse that we have noticed in this revision.

On the whole, the corrections make for clearness of expression, as for instance in Psalm cxxv, verse 3, where we have "For the sceptre of the ungodly shall not abide upon the lot of the righteous" instead of "For the rod of the ungodly cometh not into . . ." and in Psalm cxli, verse 6, "But let not their precious balms break my head: Yea I will pray yet against their wickedness", becomes "Yea let not my head refuse their precious balms: as for the ungodly, I will pray yet against their wickedness".

The revision was undertaken by a committee appointed by the Archbishop of Canterbury, presumably as part of the work on the Prayer Book still before the English convocations.

The Confidence of Faith. By J. Stewart Holden, M.A. Fleming H. Revell Co. Price 75 cts.

These are not war sermons, but were preached because of the war. The Vicar of St. Paul's, Portman Square, London, exercises through his pulpit a real pastoral care for his people, who are wearied because "We have lost the sense of His power, His purpose, and His presence". "God seems to be declaring Himself as somewhat other than we have hitherto conceived Him." . . . "To many these days are a little while and ye shall not see Me."

"Man may live without a full explanation of earthly things, but he cannot live without the inspiration of Heavenly things." "It is hard for a people to hold to religion in time of stress unless they have found that dynamic in religion which holds them." "Continuance in faith is the ultimate proof of the reality of spiritual profession."

Mr. Holden faces the religious perplexities of his people and leads them into the light of the sanctuary where they may wait on God with unhurried hearts, and see that glory in the gospel of Christ that makes it possible to live above the changes and chances of this mortal life.

These nineteen sermons have a message to America, for they present Christ's message of spiritual preparedness for life's testing times, when only a real faith can say, "He knoweth the way that I take; I shall come forth as gold." A. L. M.

MISCELLANEOUS

At this particular season of the year when so large a number of people seek the warmer climes, *Winter Journeys in the South*, by John Martin Hammond, is particularly opportune, and although not intended as a guidebook it serves admirably in that capacity. Mr. Hammond tells of far-famed Palm Beach, of old St. Augustine, of the mountain resorts at Asheville, N. C., as well as of quaint New Orleans, and many other equally interesting places at which the tourist is always made welcome. Besides the wealth of knowledge contained within its pages, the book is so attractively bound and profusely illustrated as to make it a very desirable addition to any library. [J. B. Lippincott Co., Philadelphia. \$3.50 net.]

And while many travel southward, still others prefer the West. *Going Abroad Overland*, by David M. Steele, one of our own clergy, and rector of the Church of St. Luke and the Epiphany, Philadelphia, is full of valuable information concerning the spots where tourists delight to roam. The great national parks are treated of, historic characters introduced, and among the cities which he describes in detail are Reno, Nevada, which he tritely calls "the city without a soul", and Santa Fe, the city of prehistoric interest. One chapter is devoted to the study of some of the types of tourists which one is apt to meet on such a journey. This book should have a wide circulation among those who not only have traversed this section of our own country, but as well among those who at some time anticipate doing so. [Putnam's Sons, New York. \$1.50 net.]

A NEW EDITION has been issued of the little tract by the Rev. Thomas Tracy Walsh entitled *Facts and Principles*, and the opportunity has been taken to make some revision with corrections. The tract, which is a very excellent one, is sold at five cents per copy or \$4.00 per hundred. [Published by the Church Literature Press, 2 Bible House, New York.]



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

A GREAT thrill swept over our congregation on that bright Sunday morning in early November, when the choir entered singing Onward, Christian Soldiers, and behind the processional cross came bravely the Stars and Stripes, the silken folds seeming fairly sentient as they glowed in the glory of their newness. Across the long space, up the chancel steps, the Flag followed the Cross and at last found lodgment within the choir, so placed that one who looked at the altar saw on one side the Cross, on the other the Flag. There, to be henceforth an honored ornament in the worship of God, it will stand during each service.

The effect on the people that morning was magnetic. Cantic, psalter, prayer, and hymn took on some new element, the whole service was significantly alive; and when a sermon of enthusiastic loyalty added a completing touch, and the Flag swept out again in the recessional, cheers were in everybody's heart and some of them were expressed in decently moderated tone when the vestibule was reached and we all talked it over. Truly it was a stirring service, and its stirringness was quickening and dynamic. It stirred into greater interest many who for the first time had thought of Country and Church as allied. It promoted parish activity, made reluctant women say "Yes" when they meant to say "No", it stimulated the Church Pension Fund, boomed the Woman's Auxiliary, added pupils to the Sunday school, hypnotized the choir, and made the vestry fairly flamboyant in their complacent pleasure over the innovation.

This was a great suggestion from the Convention—a fusion of Cross and Flag. May it prove a benison to the whole Church! Especially do we hope that the women of the Church will rise to the magnificent opportunities that this blending of sacred and patriotic must inspire. So well and wonderfully is the Church prepared for a national mission, to meet the needs of this vast and varied people, would its members but use its inspired resources. Better Churchmanship means better citizenship, and from this union of Cross and Flag have we not to learn that patriotism is not complete until it includes love for God and the desire to do His work through organized channels? This Flag in Church is going to make it dearer than ever before. The prayers for our Country, for Congress, for the President, will close with such "Amens" as never before were heard.

ANOTHER YEAR has begun, and among the good resolutions of young mothers one should stand out preëminent for young fathers as well—for, departing from the time-honored legend that a "good mother insures a good child", we are firmly convinced that the father's place in the child's life and love cannot be overestimated. Mother's goodness is a matter-of-course thing, but father's goodness is the goodness which will be emulated and which carries weight. And so the question is pertinent, have Churchmen who are—by the unspeakable goodness of God—fathers, and Churchwomen who are mothers, resolved in this new year that their children shall go to Sunday school and that they themselves will know how those children are being taught? From a parish paper of Grace Church, Grand Rapids, Michigan, is copied this outspoken and sadly eloquent reproach of the rector:

"It makes me heart-sick to see the lack of interest many of you parents take in your children's spiritual development. Instead of leading them you are a great heavy weight tied around their necks, which drags them down and holds them back. Some day you will realize and have a cup of unhappiness and sorrow to drain. You will then come to me or to some other rector and say: 'Why did you not preach about it and make it clear—why did you not tell me?' He will say, 'I told the piece of wooden pew, where you should have been, all about it. But wood is a non-conductor—you were too busy with balls, movies, pleasures, etc., to go to church.' Eighty per cent. of the crime to-day is committed by children and young people. Seventy-five per cent. is the fault, not of the children, but of the parents, and they are the ones who should be punished."

MRS. BILLER has been traveling in the Province of the Midwest during January, presenting the needs, progress, and prospects of the district of South Dakota, to which the late Bishop

Biller gave distinguished service. Under the auspices of the Woman's Auxiliary, Mrs. Biller spoke in Milwaukee, Chicago, Howe, Grand Rapids, Toledo, and Cleveland.

A COMMITTEE of the Woman's Auxiliary, belonging to the mission in Tallahassee, for which this page presented a plea for an organ lately, has sent a letter of warm thanks. Two responses and one inquiry concerning the need of an organ have been received by the rector; and to these, so prompt in action, this committee and we, too, send thanks. "He gives twice who gives quickly."

SCATTERED OVER THE LAND, and aggressively working toward a definite spiritual influence, are five thousand Daughters of the King. This includes the senior and junior branches. This society had its fourteenth annual meeting at the time of the Triennial and the doings of these busy three days are chronicled in the convention number of the *Royal Cross*, the official paper of the Daughters of the King. One of their number, Miss Annette Burke Richmond, has been often quoted in this page. Her cheerful and witty letters descriptive of her work as a missionary in Soochow marked her as so well fitted for this work, which unhappily she has resigned on account of ill-health. This *Royal Cross* is another of those well-edited papers of which we spoke recently. Thirty-two pages are given to a story of this convention. The reports are not statistics but are narrations of great variety, showing that the path of the Daughter of the King is full of beautiful and thoughtful deeds. Bishop Acheson in one of the quiet hours uttered many fine and tender thoughts based upon the name of this order. "A father possesses his daughter; she is his daughter. A possessed life is not worried about problems and is free for service. . . . If we are King's Daughters we must have more of our Father's nature and not so much of our own. . . . If we say that we cannot work with this one or with that one or under that rector, let us see if it is our Godward side or our human side that they are rubbing against." The general secretary, Miss Behlendorff, counts it a forward movement that the order was recognized at the summer conferences of the Church. In her report is found this item which naturally is very gratifying:

"The pamphlet entitled *The Daughters of the King*, by Sarah S. Pratt, is filling a long-felt need in our supply of literature, and proving of untold value. One of the council members, Mrs. William E. Lamb of Colorado, was the generous donor of two thousand of these to the order."

This order was recently the beneficiary of the late Mrs. Sarah Skinner of East Orange, to the extent of \$2,000. An unsigned account of the Junior convention in Washington questions thus: We train children in our Junior Auxiliary to be interested in missions and they are better members. Then why should we wait until they are grown to make them Daughters of the King? Mrs. Adam Denmead was reëlected president of the Daughters of the King.

THE ALUMNAE ASSOCIATION of the St. Faith's Training School for Deaconesses has issued its January bulletin, the tone of which is tempered with sadness by reason of the death of their beloved warden, Dean Grosvenor, and the resignation of Deaconess Knapp that she may enlarge her field of usefulness. The Deaconess writes a most entertaining story of her journey of last year in which she visited a number of deaconesses all busy in special work. "While in Shanghai," she writes, "I went to the Children's Refuge which is being so well cared for by Deaconess Henderson. From Shanghai I went to Soochow, where Mrs. Standing is superintending a school for native Christian women. These women sent their greeting to all the graduates of our school. They also besought me to send more of our young women to work in China." Deaconess Wells in Nanking and Deaconess Hart in Hankow were visited, and the latter found to be in charge of St. Phoebe's Deaconess School where three native women are being prepared for service as deaconesses.

A letter sent to the trustees of St. Faith's expresses deep

regret over the loss of Deaconess Knapp, concluding with: "We rejoice that we have been privileged to study here while she is Dean of St. Faith's."

As was written at the time, in *THE LIVING CHURCH*, the American deaconesses made their first organization at St. Louis when they created a central committee consisting of the heads of the three training schools, Deaconesses Knapp, Carter, and Hodgkin, together with Deaconesses Goodwin, New York, Colesbury of Philadelphia, Fuller of Chicago, and Newell of St. Louis.

This alumnae association is about nine years old and has a threefold aim: to further the interest of St. Faith's School by concerted prayer, by a systematic publicity campaign, and by financial methods.

IN *THE LIVING CHURCH* of December 23rd there were printed in this department two verses in the nature of a holiday greeting that were copied from a Christmas card, as then stated. We are now informed that these were originally printed on a card copyrighted by the Practical Publishing Company; and though the card immediately followed in this reprint bore no indication of the copyright origin, so that we had no way of learning of the copyright at the time, we are very ready to add this information now, on the authority of the house claiming the copyright.

THE SYNOD OF THE SOUTHWEST

(Continued from page 454)

paper prepared by the Rev. W. T. Allan of North Texas on Distinctive Basic Teaching and a Short Service for Missions the Prime Needs of the Mission Field. The Ven. A. W. S. Garden of West Texas spoke on The Church's Need and Opportunity in the Southwest. Carefully prepared diagrams from trustworthy statistics showed the great preponderance of non-churchgoers in the Southwest and the startlingly small proportion of our own people. The Rev. Edward Henry Eckel summed up the whole situation in an exhaustive and masterly Religious Survey of the Province.

At the final mass meeting in Trinity Cathedral Thursday night, Bishop Partridge preached an able and eloquent sermon on Worship, and Bishop Kinsolving made an earnest plea for religious justice and love to the negro. Archdeacon Johnson of Arkansas, a colored priest, gave an admirable address upon the negro's needs and potentialities. Bishop Tuttle closed with impressive and kindly words and pronounced the benediction.

Elections of officers of the synod resulted as follows:

Vice-President: Bishop Brooke of Oklahoma.

Secretary: The Rev. Henry N. Hyde of West Missouri.

Treasurer: Mr. Charles L. Johnson of Texas.

The fifth annual synod will meet in Oklahoma City on January 22nd, 23rd, and 24th of next year.

THE BOONE LIBRARY AND ITS PART IN MISSION WORK

By MARY ELIZABETH WOOD, *Librarian*

IN 1902 some readers of *THE LIVING CHURCH*, in an appeal through the paper, helped to start the Boone Library. It consisted then of an encyclopaedia and a dozen or more juvenile books. Now it has about seven thousand English books and the same number in Chinese. How has it grown? By the gifts of devoted friends at home in all parts of the country—here a little and there a little. The Chinese department has grown in the same way, by contributions from Chinese teachers at Boone, the Boone alumni, and the students.

For the first eight years the work of the Library was simply within the walls of Boone, but in 1910 a beautiful new library building, representing the generosity of hundreds of friends, was given. Since then we have sought to spread the influence of the Boone Library abroad. This has been done in various ways. One has been by a series of university extension lectures to the students of the government schools, and all public institutions in this city. Tickets for these lectures have gone out each spring and fall term, with the Boone Library stamp upon them, to more than twenty-five of these schools, etc., in Wuchang. The average attendance at these lectures is usually between four and five hundred.

Another way of making the Library of service to the public has been by means of traveling libraries sent to the government schools, organizations, and corporations in this center. Last year we had eighteen such libraries, with over eighteen hundred books in circulation outside of Boone. Sometimes these books are in English, and sometimes partly in English and partly

translations into Chinese, and at other times wholly in Chinese. Occasionally Boone books have even traveled farther; for they have gone, this past year, to other cities, some distance away. In two of the government schools reading rooms have been started as the result of the Boone Library books coming to those schools.

We are finding it a problem to supply all the small libraries that are being asked for by these outside schools, and to meet the needs of Boone College, and Boone Preparatory School, as well. Will not the readers of *THE LIVING CHURCH* help us to supply this demand by sending us books? These volumes can be either new or old, and it does not matter if there are many duplicates; for we can make use of all. May I, in making this appeal, tell *first* what to send, and then next what *not* to send?—for one is as important as the other, and we have suffered in the past in consequence of misunderstanding.

We want first, of course, religious books, plain teachings, sermons easy to understand, that will present Christianity in language within the comprehension of students. We cannot now put these in many of our traveling libraries, but we can do so with some.

