

The State Historical Society

The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—JANUARY 23, 1915

NO. 12

NEW YORK 11 WEST 45th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

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

OFFICES

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

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

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

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

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word.
 Marriage notices, \$1.00. Death notices (without obituary), free. These
 should be sent to the publication office, Milwaukee, Wis.

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

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

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

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

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	391
An Allibi for the Church—War Relief Fund	
ANSWERS TO CORRESPONDENTS.	394
THY CHASTENING. I. E. C. (Poetry.)	394
A BLADE OF GRASS. Harriet Appleton Sprague. (Poetry.)	394
THE FOOL. Caroline E. MacGill. (Poetry.)	394
THE POWER OF VISION. H. C. Tolman, D.D., LL.D.	394
BLUE MONDAY MUSINGS. Presbyter Ignotus.	395
WORK OF AMERICANS IN EUROPE. European Letter. W. E. Nies.	396
TO THE KING OF THE BELGIANS. Rev. C. Adolphe Livingston. (Poetry.)	397
THE CONQUEROR. James C. McNally. (Poetry.)	397
ENGLISH BISHOPS ON THE WAR. London Letter. J. G. Hall.	398
DEATH OF THE REV. R. M. BENSON. [Illustrated.]	399
BERKELEY ALUMNI IN NEW YORK. New York Letter.	400
PHILADELPHIA ITEMS	400
FR. BENSON MOURNED IN BOSTON. Boston Letter.	401
EXPANSION WORK FOR HOMELESS BOYS IN CHICAGO. Chicago Letter.	401
CONSECRATION OF BISHOP HULSE. [Illustrated]	402
"YE SHALL BE WITNESSES." Zoar.	403
"THIS AMERICAN CHURCH." Rev. Kenneth Ripley Forbes.	404
GOD'S MAKING NEW. S. Alice Ranlett.	405
TO WILLIAM FARRAR WEEKS. John Grixston Currier. (Poetry.)	405
NAPOLEON BARROWS, D.D., AN APPRECIATION. Rev. Walker Gwynne, D.D. [Illustrated.]	405
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	406
CORRESPONDENCE:	407
The Clergy Pension Scheme (Rev. Wm. B. Hamilton, Rev. H. P. Bull, S.S.J.E., Rev. E. H. McCollister, Rev. Robert S. Gill)—Club Facilities in London (Geo. Wistar Kirke)—Use of the Proper Psalms (Rev. S. Wolcott Linsley)—The Export of Munition of War (Rev. Henry Watson Ruffner)—Prohibi- tion and the Church (Rev. C. C. Kemp)—Our Newer Immi- grants (Rev. S. W. Linsley)—Revision of the Burial Office (Rev. Charles Taber Hall)—"Wanted—A New Seminary" Rev. Wm. C. De Witt, D.D., Rev. Henry Smart, Rev. Wm. P. Downes, Rev. Henry S. Whitehead)	
THE OLD TESTAMENT. Rev. Holly Wilberforce Wells. (Poetry.)	410
LITERARY.	411
SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor.	412
THE PATHFINDER. Roland Ringwalt.	413
PERSONAL MENTION, ETC.	414
THE CHURCH AT WORK. [Illustrated.]	417

THE LOVING heart which seeks to offer all, even disappointments
 and vexations which touch the tenderest places, to God, will be more
 likely to grow in generosity of spirit than one who bears grudgingly
 what cannot be averted.—H. L. Sidney Lear.

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

VOL. LII

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EDITORIALS AND COMMENTS

An Alibi for the Church

WHEN old Tony Weller sent his valuable legal advice to Mr. Pickwick, he had simply misunderstood the nature of Mr. Pickwick's case. He was not wrong in thinking the "Alibi" the most complete form of exoneration possible. For an alibi is the setting up of facts to prove that the accused was elsewhere than the scene of the crime at the time the crime was committed. An alibi once established, no contrary evidence is of the smallest value. Jones, let us say, is slain in a restaurant. Brown testifies that he saw Smith deal the fatal blow, administer the lethal draught, or speak the word that brought on apoplexy. Smith is lost unless he can shake the testimony of Brown. His lawyers will seek first, if they can, to establish that Smith, at the time named, was actually minding his own business with great concentration and within the four walls of his own house. They will be greatly assisted in this direction if they can prove that Brown has never been quite certain of the identity of Smith, having several times addressed Robinson by the name of Smith. Or that Brown had been known to introduce Smith by the name of Hopkins. Or that Brown is nearsighted and can never be sure that he sees anyone. Then if, indeed, Jones is dead, it must be by another hand than Smith's, because, up to the moment, the latter had never been in more than one place at the same time.

These considerations are most pertinent when one reads in the *Atlantic Monthly*, for December, an article called "The Failure of the Church," by Mr. Edward Lewis, a quondam Congregational minister. He is said to have given up an important pastorate in London on the ground that he could not in conscience pretend to be a man of God when really he was a comfortable official. Into these intimate details we need not go. Nor need we quibble about Mr. Lewis' conscience, which may be, for all we know, a perfectly serviceable organ. We would merely point out that Mr. Lewis is nearsighted and has several times introduced Smith by the name of Hopkins. His article is exciting reading for that the well-meaning gentleman is distressed about the failure of something. Only that something is not the Church. What Mr. Lewis calls the Church failed long ago. It failed before it began its work. Its very beginning was the failure of something. Mr. Lewis has all along mistaken somebody else for Smith. In fastening the crime of failure upon the latter, he gives marks of identification which the accused does not bear. In plain language, Mr. Lewis accuses the Church of having failed in certain things which she never set out to do. So that actually Smith is not convicted; but, even more, the body Mr. Lewis produces is not that of Jones. Failing then both to identify the murderer and to furnish a *corpus delicti*, the accusation must end in fiasco.

The Church has failed, says Mr. Lewis, in that she declines in numerical strength and daily has less influence. This last he speaks of by the term, "power as an organization." He gives us figures to show just how many persons (to a fraction) have abandoned religion in the city of Berlin since January, 1908. And anyhow, he says, life which creates forms always

destroys them; and he marvels that religion increasingly flourishes while the organized Church decays.

It is not unfair to ask Mr. Lewis what he expects in the way of "power of organization" from the Church. Is it his notion that the Church is to be to a man, or to a world, both family and state beside? Does he demand that the Church, *qua* Church, should thrust itself into the *Weltpolitik*? Are the Bishops to descend in a body upon Washington and settle for good and all the tariff on manufactured woolens? Very plainly the business of the Church is to convert individuals and give them a spiritual point of view so that in their function in the world they may see all things from the angle of the kingdom of Heaven. That she has not accomplished this in every one is not a charge to be laid at her door. It is plainly not the Church's fault that the saints do not govern the world. The Church cannot select legislators nor will the State make a religious test a condition of suffrage.

Further, one would hardly expect from a person of Mr. Lewis' apparent acumen anything so shallow as the argument from numbers. We should reply quite as sensibly were we to say, "Perhaps the climate of Berlin disposes toward despair and irreligion." But plainly, it is one of the points where Mr. Lewis has failed to identify Smith. He is talking about something quite different from the Church. Protestantism began with the notion that it was what all the world clamored for. It was supposed to be the natural spiritual easement for all who groaned under the burden of the old Church. Certainly when Protestantism declines in numbers, it is failing because its very first and major premise is disproven. The "Failure of Protestantism" is by no means a new expression. It does not mean that there are no longer Protestants. It means that separatism, as a principle in religion, has not made good. But there is nothing in numerical shrinkage to establish the failure of a body whose Founder asked, "When the Son of Man cometh, think ye that He shall find faith on the earth?" But if numbers mean anything, we may reply to Mr. Lewis' citation of the German slump in religion by stating that upwards of four hundred millions of people still say the Nicene Creed. And if he replies, "Numbers prove very little," we may say, "Just so."

As to the necessary impermanency of the Church after the natural analogy, we would reply that even in nature, forms are not destroyed until the occasion that called them forth has disappeared. While there is a sin to destroy souls, there will be, so far as anyone can say, a Church to deliver. The "fulness of times" is the technical name of God's appointments. That was when the Church began. That is when it will end. And in reply to the writer's naive statement that religion flourishes while the Church decays, we would ask, "Just what do you mean by those terms?" Surely it is not too much to beg the answer when his statement begs the whole question.

But Mr. Lewis' statements are not all so sweeping. He grows ominously specific as to the precise manner in which the Church is failing. First it fails in that it regards itself as the

last word in religion. She does not believe in a "beyond Christianity." Development within herself she is content to expect. But while new light "may break forth from the Word there can be no new Words." There is no real outlook.

Again Smith is addressed as Robinson. Mr. Lewis is describing the antithesis of his own position; which position is that of one who fears that the Tübingen school is sitting up nights to dig mines under his position. To such, any printing press is a terror, and publishers a nightmare; either may destroy the thesis of his next sermon before he can scramble into the pulpit to preach it. The indictment fits Protestantism, not the Church. For how can anything be taught—anything, that is, of fundamental principle—except it be considered final and the last word? Imagine a geometry text-book saying, "As we go to press the square of the hypothenuse is believed equal to the sum of the squares of the other two sides. But we are not responsible for what may happen before this edition reaches the public." Or suppose a teacher were to say, "Up to October 31st, the attraction of gravitation will vary inversely as the square of the distance; after that date I cannot speak with certainty." How far would such teaching get? No doubt Mr. Lewis still holds to Christian morality; for it is part of the irrationality of the age to cling to the perfectly unattainable elements in Christianity long after it has abandoned what is just plain matter of fact and plodding. In other words, ethics are held when theology has been discarded. But Mr. Lewis still maintains, say, that it is laudable to love one's enemy. What does he do about teaching the thing? That doctrine is quite as "reactionary" as the Trinity or the Virgin birth; that is, just as much outside human experience. Does he teach that in our present state of development it is *de rigueur* to love one's enemy, but that later it may be equally commendable to destroy him with a hatchet? One loses himself in these paradoxes. Had Mr. Lewis held his position a little longer, he might have learned that nothing can be taught until it is settled, at least in the mind of the teacher. No Church would have a leg to stand on so long as it expected its whole system of reasoning to be upset at any moment. Without the certainty that comes from the consciousness of a final revelation, a Church must be like a new missionary in Japan—afraid to open his lips because he is not quite clear about the subjunctive mood.