We are especially desirous of getting some inspiring biographies that are going to influence the lives of Chinese students. Our great American statesmen are most popular just now. We can use a number of lives of Washington and Lincoln.

Up-to-date scientific books, not too difficult, will be a power in helping to break down superstition and error. As we are hoping to start a teachers' club, for English-speaking Chinese teachers in this city, books on education—those that are written from the highest standpoint—will prove a great influence for good. These can be advanced books, as the teachers in these schools are mostly college graduates. Do not fail to include a few essays; for so much of the best classical literature of this country is in that form, and it appeals greatly to the Chinese mind. Include also books in ethics. They love books of this kind, and here again is a direct appeal to the Chinese mind. Some of our books in social science and public health will be most helpful, and will surely bear good fruit, where such fruit is so sadly needed. Nature books will be a boon, and will help to open the eyes of Chinese students to the wonders about them. Attractive juvenile books will be much sought after, not only by the younger students in these government schools, but among the older ones who, though they may be well-versed in Chinese, have not gone far enough in English to appreciate our advanced books. In short, there is a great variety to choose from, and if selections are made from the above subjects all gifts will be most welcome.

Now as to what *not* to send. Do not give old-time text books from the garret. We have sometimes had these come way out here, only to make a bonfire. Do not include old, incomplete volumes of unbound magazines. These, too, are utterly useless. Light, modern fiction we do not care to put into the hands of Chinese students, so these should be omitted. See that all books are standard, and worth while, before packing them. The Missions House should not be asked to pay freight on anything else. The Chinese are turning to us for guidance as to what Western books they shall read, and we want to prove worthy of that trust, and give them the best our literature affords.

All who wish to help us in spreading education by means of books can send these volumes—if there are several—to the Church Missions House in New York, and mark in one corner, "For Boone Library, Wuchang (via Hankow), China". Or, if there are only two or three volumes, they can simply be mailed direct to China to the address given.

ANALOGY

The virile fruit tree broad'ning in the sun
Grew first in stature, strength, and budding grace;
Then, quicken'd from within, pushed further forth
Bole, branch, and bough, and supple-fingered twig,
To hand down of its yield to those below.

This is God's charge to man,—that he shall be
A source prolific of good cheer, and fine desire,
And visions of the better thing to be:
That, rooted first in Truth, he shall by means
Of an impulsate, pollenating Faith,
Grow buds of Hope, Joy blossoms, fruit of Peace;
And then, of all his harvest, freely give
To such as have, in these, lean husbandry.

LINCOLN E. BROWN.

Church Calendar



- Feb. 1—Thursday.
 * 2—Friday. Purification Blessed Virgin Mary.
 " 4—Septuagesima Sunday.
 " 11—Sexagesima Sunday.
 " 18—Quinquagesima Sunday.
 " 21—Ash Wednesday.
 " 24—Saturday. St. Matthias.
 " 25—First Sunday in Lent.
 " 28—Wednesday. Ember Day.

MISSIONARIES NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. G. H. Madara.

CHINA

HANKOW

Rev. T. R. Ludlow.
 Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).
 Miss Dorothy Mills (address direct, 1 Joy street, Boston).
 Deaconess G. Stewart.

SHANGHAI

Rev. E. R. Dyer (in Seventh Province).

JAPAN

KYOTO

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

TOKYO

Rev. C. H. Evans.
 Rev. C. S. Reifsnider, D.D.

NEW MEXICO

Rev. T. B. McClement (during February).

NORTH DAKOTA

Rt. Rev. J. P. Tyler, D.D.

THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).

SALINA

Rev. T. A. Sparks (address direct, General Theological Seminary).

WESTERN NEBRASKA

Rt. Rev. G. A. Beecher, D.D.

Unless otherwise indicated, appointments will be made by the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

THE NAME of the Rev. ERNEST RUDD ALLMAN is, by mistake, omitted from the *Living Church Annual* of 1917. Mr. Allman is, as for five years past he has been, rector of the Church of the Good Shepherd, Terrell, Texas.

THE Rev. C. A. ASHBY has accepted the call to the Church of the Good Shepherd, Raleigh, N. C., and will shortly take up his new work.

THE Rev. S. M. BIRD, rector of Brenham, diocese of Texas, has accepted the rectorship of St. John's parish, Corsicana, diocese of Dallas.

THE Rev. ROBERT COLE of Philadelphia has been in a New York hospital for some weeks, suffering from a breakdown.

THE Very Rev. Dean CRAIK, of Louisville, Ky., departed for the South on January 22nd, being accompanied by Mrs. Craik. After a short period spent with relatives at Montgomery, Ala., they plan to go to the Gulf Coast, and may be addressed care Miss Herndon, at Pass Christian, Miss.

THE Rev. T. LESLIE GOSSLING has accepted election as rector of St. Matthias' Church, Philadelphia, and takes charge February 1st.

THE address of the Rev. R. E. GRIBBIN is 311½ North Second street, Wilmington, N. C.

THE Rev. JOHN HENRY HEADY has resigned rectorship of St. Clement's Church, East New York, Brooklyn, N. Y., to accept the charge of St. Peter's Church, Brooklyn, under the supervision of Archdeacon Webb.

THE Rev. WYTHE LEIGH KINSOLVING, whose name is erroneously omitted from the *Living Church Annual* of 1917, is temporarily resident at 718 Lamb avenue, Richmond, Va.

THE Rev. H. H. MITCHELL has been appointed by Bishop Page as missionary in charge at Colfax and Palouse, Washington.

THE Rev. G. G. MOORE, appointed to the charge of the Church of the Advent, Chicago, began his work there on the Second Sunday after Epiphany.

THE Rev. H. I. OBERHOLTZER is now the assistant at St. Mark's Church, Seattle, Wash.

THE Rev. WALTER W. REID has accepted the rectorship of Old Christ Church, Tarrytown-on-Hudson, N. Y., and plans to begin his work there before Easter.

THE Rev. GEORGE L. RICHARDSON of Philadelphia, completely collapsed under the strain of parish work and mission services, has been compelled to go to a hospital for treatment and rest.

THE Rev. ALBERT EDWARD SELCER has accepted a call to become rector of Grace Church, Pontiac, diocese of Chicago, and begins his work there on February 15th.

THE Rev. W. R. TURNER has resigned charge of St. Paul's Memorial Church, Overbrook, Pa.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

QUIET DAY

NEW YORK.—A Pre-Lenten day will be held February 15th, for Associates of the Sisters of the Holy Nativity and other women, at the Mission House of the Church of St. Mary the Virgin, 133 West Forty-sixth street, New York City. Conductor, the Rev. Dr. Barry. Apply to the SISTER IN CHARGE.

NEW YORK.—A quiet day for laymen will be held in the Church of St. Mary the Virgin, New York City, on February 22nd. Apply to the conductor, the Rev. J. G. H. BARRY, D.D., 144 West Forty-seventh street, New York City.

PHILADELPHIA.—A quiet day for Associates of the Girls' Friendly Society and other women will be held on Thursday, February 8th, at St. Mary's Church, Locust street, between Thirty-ninth and Fortieth streets, Philadelphia. The day begins with Holy Eucharist at 8 A. M., and ends with Evensong at 5 P. M. Conductor, the Rev. George L. Richardson. Those desiring breakfast and lunch are requested to send their names to Miss MARY A. L. NIELSON, 325 South Twelfth street, before Tuesday, February 6th.

DAY OF DEVOTION

ELIZABETH, N. J.—A day of devotion will be held in Christ Church, under the auspices of the Woman's Auxillary of the parish, on Wednesday, February 14th. The conductor will be the Very Rev. F. L. VERNON, D.D., Dean of the Cathedral, Portland, Maine.

Those intending to be present will please communicate with Miss CAROLINE S. SIMPSON, 64 Parker Road, Elizabeth, N. J.

AN APPRECIATION

EUGENE DE F. HEALD, JR.

Wilmington, N. C., January 21, 1917.

We, members of St. Paul's Episcopal Church, Wilmington, N. C., wish to express deep regret at the resignation of our rector, the Rev. EUGENE DE F. HEALD, JR., whose faithful service and helpful teachings will ever be remembered in this parish.

Signed:

IMOGENE B. ETHERIDGE,
 LILLIAN M. KENLY,
 HARRIS NORTHROP, JR.,
 J. V. GRAINGER, JR.,

Committee.

RESOLUTIONS

FANNY SCHUYLER

At a meeting of the Woman's Auxillary of Trinity Parish, New Rochelle, N. Y., on January 17, 1917, it was unanimously resolved that an expression be recorded of the loss felt in the

death of Miss FANNY SCHUYLER, who, with Miss Cornelia Jay, organized the branch in 1898.

Miss Schuyler was devoted to the interests of the Woman's Auxillary; her sound judgment and wise counsel adorned its usefulness, and, for the singularly wise and kindly service she gave for many years, a deep thankfulness is felt to the almighty and merciful Father.

The members of the Woman's Auxillary of Trinity Parish have duly appreciated her friendship and interest and will always hold in grateful memory the beautiful example of her Christian character.

CHARLES CYRUS RAMSEY

At a vestry meeting of St. Stephen's Church, Sewickley, Pa., held Monday evening, January 22, 1917, the following resolutions were adopted: WHEREAS, It having pleased Almighty God in His infinite wisdom to take unto Himself, in the prime of his manhood, the soul of CHARLES CYRUS RAMSEY, junior warden of this parish, who entered into the Life Everlasting on Thursday, January 11, 1917;

Resolved, That the rector, warden, and members of the vestry place on record their deep appreciation of his faithful and generous service to this parish. A man of noble qualities and high ideals, who had the power of making friends among all classes, his ready willingness to help and do for others, his kindly presence and willing cooperation, his deep interest in everything pertaining to the Church's welfare, will be surely missed in both Church and community. In every duty that was laid on him, as well in his business relationships as in his Church affiliations, he won the loyal respect and warm friendship of all who were associated with him. In singular measure did he hold in beautiful proportions the winsomeness that attracted children and the poise of judgment requisite for the control of a large industrial corporation.

He was in very truth a big man, a lovable man, a forgiving man. For him indeed we "yield unto God high praise and hearty thanks". "And he shall see His face and His name shall be on his forehead."

Resolved, That we extend to the members of his family our heartfelt sympathy in their great sorrow and pray that God may give them strength and courage and comfort.

Resolved, That a copy of these resolutions be engrossed and sent to the family and be published in the parish, local, and Church papers.

A. C. HOWELL,
 W. M. SCAIFE,
 Committee.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK.—On the Feast of the Conversion of St. Paul, in St. John's Church, Marathon, N. Y., the Rev. THOMAS RAYMOND JONES was advanced to the priesthood by Bishop Fiske. The candidate was presented by his father-in-law, the Rev. James K. Parker. The Rev. W. W. Bellinger, D.D., L.H.D., vicar of St. Agnes' Chapel, New York City, preached the sermon. The Rev. Robert J. Parker was the presenter for the Litany, the epistle was read by the Rev. C. H. L. Ford, and the gospel by the Rev. Frederick Houghton. The Rev. Theodore J. Dewees acted as master of ceremonies.

SOUTHERN OHIO.—At Trinity Church, London, on the Feast of the Conversion of St. Paul, the Rev. FREDERICK FISCHER was advanced to the priesthood by the Bishop Coadjutor, the Rt. Rev. T. I. Reese, D.D. The Rev. Alfred J. Wilder preached the sermon; the presenter was the Ven. Joseph H. Dodshon; the Rev. Harry L. Hadley acted as chaplain to the Bishop.

DIED

CABOT.—On January 26th, CAROLYN STURGIS (CHANNING), widow of Follen CABOT, and mother of the Rev. J. H. Cabot, Ph.D., entered in rest. The Burial Office was said at the Church of the Advent, Boston, on Monday, January 29th, by the Suffragan Bishop, and a solemn requiem Eucharist was celebrated by the Rev. George Natress. Members of the Catholic Club were in the chancel.

"Blessed are the dead who die in the Lord. Even so saith the Spirit; for they rest from their labors."

CRAIG.—On January 8th, at Ashippun, Wis., Mr. JAMES F. CRAIG, in his eighty-second year; senior warden of St. Paul's Church, Ashippun, and an untiring worker in the things pertaining to Christ.

MORRIS.—At Louisville, Ky., January 24th, in her seventy-eighth year, Mrs. FANNY CRAIK MORRIS, daughter of the late Rev. and Mrs. James Craik, widow of John Hite Morton Morris, sister of the Rev. Charles Ewell Craik, and mother of the Misses Mary and Juliet Shrewsbury Morris, Mrs. Frederick Draper Halley, the

Rev. James Craig Morris, John Morton Morris, and Mrs. Charles Cotesworth Pickett.

"Her children arise up, and call her blessed."

SCHUYLER.—On January 11, 1917, at 880 Pelham Road, New Rochelle, N. Y., Miss FANNY SCHUYLER, daughter of the late Philip and Grace Hunter Schuyler, aged 89 years.

SILL.—Entered into Life Eternal, on January 23rd, at St. Paul's Rectory, Salem, N. Y., Luomora Louisa Sill, elder daughter of the late Rev. Frederick and Margaret Cocks Sill of New York City. The funeral was held in St. Paul's Church, Salem; and the burial was in St. James' churchyard, Hyde Park-on-Hudson, N. Y.

SPALDING.—On January 20th, at his home near Glenndale, Md., ARTHUR EDWIN SPALDING, son of the late Charles Clement and Sophia Kott Spalding, of Maryland.

May be rest in peace.

TOOP.—At Bethany, Conn., on January 16th, JARNA B. TOOP, aged 74 years, 4 months, 7 days; senior warden of Christ Church, Bethany. Funeral was held from Christ Church, Bethany, on Thursday, January 19th, at 2 o'clock, the Rev. W. Howard Mills officiating. Interment in the family plot in the Carrington cemetery.

VAN STICKEL.—On January 25th, at her home in Bound Brook, N. J., BERTHA STUART DURHAM, widow of Elbridge VAN STICKEL, in her eighty-sixth year.

"Lord all pitying, Jesu blest, Grant her thine eternal rest."

MEMORIALS

GEORGE VERNON

The clergy of Detroit and vicinity bear with sympathy of the death of their brother revered and beloved, the Rev. GEORGE VERNON, at his home in Davenport, Iowa, and wish to enter upon the minutes of the Detroit churches their appreciation of his unselfish and fruitful life and of his sweet and saintly character.

Privileged as the pupil of DeKoven, Cole, and Kemper at Racine and Nashotah, well endowed intellectually and physically, with great personal attractiveness, he "indulged not high things, but condescended to men of low estate". His family position and connections would have opened to him the greater places in the Church, but he chose the less, and by preference remained all his days a missionary and a shepherd of the poor.

We honor his memory, are proud to have known him, and while we sympathize with his dear ones remaining we congratulate them upon being so near to relationship and association with such a brother, father, and grandfather.

"Blessed are the dead who die in the Lord. Even so, with the Spirit; for they rest from their labors and their works do follow them."

His reward was small here, it will be great hereafter.

S. W. FRISBIE, Past Minister, Committee.

Detroit, Mich., January 8th.

JULIA A. FARMELLE

The calling home of this faithful servant has removed from the Church of earth a devoted member. In Christ Church, East Orange, N. J., she was a tireless worker. For eight years she was an officer of the Newark diocesan branch of the Woman's Auxiliary. Both before and after removing from this diocese she gave much personal service to St. Paul's Home, Tarrytown, N. Y. Her interest in good works was unbounded. She had the missionary outlook and communitated it to others. Her power to influence and to achieve results came from her inner life, which was rooted in faith, and sustained by constant prayer and use of the means of grace. Acquaintance with her was an inspiration to many.

WANTED

POSITIONS OFFERED—CLERICAL

RECTOR WANTED for a parish of 200 communicants in a growing industrial town of 10,000, situated close to two very large cities. Salary to begin with \$1,500, and increase. A great opportunity for the right man. Address P., care LIVING CHURCH, Milwaukee, Wis.

PRIEST (CATHOLIC PREFERRED) wanted to act as Vicar General for parishes in middle west during April, May, June. Address Warren, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST IN AMERICAN orders over seventeen years wants a parish in the states, having had stable years' experience in good Catholic parishes in England; definite Churchman, Catholic, practical, and efficient preacher; not afraid

of work; widower; in England at present. Address GILLING, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, 35, UNMARRIED, good reader, speaker, executive, organizer, entirely successful in previous and present parishes, desires city or suburban work in Middle West, South, or East. Address BORMAN, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MISSIONER, with highest references, will devote entire time to preaching Missions. Expenses and thank-offerings. Address MISSION PREACHER, care LIVING CHURCH, Milwaukee, Wis.

PREACHING MISSIONS.—Trained and experienced priest, available for small or large parishes. Address EVANGELIST, care 281 Fourth Avenue, New York.

SUNDAY SUPPLY OR SPECIAL SERVICES desired. Address REV. JOHN OLIPHANT, Legis Township, Vineland P. O., N. J.

POSITIONS OFFERED—MISCELLANEOUS

WELL-KNOWN CHURCH SCHOOL desires a man to teach Mathematics, and another to teach Latin and English. Work to begin at once. Address Box 50, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER to train boys and men for a Catholic service. References required. Music Committee, care LIVING CHURCH, Milwaukee, Wis.

MOTHER'S HELPER WANTED. A woman able to do plain sewing and general household work. Address Mrs. T. D. BOYD, 200 East Ninth Street, Rome, Ga.

POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST AND CHOIRMASTER of experience desires engagement. Successful organizer and trainer of both boys' and mixed choirs. Voice specialist, first class recitalist, accompanist. Highest testimonials. Address EXPERIENCED, care LIVING CHURCH, Milwaukee, Wis.

CHANGE OF POSITION wanted by organist and choirmaster of exceptional ability. Cathedral trained. Communicant. Will locate in good field anywhere in the United States or Canada. Excellent testimonials and references. Address SUCCESS, care LIVING CHURCH, Milwaukee, Wis.

TRAINED DEACONESS desires parish work. Refers to highest ecclesiastical authorities for endorsement of experience. Address S. M., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, capable, well-trained, good musician, desires position near New York. Address MASSING, care LIVING CHURCH, Milwaukee, Wis.

POSITION DESIRED AS FRIEND, companion, and household helper. Confidential home essential. Address SEMIE, care LIVING CHURCH, Milwaukee, Wis.

LADY wishes to do church work. Pleasant personality. Reliable. Address MISSA, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

ASTON ORGANS.—Large four manual console for cathedral organ, Hartford, Conn., awarded Austin Company. Four manuals, just completed, Troy, N. Y., had received extravagant praise. Our instruments are a complete and ideal small pipe organ where money and space are limited. AUSTIN ORGAN CO., HARTFORD, CONN.

LEAFLET SERIES by Dean ALMON ABBOTT, D.D. Now ready. No. 1. Concerning Candidates for the Ministry. No. 2. Pardonable Sin. No. 3. A Word to the Man Outside the Church. To be had on application to DEAN ALMON ABBOTT, 2021 West Twenty-second Street, Cleveland, Ohio. Price 15 cents.

THE GO-TO-CHURCH FUND is a practical and easy method of getting the willing attendance of young people and children at the preaching service. Information and sample cards mailed free on request. Address CAROLINE ALVORD, Worcester, Mass.

ALTAR and PROFESSIONAL Crosses, Aime Fabron, Val de France, Switzerland, etc., with brass, hand-finished and highly chased, from 25% to 45% less than elsewhere. Address Rev. WALTER E. MARSHALL, 12nd Street, Brooklyn, N. Y.

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

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. J. HOWARD STUBBS, 151 1/2th Street, New York.

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. CLARA CROOK, 212 West One Hundred and Eighth Street, New York, N. Y.

HYMNS FOR THE SUNDAY SCHOOL AND Church, cloth or manila cover. PARISH Press, Fort Wayne, Ind.

UNLEAVENED BREAD—INCENSE

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

ALTAR BREADS. Orders promptly filled. Address THE SISTERS OF ST. MARY, Altar Bread Department, Kemper Hall, Kenosha, Wis.

PRIEST'S HOSTS! People's plain and stamped wafers (round). ST. EDWARD'S GUILD, 392 Island Avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEESKILL, N. Y.—Altar Bread. Samples and prices on application.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. HOWBRAYS, Margaret Street, London W. (and 4 Oxford), England.

BOARDING—NEW JERSEY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Good garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

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

FLORIDA

THE MARTIN, Orange Park. A charming, comfortable winter home. Facing the St. John's River. \$12 to \$14 per week. Address MRS. M. MARTIN.

NEEDLEWORK MAGAZINE

SEND ME 25 cents in stamps and 1 lb. and you shall have a fancy Needlework for 12 months. Address JAMES SENIOR, Lamar, Mo.

CHURCH MISSION OF HELP

The annual service of the Church Mission of Help will be held on February 4th, at four o'clock, at the Church of the Transfiguration, New York City. Preacher, the Rt. Rev. Wilson Bell Stearns, D.D., Suffragan Bishop of Newark.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of a noble prayer and personal service. The Brotherhood special plan to incorporate work this year in a monthly men's Communion by every chapter, a definite effort to get men to go to church during Lent and the Advent, and a Bible class in every parish. Ask for the Manual, which is full of

suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THROUGH THE BOARD OF MISSIONS

the whole body of the Church works together to develop the Church where it is weak, and to plant branches of it where the Christ is not known. Any who wish to help the board to do more aggressive work can do this without assuming a heavy burden. Those desiring to help the general work, or one of the workers, or any particular mission of the Church, can do so most effectively and economically through the board. Correspondence is invited.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.

APPEALS

ALL NIGHT MISSION

The All Night Mission, now in the sixth year of its career of service, during which it has sheltered over 160,000 men, fed over 100,000, and helped over 12,000 to a new start in life, and has made 700 visits to prisons, 800 visits to hospitals, and conducted 1,800 services, is in need of funds.

This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food, and drinking water, night or day.

Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

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

CHURCH WORK AMONG THE DEAF

The Society for the Promotion of Church Work among the Deaf greatly needs funds for the support of four deaf-mute missionaries. Fifteen thousand deaf-mutes look to them for the preaching of the Word, the ministration of the Sacraments, and for pastoral care. These silent people stand in their Father's house unable to hear or to speak for themselves!

Are there not some among the more fortunate brethren who will come forward to the support and increase of the work?

The Society has the cordial endorsement of Bishops Murray, Israel, Harding, Garland, Darlington, Talbot, Gravatt, Randolph, Whitehead, and Kinsman, and of many prominent clergymen and laymen.

Descriptive booklet sent upon request. Contributions may be sent to the Rev. OLIVER J. WHILDIN, Secretary-Treasurer, 2018 N. Calvert street, Baltimore, Md.

PICTURE PUZZLES WANTED

Small picture puzzles for the French wounded soldiers. Kindly mail puzzles to Miss C. A. PIERCE, The Lincoln, Thirteenth street, Philadelphia, Pa.

BOOKS FOR ST. FRANCIS' HOUSE, CAMBRIDGE, MASS.

Books are greatly needed in St. Francis' House, 38 Winthrop street, Cambridge, Mass. There we have a growing novitiate of young men who are carrying on their studies while at the same time trying their vocation to the Religious Life. The books of reference that we especially need are as follows: *The Encyclopedia Britannica*; *The Encyclopedia Biblica*; *Hastings' Bible Dictionary*; *An Analytical Concordance*; *Jewish Encyclopedia*; a Dictionary of Christ and the Gospels; *Harper's Latin Dictionary*, and similar standard works; English, Greek, and Hebrew Concordances; a good Greek Lexicon; French and German Dictionaries; a Hebrew Lexicon, especially Brown, Briggs, and Driver; *Dr. Hall's Summa*.

There are many other books for which we would be grateful, but these above mentioned are really necessities. Without them study is more difficult than it need be. Not to have them at

hand is not so much to be uninstructed as to be in a more or less defenceless position in meeting scholars, to say nothing of examiners. It is true that we have the great comfort of the Widener Library not very far away from us, but it would be an unspeakable blessing to have such books of reference in our own library.

If any readers are moved to contribute books to our novitiate, would they be so kind as to communicate with me before sending them on, in order that we may avoid having duplications?
F. C. POWELL, S.S.J.E., Superior.

INFORMATION AND PURCHASING BUREAU

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

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

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept., Church House, 12th and Walnut Sts.
Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neler, Chelton Ave. and Chew St.

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

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

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

Society for Promoting Christian Knowledge. 68 Haymarket, London.

Twelve Services of Family Prayer for Morning or Evening Use Liturgically Arranged by a Layman. 40 cts. net., cloth; paper, 20 cts. net.

Longmans, Green, & Co. New York.

Devotions from Ancient and Mediaeval Sources (Western). Translated and arranged by the Rev. Charles Plummer, M.A., Fellow and Chaplain of Corpus Christi College, Oxford. \$1.75 net.

Form and Content in the Christian Tradition. A Friendly Discussion Between W. Sanday, D.D., Lady Margaret Professor and Canon of Christ Church, and N. P. Williams, M.A., Chaplain-Fellow of Exeter College. \$2.00 net.

The Creed of a Churchman. By F. Theodore Woods, Bishop of Peterborough, C. West-Watson, Bishop of Barrow-in-Furness, Cyril C. B. Bardsley, E. A. Burroughs, Edward S. Woods. 50 cts. net.

PAMPHLETS

Cuban Guild of Philadelphia. Philadelphia, Pa. *Cuba, Old and New.* A Lesson in Geography for Mission Study Classes, 1916. Published with the Approval of the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba. 1916.

Union Theological Seminary.

Modern Missions in the Far East. A Report prepared by William Adams Brown, Ph.D., D.D., Union Seminary Lecturer on Religion in the Far East for the Board of Directors of the Union Theological Seminary, January, 1917.

From the Author.

Milwaukee Orphans' Asylum Sixty-seventh Annual Report. 1916.

Longmans, Green, & Co. New York.

Marriage as a Career. By Helen E. Crossman. First Series Marriage and Morality Papers by Various Authors. No. 5.

The Educational Value of Monogamy. By Lettice Macmunn. First Series Marriage and Morality Papers by Various Authors. No. 6.

WHY MINISTERS' SONS GO WRONG

THEY DON'T. Sporadic cases are responsible for this popular and age-old fiction. The success of ministers' sons in life's activities is eighteen times greater than that of the sons of any other class of men. In *Who's Who*, every name in twelve is that of a minister's son. Among the noted men of English History it was found that 350 were the sons of doctors, 510 the sons of lawyers, but 1,270 were the sons of ministers. Of the ninety-nine foreign members of the French Academy of Science one in every eight is a minister's son, and of the foreign members of the English Academy of Science one in every six was reared in the atmosphere of a parsonage. The French Scientist, De Candolle, says that "the sons of the clerical families have actually surpassed during two hundred years in contributions to the roll of eminent scientists the similar contributions of any other class of families." Among the most brilliant men in every profession in America to-day ministers' sons are preëminent. Beginning with President Wilson the list is unparalleled. Is not their success largely the fruit of good parentage and careful and more or less rigid training in an atmosphere of purity? Does not such wholesome discipline show that the old Scripture, "Train up a child in the way he should go, and when he is old he will not depart from it", has not yet outlived its usefulness? Does not the habit of church-going in childhood have a beneficial effect of incalculable worth upon the after life of the child? If we would judge a home by the value of its human products, there is no other place comparable to the humble home of the minister for the making of real men.—*The Country Parson.*

INSTALLATION OF NEW DEAN AT THE GENERAL SEMINARY

Services Occur Next Monday — A Service for Acolytes—St. Stephen's College—Trinity Parish Notes

New York Office of The Living Church }
11 West 45th Street
New York. January 29, 1917 }

On Monday morning, February 5th, in the Chapel of the Good Shepherd, General Theological Seminary, the Rev. Hughell E. W. Fosbroke, D.D., will be installed as Dean, and deliver an address. The Holy Eucharist will be celebrated. The procession before the service will form in the library at a quarter before nine o'clock.

PADDOCK LECTURES AT GENERAL SEMINARY

The Paddock Lectures of 1917 will be delivered in the Chapel of the Good Shepherd, Chelsea Square, by the Rev. Thomas Alexander Lacey of London, England, at six o'clock on certain evenings of February, on the general subject of Unity and Schism. The sub-topics and dates follow:

Monday, February 5th: The Fundamental Idea.