IN HIS SECOND specific accusation, Mr. Lewis takes the line that the Church is in flat contradiction to the principles of its Founder. It is institutional, and no institution can be perfectly true to its ideal. "When a spiritual movement begins to materialize into form, credal or institutional, that form is necessarily a degradation from the primal spiritual impulse."

What is one to make of these remarks? If the fling is at the standards of living exhibited in the lives of Churchmen, it is competent to reply that, again, the identification fits some one else. The requirement of "conversion" as a *sine qua non* of membership in a religious body is peculiar to Protestantism. The Church is content to be the drag net, the wheat-field plentifully sprinkled with tares, or to be whatever else Christ's imagery taught of the *omnium gatherum* of men of all grades to whom but one thing is common—the chance to cooperate with grace and become holy. As to the degradation of institutions, that is as may be. But even if true it is none the less necessary. How is anything to be propagated without organization? If a man is seeking Republicanism, he is by no means bound to believe in whatever Republicans he may see; yet how is he to gather Republican principles out of the air and without human instrumentality, and still know that they are Republican principles? Even if the institution is a degradation it is still the best we can do. And it must be in some way efficient, else how did Mr. Lewis imbibe these pure principles on the basis of which he upbraids organized religion?

We are accustomed to call the present stage of man's progress into freedom the Christian Dispensation. By which we can only mean some systematic, institutional credential for those who teach. Mr. Lewis has no credential and so we are at liberty to disagree violently with him. And as to the degradation of credal forms, does he mean that six times six are thirty-six until I have stated the fact as a clause of the multiplication table? If to Mr. Lewis has been revealed the ennobling fact that six times six are thirty-six, and he would transmit the blessing of this knowledge to the scion of his house, how would he go about it without some "form of sound words"? Would he allow his son to evolve the truth from his

own consciousness, or allow him to conjecture that the inner light by which his father lives could be no other than the blinding revelation that six times six are thirty-six? Here again the identification fails to affix itself to Smith. The Church has ever claimed that her words were a poor effort to state what could not be stated. It is Protestantism that has striven to make God fit the human mind, even if God must part with some of His attributes in order to crowd into the narrow quarters. Has Mr. Lewis never been in love? And if he has, has he kept silence in the presence of his beloved, because he found himself in the common position of male humanity—inability to express something too big for his words? As has been said by a modern essayist, "The poet seeks to get his head into the heavens—a wholesome attempt. It is the mathematician who strives to get the heavens into his head, and it is his head that splits."

Mr. Lewis' third charge is that the Church has no hope of this world: which so far as it goes, is absolutely true. However, he specifies that the Church is the universal wet-blanket upon all the joy of living. It couples the world with the flesh and the devil as promoters of evil for men. It seeks first of all to set men a-groveling in penitence and places a ban upon wholesome natural life.

Here again the identification does not fit. It is Mr. Lewis' spiritual forebears, the Puritans, who tried to make the "world to grow grey with their breath." The Church has ever been accused before of carrying water upon both shoulders; of finding how to get on with Heaven and yet not break with earth. Protestantism has been the kill-joy of history; no part of the historic Church, we think, has ever banned proper dancing, cards, and the theatre. But these are mere quibbles. For the fact is that where the Church has had her way there have been joy and life and bright colors and open air mirth. If anything, she has tried to make man feel that his sojourn here is not in wretchedness. But take this matter of penitence. What is it at its lowest terms but renewing a point of view? Penitence is turning away from something to adopt something else. It is what everyone is doing every minute—at least everyone in whom is the germ of progress. The Church has no hope of this world, because this world has no hope of itself. How can it have? Materialism does not sprout hope. The Church has hope of another world which materialism does not have; nor can it have. "Dust thou art, to dust returnest, was not spoken of the soul." It would be difficult for the Church to have any less hope of the world than Christ had. If she failed, it is in not detesting what Christ so frankly detested.

For her part, the Church, knowing how fine a world this might be were it not for sin, does not put her head in the sand and ignore what has spoiled God's creation. If she bids men to penitence, it is nothing but a constant invitation to renew one's spiritual point of view. Having been for a moment or a year blinded by the deceits of materialism (which is a high-sounding name for self-will), she bids man take another good look and satisfy himself that what he really wants is the spiritual view of himself and his world. And instead of depressing him, she bids him rejoice that it was so easy to brush from his knees the mud of his fall. If Mr. Lewis knows some way to lead a human being to adopt a new point of view without having first discarded an old one that is contrary to it, then he knows some way to drop repentance from the Christian system and he ought to tell us about it.

We must conclude that Mr. Lewis' case has failed. He is "non-suited." Whoever is dead, it is not Jones. We have our suspicions who it really is. And Smith did not kill him. First, because the lamented is not dead; and second because the description of the murderer fits another well-known person; a much younger man.

The Church has proven her alibi.

WAS not the measure of the earth's woe great enough without the awful tragedy of the Italian earthquake?

It is impossible that this question should not rise at least to the mind. But God allows the natural cataclysms to bring death and suffering in accordance with His own plan, which has not been made known to us. Once more do we learn that God does not view death as a calamity to the human soul; that He guarantees no certain term of life to any man; that He is at all times Lord of life and reserves to Himself the right to say

The Place of
Suffering

when this earthly form of life shall open into the larger form of eternity.

And even as to suffering, which, perhaps, involves a greater mystery than that of death, God would show us that it is an inevitable accompaniment of life on earth. Science has done much to alleviate pain; but pain itself remains, bearing stern witness to disorder in the human organism. But the soul is not dependent on that organism. It is the true life, which survives throughout eternity. Pain may train it. Pain may even purify it. Pain cannot injure it.

A new doctrine that God wills that there should be no pain has crept even into the Church. That outside cults are founded upon that teaching is not strange; but the teaching is irreconcilable both with common observation and with the doctrine of the Church. "He suffered," is one of the positive statements of the Creed; then suffering, *per se*, is not inconsistent with the most perfect life.

But though God undoubtedly wills that pain and suffering should be factors in this earthly life, from which there can be no certain escape, He also wills that these should present the opportunity for loving, Christian service. He, the divine Man, suffered; but He also relieved the suffering of others. He touched the sick, that they might recover. He gave sight to the blind. He raised the dead. He comforted the mourner. All this He did that He might show the intense sympathy of His human heart, the intense love that permeated His being, and that He might set us the example to do all that is within our power to relieve suffering. And then, quietly, He mounted the Cross, and endured pain; saying to the sufferers of all ages whose pain can, perhaps, not be cured, I am raising you up on My Cross, to suffer with Me. I am showing you the way.

If pain were to be driven out of God's world or were only a delusion to be overcome, then, when He hung on the Cross, was the time to have shown that the highest form of life, in its sinlessness, would be free from it. But—"He suffered."

So these cataclysms, which cannot be traced to sin or error on the part of the sufferers or of others, and which involve no mental delusion, at least help us to a right philosophy as to the place of suffering in the universe, and teach us that the path He trod is the way that each of us must go, in some form; and that the times of our pilgrimage are wholly in His hands.

And whatever comes, in life or in death, He is the Lord of all.

IN the dreariness of war, it is like a sudden ray of light to be bidden by the Presiding Bishop, with the approval, as he says, of seventy-eight other Bishops of the American Church, and acting in harmony with the Archbishop of Rupertsland,

The Centenary of Peace

Primate of All Canada, to observe on Quinquagesima Sunday the close of a century of Anglo-American peace. The actual anniversary of the signing of the Treaty of Ghent fell on Christmas Eve, just passed; but it is not strange that the suddenness and fierceness of the European War should have left no heart in our friends across that imaginary line which only divides us politically from Canada, to observe an anniversary of peace; while a natural hesitation as to suggesting such a celebration to those who are living in a house of mourning and in great anxiety, not strangely restrained our own authorities from making the suggestion. Now, most happily, comes the Canadian Primate to our own premier Bishop with the invitation to participate as brethren in such an act of thanksgiving as Churches, though the nations themselves must forego the great pleasure of celebrating as they had planned to do.

We shall hope that our churches throughout the land will respond to the request for this observance which the Presiding Bishop has made.

IT may not be amiss for us to say here that a Service Leaflet for Morning Prayer for that occasion, together with a special Collect, Epistle, and Gospel, has been prepared in collaboration by the two Primates, and the American edition of it will be published by THE YOUNG CHURCHMAN Co.,

The Service Leaflet

being first submitted to all the Bishops in order that they may signify their formal license, if it seems good to them to do so. No hymns are included in the Leaflet. The price at which this Leaflet will be sold is \$1.50 per hundred copies, postpaid or express-paid to any part of continental United States. Sample copies will be mailed at once on receipt of a two-cent stamp. Orders for quantities will be filled by the last of January, the edition for the pews being held back in order that the list of dioceses in which the

Leaflet is formally licensed may be printed within it. Since the labor of supplying the whole Church with the necessary copies of this Leaflet in so short a time will be a heavy one, the publishers ask that orders will be sent to them as early as possible.