Wednesday, February 7th: The Episcopal Theory.

Friday, February 9th: The Papal Theory.

Monday, February 12th: The Sectarian Conception.

Wednesday, February 14th: Independency and Denominationalism.

Friday, February 16th: Intercommunion and Federation.

Monday, February 19th: Brotherhood.

SERVICE FOR ACOLYTES

The eighth annual service for the acolytes of the Church of St. Mary the Virgin was held on Wednesday evening, January 24th. The Rev. Dr. Joseph G. H. Barry, rector of the parish, officiated at solemn vespers, being assisted by two curates vested in tunicle and dalmatic. The Rev. George T. Lascelle and the Rev. C. Winthrop Peabody read respectively the first and second lessons. The sermon was preached by the Very Rev. Dr. F. L. Vernon, Dean of St. Luke's Cathedral, Portland, Maine. About four hundred and fifty priests and acolytes were in the solemn procession; about 1,300 people were in the congregation. At the close of the service a solemn *Te Deum* was sung. It was an impressive service and it must have had a great educational value.

ST. STEPHEN'S COLLEGE

In the interests of St. Stephen's College, Annandale-on-Hudson, New York, a dinner will be held at the Hotel Astor, New York City, on Thursday, February 8th. The speakers will be Bishop Longley, Bishop W. A. Leonard, Rev. Dr. William T. Manning, Dean Fosbroke of the General Theological Seminary, Haley Fiske, Esq., and President Rodgers.

This dinner is one of a series to be given during the coming campaign for endowment, arranged according to provinces. This one represents the Province of New York and New Jersey together with the state of Connecticut.

The committee of arrangements is making every endeavor to secure a large attendance. The Rev. Dr. Edmund Banks Smith, secretary, Governor's Island, New York Harbor, will furnish further information and supply tickets.

TRINITY PARISH

Dr. Manning will conduct the annual Pre-Lenten retreat for women at Trinity Mission House on February 17th. All women are invited. Those planning attendance should

notify the Sister Superior at the mission house as soon as possible.

The annual reception and parish tea will be held on St. Matthias' Day at the mission house. This gathering has become very important, having both a religious and a social value.

On Wednesday nights during Lent a series of united services will be held at the different chapels. Subjects of the rector's addresses and dates for each chapel will shortly be announced.

Victor Baier, Mus.D., known far and near as the organist and choirmaster of Trinity Church, completed this week a period of forty-five years of service with the choir of that famous parish church. He began as a choir boy and was soloist for several years; then he studied organ-playing with the late Dr. Messiter, and for the last thirteen years of the latter's active career was his assistant; twenty years ago he became organist and choirmaster.

Hundreds of New York Churchmen and many admiring friends elsewhere will join the staff of THE LIVING CHURCH in congratulating Dr. Baier on his achievements, and wish for him many years of such reverent ministry in the choir-room and at the organ as that invariably displayed in the years gone by.

LENTEN NOON-DAY SERVICES

Much care seems to have been exercised in the selection of preachers for the mid-day services at a number of churches in New York. The list of speakers at Trinity Church is as follows:

Ash Wednesday, February 21st to 23rd: Rev. C. L. Slattery, D.D.

February 26th to March 2nd: The Bishop of Fredericton.

March 5th to 9th: The Bishop Coadjutor of Southern Ohio.

March 12th to 16th: The Bishop Coadjutor of Ohio.

March 19th to 23rd: The Very Rev. H. E. W. Fosbroke, D.D.

March 26th to 30th: The Very Rev. F. L. Vernon, D.D.

April 2nd to 6th, and the Three Hours on Good Friday: The Rev. J. O. S. Huntington, O.H.C.

FUNERAL SERVICES FOR REV. H. PAGE DYER

Notice of the death of the Rev. Henry Page Dyer, on Saturday night, January 13th, came with a very great shock to his people of St. Luke's Chapel, because up to Saturday the reports from the sick bed had all been favorable. His body was brought to St. Luke's Chapel on Monday evening. The large gathering of children in the church bore eloquent witness to the great affection and esteem they had for him. The body was supposed to arrive at four o'clock. At a quarter of four nearly one hundred children had gathered. The body did not arrive until five o'clock. For over an hour those children were in the church, in perfect silence, some sitting and reading their Prayer Books or Hymnals, others on their knees. But the children's love was only a response to his even greater love for them. His last act in the Church was to direct the devotions of the children at their Eucharist on the Feast of the Epiphany, and then to frolic with them at their Epiphany party afterwards.

On Monday night Vespers for the Dead were said. After Vespers were over, it seemed only natural just to remain and sing hymns. He loved to sing hymns, and so, on their knees for another half hour, the congregation remained, singing his favorite hymns. There was no organ, one of the laymen starting the tune each time. From this

time on there was a continuous watch in the church with the body throughout the night until the hour for burial in the morning. On the day of his burial there were three requiem celebrations. At nine o'clock, the Burial Office was said, followed by the Holy Eucharist, and then the body was taken to its last resting place in Baltimore.

The rector of the parish, the Rev. Dr. Manning, read the opening sentences for the Burial Office; Dr. Bellinger read the Lesson; Bishop Burch was in the sanctuary. Scattered in the large congregation were a number of small children with their mothers—children whom he had helped to train at the Children's Eucharist.

RELIGIOUS EDUCATION

The diocesan Board of Religious Education offers a fellowship of \$500 for the year 1917-18, available for study in the field of Religious Education in some department of Columbia University. It is open to men and women, members of the Church and registered in some parish of the diocese, who shall have received the bachelor's degree from a college or university of recognized standing, or who shall be considered by the university committee on admissions to have had the equivalent of a college education, and who at the time of making the application shall not be more than thirty years of age. Particulars may be learned on application to the secretary, Miss Abby Porter Leland, 540 West One Hundred and Twelfth street, New York City.

MISCELLANY

At the Chapel of the Good Shepherd, Blackwell's Island, the Bishop of New York presided on Monday afternoon, January 29th, at the unveiling of a marble tablet, which the family had set up in loving memory of the late Rev. Ithamar W. Beard, who had for seventeen years served with distinction as chaplain at the chapel and at the City Home. Addresses were made by the Bishop, the Rev. Charles P. Tinker, and the Rev. Dr. George F. Nelson. The Rev. Sydney N. Ussher read the service.

On Tuesday morning, February 6th, Bishop Tyler of North Dakota will address the diocesan branch of the Woman's Auxiliary in the parish house of Zion and St. Timothy, 333 West Fifty-sixth street.

The New York Catholic Club held its annual meeting on Tuesday, January 23rd, at the City Club. All officers were reelected.

DEATH OF JAMES F. CRAIG

THE CHURCH in Wisconsin mourns the loss of one of its pioneer members in the death of Mr. James F. Craig, senior warden of St. Paul's Church, Ashippun. Mr. Craig was brought up a Presbyterian in Scotland, where he was born in 1835. Coming to America in 1850, he was married ten years later to a Churchwoman of St. Louis. He was presented to Bishop Armitage for Confirmation in 1873, by Dr. Lewis H. Kemper. Well known in the diocese, he exhibited during a long life an untiring devotion to the cause of Christ. Mr. Craig's services were performed in the construction of foundations, and he was beloved of all who knew him.

CONSECRATION OF ST. PAUL'S CHURCH, SAVANNAH

THE BISHOP OF GEORGIA consecrated St. Paul's Church, Savannah, on the Third Sunday after Epiphany, being assisted by the rector, the Rev. S. B. McGlohon, and several other clergymen of the city and diocese. The Bishop himself delivered the consecration sermon. The junior warden read the instrument of donation, the senior warden the sentence of consecration. The offering was made the nucleus of a fund for church construction in the diocese.

TABLET WILL MARK BIRTHPLACE OF PHILLIPS BROOKS IN BOSTON

**Episcopalian Club Approves Design—
Death of Rev. E. E. Atkinson—
Dr. Sunday's Evangelistic Cam-
paign Ended**

The Living Church News Bureau }
Boston, January 29, 1917 }

AT its monthly dinner, on January 22nd, the Episcopalian Club approved the design for a memorial tablet to mark the birthplace of Phillips Brooks, at 56 High street. The site is now in the business district, the ground floor of the present building being occupied by a paint and oil establishment. The tablet, of bronze, was designed by Mr. C. C. Coveney, a Boston architect. Arthur K. Hunt presided at the dinner. Governor McCall, a Churchman, was present for a short time and gave a brief talk, urging upon the members their responsibilities as Churchmen to exalt the religious influences in the commonwealth. Mr. Francis A. Lewis of Philadelphia spoke on the need of more active support for the clergy by the laymen. He dwelt upon the fact that the clergy are depended upon too much to raise parochial incomes—a thing which is distinctly not their task, or should not be so regarded. He also urged the importance of business-like methods as to office-hours, study, etc., on the part of the clergy; and that clerical salaries should be increased. The Church, he said, should not countenance the pauperization of its ministers, as in many cases it practically does to-day. "It is the first duty of a vestry," he stated, "to see that the rector is paid enough to enable him to live decently." The club voted \$500 to the Church Pension Fund and \$300 to the diocesan board of missions. The following officers were elected for the year: Charles C. Coveney, president; Irving P. Fox, secretary; F. N. Perkins, treasurer.

DEATH OF REV. E. E. ATKINSON

The Rev. Edward Ernest Atkinson, priest, entered into rest on Friday, January 19th, and was buried from St. John's Chapel, Cambridge, the following Wednesday. He was not holding any cure at the time of his death. He was at one time master in St. Paul's School, Concord, N. H., and had been rector of Grace Church, Chicopee, St. Peter's Church, Jamaica Plain, Christ Church, Cambridge, and St. Thomas' Church, Taunton. Mr. Atkinson was born in 1853 and began his career as a Baptist minister. In 1888 he was ordained to the priesthood, since which he has held the positions mentioned.

CLOSE OF EVANGELISTIC CAMPAIGN

After a campaign of ten weeks, "Billy" Sunday left Boston on January 22nd. Only superlatives apply to his stay here, as all his previous "records"—total attendance (something above 1,500,000), "trail-hitters" (about 65,000), thank-offering (about \$54,000)—were broken. Boston—and indeed a large part of New England—is now engaged in estimating the results and planning means of preserving them. On the evening when Dr. Sunday was holding his last service here, the Rev. Dr. van Allen preached in the Church of the Advent on "After the Revival—What?" Among other things, he said: "Boston has just passed through a great religious experience. 'Billy' Sunday has stirred up animosity, for which I rejoice. Some will not rejoice, but I do whenever anyone makes the cohorts of the devil howl. There was need of such a shock as Boston has received, to stir people from their stupor of sin and worldly living. Don't complain because the whistle of the fire-engine is not melodious. Its business is to rouse people. The big question is,

what will the converts do? Some say they will lapse back into their old ways. They didn't do that in Syracuse. I think the majority of those converted will not fall back into their old ways. The churches must do their part and help them, for it is not easy to live a converted life."

FESTIVAL SERVICE FOR ACOLYTES

The acolytes' annual festival service at the Church of the Advent on Tuesday, January 23rd, was for the first time on a weekday. This made it possible for more visiting servers and clergy than ever before to be present, so that over two hundred were in the solemn procession. Dean Vernon of Portland, Maine, preached an inspiring sermon and it was generally felt that this meeting was one of the very best ever held here.

MISCELLANY

St. Paul's Church, Brockton (Rev. D. B. Matthews, rector), is soon to have some beautiful new chancel furniture, including choir desks and stalls, to be given as memorials. A brass tablet, with the donor's names, will be placed in the chancel.—A meeting of the archdeaconry of New Bedford took place on January 23rd, at All Saints' Church, Attleboro. The session was opened by a celebration of the Divine Liturgy, after which the Suffragan Bishop made an address. Then came the annual election, reports, and addresses by the Rev. J. A. Furrer, the Rev. Guy W. Miner, and Miss Eleanor Denman, diocesan parish visitor. J. H. CABOT.

MEETING OF ALUMNI OF THE PHILADELPHIA DIVINITY SCHOOL

**Bishop Garland Makes Report—Men's
Club Dinner—Anniversary of the
Church of the Holy Apostles**

The Living Church News Bureau }
Philadelphia, January 29, 1917 }

CHE mid-winter banquet of the associate Alumni of the Philadelphia Divinity School was held in the Church Club rooms on Tuesday evening, January 23rd, with a large number of its members in attendance. After a bountiful repast the toastmaster, Dr. Foley, called upon Bishop Suffragan Garland to report such proceedings of the joint boards as would interest the association. Bishop Garland announced that the joint boards had decided to confer the degrees of Doctor of Divinity upon the Rev. Dean Bartlett, and Doctor of Canon Law upon Dr. Robinson. The latter degree was in recognition of the scholarship of Dr. Robinson, and in honor of the twenty-fifth anniversary of his connection with the department of liturgics in the school. Bishop Garland spoke of a new set of regulations governing students in the graduate department. These he stated would be published in the next catalogue. The joint boards had passed a resolution assuming responsibility for premiums on pensions for the professors. The Bishop announced contributions of two sums of \$10,000, and other sums amounting to about \$15,000 for new buildings on the new site, and \$6,000 for five years to take care of the carrying charges. The joint boards, Bishop Garland said, expect to have in hand within three years the amount necessary for construction of the buildings.

Dr. Robinson was called upon to tell some reminiscences of his twenty-five years' connec-

MISSIONS IN FOREIGN LANDS

JANUARY 28TH to February 4th will be generally observed throughout China as a special "week of evangelism". The object is to enlist every individual Christian in some form of direct evangelistic work without necessarily holding public meetings. It is hoped to create an earnest organized missionary endeavor in the whole Church not only among clergy, catechists, teachers, doctors, nurses, and other Church workers, but just as really among the rank and file.

On October 12th, the Rev. Lindel Tsen, general secretary of the Board of Missions of the Chinese Church, returned to Hankow from a visit to the new work recently begun in Shensi. He preached in the Cathedral and gave a full account of the opening of the work in this new district. The two Chinese priests who accompanied him as pioneers in this work are settled in Sian, the capital of the Province of Shensi, where they have rented a house on one of the main thoroughfares. Mr. Tsen feels that a splendid start has been made in this newest—the twelfth—diocese of the Chinese Church.

The Rev. Robert E. Wood, one of our missionaries in China, was recently asked by the Scotch, Swedish, and American Church Mission in Ichang to be the missionary for a series of eleven days' evangelistic meetings there. He preached twice daily to an audience of from 100 to 200 in the afternoon, and 500 to 1,000 in the evening. At the latter there were two speakers, one from each mission daily, in turn, beside the missionary. The meetings were held in the Temple of the God of Fire, loaned specially by the magistrate for the purpose.

tion with the school. The appointed speakers for the evening were then introduced, being the Rev. John H. Chapman, and Dr. David M. Steele.

MEN'S CLUB DINNER

The annual dinner of the men's club of the Free Church of St. John was held on Thursday evening last. About one hundred and fifty men and women sat at the tables and partook of a splendid dinner. The Rev. Gomer B. Matthews, rector, acting as toastmaster, called upon Mr. Frank Longshore, Mr. Dale Wolf, the Rev. Edward James McHenry, and Bishop Talbot. Each of the speakers, congratulating rector and people, addressed himself to some particular phase of Christian work. Bishop Talbot told how he had been the instrument by which Mr. Matthews had been brought home to the Church. He spoke at length on the good work done by him in a former parish.

CHURCH OF THE HOLY APOSTLES

The forty-ninth anniversary of the Church of the Holy Apostles was observed last Sunday with a special service in the evening. The choirs of the chapels, with that of the parish church, sang the service. The preacher was the Rev. Dr. Alexander G. Cummins. A historical sketch of the parish states that it was founded by a few men in the study of the late Bishop Brooks. At its beginning the late George C. Thomas was interested and was active in its organization, and afterward in its work. In this the Rev. Mr. Brooks, and the Rev. Samuel Appleton were associated. The first service was held in the lecture room of Tabor Presbyterian church. On the same day and in another place Mr. Thomas and a few others gathered the nucleus of a Sunday school, to the organization of which the life

of Mr. Thomas was dedicated. The present church was completed in 1872.

DEATHS

Word has been received that Mrs. M. R. Bawn, wife of the Rev. Dr. John G. Bawn, has passed to her rest in Peking, China. Mrs. Bawn has been touring in the east since September last, and was devoting her time largely to the gathering of curios to add to the collection in the mansion which she gave to the city some years since.

Ex-U. S. Judge Dallas passed into life after two years of illness, on Sunday, January 21st. He was a nephew of George M. Dallas, vice-president of the United States under Polk, and minister to Great Britain. He

was an active member of St. Clement's Church, from which he was buried on Tuesday morning.

MISCELLANY

Christ Church has announced its programme of Lenten noon-day services. The speakers are from local parishes; two exceptions being the Rev. Dr. Charles M. Niles and the Rev. Frederick M. Kirkus.—The annual meeting of the Free and Open Church Association will be held in St. James' Church on Sunday evening, February 4th. The Rev. Dr. Milo H. Gates will preach.—The annual service of the Woman's Auxiliary was held in Old Christ Church on Thursday, January 25th.

EDWARD JAMES MCHENRY.

counsel of the International Harvester Company. His subject was Citizenship. The Social Service Round Table League of St. Luke's parish had a very interesting Round Table at the home of the president, Mrs. T. W. Robinson, on January 9th. Among the speakers were Dean De Witt; Mrs. Lawrence of the Board of Managers of the Church Home for the Aged; Mrs. Gill, representing St. Mary's Home; the Rev. K. O. Crosby, director of Lawrence Hall; Dr. Butler of the Evanston Colored Sanitarium; Miss Bent of the Evanston Associated Charities, and Mr. Marsh of the Evanston Social Service League.

SNEAK THIEF AT FREEPORT

While the Rev. F. D. Butler, rector of Grace Church, Freeport, was holding a service for children on Sunday morning, January 21st, a thief entered his office and stole coats, money, and some private papers. No trace has been found of the things.

REMODELLED GUILD HALL AT LAWNDALE

On Wednesday evening, January 24th, the guild hall of the Church of the Good Shepherd, Lawndale (Rev. David A. Schaefer, rector), which has recently been remodelled, was formally opened for use. Many improvements have been made to the hall, including the installing of a new heating plant, the laying of a new floor, the lowering of the ceiling, and extensive redecorating. The actual work was done by the men of the parish during the evenings of the last six weeks, and has been a splendid means of unifying and giving enthusiasm to the parish.

CHURCH CLUB DINNER

The Fox River Valley Church Club held its semi-annual meeting and dinner at the Batavia Hotel on January 16th. There were seventy-five members present. Addresses were made by the Rev. F. H. Millett of Wheaton and by the Rev. John Arthur, D.D., of Glen Ellyn. After the dinner, the Boy Scouts of Batavia Troop, Number 1, led by the Rev. F. Victor Hoag, gave an interesting exhibition of drill and signalling.

H. B. GWYN.

WORK OF THE SOCIAL SERVICE COMMISSION OF CHICAGO

Includes Legislative Plans—Rebuilding at Elgin—Building Planned at Oak Park—Other Notes

The Living Church News Bureau }
Chicago, January 29, 1917 }

THE diocesan Social Service Commission, in its bulletin, issued on January 24th, says: "The impression seems to have grown up, since the failure at St. Louis of the movement to amend the canon of the Church on Marriage and Divorce, that the Church has actually abandoned or rescinded her rule forbidding re-marriage except under special conditions and by special permission." To check or to correct "this wholly unwarranted misconception", the commission therefore recommends to every parochial clergyman of the diocese of Chicago to read or otherwise publish to his congregation as soon as possible the canon of the Church on marriage and divorce.

For the next six months the commission will direct much of its attention to legislation at Springfield, where a large number of measures of social import, have been, or will be introduced. Among them are bills dealing with: Health insurance; chartering and licensing of all philanthropic organizations and institutions in the state; codification and improvement of laws pertaining to child welfare; state farm colony for prisoners; centralization of control of jails and state penal institutions; loan shark regulation; illegitimacy; child labor restriction; regulation of working hours; improved housing regulation; fire prevention and safety regulation; suppression of obscene shows; dance hall regulation; playgrounds in new sub-divisions.

Through its affiliation with the Central Council of Social Agencies and with the Illinois Committee for Social Legislation, the commission will keep in close touch with the progress of these measures, and concerted action will be asked for or against particular bills, based on careful study of their merits or defects. The bulletin is signed by William C. Graves, chairman of the diocesan Social Service Commission, and Carl B. Roden, secretary.

CHURCH OF THE REDEEMER, ELGIN

During 1913-14, 112 men of the Church of the Redeemer, Elgin, worked in squads, averaging sixteen each night for three months, and did \$4,000 worth of work on their new parish house. In addition, \$3,500 was given by the people of the parish toward the new house. During 1915-16, \$2,400 was pledged on the debt, and nearly \$1,000 spent in redecorating the church. All this was done in a parish whose members are not wealthy. And after all this labor of love, the church building was badly damaged by fire on Octo-

ber 22nd last. At once the faithful, plucky members of the parish, led by their rector, the Rev. J. M. Johnson, pledged nearly \$4,000 toward the \$7,000 needed in excess of insurance to enlarge and to restore the church, for which contracts have just been made. The work being done includes the extension of the nave by 24 feet, the building of a tower, and the enlarging of the sanctuary and the parish house. The basement of the old church building has been excavated and extended the full length of the church, and will be used as an assembly hall and for class rooms. Several men within the parish are personally doing some of the carpenter work and the refinishing required.

GRACE CHURCH, OAK PARK

"We need a place where a measure of innocent recreation without the presence of active temptation can be indulged in by all who desire. People with comfortable homes little know the loneliness and temptation of the many young men and women living in boarding houses in Oak Park. They need a place to play games, to dance, to read, and one of our hopes is that a dramatic and literary society may make its appeal to this very considerable number." Thus does the rector of Grace Church, Oak Park, indicate the needs for a parish house in his parish, one of the six largest in number of communicants in the diocese. A special parish house number of the Grace Church monthly paper contains plans for the proposed new building, and has letters from various people stating what the new house will mean to the high school girls and boys, what it will mean to the women of the guilds and to the men of the clubs. Another very interesting feature of the special number is a Catechism of the Parish House, which seems to answer the whys of suggestion or criticism.

DAUGHTERS OF THE KING

The local assembly of the Daughters of the King was held at the Church of the Atonement, Edgewater, on Thursday, January 25th. There was Holy Communion with the rector, the Rev. R. S. Fleming, as celebrant. The sermon was preached by the Rev. John D. McLaughlan, Ph.D., rector of the Church of Our Saviour. The afternoon meeting was addressed by Mr. William L. Chenery on The Church and Social Progress. Mrs. E. E. Wade, recently elected president of the diocesan branch, presided. The other diocesan officers elected for the year are: Mrs. Laura O'Sullivan, vice-president; Mrs. E. F. Kenyon, secretary; Mrs. F. H. Spencer, treasurer; Mrs. W. W. Wilson, council member.

ST. LUKE'S PARISH, EVANSTON

The speaker at the meeting of the men's club of St. Luke's, Evanston, on January 23rd, was Mr. Edgar A. Bancroft, general

BISHOP WHITEHEAD'S ANNIVERSARY

THE FEAST of the Conversion of St. Paul this year was notable in the diocese of Pittsburgh, marking as it did the thirty-fifth anniversary of Bishop Whitehead. At the Holy Communion at St. Peter's Church (Rev. E. H. Ward, D.D., rector), Bishop Whitehead made an address on Intercessory Prayer. The Bishop was assisted in the service by the rector and by Archdeacons De Coux and Bigham. A goodly number of the clergy were in the chancel, and others in the congregation.

In the evening a grand festival service was held in Calvary Church, Pittsburgh, under the auspices of the Church Club, followed by an informal reception in the parish house.

There was a long procession, composed of the choirs, the vestry of Calvary Church, trustees of diocesan institutions, officials of the diocese, representatives of official boards, Brothers of St. Barnabas' Home, members of the Laymen's League, the Church Club, the clergy of the diocese, visiting clergy, Bishops Israel, Vincent, Van Buren (now in charge of the parish), the Bishop's chaplain, and Bishop Whitehead. Bishops Vincent and Israel both having been presbyters under the Bishop of Pittsburgh, their presence seemed particularly appropriate. The sermon was preached by Bishop Vincent, on The Office of a Bishop.

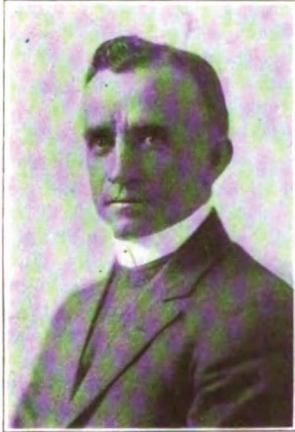
Bishop Israel bore the greetings of the daughter diocese of Erie. The Rev. Dr. Wightman, president of the Standing Committee, had as his topic A Contrast between the Diocese of Pittsburgh in 1882 and in 1917. Mr. Charles S. Shoemaker, as representing the laymen of the diocese, spoke of Future Problems of the Diocese. Bishop Whitehead expressed his gratitude to the club

for all that had been done to make the celebration of his anniversary memorable, and voiced his hopes for the future of the diocese.

The Bishop was the recipient of many letters of congratulation, and gifts of flowers.

CONSECRATION OF CHRIST CHURCH, PENSACOLA, FLA.

A VERY IMPORTANT incident in the history of the Church in the diocese of Florida, occurred on Sunday, January 14th, when the Bishop consecrated Christ Church, Pensacola. Christ Church parish is the second largest



THE REV. JOHN H. BROWN

parish in the state, and is located in its third largest city. Speaking of Pensacola Bay, Mr. Daniels, the Secretary of the Navy, said: "No bay but the Bay of Naples can excel in beauty Pensacola Bay."

Pensacola is the oldest city in the United States, having been founded by Don Tristran du Luna four years before the settlement of St. Augustine. When Florida was ceded by the Spanish to the English Government in 1763, Pensacola became the capital of the province of West Florida.

The first record we find of the Church in Pensacola is in the proceedings of the S. P. G., where the statement is made that on July 2, 1764, Dr. Terrick, Bishop of London, licensed the Rev. William Dawson, A.M., to perform

that this curate died the same day in Pensacola."

All authentic records of the Church in Pensacola, except the above, up to 1829 have been lost. In 1829 Christ Church parish was incorporated by an act of the legislature of the territory. This was nine years before the incorporation of the diocese. Immediately after, steps were taken to build a brick church. This church was consecrated March 4, 1838, by Bishop Jackson Kemper, Missionary Bishop. While still the property of Christ Church parish, this building is now used by a negro congregation and is known as St. Cyprian's Church (or by many as Old Christ Church). It is located in the old part of the city, close to the water front, and far away from the homes of the members of the parish.

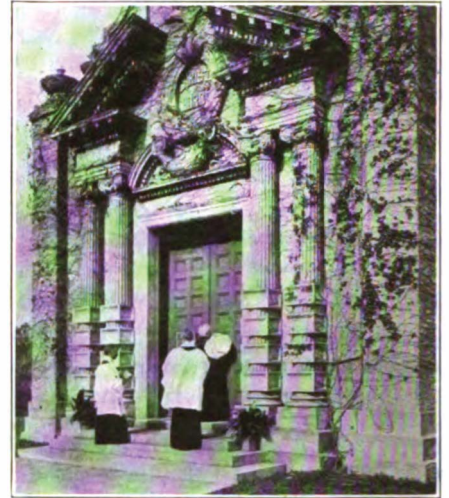
The new church was completed in 1903. It stands on one of the most prominent corners in the city and is one of the most beautiful church buildings in the South. It was designed by the late Mr. John Sutcliffe of Chicago and was built while the Rev. Dr. Percival H. Whaley was rector of the parish. During Lent of 1916 a handsome Caen stone altar was erected in the church, in memory of the Rev. John Jackson Scott, D.D., LL.D. At the same time a marble chancel floor was laid in memory of the Rev. Dr. Whaley and a handsome pair of Eucharistic lights were placed upon the altar in his memory.

Among the tablets removed from the old church and placed upon the walls of the new is one in memory of John A. Cameron, who was born in Mecklenburg, Va., in 1788. He was one of the founders of the diocese of Florida. Another is in memory of the Rev. Joseph Saunders, a rector of the parish who died in 1839, another in memory of the Rev. Frederick F. Peake, who died in 1846. A fourth tablet is in memory of the Rev. D. D. Fowler, who died in 1853.