ONE of the pleasing features in connection with our WAR RELIEF FUND is the frequency with which second and third, and perhaps even more contributions are made by the same person or organization. This shows that the gifts come from

The War Relief Fund

no mere sudden passing sympathy of a moment. Conspicuous among these is the Church of the Ascension, Pittsburgh, of which Bishop Van Buren is acting rector, which is making a weekly offering for the purpose. Christmas gifts from Sunday schools, too, continue to come in. "The children" [of the Sunday school of Grace Memorial Church, Phillipsdale, R. I.] "willingly gave up their Christmas presents that they might help those in need," says the accompanying letter. The large gift from St. Andrew's Church School, Pittsburgh, was collected at their Christmas festival. The amount acknowledged from St. Andrew's Industrial School, Barrington, R. I., comes, we are told, in the form of pennies from "poor boys who are placed here because they have no other home, and in appreciation of the comforts they enjoy." Surely these gifts of the children will be abundantly blessed, to the givers no less than to those who receive.

And the personal, human element enters into the gifts of adults as well. One sends her check "as a thank offering for recovery from disabling sickness." Another, receiving a slightly increased weekly wage, wishes to "share a part of my increased prosperity with the war sufferers."

Archdeacon Nies' European Letter, printed in this issue, shows the earlier uses to which the Fund is being put. A personal letter states that careful inquiry into specific needs at the various stations is being made, so that the gifts may be used to the greatest advantage. One problem that confronts the benevolent in the German and Swiss cities, of which we have heard but little in this country, is that of the thousands of refugees from Poland and Galicia, who are driven from their homes in the eastern theatre of the war, as the Belgians and French have been in the western. How many-sided, how colossal, is the problem of relief! And now the sufferers in Italy are added to those in central Europe!

The following is the list of contributions for the week ending Monday, January 18th:

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Per the Bishop of Western Michigan†.....	2.00
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Trinity S. S., Wahpeton, N. D.*.....	1.00
A Churchwoman.....	3.00
A Reader, Louisville, Ky.....	3.00
Mrs. J. A. Slamm, Seattle, Wash.....	2.00
From friends, Hastings, Neb.†.....	6.50
Anon., New York*.....	50.00
W. A., St. Luke's Church, Delta, Colo.*.....	20.00
Second Circle of W. A., Trln. Ch., Portsmouth, Va.....	5.00
J. G. M.....	1.00
A communicant of All Saints' Cathedral, Milwaukee	5.00
M. G. H., Reno, Nev.....	10.00
Mary T. Lassiter, Marlon, N. C.....	8.00
St. John's Church, Norman, Okla.†.....	10.20
"A devoted and grateful reader".....	5.00
Anon., Shippensburg, Pa.....	5.00
Mrs. Alice T. Mather, Neshotah, Wis.†.....	5.00
St. James' Church, Woodstock, Vt.*.....	11.75
A Churchwoman, Bloomington, Ill.†.....	1.00
F. O. G., St. Joseph, Mich.....	2.00
S. L. D., Milwaukee.....	1.00
Church of the Ascension, Pittsburgh.....	19.44
A friend, Omaha, Neb.†.....	1.00
Mrs. H. R. J. Mercer, Flint, Mich.....	3.00
Grace Memo. Ch. S. S., Phillipsdale, R. I.....	25.00
Two friends, Washington, D. C.....	2.00
Boys of St. Andrew's Indus. Sch., Barrington, R. I.....	3.39
Anon., Boston.....	10.00
"A mite from the Dio. of Kansas City".....	2.00
St. Paul's Church, Lock Haven, Pa.....	3.00
W. A., Ch. of the Intercession, Stevens Point, Wis.....	5.00
Mary L. Austin, Providence, R. I.....	2.00
P. K. C.....	5.00
Ch. of St. Clement, El Paso, Texas*.....	50.00
S. S. of Ch. of St. Clement, El Paso, Texas*.....	25.00
Mrs. Herbert H. Eustis, Boston†.....	50.00
C. N. S.†.....	1.00
Ch. of the Reconciliation, Webster, Mass.*.....	8.00
S. S. of St. James' Mission, Mesilla Park, N. M.*.....	5.00
A friend, Santa Fe, N. M.....	5.00
Total for the week.....	\$ 523.97
Previously acknowledged.....	4,844.16
	\$5,368.13

* For relief of Belgians.
 † For relief of Belgians and French.
 ‡ For relief work in Paris.
 ¶ For relief of Belgian children.

ANSWERS TO CORRESPONDENTS

L. C. G.—The Sabbath is superseded by the Christian festival of the Lord's Day purely on the authority of the Church, which from the beginning has exercised the authority of our Lord on earth in its distinct realm. Those sectarians who rigidly observe Sunday as "the Sabbath" (which it is not) and yet deny the authority of the Church which authorized the observance of the day, are of course wholly illogical.

D. H. Q.—(1) The story as to King Edward VII. visiting the Vatican is extremely improbable.—(2) There is a German ambassador at the Vatican.—(3) The Vatican is, by international usage and the consent of the Italian government, a miniature nation, of which the Pope is sovereign and to which most of the powers accredited diplomats.

PRESBYTER.—We find no St. Aldemar listed in any of the calendars of saints.

THY CHASTENING

*"Then will I visit their transgression with the rod."
"Whom the Lord loveth, He chasteneth."
"Thou hast chastened and corrected me."
"Now no chastening for the present seemeth to be joyous."*

In Thy love my trust reposeth,
On Thy Heart my heart doth rest;
Grant me peace, Lord, ere life closeth,
Then to be with mercy blest.

Thou dost know me weak and erring,
Know how oft my faith hath failed,
How, when faltering 'mid life's battle
Hath the enemy prevailed.

I have sinned and I have suffered,
In Thy chastening bid me see
But the Father's Hand uplifted,
By the scourge Thou lovest me.

'Neath the stroke I bow submissive,
Humble, contrite; own Thy rod
But the Fatherly correction
Of a just and loving God.

Now no chastening seemeth joyous,
But when sin and strife are past
Peaceable the fruit it yieldeth
Unto righteousness at last.

In Thy love my trust reposeth,
On Thy Heart my heart doth rest;
Grant me peace, Lord, ere life closeth,
Then to be with mercy blest.

I. E. C.

A BLADE OF GRASS

Thou art only a blade of meadow grass,
Beside the foot-prints of those who pass;
But the wings of butterflies rest o'er thee
And bees confide in thee, dreamily.
In thine ear little insects chirp and sing,
And unto thee trembling dewdrops cling.
When shadows grow deeper, the daylight dies,
And, chilling thee, sombre mists arise,
Erect, undismayed, thou dost vigil keep
Beside the river, while others sleep.
Thy lot is to stand, and to wait, day by day,
And yet, even 'so, thou art serving always!

HARRIET APPLETON SPRAGUE.

THE FOOL

Would I might bring to caged things
Some little glimpse of sunlit pool,
Or set a-free the beating wings,
But I am dubbed a Fool.

For I must dance in cap and bells
Before the King in royal pride;
The King himself is caged as I,
And doth a bauble ride.

He talks of armaments and war,
Of forts, and battle's grim array,
He cannot lie beneath the stars,
Or watch the foxes play.

What if some day I creep within
His armourie and blow sky-high
The stuff that prisons him from all
I have, though Fool be I?

Then I will show to him a wood,
Like lads that run away from school;
I'll teach him all its moss-hid ways—
Truth! I am but a Fool!

CAROLINE E. MACGILL.

THE POWER OF VISION

THIRD SUNDAY AFTER EPIPHANY

BY H. C. TOLMAN, D.D., LL.D.

MAN refines the speculum of the telescope and myriads of new worlds are revealed to the eye. Yet those worlds were there before man apprehended them.

How many fail to see the beauty of God revealed in all about us. There is the beauty of the morning when nature seems to rejoice in the birth of another day. There is the awfulness of the storm and the somber gloom of the starless night.

The majestic pomp of worlds which bend over us in the twinkling light tells us that our God watches over his creation. The petal of the daisy speaks of Infinite care, the singing bird of a Heavenly Father's love.

All this is revelation. All this is a vision of God.

The greater our capacity to feel, to see, to know, the greater the revelation to us of an Infinite God. It is true that sensation is but the quivering of a nerve or the vibration of a muscle, yet this is our medium of communication with the outside world, and the more delicate the organism the greater the appreciation.

Imagine a man confined in a closed room all his life. He sees but the narrow walls of his dungeon. What would a description of God's blue sky or the vision from the mountain top mean to him? He has never seen the strength and majesty of the everlasting hills.

So to the man shut in by his own prejudices, by his own preconceptions, by his own littleness, what vision comes of the boundless heart of the Eternal God?

Does he who has never seen the ocean know the roar and boundlessness of the sea?

Does he who has never looked on the face of Christ know Christian love, service, sacrifice?

One has defined refinement as the capacity to enjoy and to suffer.

To enjoy the bliss of Heaven we must realize the divine joy of suffering.

How many failures in life are due to lack of vision or wrong perspective. "If thy eye offend thee, pluck it out and cast it from thee."

We fail to see the vital and essential, and consequently we so magnify the unessential that life is seen in distorted proportion.

The soul should rise above earth and catch the vision from the skies.

An eagle was captured and placed in the same coop with the hens. The boys said, "He roosts and sleeps with them and he has been associated with them so long that he thinks he is a hen." One day they let him out and for a while the eagle pecked the corn proudly and disdainfully. The day had been overcast, but suddenly the sunlight burst through the clouds. Then the eagle spread his grey wings and soared high into the blue ether until he became a speck smaller than a sparrow. He knew he was an eagle for he saw God's sunlight.

So our souls can soar when they receive the vision, when they realize their divinity. Never can a true soul rest until it reaches up to God.

Life grows in proportion to what we see and appropriate. The opalescent hues of sunset, the cloud shadows on the hills, the delicate fragrance of the flowers, are revealing God to the human soul. The immutable laws of the universe, the ethnic progress through the years, the aspiration to attain the divine ideal, point us to the Infallible with which life must be in perfect harmony.