Through several mishaps a large debt accumulated on the parish, amounting to over \$40,000. Of this \$19,000 was secured by mortgages on the new church building and the ground on which it stands. There was an annual interest bill of over \$3,000 when the present rector took charge of the parish, in 1910. In less than two years after his taking charge, the city passed through a serious financial crisis in which there were many business failures, many of them among mem-

has had only three rectors since 1848, a period of sixty-nine years. The Rev. Dr. John Jackson Scott was rector from 1848 to 1890, the Rev. Dr. Percival Hanahan Whaley from 1890 to 1908. There were two years in which the parish was served by supplies, and in 1910 the Rev. John H. Brown became rector.

Mr. Brown was graduated from the theological department of the University of the South in 1898, and later did postgraduate work in the General Theological Seminary.



THE BISHOP KNOCKING AT THE DOOR OF CHRIST CHURCH, PENSACOLA, FLA.

Besides his work in the parish, Mr. Brown is thoroughly identified with the work in the diocese and in the Church at large.

SUNDAY SCHOOL LENTEN OFFERING OF 1916

THE FIGURES have just been completed as to the proportionate standing of the dioceses as regards last year's Lenten Offering of the Sunday Schools. It is interesting to know that North Dakota, Honolulu, Pennsylvania, and Montana occupy the first four places, as they did last year, Honolulu advancing from fourth to second place and Pennsylvania and Montana both dropping back one step. Western Michigan is fifth this year, having moved up from the seventh place last year.

A MESSAGE TO CHRISTIANS OF ALL LANDS

FORTY CLERGY of the Church and other religious organizations have united with more than six hundred Churchmen and other Christian citizens in "a message to Christians of all lands". The message they send was adopted at a series of conferences held in New York a month ago and entrusted to a committee which was instructed to secure signatures. The message follows:

"To Our Christian Brethren of All Lands:

"At a time when the world is suffering the indescribable horrors of war, and when the possibility of peace by negotiation is being urged by various governments, we desire to take our open stand with those who labor for the establishment of lasting peace upon the foundations of righteousness, believing that responsibility for the welfare of humanity is inevitable and universal.

"First. We are convinced that any adequate guarantee of lasting peace involves the establishment of a League of Nations, with provision for the limitation of armament, and we believe that the agreement to establish such a League of Nations should accompany the offer or acceptance of any proposal for negotiation concerning the termination of the war.

"Second. We believe that the approach to a just peace makes necessary an agreement



THE NEW CHRIST CHURCH, PENSACOLA, FLA.

bers of Christ Church congregation. But in spite of this the debt was reduced by \$17,000, in addition to paying interest amounting to nearly \$18,000. In November one of the families of the parish paid off the two mortgages, amounting to \$19,000, and on January 14th the church was consecrated. And the parish now owes only about \$7,000.

It is a remarkable fact that the parish

that the adjustment of territory and compensation be upon the basis of righteousness alone, with due regard for the rights of all nations, small and great, belligerent and neutral, and that all differences not otherwise adjustable should be referred for arbitration either to the Hague Court or to some tribunal constituted for this particular purpose.

"Third. We believe that any adequate programme of negotiation in the interest of peace should further include the entire matter of relief, reconstruction, and reconciliation in which the warring nations, the United States, and other neutrals, shall engage for the common good.

"While we sign this statement without the authoritative action of the several bodies with which we are connected, we cherish the hope that it will be approved by a large proportion of those with whom in faith or practice we are associated, and we submit this deliberate expression of our attitude and principles to the prayerful consideration of our brethren in all nations, warring or neutral.

"Without assuming to advise in the world crisis which is upon us, we nevertheless declare our profound belief that the sincere proffer of negotiation upon such conditions as we have named, and the acceptance of such proffer in the same spirit, must inevitably inure to the immediate and lasting good of mankind, as also to the greater glory of God, and we pledge our support of every measure, proposed or adopted, looking definitely toward this end."

Among the seven hundred signatures affixed we note those of Bishops Burton, Fawcett, Greer, Jones, J. D. Morrison, T. N. Morrison, Talbot, and Whitehead, the Rev. Messrs. Reese F. Alsop, D.D., J. Howard Melish, Howard C. Robbins, Eliot White, President W. H. P. Faunce of Brown University.

CHURCH PENSION FUND

A COMMITTEE has been active in the diocese of Bethlehem. Members of Christ Church, Reading (Rev. F. A. MacMillen, rector), have pledged \$7,500 to the fund.

THROUGHOUT the diocese of North Carolina active work is being undertaken in behalf of the Church Pension Fund. Mr. W. A. Erwin of Durham has charge of the campaign.

THE AMERICAN bishops who have jurisdiction in China and Japan have written a letter to the president of the Fund urging that the Churches in those two countries be included in the pension system of the American Church. A special significance attaches to this movement from the fact that such action, if taken, would bring clergymen of the English and Canadian Churches into the American system.

THERE IS considerable activity at present in the diocese of Pittsburgh. Mr. H. D. W. English, of Calvary parish, is chairman of the diocesan committee, which is composed of two or more representatives from the various parishes. The committee meets for dinner on Friday evenings, when reports of progress are made by its members, and plans are inaugurated for further work. The goal set for the diocese of Pittsburgh is a gift of \$250,000.

ON SUNDAY, January 14th, a successful campaign was carried on in St. Paul's parish, Waco, Texas (Rev. W. P. Witell, rector). The day was most severe and disagreeable. It snowed, rained, and sleeted; and yet in spite of these things nineteen men met in the church for prayer and a few final suggestions and then went forth in rain and sleet and over ice-covered streets to see the people in regard to this noble undertaking of the Church. And in two hours and a half they returned with cash and subscriptions amounting to a little over \$5,000. In the following week this was increased to nearly \$6,000. The final sum is likely to exceed that figure. This congregation last May subscribed \$3,600 toward

the Sewanee debt fund, these two subscriptions running to practically \$10,000 for outside purposes within seven months.

PAROCHIAL MISSIONS

THE REV. CHARLES E. S. RASAY will conduct a mission in Grace Church, Carthage, N. Y., during the week beginning February 12th.

BISHOP ACHESON will conduct a mission in St. John's Church, Hartford, Conn. (Rev. James W. Bradin, rector), from February 28th to March 4th.

A MISSION will be conducted in St. Luke's Church, Denison, Texas, from February 4th to 11th by the Rev. E. H. Eckel, secretary of the Province of the Southwest.

DEATH OF REV. H. F. DARNELL, D.D.

THE REV. HENRY FAULKNER DARNELL, D.D., a retired priest of the diocese of Michigan, died at his home in Phillipsburg, N. J., on Thursday evening, January 25th, of general debility, aged eighty-six years. He was born in England, and was graduated from Queen's College, Cambridge, in 1857. He was ordered deacon (1858) and ordained priest (1859) by the Archbishop of York. In 1860 he came to Canada and ministered at several places in Quebec, Ontario, and Huron until 1883, when he became rector of Zion Church, Avon, N. Y. After twenty-two years of service at Avon and several adjacent mission stations, he became rector of St. Mary's Church, Detroit, Mich. During the latter years of his life he occasionally ministered in Trinity Church, Easton, Pa., and St. Luke's Church, Phillipsburg, N. J. Dr. Darnell was the author of several entertaining volumes of poems and prose.

NEW YORK PARISH HOUSE BURNED

THE BEAUTIFUL parish house of St. George's Church, Schenectady, N. Y. (Rev. B. W. R. Tayler, D.D., rector), erected at a cost of \$25,000, was destroyed by fire on the night of January 7th. The cause of the fire is unknown. All the furnishing and equipment were destroyed. The parish will take steps to rebuild as soon as possible. St. George's parish house was well known as a great civic center, and many organizations not connected with the Church were accorded the free use of it. The British-Belgian Relief Committee of Schenectady, of which the Rev. Dr. Tayler is chairman, had ready a large quantity of hospital supplies for overseas shipment. They were all destroyed. Many similar supplies, however, have been sent since the war began. The parish house was used by many neighborhood clubs and social gatherings. The insurance was \$10,000.

DEATH OF REV. J. H. GEORGE, SR.

THE REV. JAMES HARDIN GEORGE, rector of Trinity Church, Newtown, Conn., died of pneumonia on Thursday evening, January 18th. He was a son of the late James Hardin George of Marietta, Ga., and was graduated from Trinity College, Hartford, with honors in 1872 and from the Berkeley Divinity School, Middletown, in the class of 1875. He was ordered deacon by Bishop John Williams, May 26, 1875, serving his diaconate in Christ Church, Exeter, N. H. On his ordination to the priesthood he was rector for five years of St. Stephen's Church, Pittsfield, Mass. He afterwards served in St. Paul's Church, Windsor Locks; Calvary Church, Suffield; and Salisbury, Conn. In 1902 he became rector of the important and historic parish of Trinity, Newtown, Conn. He was Archdeacon of Litchfield county from 1890 to 1902 and was one of the diocesan examining chaplains. He was elected a member of the diocesan Board of Religious Education in 1916. He



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leaves a wife and one son by a previous marriage, the Rev. James Hardin George, at present rector of Calvary Church, Columbia, Mo. The funeral services were held in Trinity Church, Newtown, on January 20th.

ERIE CATHEDRAL BURYING GROUND

WHEN THE LIVING CHURCH, several weeks since, published an account of the consecration of the burying ground at Erie Cathedral, it failed to reproduce the sentence of consecration. It has been suggested that this omission should be remedied for the sake of clarity. We therefore produce the words of dedication, as follows:

" . . . I, Rogers Israel, . . . consecrate this plot by the name of Erie Cathedral Burying Ground and dedicate the same to the burial of the Bishops of Erie and their families, the homeless clergy of the diocese, and the poor of the congregation of the Cathedral of St. Paul, in abiding memory of Sara Francis (Graham) Israel."

Mrs. Israel was one whose Christian ministrations knew no distinctions between rich and poor. This burying ground, therefore, bringing together the bodies of the bishops and the poorest of their flocks in a common resting place, becomes her fitting memorial.

PRIEST RECEIVED

A SERVICE of unusual interest was held in the chapel of the see house of Western New York on Thursday, January 18th, when the Rev. Francis M. Marchant, before Bishop Walker, the Rev. Drs. North and Smith, and the Rev. Messrs. Burrows and Sherwood, read his recantation of the errors of the Church of Rome and was received as a priest into the Church. The Rev. Mr. Marchant was baptized and confirmed in the Church and was studying at Gambier when he decided to enter the Church of Rome. He was not only ordained priest but also entered the Dominican order and was known as Brother Cyprian. For several years he tested this Church and faith until he came more and more to see its errors and to long to return, which was accomplished on the date above mentioned.

A CORRECTION

IN THE account of the dedication of St. James' Church, Bradley Beach, N. J., printed in THE LIVING CHURCH of last week, error was made in stating the name of the architect, who is Mr. Arnold H. Moses—not Morse, as stated.

ANNIVERSARY OF BISHOP KEATOR

BISHOP KEATOR's fifteenth anniversary was fittingly observed on January 8th by the clergy and laity of the diocese of Olympia. At St. Luke's Church, Tacoma, Wash., the Bishop was celebrant. Afterwards, at a luncheon, the clergy presented him with a set of testimonials embodying their appreciation, and also a set of vestments. On Wednesday evening a dinner was given for the Bishop, at which more than one hundred and fifty men were present. Bishops Wells, Page, Sumner, and Paddock made brief addresses. Other speakers were Professor Padelford of the University of Washington, Mr. N. B. Coffman, treasurer of the diocese, the Rev. Dr. Gowen, and the Rev. E. V. Shayler. At the close of his address of appreciation, the Bishop spoke of the movement for the Church Pension Fund in the diocese.

MEMORIALS AND GIFTS

A PAIR of beautiful brass altar candlesticks have been presented to Christ Church mission, Meyer, Ill., by the altar guild of the Church of the Transfiguration, New York.

CHRIST CHURCH, Forest City, Pa. (Rev. J. A. Ryan, rector), received at Christmas a

pair of altar vases, a sterling silver bread box, a pair of glass cruets, and an altar book stand.

A BEAUTIFUL set of Eucharistic vestments was given to the rector of St. Simon's Church, Chicago (Rev. L. F. Potter, rector), by the altar chapter, and used by him for the first time on Christmas Day.

A NEW WINDOW has recently been placed in Christ Church, Raleigh, N. C., in memory of Colonel Thomas T. Kenan and his wife. The subject is The Ascension. The window is the gift of Mrs. Mary L. Bingham.

ST. LUKE'S CHURCH, Denison, Texas (Rev. H. G. Hennessy, rector), has been enriched by the opening of a new Pilcher pipe organ on the Feast of the Epiphany. A font and altar rail have recently been given as memorials.

A THREE-MANUAL organ has been placed in St. Mary's Church, Park Ridge, Ill., diocese of Chicago. It is the gift of Miss Mary Wilson, in memory of Mr. Charles Henry Penny, who was generous with both money and energy in the construction of the church and the building up of the mission.

THE LITIGATION involving the last will and testament of Mrs. Caroline E. Davis, who died in August, 1915, having been at last settled, her generous bequests to the Sisterhood of St. Margaret and the Episcopal City Mission

Conscience of Sin

Six Lenten Sermons

By the Rev. T. A. LACEY, M.A. Cloth, \$1.00. Postage about 10 cts.

This new volume is an admirable work for Lent. The titles of the six sermons are, respectively, The Foundation, The Fact, The Explanation, Judgment, Conversion, Redemption. An appendix treats thoughtfully of the subject of Conscience.

This volume is of interest not only for its own sake but also from the fact that its author, one of the most distinguished of the English clergy, is to deliver the Paddock Lectures in New York during February.

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of Boston have now been paid over. To the latter society she bequeathed \$33,517.16.

A NEW REBEDOS of American and Italian marble has been placed in All Saints' Church, Atlantic City, N. J. (Rev. J. W. Williams, rector). This completes the altar, erected some years ago, to the memory of the Rev. Philip A. Brown. The memorial is a thank-offering by Mr. and Mrs. Philip L. Schell of New York for twenty-five years of married life.

AT THE Christmas tree in the parish house of the Church of the Redeemer, Biloxi, Miss., on Christmas eve a richly embroidered silk banner, the artistic work of Miss Grace Portner, was presented to the boys of the Sunday school. Miss Portner's class, contributing the largest amount to diocesan missions during the Advent season, received the banner. The boys and girls of this Sunday school have now separate banners.

ST. PAUL'S DAY, in the Church of the Redeemer, Biloxi, Miss., was made memorable by gifts, including a pulpit, presented by Mrs. Foucher Dunbar and her sister, Mrs. Clarence N. Tye, in loving memory of their parents, Mr. and Mrs. E. Clarence Fenner. An altar railing, bearing the name of Mrs. Florestile B. Howard, of blessed memory, was given by the various guilds, vestry, and members of the church. Mrs. Howard was the mother of Mr. Harry T. Howard, who built the Church of the Redeemer in memory of the Rev. Robert G. Hinsdale, D.D.

ALBANY

R. H. NELSON, D.D., Bishop

Opening of St. Andrew's Church, Scotia

THE NEW St. Andrew's Church, in the town of Scotia, a suburb of Schenectady, was opened for divine service on the Festival of the Circumcision. It is one of the most attractive and dignified rural churches in the diocese. It was built through the efforts of the Rev. Dr. B. W. R. Tayler, rector of St. George's Church, Schenectady, who organized the mission on St. Andrew's Day, 1910.

ATLANTA

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

Church and Labor

THE ATLANTA CLERICUS, at its last meeting, was addressed by Mr. Jerome Jones, editor of the *Journal of Labor* (Atlanta), on The Labor Movement. He set forth in an earnest and eloquent manner the purposes and aims of organized labor in the struggle for better conditions of living and working, and showed that the results already achieved were not only of advantage to labor but to the whole social order. A free and frank conference between Mr. Jones and the members of the clericus followed the address.

A CONSIDERABLE number of the striking street car employes of the Georgia Railway and Power Company recently attended the regular morning service at St. Luke's Church, Atlanta, on invitation of the rector, the Rev. C. B. Wilmer, D.D. In his sermon, Dr. Wilmer set forth the position of the Church in relation to modern social and economic problems as the preserver of the principles of righteousness. The Church, he said, is already coming to the point where it is rightly assuming this role and asserting itself in this attitude. The only hope for a genuine solution is through the prevalence of the rule of righteousness. Dr. Wilmer called attention to the resolutions adopted by the General Convention of 1913, one of which placed the Church on record as committed to the principle of one day's rest in seven in all industries; the other, affirming that the Church stands for the ideal of social justice, and demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be

eliminated. The right of any organization to life, Dr. Wilmer said, depended upon whether or not it rendered service to society. Feudalism and slavery perished because of the lack of this qualification.

BETHLEHEM

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

Rectory Secured—Archdeaconry of Scranton

A FINE modern house, with all the improvements, located near Christ Church, Forest City, has been secured as a rectory.

THE ARCHDEACONRY of Scranton met at Trinity Church, Carbondale (Rev. G. C. Graham, rector), on Monday and Tuesday, January 15th and 16th. At the opening service on Monday evening the address was made by the Rev. Stewart U. Mitman, Ph.D. Bishop Talbot celebrated the Holy Communion Tuesday. At the business session, Archdeacon Coxe presented his report, and the Rev. Percy C. Olton read a paper on The Preaching of the Twentieth Century. The Rev. Ernest C. Tut-hill presented an exegesis, and the Rev. John Talbot Ward a book review. Mr. Charles J. Arnold, of Carbondale, spoke on A Church Problem.

CENTRAL NEW YORK


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

Religious Education—Woman's Auxiliary—Incorporation

THE DIOCESAN Board of Religious Education met at St. Mark's Church, Syracuse (Rev. Rolfe P. Crum, rector), on Tuesday, January 23rd, in connection with a meeting of the Sunday school workers of the fourth district. Plans were perfected by which the religious survey taken in the country districts was to be followed up by sending Church literature to those out of reach of the regular ministrations of the clergy. A course of instruction by a correspondence school was arranged and means devised by which such a school could be put in operation in each district. Special attention was also given to work being done in the various universities and other educational institutions in the diocese. At the teachers' meeting in the evening, the Rev. F. C. Smith explained the course of graded instruction that had been prepared for the diocese. The Rev. Johnson A. Springsted told how the graded system could be adapted to the small school in country towns and rural communities. The Rev. Eugene S. Pearce, rector of Zion Church, Rome, also addressed the teachers.

THE Woman's Auxiliary of the fourth district met in Trinity Church, Syracuse, on January 25th. At the afternoon meeting the Ven. W. S. Claiborne, Archdeacon of Sewanee, spoke of the work among the Southern mountaineers. Miss Ellen Woo, a graduate of one of our Church schools in China, now a student in Syracuse University, made an address that aroused much interest. Over three hundred women were present during the day, and plans were perfected for aggressive work during the coming months.

THE CONGREGATION of St. Paul's Chapel, Endicott (Rev. Lewis E. Ward, priest in charge), held a meeting on the 24th of January and voted to incorporate the chapel as St. Paul's Episcopal Church. The wardens and vestrymen of the new church were also elected. The first Church service in Endicott was held on the 20th of June, 1909, by the Very Rev. William Cooke, Archdeacon of the diocese, in Harvey Hall. These services were maintained by lay readers and the clergy of Binghamton until June, 1910, when Trinity Memorial Church, Binghamton, took charge of the work and the curate at Trinity was put in charge. The present chapel was erected in 1911 on lots given by the Endicott Johnson Realty Co. During the past year the com-



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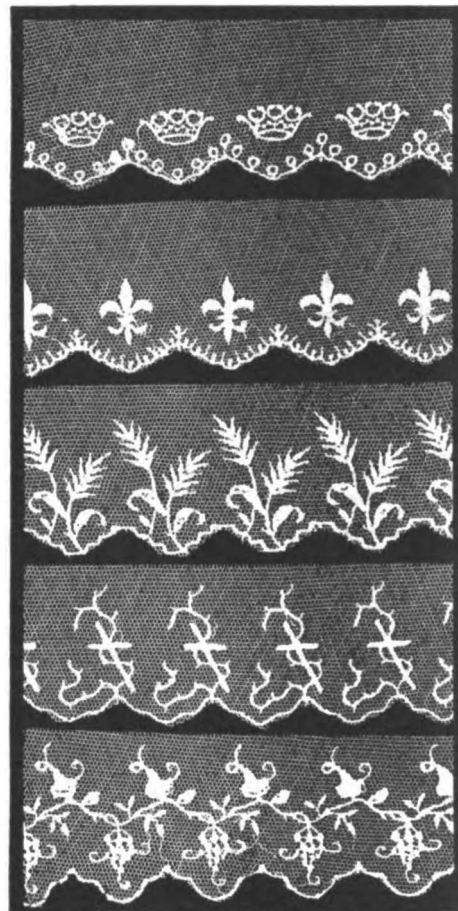
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municant list has grown from 31 to 97 and the incorporation followed as a result.

THE ANNUAL convention of the Church schools of the second district met in Calvary Church, Utica, Thursday, January 18th. After a brief service the Rev. E. S. Pearce opened the business session. The officers elected included the Rev. E. S. Pearce as president, and Mr. F. H. Relyea of Rome as secretary-treasurer. The Rev. F. C. Smith urged the appointment or election of officers to follow up the recent rural survey taken throughout the diocese. Committees were accordingly chosen. A report of the meeting of the provincial board at Atlantic City was presented by the Rev. E. S. Pearce at the evening session. The new standard diocesan curriculum, a detailed and slightly modified application of that of the General Board, was presented and explained by the Rev. F. C. Smith. The convention ended with three separate conferences on special departments of school work. Miss Georgina Spare addressed those choosing primary work; the Rev. R. P. Crum led the conference on junior and senior classes, and the Rev. Z. S. Farland explained Bible class work. It is the purpose of the diocesan board to present at each of the district conventions the new standard of school rating and the diocesan curriculum, recently adopted.

A NEW Ford touring car has been presented as a token of appreciation by a few parishioners of Grace Church, Carthage, to the rector, the Rev. Frederick S. Eastman.

CONNECTICUT

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

Social Service Conference

THE ANNUAL social service conference will be held in Berkeley Divinity School, Middletown, Thursday, February 15th. The principal subjects for discussion will be the Rural Church and the Care of Dependent Children.

ACTING PRESIDENT Henry A. Perkins of Trinity College states that it has been decided to hold a conference of Churchmen of the New England colleges, beginning on February 10th. This is the second conference, and it will be combined with a mission to the college and delegates. The Rev. Arthur J. Ganmack, rector of Christ Church, Fitchburg, Mass., will conduct the services and will also arrange for providing conferences with individuals. The college body will assist in the entertainment of the delegates.

FOND DU LAC

R. H. WELLER, D.D. Bishop

Death of Mrs. M. L. Rosenberry

THE DEATH of the wife of Marvin L. Rosenberry, justice of the Supreme Court of Wisconsin, occurred in Madison on Friday of last week. The body was brought to Wausau, the home of Justice and Mrs. Rosenberry until they removed to Madison last year on the election of the former to the Supreme Court, and the burial service was held on Saturday, the rector, the Rev. John Lloyd, officiating. Justice and Mrs. Rosenberry were active Church people and long connected with the parish at Wausau.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Suffr.

Acolytes Organized

ON THE Third Sunday after Epiphany a beautiful and impressive service was held in connection with Evensong, in Grace Church, Lyons (Rev. W. Ernest Stockley, rector), when the acolytes of the parish were formally received as servers at the altar, and instituted members of the Order of St. Vincent, the national guild for acolytes. They made their corporate communion on Sunday, January 27th. In the morning the rector

preached on Samuel as a server in the Temple.

MISSOURI

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

New Deaconess' Home—Improvements at Prince of Peace Chapel

TWO NOTABLE events in the Missouri mission field, under the care of Bishop Johnson,

Advertising Helps To Keep Prices Down

Two prominent business men were talking things over not long ago. One of them asked the other, "What is the most common delusion in the business world to-day?" Instantly came the reply, "The idea that advertising adds to the price of goods."

Every now and then some manufacturer has the hardihood to say that he can sell his goods cheaper because he doesn't advertise. Every one who knows the A B C of business knows that this claim is impossible on its face. Yet it sounds plausible and such talk deceives millions of people.

Forget all these sophistries and listen now to the plain common-sense of the matter.

In the production and marketing of goods there are two inevitable costs. One is the manufacturing cost; the other is the selling cost. And no way has ever yet been found by which either of these costs can be eliminated. Mark that.

Whether you buy farm products at a grocery store, or mill products at a dry goods store, or laboratory products at a drug store—whatever you buy at any store, be sure of one thing: The price includes the selling cost. It must, else the manufacturer, the wholesaler, the retailer, and the salesman could not live.

And just as surely as there are always two items of cost, the manufacturing and the selling, just so surely are there only two ways in which the price of goods can ever be reduced.

One is by economies in manufacturing cost. The other is by economies in selling cost.

Of course, it isn't easy to cut manufacturing cost without cutting the quality.

But in modern times a way has been found to cut selling cost—and its name is Advertising.

Advertising is like a straight line: the shortest distance between two points—the producer and the consumer. It cuts out the grades, curves, and the angles. It makes a drop of ink do the work of a salesman. Bear in mind that goods can never be sold unless there is a demand and advertising creates this demand in the simplest, most direct, and least expensive way. No other sales method can equal it in magnitude of return for a minimum of cost.

And the big returns from advertising also cut down the manufacturing cost—that's another saving. Increased volume of production always means a decrease in the unit cost of production through better and more efficient manufacturing methods.

The Association of National Advertisers has recently been gathering some remarkable facts and figures on this subject. They show how one after another of the big advertisers of the country have been able to reduce the price of their product or else to improve the quality at no increase in price. It is a significant fact that nationally advertised goods are the only product which, as a class, have not tended to rise in price during the past few years.

Countless causes are working to-day to force prices up. We all know this by sad experience. Against all these forces one force only is working to keep prices down—and its name is Advertising.

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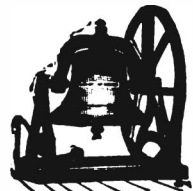
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are the completion of the Deaconess House at Herculaneum and the renovation of the chapel for the Mission of the Prince of Peace. The new Deaconess House contains a comfortable living room for the deaconess, a kitchen, bathroom, and a room, seating 150 persons, which may be used as a chapel and as a place for sewing classes, Sunday school, etc. The building is of hollow tile and is heated by steam and lighted by electricity. The cost thus far is \$3,000. Deaconess Sniffen has been in charge of the work for eighteen months. The Rev. H. N. Tragitt, Jr., makes frequent visits to Herculaneum for services and pastoral calls.

GREAT PROGRESS has been shown at the Prince of Peace Mission at Baden, on the outskirts of St. Louis, where Sister Miriam is in charge. The mission, formerly called the mission of the Christ Child, was recently organized under the name of the Prince of Peace. A chapel has been secured and the people, making frequent payments on the property, now have a deed for it. With their own hands they excavated the basement, built a new floor and a stage, and fitted up a most attractive room for all sorts of purposes connected with the life of the mission. They have just been presented with a splendid piano for the rooms.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Anniversaries—Sunday School Association—Restoration Services

THE CLOSE of the year marked the anniversaries of two priests of the diocese. The Rev. Arthur S. Phelps of St. Paul's Church, Bound Brook, completed twenty-five years' service. The vestry tendered Mr. and Mrs. Phelps a reception and testimonials, showing the esteem in which the rector and his wife were held. The Rev. C. W. Twing, rector of St. Stephen's Church, Riverside, completed ten years as rector of Riverside and priest in charge of Trinity, Fairview. At the evening service Bishop Matthews was present and extended congratulation.

DURING THE past month two unorganized missions have been organized, the Church of the Advent, Cape May, which has elected a full vestry, and the Good Shepherd, at Pitman. The last named mission holds property valued at \$20,000.

THE ELIZABETH DISTRICT Sunday school association met in Trinity Church, Elizabeth (Rev. W. S. Baer, rector), on January 25th. Among the speakers were the Rev. H. Van Kirk, Ph.D., who spoke on How to Teach the Life of our Lord, and Mrs. Lester Bradner, whose topic was The Life of Our Lord in the Christian Year.