The power of vision comes through discipline. One sees only a rude stone by the roadside. Another sees the creeping vine which conceals its roughness and irregularities, making it a thing of beauty, and he departs with a vision of the beautiful in his soul. Another tears away the ivy growth and picks out letter after letter and syllable after syllable an old inscription till he has restored a record of the past long hidden from the human eye. He departs but he carries with him the vision of the truth. If life is to learn how God is speaking in the great world about us, the eye must be clear.

Pride and bigotry cannot behold truth. Hate and greed cannot behold love. We have found the Christ only when we have perceived with undimmed eye the qualities which He reveals.

When we accept Christ, we take these qualities into our life. So it is that divinely but naturally the soul is transfigured into the likeness of God.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

I HAVE just found in a French paper a tribute to the Queen of the Belgians, so deserved and so exquisite, that I cannot forbear translating it, to share with you. The writer is one Roland de Marés.

THE QUEEN-ERRANT

There she is, with her royal husband, in the very midst of the struggle. From town to town, from camp to camp, from trench to trench she goes. She consoles the living, she comforts the dying; she smiles, she bandages. She is all sweetness and all compassion, in that sad, foggy Flanders, grey and desolate. She is not the type of warrior princess on a prancing steed, riding by her victorious husband's side into towns recaptured, while drums and trumpets play. The lightest sword would be too heavy for her little hand; and she scorns that foolish parade which elsewhere sets princesses displaying trig uniforms at the head of their regiments. It is when the cannon are silent, and they are counting the survivors, that she appears, flying from hospital to hospital, from ambulance to ambulance, the noblest among the noble women who minister to dying heroes, noblest because simplest, humblest, motherliest!

Elizabeth, Queen of the Belgians! I saw her making her *joyeuse entrée* into Brussels, in the autumn of 1900, when she had just married Prince Albert, heir-presumptive to the throne. In a grand court carriage, she seemed very little, almost fragile, beside her tall husband. She had not the majestic presence of the Countess of Flanders, nor the beauty of the Princess Clementine. But she had a smile which illuminated her girlish face, a look so sweetly good that it moved the very soul of the observer.

The Brussels folk appreciated her at once; her appearance that sunny morning gained forever their confidence and affection. They are essentially democratic; they know what they like; they are not impressed by the titles, the tinsel, and the turn-out of royalty; and they recognized at once that here was a princess different from the others, nearer to them, richer in what moves the popular heart. They knew she was not a great heiress, and that Prince Albert had chosen her for herself, with no "reason of state" to affect his choice; they knew that her father, the wise Karl Theodor, Duke in Bavaria, had instructed her in his own scientific studies, and had opened her intelligence to wide horizons; they knew, in fact, that she was intellectually distinguished, and that her ideas, working through a strong will and overcoming court prejudices and objections and obstacles, could assert themselves effectually.

From the very first, she was "the little Queen," with such a tenderness and affection in the phrase that even a stranger could distinguish it from conventional flattery. Soon she transformed the atmosphere of the court, grown gloomy from so many griefs and misfortunes. She was proud to gather poets and artists around her, making the chief feature of the reign that renaissance of literature and art in Belgium which has been so wonderful and so fertile. People often spoke of her part in the new tendencies guiding Belgium; no one could say just what was her part, just what was the King's; for they both were admirably endowed with intelligence, good will, courage, and loyalty, united as if by a miracle of fate to arouse the true greatness of a nation.

The most extravagant Socialist, without abandoning his principles, found himself disarmed before the grace and simplicity of this sovereign lady. On the first day of the war, when she went alone to visit the hospital established in the Brussels People's Palace, where so many words of revolt had been uttered, she was cheered as never a "leader of the masses" had been.

So, as the war raged, the thought of the people turned to her always: "Where is the Queen?" Has she gone, with her children, to seek shelter in England, or in the south of France? No, she dwells among her people; and they saw her far more often than of old. From the moment that the danger threatened, that all the people were menaced with the horrors of invasion, that men were going out to suffer and to die, she wished only to know her duty and utterly to fulfil it.

She stayed in Brussels till the eve of its occupation by the Germans; she was ubiquitous at Antwerp wherever the wounded and the dying lay. Indifferent to Zeppelin bombs and exploding shells, she turned to the hospitals while her husband turned to the trenches, silencing with a smiling gesture those who timidly counselled prudence. Then, when it was necessary to abandon Antwerp and beat a retreat across the plains of Flanders, with hundreds of thousands rushing towards the sea, their last hope of safety, she passed along the tumultuous roads, calm, smiling at the soldiers and at the

refugees, giving so well the impression of a perfect serenity of soul that even the most despairing felt a new confidence.

Elizabeth, Queen of the Belgians, reigning no longer (so it seems to her old Bavarian fellow-countrymen) over that desolated land behind the dunes, wears now the most glorious of all crowns—that which mystics see upon the heads of saints. To an age sceptical of all virtue, she offers the sublime spectacle of a weak woman, displaying in the energy of her soul the strength to face gallantly the most merciless destiny.

Queen-errant; but Queen-regnant as never yet was the wife of the mightiest sovereign, she symbolizes that whole land which, wounded, refuses to die. Far from proud cities and sumptuous palaces, she walks among wounded soldiers, whose eyelids lift for a last look at her, a last tear for Belgium. Feverish hands clasp in prayers for her, and pale lips murmur the word which sums up all human tenderness, which the deepest sorrow lays hold on, and which softens the hardest hearts—"Mother!"

I MUST THANK several kind unknown friends who have sent gifts through me to my Belgian friends and to little Denise Cartier of Paris.

THE FOLLOWING editorial from the *Christian Advocate* of January 1st is significant. Doubtless the reference is to "Millennial Dawn," and similar movements which boast of being "non-sectarian" and are essentially disintegrating. Some of our own people need to be on their guard lest, in their desire to further union, they sacrifice unity—even such unity among ourselves as we already have.

"Methodism is truly Catholic in its sympathies and attitudes. Fraternity is its watchword. An outstretched hand is the symbol. Yet there is such a thing as going too far in the name of Christian fraternity. There is no law of Christian brotherhood which allows Methodism or any other branch of Christian faith to harbor and help those sporadic movements, under various names, which would build themselves up at the expense of real Christian faiths. Throughout our connection are found Methodist congregations which have been hopelessly broken up by roving ecclesiastical bands who in the name of Christian brotherhood were allowed to hold their sensational meetings in the churches of those congregations."

HERE IS a bit of modern Irish verse worth preserving:

"THE EXILE

"BY NORREYS JEPHSON O'CONNOR

"Tiagam tar medraig moll

(Let us go over the murmuring, placid sea).

"Let us go over the murmuring sea,
Away from the jarring world,
Back to the peace of the Irish hills,
In the mists of morning curled.

"Let us hark to the song of the fairy folk
In a moon-lit glen at eve,
And the half-heard patter of fairy feet
While their intricate dance they weave.

"Hark to the baying of sweet-mouthed hounds,
As the Flan host sweeps by,
Chasing the boar with bristling back,
For Fallbe's death to die.

"Before me stretches the dancing sea,
Far out to the Irish shore,
And my heart would follow a gull I watched
Till I could see no more.

"My heart would fly to a house that stands
By the bay of Cushendun,
And would wait on the ledge of a window there.
May the casement open soon!

"My lady would take my heart in her hands,
As a young bird weak of wing,
And bending low her lovely head
Whisper its comforting.

"My heart would sing its song of joy,
Filling the world with tune;
And my lady would smile, and say, perhaps:
'Pray God he cometh soon!'"

—The Chase of *Síd nam Ban Finn*.

WORK OF AMERICANS IN EUROPE

Appropriations Made from Living Church Relief Fund

FURTHER REPORT OF CONDITIONS IN GENEVA,
ROME, MUNICH, AND NICE

LAUSANNE, Switzerland, December 15, 1914.

AT this writing, the Archdeacon has received from the generous readers of THE LIVING CHURCH, through the lead and effort of its humane and able editor, the sum of \$1,354.56. The last check of \$819.76, included in this amount, reached me yesterday and has just been distributed. This is how, thus far, the total has been divided in accordance with the urgency of the needs of the various churches and the pressure of the work they are called upon to do, as I can learn it:

Paris	\$ 200.00
Munich	200.00
Rome	200.00
Dresden	200.00
Lausanne	194.80
Geneva	150.00
Nice	40.00
Balance	169.76
	\$1,354.56

The balance is held pending information as to the needs of the Belgian refugees in the neighborhood of Lausanne and Geneva.

The problems of our American churches in Europe vary, of course, with their location in a belligerent or a neutral country, but almost all are working under the same general condition, demands for relief reaching into the impossibilities, with, at the same time, but a fraction of their ordinary congregations and support. Every dollar is a blessing under such circumstances.

In the belligerent countries, beside the hospital problems (and in France hordes of Belgian refugees), there are the problems of destitution among the families of soldiers. What little they get doesn't go very far. If the bread-winners are not wounded, or prisoners, or dead, they are at the front, and their families left behind. These are bound to suffer. Even in a neutral country like Switzerland, with its extensive mobilization to protect its borders, there is much destitution among the families of soldiers. In Geneva alone, for example, it is necessary to maintain nine public soup kitchens to take care of the poor of only that one city. How much worse must it be among the belligerents with so many bread-winners away?

Then there is the problem of the refugees—not of the Belgians alone, with their sad lot—that would leave the matter comparatively simple—but of the inhabitants also of a considerable part of Galicia, fleeing before the guns and burning cities of the Russian invasion, and the inhabitants of all western Poland doing the same from the battle fields of their country. The Belgians, whose tragic experience was the first to shock the world with the horrors of this war, naturally have the first place in the attention and sympathy of a large part of Europe and America, but these poor wretches from Galicia and Poland are largely overlooked and their misery and suffering are for that reason, by so much, severer. They swarm westward, destitute, desolate, terror-stricken, and almost forgotten.

Some of the people able to speak for them have come to the neutral countries and are making moving appeals. Some of these speakers are high personalities. Three weeks ago the Princess N. de Rohan and the Countess S. Tapary addressed our guild in Lausanne in behalf of their unfortunate refugees, asking for clothing for them, and eloquently telling of their pitiable condition. We only had a hundred garments at the time, out of some twenty-eight hundred pieces we had made, but we were thanked over and over again for them in "appreciation of the fine feeling of the Americans." Of course we expect to do more when we can catch up on work promised.

Passing through Geneva for some five weeks past, and now also through Lausanne, are the civil internes. They come in numbers of from one to three hundred a day. We read very fine stories in the press of the benevolent treatment of the internes, and have much published testimony to that effect, but the letter which follows, from Mrs. Charles M. Belden, wife of the rector of the American church at Geneva, gives among other things a reliable account of her own experience in ministering

to them. A great many of these civil internes are delicately reared people.

Beside these and other main problems which must be met with money, work, and sympathy as best we can, there are the many individual problems that cannot be subjects of organized charity. But I will say no more and give a few letters and statements from some of the churches heard from up to the time of this writing.

Here is Mrs. Belden's letter from Geneva:

"I am greatly touched by the generosity of the subscribers to THE LIVING CHURCH RELIEF FUND, in sending, through you, the

Conditions
in Geneva

sum of 750 francs for our cases of distress. While I and my committee are still collecting and sending out clothing daily, we find that the need for refugee clothing in Geneva itself seems to be pretty well supplied for the moment. The great lack seems to be in the near-by *Haute Savoie* districts, which are poorer, and where poor wretches, coming from the present fighting district, are arriving daily. We had thought of taking special districts, now that the general area is a little covered, which at the beginning demanded rapid work. And in the meanwhile, there are many needs about us that none of the public charities—the committee charities—seem to meet. For instance, there are the students, men and women, mostly Russians, Poles, and Turks, many of them well to do people, stranded here with almost nothing. The men have been living, for the four months of the war, with a noon meal of soup (vegetable soup), bread, and one vegetable; and, at night, tea and bread. They have no breakfast. While no one would really starve on this diet, it is hardly conducive to keeping up one's strength for much brain work. The other night (Thanksgiving) the Gail students had their quarterly meeting, with a supper of boiled potatoes and butter, and I have never ceased to receive thanks for sending them cake, as a little treat. I only mention these few things, dear Mr. Nies, because I see so much personally, where with money I can give necessary aid often to people of this class that the public charities, of course, do not reach.

"I will give you what information I can about the work done here. There is a Central Committee of Succor for the poor, supported by voluntary subscriptions. With the sum collected, nine soup kitchens are supported in the different quarters of the city and any needy person can apply for a ticket enabling him to have about the bill of fare I have mentioned. Many families are also assisted with coal, rent, etc., out of this sum. The report published before the cold weather came showed that 65,000 francs had been expended up to then; and a new amount is being raised. Under the same head, and connected with it, is the committee for the *sans travail* (without work). It was to this Central Committee that our church and colony gave 800 francs on Thanksgiving Day. The Swiss Red Cross has received from us, as a Church, not counting the individual gifts which were large, the sum of 300 francs. An American lady here is doing a large work for the French Red Cross. It has been and is being aided very largely by the Americans in Geneva, both in work and large sums of money. Still another American group of our congregation has been working for the Belgians, and in spite of the law prohibiting the exportation of wool, more than 500 pounds of woolen goods have already gone; the rest will soon follow, making 1,000.

"But one of the charities which appeals to me very much is that of the internes passing through here daily. Two trains daily bring them through Geneva, usually in numbers from 100 to 300. In the last five weeks there was only one day when there were no internes.

"A committee of Swiss men and women meet them (no other nationality is allowed at these trains) and conduct them to a house near by. They are washed, fed, and rested. Many come in rags; babies wrapped only in shawls and some in such condition that their clothing must be burned. We have sent much clothing to meet these needs, and must send more. Yesterday 300 came in a terrible condition; one woman insane and several paralytics. They were sent into the *Haute Savoie* district, where we will go to-morrow to investigate their needs.

"My admiration for the Swiss knows no bounds for their kindness and generosity toward not only their own poor in these terrible times, but all those other poor unfortunates. Even the flower women at the market in the *Molard* send flowers for the internes to have their tables look bright! And all this charity is such a great drain on little Switzerland and such as we who in our limited way are doing the best we can, that it seems to me that the best kind of charity is what you are doing in keeping the situation before our people at home."

The Rev. Walter Lowrie of St. Paul's American Church at Rome writes:

"In response to your letter of December 4th, I am sending you under another cover, a copy of our financial report, which essays to reckon somewhat vaguely the prospects for the current season. I cannot now make a prognostication more precise. The signs are rather less hopeful than when I wrote my report a month ago.

Prospects
in Rome

Italy was never a more delightful place to live in than now. The cost of living, too, has actually been reduced by the war. . . . The staff of our embassy in particular is unusually large and amazingly faithful at church. I reckon that we shall have, during the next five months, as we have had during the past four, an average attendance of fifty in church. That is about one-fifth of the usual attendance. One-half of the contributions which we received last year in support of this church (for strictly parochial expenses) would enable us to meet all our obligations this year. It is quite certain that one-fifth of last year's congregation will not provide that proportion. But a few of the regular residents who are now in America will continue to contribute. I cannot, for the life of me, reckon how we shall come out.

"Fortunately, I have this year no fixed financial problems to face besides the support of the Church and the provision of the twelve orphans who sing in our choir except the Italian Student Federation. Of that I am treasurer, and its finances are now in so perilous a state that I have recently had to write to Mr. Mott to let him know that after two months from this date we shall have to suspend all activities unless he can somehow get us a gift of \$300."

Mr. Lowrie says, in his annual report published a month before this letter: "So far as I am personally concerned, I have not the least reason for anxiety (on the money question), for I have saved enough to carry me through at least a year of war even if I should receive no salary. When such great interests are at stake it seems reasonable that all of us who are unable to take an active part should at least have some share in the common suffering. I am glad to say that the vestry permit me to announce our customary collections for clergy relief and for foreign missions, etc."

The Rev. W. W. Jennings of Munich writes:

"You can say in your next letter to THE LIVING CHURCH, if you see fit, that it was very gratifying to me to receive the money sent from home for the Church. With everyone giving either to our Red Cross Hospital or our children's relief fund, the Church bade fair to be left out in the cold. It looked as though it might be forced to close its doors. My metaphors are slightly mixed but I think you will get my meaning. But some good people realized that the Church ought to be kept going; that it ought to have some money as well as the other good works, and they took out their check books. The returns on these checks have recently been coming in. I also sent out several hundred printed appeals to people who had been in Munich at one time or another and I am beginning to hear from them. If the money in response to these appeals and the one published in THE LIVING CHURCH continues to come in, there is no doubt that we will weather the storm.

"I think I wrote you that we are daily feeding a hundred children. This costs us a thousand marks a month. We will keep this up as long as our money lasts. We are also doing our part towards the support of the Red Cross Hospital of the American colony in Munich.

"Our church rooms are well situated for us to be of real service. We are in one of the largest school buildings in the city, in a neighborhood where there are many poor children. The principal picks out those who are most needy and sends them down to us, and the librarian, Mrs. E. Rebec, with a company of American women working under her direction, make dresses for them on the spot; dresses that are not only well fitting and good to look at, but every stitch sewn in love. I can't tell you how many garments they have made, but it must run well up into the hundreds.

"Here is one interesting example of this branch of our work. Many of the school houses in Munich being used for sick and wounded soldiers, the school sessions are held in the rest; several schools using one building at different times of the day, beginning from 7:45 A. M. This, in one way, benefited a family in which we are interested. There are six children, from three to ten years of age. But the four little girls had only two coats. Fortunately, two went to school in the morning and two in the afternoon. They took turns wearing the coats. You will appreciate what it will mean to them to have four coats, especially if they all have to go to school at once. Santa Claus will certainly stop at their house this Christmas with the coats and other articles of clothing which they sadly need.

"For three years past we have had a Christmas tree for about seventy-five poor German children, who, without us, wouldn't so much as have a lead pencil. This year we will have a hundred and twenty-five children, beside a Christmas dinner for a hundred more, promised us by an American gentleman. Suits, dresses, shoes, caps, hoods, gloves, handkerchiefs, dolls, toys, candy, and fruit constitute the things the children will receive from the tree, and after that refreshments, cake, ice cream, and cocoa. A large part of the money for this Christmas tree (apart from that contributed most generously by the few Americans here) was sent us by a group of American girls who expected to come here this year to attend the American school for girls but were prevented by the war. They wanted to do something, so sent the money for the tree."

From Nice, the rector, the Rev. Francis G. Burgess, writes:

"With the *Eclaircur*, which I am sending you, you will have

now a fairly good notion of the American charitable work in progress here." (The *Eclaircur* tells of a new American hospital with fifty beds fitted up in a handsome villa on the Promenade Anglais, facing the sea.) "The hospital is to be opened about Christmas and will combine the work at the *Asile Evangelique* and at the *Seminaire*, and is also greatly enlarged.

"The ladies of the parish and others of the colony meet at the house of Mrs. Dalany Hunter, wife of the American Consul, to sew and knit, and bring in work done at home. The goods made are partly for the French soldiers and partly for the hospital. Every man leaving the American hospital, to go again to the front, is fully furnished with new warm clothing 'from top to toe.' Mrs. Hunter is also to have a fine Christmas party with abundant good presents, for twenty-five refugee children. There are about eighty Americans in Nice, all told. As a large proportion of these are notably non-church goers, our congregation of about forty is not bad."