IN RESPONSE to an invitation from the rector, wardens, and vestrymen of Trinity Church, Trenton, many of the clergy of the diocese, together with a large congregation, attended the service of the restoration of the church edifice on Wednesday, the 24th. The ceremonies included the benediction of the west front of the church, which was the gift of Mr. Charles G. Roebling, in memory of his son, Washington Augustus Roebling 2nd; the consecration of the lady chapel, the gift of Mrs. Annabella Willson Lee, in memory of her husband, Benjamin Fister Lee, and of her son, Francis Bazley Lee; and also the consecration of the sanctuary and altar, the gift as a thankoffering of Mr. and Mrs. Frederick Albert Duggan and their son, Frederick Leeds Duggan. The Bishop was the consecrator and the sermon was preached by the rector, the Rev. Hamilton Schuyler. After the services a luncheon was served in the parish house.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Woman's Auxiliary

THE WOMAN'S AUXILIARY met in the parish house of the Church of the Good Shepherd, Raleigh, on Friday, January 19th, in one of the recently planned district meetings. Delegates were present from neighboring towns, and large numbers from the Christ Church and Good Shepherd branches. The Bishop delivered the opening address. The speakers were Miss Emma Hall, Miss Kate Cheshire, Mrs. Burwell, Mrs. Gilbert Hay, Mrs. W. A. Hoke, and Miss Claudia Hunter. At the close of the meeting, the Rev. M. A. Barber addressed the Auxiliary.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Missionary Services

THE REV. MESSRS. G. F. MOSHER and M. H. Throop of the China Mission, with three Sisters of St. Mary, have been spending several days in Seattle. Large meetings in the interests of missions have been held in Trinity and St. Mark's Churches.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Consent to Consecration—Bishop Tuttle Addresses Auxiliary—Mortgage Reduced

THE STANDING COMMITTEE of the diocese was first to give consent to the consecration of the Rev. Granville Hudson Sherwood as Bishop of Springfield. The Bishop-elect, who is president of the committee, was absent, and a memorial of congratulation and appreciation was signed by all the other members and forwarded to him.

BISHOP TUTTLE delivered an address before the Woman's Auxiliary of St. Paul's Church, Peoria, January 24th, concerning his missionary experiences. St. Elizabeth's guild of this parish has become sponsor for a parish mission study class this winter.

AT THE annual interest date, January 22nd, \$100 was paid on the mortgage indebtedness of St. Thomas' Church, Bushnell. The property, which consists of church and rectory, was purchased in 1914 for \$2,700, \$1,700 being paid down.

RHODE ISLAND

JAMES DEW. PERREY, JR., D.D., Bishop

Lecture on Christian Citizenship

BISHOP PERREY has delivered his address on Christian Citizenship before several of the men's clubs of the diocese, giving his ideas regarding universal military service and the Plattsburg camp, of which he was a member last summer. The Bishop believes that the discipline, training, and hard work of the camp tend to bring men near to God and to restore Christian citizenship. One of the largest gatherings was at Crompton on January 18th, at the guild hall of St. Philip's Church (Rev. William Smith, rector), at a meeting of the men's club. Another largely attended meeting was at the dinner of the men's club of St. John's Church, Barrington (Rev. William M. Chapin, rector), on the 23rd, with guests from the near-by towns of Warren and Bristol and some from Providence. At this meeting Col. H. Anthony Dyer also spoke, taking for his subject The Road That Leads Them Home, a descriptive travel story.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Conference of Clergy—Religious Education

BISHOP PAGE called the clergy together for a conference on January 16th to 18th at All Saints' Cathedral. The first day was observed as a quiet day, with meditations by

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Bishop Page at intervals, followed by prayers. The main topic, most helpful to all present, was Personality. The second day was given up to a conference upon Methods of Parish Work and the Problems of the Sunday School. The third day the conference considered the Clergy Pension Fund. Holy Communion was celebrated each day by Dean Hicks, the Rev. G. H. Severance, and the Rev. F. J. Mynard. At dinner at the Davenport Hotel Wednesday evening, the Bishop presided and outlined the aims of the Church Pension Fund. Addresses on that topic were given by several speakers.

THE SCHOOL of Religious Education meets at All Saints' Cathedral every Tuesday, when Bishop Page instructs in Religious Pedagogy, Dean Hicks in New Testament Studies, and the Rev. J. A. Palmer in the Prayer Book. Mrs. J. S. Whiteford has several classes in Mission Study, meeting at various places and times.

WESTERN MASSACHUSETTS
THOMAS F. DAVIES, D.D., Bishop
Woman's Auxiliary—Parsons' Club

THE DIOCESAN Woman's Auxiliary met Friday, January 19th, in Trinity Church, Milford (Rev. Willis B. Hawk, rector). Bishop J. Poyntz Tyler spoke on the work in North Dakota. The Rev. Brian C. Roberts of St. Stephen's, Westboro, told about the work he was doing, under the direction of the diocese, in the Lyman School for Boys at Westboro, and in Westboro State Hospital for the Insane. About one hundred delegates were present.

THE ANNUAL election of the Worcester County Parsons' Club was held January 9th. The Rev. George S. Southworth was elected president and the Rev. Willard H. Roots of St. Thomas' Church, Cherry Valley, was reelected secretary and treasurer.

CANADA
Diocesan News

Diocese of Algoma

THE CHURCH of St. John the Evangelist, Sault Ste. Marie, has been much improved. Archbishop Thorneloe dedicated a beautiful white frontal for the holy table recently, together with a pulpit and Communion rail.

Diocese of Calgary

IN THE report read at the last meeting of the diocesan Woman's Auxiliary it was shown that, in response to the appeal of the Bishop of Athabasca, furnishings for the mission house at Cardston had been sent, with other gifts. The board hoped that a strong effort will be made to build the new house needed for Archdeacon Tims on the Sarcee Reserve.

Educational

A PAMPHLET recently issued from St. Augustine's School, Raleigh, N. C., says that of nine million negroes in the South, more than a million of school age can neither read nor write. Of this million, St. Augustine's trains annually between four and five hundred pupils, and has on its alumni roll more than 5,000, who have become clergymen, physicians, teachers, nurses, home makers, domestic servants, carpenters, masons, etc. Naturally, with so large a field of possibility, funds are always needed for development. Among other opportunities of the present, \$40,000 should be used for new buildings.

THE BOARD of Religious Education of the Province of Washington met at St. John's Church, Hampton, Va. (Rev. Edwin R. Carter, rector), on January 18th, and business sessions were held, morning and afternoon, in the parish hall. Reports were received from

the various officers, and committees. Programmes were presented for the summer schools next June at Mount St. Alban, Washington, D. C., and at Charlottesville, Va.

The field secretary, Dr. Mitman, reported that his course of lectures on Religious Pedagogy at the Philadelphia Divinity School closed on January 16th. It is planned to repeat this course next year.

The secretary for schools and colleges, Dr. Gardner, reported that arrangements have been made for holding missions at several boys' and girls' schools and two colleges within the province. One of the latter, at the University of Pennsylvania, with Bishop Guerry as missionary, has already been held. Dr. Gardner stated that this year only 130 rectors out of 800, to whom blanks were sent, have reported on the boys and girls away from home at school and college. This is only seven more replies than a year ago, but this year 600 students were reported; last year, only 293. The value of these reports has been proved again in numberless instances where students who, until reported, had been lost sight of altogether have been brought into relation with the local church and their loyalty conserved. Dr. Gardner mentioned the formation of Bible classes at Pittsburgh University and the Carnegie Technical School, and the work under the leadership of the Rev. Beverley D. Tucker, Jr., at the University of Virginia, where the students are actively engaged in Church work and where a successful Bible class is conducted by Mr. Tucker for postgraduates, instructors, and professors.

The board voted to claim entrance into the Church Pension Fund for its salaried officers.

The apportionment of the \$3,000 budget among the several dioceses, proposed by the finance committee at the November meeting, was adopted.

Two public meetings were held, one at 4 o'clock, at which the Rev. L. N. Caley spoke on the Heavenly Vision of the Sunday school teacher, and one at 8 o'clock, at which the Bishop of Erie spoke on Religious Nurture in the Home.

The spring meeting of the board will be held at Hagerstown, Md., April 24th and 25th, in connection with the annual stated meeting of the Provincial Sunday School Commission.

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The Increased Price of Periodicals



WHEN we say frankly that the paper used in THE LIVING CHURCH, THE YOUNG CHURCHMAN, THE SHEPHERD'S ARMS, and THE EVENING PRAYER LEAFLET will cost us \$20,000 more this year than it cost last year, our friends will realize how serious was the necessity which impelled us to increase the prices. We should be unable to carry on these publications at all except by dividing the increased burden equitably among all the subscribers. We have worked it out in connection with each of the periodicals as follows:

The Living Church

The subscription price is necessarily increased from \$2.50 to \$3.00 per year, with a rate of \$2.50 to the clergy. This does not pay the entire amount of the advance. Last year the actual cost of the blank paper used on a single one-year subscription was 64 cents. This year, on the same basis, it would be \$1.30, though by slightly lessening the weight and perhaps taking a fractional part of an inch off from the margins, we can lessen

it a trifle. We believe that not only our subscribers but the Church generally will desire that the quality be not lessened, and it shall not be. The new rate is still very low for nearly 2,000 PAGES A YEAR much larger than the standard magazine page. Through the liberality of a generous layman we are able to offer free subscriptions to a limited number of the clergy, particularly those who are aged and retired.

The Young Churchman

Subscribers to single copies of the weekly edition will hardly notice the advance from 80 cts. to \$1.00 per year; much less will those who receive only the monthly *Missionary Magazine* be distressed by the increase from 25 cts. to 30 cts. But that the necessary advance in the quantity rate may not bear heavily upon Sunday schools we have arranged that hereafter, on the weekly edition, there will be a quarterly instead of an annual bill and that the cash discount of ten per cent. will be allowed on subscriptions paid for a quarter in advance instead of limiting it to payments for a year. The new quantity rate will be 20 cts. per quarter per copy. The quantity rate of the monthly *Missionary Magazine* alone continues unchanged at 20 cts. per year with a cash discount of 10 per cent.

Between the weekly and the monthly we shall now introduce a semi-monthly edition, for the benefit of schools that

cannot afford the weekly. It will consist of the *Missionary Magazine* (edited at the Church Missions House, New York) for the first Sunday in the month and a mid-month issue containing illustrated stories and teaching matter concerning the Church but without the serial story and the Sunday lesson. This will admit of the introduction of Churchly teaching into homes that have little or none without it, and thus will afford a base for the missionary matter that will be given in each alternate number. We believe that this semi-monthly number will solve the problem of the Sunday school paper for many schools that cannot afford the weekly. Remember that the chief object of THE YOUNG CHURCHMAN is not merely to interest children, but rather to introduce simple Churchly instruction into the home.

The Shepherd's Arms

The increase in price of THE SHEPHERD'S ARMS is not very serious. Single subscriptions to the weekly edition are raised from 40 cts. to 50 cts. a year. Sunday schools will be asked to pay 10 cts. per quarter per copy instead of 30 cts. for a year in advance. The cash discount of 10 per cent. will be based upon quarterly rather than upon annual subscriptions. The quan-

tity rate of the monthly edition is raised from 8 cts. to 10 cts. per copy per year.

Provision is made also for a semi-monthly edition of THE SHEPHERD'S ARMS, which in quantities will cost 5 cts. per copy per quarter, with a cash discount of 10 per cent. when paid quarterly in advance.

The Evening Prayer Leaflet

We are hoping to avoid the necessity of increasing the price for this, though we cannot promise it absolutely. The present price is 9 cts. per copy per quarter, with a transient rate of \$1.00 per hundred copies of a single issue. This is found a very useful publication where it is tried—as, for many

years, at Holy Trinity Church, Philadelphia. Why is not the EVENING PRAYER LEAFLET more largely used in our churches? Certainly it presents the best solution of the problem of the Sunday night service.

Recapitulation

Single Subscriptions

THE LIVING CHURCH, \$3.00 per year. To the clergy, \$2.50.
 THE YOUNG CHURCHMAN, weekly, \$1.00 per year. Semi-monthly, 60 cts. per year. Monthly (*Missionary Magazine* only), 30 cts. per year.
 THE SHEPHERD'S ARMS, weekly, 50 cts. per year. Semi-monthly, 30 cts. per year. Monthly, 15 cts. per year.
 EVENING PRAYER LEAFLET, weekly, 50 cts. per year.

In Quantities

THE YOUNG CHURCHMAN, weekly, 20 cts. per quarter per copy. Semi-monthly, 10 cts. per quarter per copy. Ten per cent. discount on quarterly subscriptions in advance.
 Monthly (*Missionary Magazine* only), 20 cts. per copy per year. Ten per cent. discount on annual subscriptions in advance.

THE SHEPHERD'S ARMS, weekly, 10 cts. per quarter per copy. Semi-monthly 5 cts. per quarter per copy. Ten per cent. discount on quarterly subscriptions in advance.

Monthly, 10 cts. per copy per year. Ten per cent. discount on annual subscriptions in advance.

EVENING PRAYER LEAFLET, weekly, 9 cts. per quarter per copy.

Club Rates

THE YOUNG CHURCHMAN and THE SHEPHERD'S ARMS, weekly, in club (not necessarily to same address), \$1.30 per year. No club rates on other issues.

THE YOUNG CHURCHMAN and THE LIVING CHURCH, weekly, in club (not necessarily to same address), \$3.60 per year.

THE YOUNG CHURCHMAN, THE LIVING CHURCH, and THE SHEPHERD'S ARMS in club, \$4.00 per year.



—And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion and ran, and fell on his neck, and kissed him. *Luke 15 : 20.*



—And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. *Gen. 28 : 12.*



—But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. *11 Pet. 2 : 22.*



—In the same hour came forth fingers of a man's hand, and wrote over against the wall of the king's palace; and the king saw the part of the hand that wrote. *Dan. 5 : 6.*



—And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. *Matt. 2 : 11.*

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—And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done. *Judg. 14 : 6.*



—The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. *Isa. 11 : 6.*



—And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. *Luke 9 : 8.*



—And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor Abraham's brother, with her pitcher upon her shoulder. *Gen. 24 : 16.*



—And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. *Luke 8 : 24.*



—And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. *Gen. 22 : 13.*



—Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. *Dan. 6 : 10.*