I will send information from the other rectors as soon as I hear from them.
WILLIAM E. NIES.

TO THE KING OF THE BELGIANS

Albert of Belgium, beloved by all;
The hero of the world, of simple mien,
Who, in the common walks of life oft seen,
To large heroics heard the sudden call
And measured up at once sun-crowned and tall;
Peace loving soul, whom war at once made keen
And drove thy blade straight to thy foe's dull spleen
While all the world was trembling for thy thrall.

Thou'st earned a diadem few heads may wear;
And cast thy lot where only valor goes,
Sharing each hardship with the humblest man.
Historians may well thy deeds declare;
None know thy measure but thy astounded foes;
All king, but best, we hail thee as a man!
(Rev.) C. ADOLPHE LIVINGSTON.

THE CONQUEROR

Czar and King and Kaiser now
Riches reckon in rows of steel,
Signals bright of the patriot vow,
Pledges grim of the peoples' leal;
Comes the day of the Commonweal
Decked with largess of Love's increase,
Stripped of cannon and armored keel—
Comes the reign of the Prince of Peace!

Now the menacing, marching host
Kindling terror from cot to throne,
Rousing Hell, where the demons boast
Earth-made echoes have matched their own;
Then the races to reason grown
Praising Heaven for Hate's surcease,
Prizing highest one rule alone—
Comes the reign of the Prince of Peace!

Now the blood of the mothers' best
Turning crimson a tortured land—
Manhood blighted in murder's quest,
Fond hearts crushed with an iron hand;
Then the world in a wiser stand
Thrilling at magic Hope's release,
Heeding ever one clear command—
Comes the reign of the Prince of Peace!

Czar and King and Kaiser now
Prestige strengthen with props of steel,
Each a sign of a patriot vow,
Each a pledge of a people leal;
Comes the day of the Commonweal,
Decked with largess of Love's increase,
Stripped of cannon and armored keel—
Comes the reign of the Prince of Peace!

JAMES C. McNALLY.

WHAT YOU need to do, is to put your will over completely into the hands of your Lord, surrendering to Him the entire control of it. Say, "Yes, Lord, YES!" to everything, and trust Him so to work in you to will, as to bring your whole wishes and affections into conformity with His own sweet, and lovable, and most lovely will. It is wonderful what miracles God works in wills that are utterly surrendered to Him. He turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but He actually changes the hard thing into an easy one.—*Hannah Whitall Smith.*

ENGLISH BISHOPS ON THE WAR

New Year Letters to Their Dioceses Treat of the Serious Theme

E. C. U. ANNUAL LETTER

New Rules for Appointment of Chaplains in India

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, January 4, 1915 }

THE pervading theme of the Bishops' New Year Letters which have appeared in the public press has obviously been suggested, and inevitably so, by the great and momentous war in which we are engaged. The Archbishop of Canterbury's message to his diocese is at the outset a reminder or caution that we fail not to recognize "the divine background of every hope and effort, and the power God gives us to transmute those hopes and efforts into prayer." It is pointed out that every week brings home more vividly to English firesides the sacredness of the call which has rung out to our manhood, and it is with a full, calm sense of what the sacrifice may mean, that our best and strongest are being everywhere enrolled. The Primate proceeds to say:

"Patriotism, with many of us, in days of peace, has been a name, and very little more. It has hardly called for sacrifice. But the hour for sacrifice has come, and there is a testing of what our loyalty is worth. . . . We can do much to insist, and to reiterate, that it is a miserably false 'patriotism' which by ministering to self-indulgence or intemperance, or to a laxity of moral fibre, degrades when all ought to be ennobling." This episcopal letter goes on to strike a distinctively religious and Christian note. It is observed that the cause which called our country and empire to arms is not all for the mind of the people to be concentrated upon. There is "a wider vision beyond"; above and behind "patriotism" there is an even greater cause wherein we should be enlisted. A French writer is quoted as saying that "for the finer spirits of Europe there are two dwelling places: an earthly fatherland and that other City of God." Be ours the task, concludes the Archbishop of Canterbury, if God grants us the insight and the power, to raise hereafter, even out of the agonies and terrors of war, something better and holier than man has yet seen for the fellowship of the nations.

The Archbishop of York, in addressing the C. E. M. S., of which he is the president, writes that if there is solemnity there is also surely inspiration in the summons of this new year, for it calls us to rally round a high, indeed a sacred cause. "There is, of course, a true sense in which it can be said that the Church of Christ is never at war. It is the Society of the Prince of Peace. Its office among the nations is to uphold the ideals which, if they were followed, would make war impossible. When war has broken out, its office is to assuage its horrors and to restrain the passions which it provokes. Thus, by the law of nations, men or buildings bearing its symbol—the Cross—are, or ought to be, secure from assault, because it is the badge of impartial mercy. But in this war we believe that we are confronting a principle in arms which challenges the Kingdom of God among the nations of the world, which if it prevailed would overthrow the principles of honor, truth, justice, freedom, moral right, which are the policy of that divine kingdom. It *would* prevail unless it were resisted. As it is armed, the only resistance possible in the life of nations is that of force. Therefore the Christian conscience can bid Godspeed to the cause for which as citizens of our country we are at war." In conclusion, the northern Primate says:

"Let us be thankful for the high spirit of sacrifice which has arisen among us. . . . Terrible indeed has been the toll of human life which this mighty struggle has levied. But all this noble sacrifice has not been, will not be, offered in vain. After four months of war, our land has been preserved from invasion and distress. In spite of tremendous efforts, no single object of our enemy's strategy has been achieved. Their fierce attacks, it would seem, must soon give place to desperate defence, and then the end cannot be far off. It is not a time for boasting—God forbid—it is a time for steady and unflinching endurance and determination. Yet as we enter the new year may we not, in humble thankfulness, say even now, 'The Lord hath done great things for us already, whereof we rejoice?'"

The Bishop of London says in his New Year letter that he should not dare to write of the "bright side of the war" for fear of being thought an unthinking and unfeeling optimist, if he had not already spoken again and again on the "dark side." But when we see what we do see, "it is impossible to deny that with that wonderful power which no one else possesses, God does bring good out of evil of war in the most surprising way." With testimony on all sides of a new and noble spirit in the nation, it is impossible to deny that there is not a bright side to war. This does not mean for a moment that war is not a cursed thing in itself; so was the Roman gibbet; but yet

the Cross of Jesus Christ redeemed the world. And so, when those who are really responsible for this war are "unmasked at the Judgment Day," they will have to explain why they perpetrated "what must even in that awful day be looked upon as one of the greatest crimes ever perpetrated in the then closed chapter of human history." Continuing, the Bishop says: "Still, the war may lift the world out of a contented mediocrity and growing materialism; it may give a taste for public duty which may never die away; it may weld classes together into a brotherhood which nothing can break; it may cast out of Europe an evil spirit, even though the evil spirit tears Europe as he goes out; it may produce, when that evil spirit has gone out, permanent peace; it may show nations which were very near to disowning God that in the hour of death, as in the day of judgment, there is only one prayer which can avail: 'Father of our Lord Jesus Christ: we beseech Thee to hear us, good Lord.'"

As for several years past, I have received the E. C. U. secretary's annual (New Year) letter to the members and associates of the Union, "with best wishes to THE LIVING CHURCH." In this letter it is observed, at the outset, that the momentous world changes which are coming through the war cannot fail in having a considerable effect upon the Divine Society of the Church in this country. One such result will assuredly be to place prayers for the dead on a stronger basis throughout the Church; and "it is indeed pleasant to offer a word of respectful thanks to the Primate of All England for what he has recently said on this subject." Mr. Hill proceeds to deal, in the main part of his letter, with certain matters "which although quiescent at the moment will become active later on."

One such question is that of the repeal of the truly abominable Welsh Act, which he thinks opens up many serious considerations. The demand for a repeal will need, he says, great caution, and can only hope to be successful if Church people are thoroughly united. And it is well to be reminded that the question of increased facilities for the gigantic evil of divorce will not be allowed to slumber by its supporters in certain high influential circles.

Perhaps the most arresting portion of Mr. Hill's annual letter is where he quotes what the E. C. U. President has said about the Liturgical abuse which obtains at some churches and is supposed to be the "correct thing"; and also where he shows how different is the new ritual movement in certain parts of the Roman communion from the new Romanizing "forward movement" which, as we have seen lately, the E. C. U. has been implored to identify itself with. Lord Halifax has lately written (says Mr. Hill):

"An English Bishop of the Roman obedience once said to me: 'I think members of the Church of England sometimes copy what is least edifying amongst us, while we . . . are apt to be influenced by that stiffness and want of elasticity which so often characterizes English devotion.' Why should it be thought necessary [says Lord Halifax] for every one to stand or kneel at precisely the same moment? Rules that are good under some circumstances are not necessarily good in others. What advantage can it be, for example, for us in England to say Mass in such a way that the words of consecration can be heard by nobody? It is not so done in those parts of the continent where there is a mixed population. In parts of Germany the words of consecration are often quite audible in a large church."

"I have found, myself," says Mr. Hill, "that there is a feeling amongst some members of the Roman Communion of the kind to which Lord Halifax referred." For instance, a year ago, just after he had finished up his New Year letter, he read a remarkable article dealing with the movement for liturgical reform in the Church in Belgium, and a Roman Catholic writer, in describing this movement, says:

"The 'Liturgical Movement' in the Church . . . has as its object to bring back the faithful to the liturgy of the Church as a source of their private devotion and the best means whereby such devotion may be fostered; to rouse their interest, and to induce them to take an intelligent and active part in it. That this movement actually exists and is making real progress cannot be denied by those who know anything of the Church in Belgium. . . . The divine office, which during the ages of faith entered so largely into the devotional life of the faithful, and in which all, laity as well as clergy, took an interest and had their part, has come to be considered as a special duty of priests and religious alone. . . . A renewal of the liturgical spirit among the faithful can only be effected by encouraging them to take an intelligent, and, as far as possible, active part in the Church's liturgy."

Later on, Mr. Hill came across an article by a distinguished English Jesuit, who, while not himself in favor of a vernacular liturgy, wrote as follows:

"The main point upon which I wish to lay stress is this, that already at the beginning of the sixteenth century, over the greater part of Europe, the Communion Service, in so far as it was recognized

at all as a distinct item in the liturgy, was a service in which the mother tongue was at least partially used. Here the Reformers saw their opportunity. To frame a Communion order in which nothing should be in Latin was only to go a little way beyond the precedent set by Rome itself."

The E. C. U. secretary abstains from comment, except to point out how necessary it seems to him to take a wider view than is sometimes taken in regard to these matters.

A correspondent of the *Times* newspaper writes in regard to the new and very important step that has recently been taken respecting the method of the selection of Indian chaplains. He states that at the suggestion of the secretary of state for India and with the hearty approval of the Metropolitan of India, a representative board has been called into being by the Archbishop of Canterbury consisting of three members, nominated respectively by the Archbishop of Canterbury, the Metropolitan of India, and the secretary of state for India. These members are: Canon Cunningham (warden of the Bishop's Hostel, Farnham, formerly member of the Cambridge mission to Delhi); Archdeacon Brook Deedes (of the Hampstead archdeaconry and formerly Archdeacon of Lucknow); and Major General Sir J. G. Ramsay (secretary of the Board), Indian Army (retired).

The work of examining and selecting candidates will rest in future with the Board, and the commissaries of the Bishops in India. The board will recommend to the secretary of state, while he retains the right of appointing. Continuing, the *Times* correspondent says:

"Hitherto the whole process in regard to the finding of Indian chaplains has been almost entirely in the hands of the India Office; candidates did indeed require to receive the approval of the Bishop of London, but it was obviously impossible for any Bishop to give adequate attention to a work so entirely apart from his recognized diocesan duties. Successive secretaries of state have shown a high sense of their responsibilities in respect to the selection of men. But a system which depends for its success on the personal interest of an individual is not likely to be permanently effective; while it is in principle unsound, as of course there can be no guarantee that members of the India Office will necessarily at any particular time be members of the Church of England; moreover, the Church's representation was altogether inadequate."

On St. Stephen's day the collection in St. Peter's Collegiate Church, Westminster, is said to have been devoted to the Rheims Cathedral Restoration Fund, which has been set on foot in this country. The Dean referred in his address to the interesting tie that once existed between the two great antique and historic fanes of Rheims and Westminster as the coronation churches of France and England.

The general secretary of the well-known society now named the Anglican and Eastern Association (the Rev. J. Fynes-Clinton) announces that the Bishop of London has consented to his election as English President in the room of the late English Bishop in Jerusalem, Dr. Blyth. J. G. HALL.

SHAKE HANDS

WE DO NOT AGREE with General Grant, who declared that "hand shaking is a great nuisance, and it should be abolished." A popular President may find hand-shaking a nuisance, but to most men it is a blessing. Something depends on the kind of shake. There is that quick nervous shake which says, "I wish it were over." There is that cold, formal, tip-of-the-finger shake which plainly says, "I must, but it is a nuisance."

There is that vise-like grip which puts you in terror for fear your rings will be broken, some of the stones smashed and your hand put out of commission for a day. There can be too much even of a good thing—for example, chicken pot-pie.

Then there is just the right kind of a hand-shake. One takes the whole hand, a good grip upon it and with a smile gives it a shake or two. Feeling and seeing are two of the avenues to the soul. One can see and one can feel what kind of a shake is given.

Put your heart into it. Practice the custom more, especially at church. Let your hand-shake say, "You and I are brothers, co-workers, interested in the same great cause; we will help each other, we will trust one another, we will love each other in Christ Jesus our Lord. This hand-shaking shall be a perpetual sign and renewal of the Christian covenant between us made."—*Selected.*

RELIGIOUS EXPANSION

SCENE: The vestibule of a fashionable church. It was Sunday morning after service and the sermon had been largely devoted to eloquent references to incidents in the European war. A little girl and her mother were passing out when the former was heard to say, "Mother, was not Dr. — perfectly splendid! Did you notice how he expanded all over when he mentioned the 'Bulgians?'"

DEATH OF THE REV. R. M. BENSON

ONE of the most notable figures in the nineteenth century history of the Church of England, the Rev. Richard M. Benson, first superior of the Society of St. John the Evangelist, passed to his rest on January 14th at the Cowley House near Oxford. Fr. Benson was past 90 years of age, born July 6, 1824.

His history was notably bound up in the story of the Oxford revival of religion in England. Fr. Benson became vicar of the parish at Cowley in 1850. It was a parish located near Oxford, but in the midst of an almost unpopulated district. There were few residents or houses in the vicinity. The result was that the vicarship of the parish was largely a sinecure. Fr. Benson was not of the sort that enjoyed that kind of life. After maintaining the position for several years, and finding that there was little opportunity for real work, he offered himself as a missionary to India and was accepted. While waiting to sail, an unexpected thing occurred in the district between



THE LATE REV. R. M. BENSON, S.S.J.E.

Oxford and the parish church whereby a large tract was thrown open for building purposes. It became evident that a considerable population would soon flock within the parish boundaries. Fr. Benson perceived that here would be a pressing need for work. He asked that his appointment to India be cancelled, and returned to his parish. He began hard work among the people who had moved into the parish limits, and established services in the vicinity of the new population at a considerable distance from the parish church. Subsequently a chapel was erected.

His activity led him to perceive the opportunity for new ideals in the English ministry. About 1865 Fr. Grafton, afterward Bishop of Fond du Lac, and Fr. O'Neill, with Fr. Benson, established the movement that grew into the Society of St. John the Evangelist or Cowley Fathers. Fr. Benson became the first superior, and continued at the head of the order for a long term of years. He visited this country a number of times, preaching missions very acceptably, and was stationed in Boston for several years. It was largely through his missionary zeal and his earlier ideals that the order established work in India and South Africa.

Of late years Fr. Benson has been in very infirm health, blind, and almost helpless. He retained his cheerfulness to the last, and passed away, as stated, at a ripe old age.

Father Benson has a large number of expository and devotional books to his credit, chief among which are *The Wisdom of the Son of David*, a series of *Spiritual Readings* for the several seasons, *The Final Passover*, *The Life Beyond the Grave*, etc. He was a frequent contributor to the *Church Eclectic* when that magazine was published in Milwaukee.

BERKELEY ALUMNI IN NEW YORK

Annual Luncheon is Held

PARISH GUILDS OF TRINITY CHURCH HOLD ANNUAL FESTIVAL

New York Office of The Living Church }
11 West 45th St.
New York, January 18, 1915 }

THE annual luncheon and meeting of the New York Alumni Association of the Berkeley Divinity School were held at the Harvard Club, Thursday, January 14th. Thirty-seven members were present, including the Bishop of Washington, the Bishop of Ohio, and the Bishop Coadjutor of Missouri.

The first speaker was the Bishop of Ohio, who recalled the teachings of Bishop Williams, and the continued affirmation of Anglican doctrine in the school. The Bishop of Washington spoke of the school, and of the Cathedral at Washington. The Bishop Coadjutor of Missouri told of an inspiring meeting of the Missionary Society of the Berkeley. Dr. Samuel Hart, Dean of the school, referred to the remarkable alumni meeting held during the General Convention, and gave a detailed account of the present activities of Berkeley. The Rev. Walter Coe Roberts of Mauch Chunk incorporated into a succinct speech memories and principles afterward applied. Dean Grosvenor, of the Cathedral of St. John the Divine, spoke of the positiveness of the instruction of Mark Hopkins and Bishop Williams.

The Rev. Theodore Sedgwick reported for the committee that a stall in memory of Dean Binney had been placed in St. Luke's chapel at the school. The officers of the previous year were re-elected: the Rev. William H. Vibbert, D.D., president; the Rev. Bernhard Schulte, D.D., vice-president; the Rev. Melville K. Bailey, secretary and treasurer.

The annual festival service of the guilds connected with old Trinity was held on the evening of the First Sunday after the Epiphany, January 10th. There was a gratifying attendance of guild members and a very large congregation. A handsome programme, printed in good clear-faced and large type, strong black ink on a dull-finished paper, made it possible for every one to participate in the service, hymns, responses, and Psalter. The hymns were, "Brightest and best," "When from the East the wise men came," and "Hail to the Lord's anointed." Psalm 72 was read and the Lesson was St. Matthew 2: 1-13. After an address by the rector, there was a solemn procession, in which the hymns were, "As with gladness," "From the eastern mountains," and "Earth has many a noble city." The hymn singing at this service, as invariably in old Trinity, was an object lesson for those who desire congregational singing and fail to get it because of the "indecent haste" in the performance of the average choir. The absence of flippant organ accompaniments, a good broad style of singing, and the deliberate, dignified *tempo*, made this part of the service very impressive.

Thousands of men and women in down-town New York look inquiringly every year for the list of Lenten preachers at old Trinity.

For many years the custom was to have a different speaker each day. In recent years distinguished pulpit orators from across the seas have been secured. Neither of these plans has been so successful as the one repeated this year, which is to secure men who know best how to talk to our own people and reach them through a logical course of sermons on three or more days. It will be noticed that these noon-day services and sermons are held in old Trinity every day in the week except Saturday and Sunday.

The following list has been published: February 17-19, the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York; February 23-26, the Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island; March 1-5, the Rev. Dr. Floyd W. Tomkins, D.D., rector of Holy Trinity, Philadelphia; March 8-12, the Rt. Rev. Philip M. Rhinelander, D.D., Bishop of Pennsylvania; March 14-19, the Rt. Rev. John Cragg Farthing, D.D., Bishop of Montreal; March 22-26, the Rt. Rev. Robert Codman, D.D., Bishop of Maine; March 29-31, April 1-2, the Rev. Dr. William T. Manning, rector of Trinity Church.

In the courses of training for Sunday school teachers at the Diocesan Training School, under the Teacher Training committee of the diocesan Board of Religious Education, the courses for the first and third years begin on February 5th. The attendance at the instructions already given during the fall and winter has been generally satisfactory, and it is hoped that a considerable number will continue the courses through the several years to the end. The first year's work is in Child Study and Religious Pedagogy, Life of Christ, An Outline of Christian Missions, and, The Christian Year. The third year's is in Old Testament and Church History. The instructors include the Rev. Dr. William Walter Smith, the Rev. Arthur R. Gray, the Rev. Pascal Harrower, and the Rev. Howard

Weir. Archdeacon Hulse, who was appointed instructor in Church History, necessarily gives up his work, since he is shortly to be consecrated Bishop of Cuba, and his place has not yet been filled.

The series of lectures by the Rev. Stuart L. Tyson on the New Testament, already announced in these columns, began last Wednesday. The rooms of the Church Club had been tendered for the course, but as it was impossible to seat all the audience, the remaining lectures will be given, through the kindness of the Rev. Dr. Stires, at the guild hall in St. Thomas' parish house, 1 West Fifty-third street. The lectures are held on Wednesday mornings at 11:30 o'clock.

A largely attended reception on Tuesday afternoon, January 5th, was given by Mrs. P. H. Butler, at her home, 22 Park avenue, Manhattan, in honor of the Rt. Rev. Dr. Julius W. Atwood, Bishop of Arizona. The Bishop Suffragan of the parish, Dr. Burch, was present and made an address to the company, introducing the guest of honor. Bishop Atwood, by request, gave a graphic account of his work in the great Southwest, and delightfully interested his hearers.

PHILADELPHIA ITEMS

The Living Church News Bureau }
Philadelphia, January 18, 1915 }

INES taken from two paragraphs of the Philadelphia Letter in the issue of THE LIVING CHURCH for January 16th were so badly transposed and mixed that the two items referred to are here reprinted as follows:

The funeral of Edward Hazelhurst was held in St. Mark's Church on January 5th. Mr. Hazelhurst, who was of the well-known family by that name, was for many years

Death of a Prominent Churchman a prominent architect in this city. He died in Media, where he has been residing, on January 2nd. Mr. Hazelhurst, who was 61 years of age, was the son of the late John and Elizabeth B. Hazelhurst, and the great-grandson of Isaac Hazelhurst of Cheshire, England, who came to this country in 1769. He was born in Kentucky on a plantation, but at an early age came to this city with his parents, where he was educated. He was graduated from the University of Pennsylvania in the class of 1876, and then studied architecture in the office of the late Frank Furness. Mr. Hazelhurst was for many years a vestryman in St. Mark's Church, and built the handsome presbytery adjoining the church. He is survived by a widow and one son.

The Rev. F. C. Capozzi, formerly an assistant at the Roman Catholic Church of Our Lady of Good Counsel, this city, was formally received into the American Church by Bishop Rhinelander in his private chapel, on the feast of the Epiphany. Mr. Capozzi has left this city to take up work in the Italian mission in Herrin, Ill., diocese of Springfield. Some months ago Mr. Capozzi's reasons for leaving the Church of Rome were given in THE LIVING CHURCH.

HOW TO KEEP A LOG

HOW MANY LANDSMEN know how a log book is written up? It seems very complicated when one does not know how, but after a little careful attention and study it's as easy to keep a log book as to eat hot gingerbread. There is a list of letters arranged, and they look like so much Greek to the uneducated.

The letter "b," for instance, stands for blue sky, whether there be clear or hazy atmosphere; "c" indicates cloudy or detached opening clouds; "d" means drizzling rain; a small "f," fog; a capital "F" thick fog; "g," gloomy, dark weather; "h," hail; "l," lightning; and "m," misty or hazy so as to interfere with the view. The letter "o" represents overcast or when the whole sky is covered with one impenetrable cloud. Passing showers are noted by the letter "p," and "q" shows the weather to be squally. Continuous rain is indicated by an "r," snow by an "s," and thunder by a "t." An ugly, threatening appearance in the weather calls for the letter "u," and visibility of distant objects—that is, the fact that they can be seen—whether the sky be cloudy or not, is represented by the letter "v." A small "w" is wet dew. A full point or dot under any letter denotes an extraordinary degree.

As an example of how the letters are used, take "q p d l t." This reads: "Very hard squalls and showers of drizzle, accompanied by lightning, with very heavy thunder."

Numerals denote the force of the wind. A 0 indicates calm; 1, light air; 2, light breeze; 3, gentle breeze; 4, moderate breeze; 5, fresh breeze; 6, strong breeze; 7, small gale; 8, fresh gale; 9, strong gale; 10, whole gale; 11, storm; and 12, hurricane. This system of abbreviations is generally used on all merchant vessels.—Selected.

LOVE ME always, boy, whatever I do or leave undone. And—God help me—whatever you do or leave undone, I'll love you. There shall never be a cloud between us for a day; no, sir, not for an hour. We're imperfect enough, all of us, we needn't be so bitter; and life is uncertain enough at its safest, we needn't waste its opportunities.—Juliana Horatia Ewing.

FATHER BENSON MOURNED IN BOSTON

Requiems Offered at the S.S.J.E. Church

FESTIVAL SERVICES AT THE
EPIPHANY, DORCHESTER

The Living Church News Bureau }
Boston, January 18, 1915 }

THE Rev. Father Superior of the American branch of the Society of St. John the Evangelist has sent out notice of the falling asleep of the Father Founder, Richard Meux Benson, in the ninety-second year of his age, on January 14th, and of the Requiems which will be offered for him each day this week, together with a Solemn Requiem on Tuesday, January 19th, at 10 o'clock, at the Mission Church, Bowdoin street. The clergy of the Catholic Club of Massachusetts and others have been invited to make up the choir for the Solemn Requiem. Fr. Benson lived in Boston at the Mission House a number of years and was greatly loved and respected.

The following memorial card, black-edged, has been issued from the Mission House:

OF YOUR CHARITY
PRAY FOR THE REPOSE OF THE SOUL
OF
RICHARD MEUX BENSON
PRIEST
FOUNDER OF
THE SOCIETY OF ST. JOHN THE EVANGELIST
BORN, JULY 6, 1824
DIED, JANUARY 14, 1915
SOLEMN MASS
OF REQUIEM
CHURCH OF ST. JOHN THE EVANGELIST
Bowdoin Street
Tuesday, January 19
At Ten o'clock

The Church of the Epiphany, Dorchester, is making this month and the season of Epiphany a continuous festival. On January 3rd the nave of the church, which has just been completed, was dedicated by Bishop Lawrence, who preached at the morning service, while Bishop Babcock was the preacher at the evening service.

**Dorchester Church
Plant Completed**

The plan this mission has followed is interesting. After worshipping for a time in a shop which was arranged for the holding of services, a lot was secured and the chancel of a new church was built. The altar was not placed at the east end but against the north wall; and against the south wall, in which an archway was left open, a large parish room was built with a good basement. This room served on Sundays as a church and Sunday school room, and on week-days as a room for parish activities, a curtain in the archway shutting off the chancel. This sufficed until the Sunday school and congregation grew too large to be accommodated. During the past summer and fall the nave has been built, the altar placed at the east end of the chancel, and the chancel wall closed up, and now the plant is practically complete. Special preachers are giving sermons throughout January, and the people are very happy in their new church. The Rev. Thatcher R. Kimball is minister in charge and is to be congratulated both on the growth of the mission and on the consummation of six years' work in this commodious and beautiful church of concrete block.

The Dean of St. Paul's makes the following report to the Cathedral chapter: Number of services in the Cathedral in 1914, Sundays,

<p>Statistics of St. Paul's</p>	<p>266; week-days, 1,517; celebrations of the Holy Communion, 503; Baptisms, infant, 24; adult, 20; Confirmations, 53; marriages, 63; burials, 32. Dean Rousmaniere adds: "The Cathedral and the rooms are in constant use for distinctly diocesan purposes. There are very few vacant nights between October 1st and June 1st. The number of persons using the Cathedral for private devotions has largely increased. I am told of men and women of all religious bodies who come with more or less regularity, and I am acquainted personally with many such instances. They range from Roman Catholic to Hebrew. We have reason to believe also that the Cathedral is a place of prayer for many who profess no recognized creed. Twelve or thirteen thousand is a conservative estimate of persons using the church for rest and devotion at hours at which no service is held. There is no doubt that the Cathedral has won a place in the hearts of the people at large."</p>
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Under the auspices of the St. John's Society a series of monthly afternoon lectures will be given by the Rev. Philo W. Sprague on "The Influence of Christianity on Fundamental Human Institutions." These will be delivered in the chapel of the Episcopal Theological School on Monday afternoons at 5:30, beginning January 18th and continuing till February 15th inclusive.

**A Lecture
Series**

**EXPANSION OF WORK FOR HOMELESS BOYS
IN CHICAGO**

Two Institutions to be Administered as a Unit

OTHER RECENT NEWS OF CHICAGO AND SUBURBS

The Living Church News Bureau }
Chicago, January 18, 1915 }

BY reason of the gift of \$100,000 by Mr. Francis A. Hardy, making possible the building of the Lawrence Avenue Home on very spacious grounds, the Chicago Homes for Boys will now divide their labor of caring for dependent and homeless boys with the Lawrence Avenue Home, taking charge of the older boys. The purposes for which both institutions exist are identical, viz., to provide a home for dependent and homeless boys regardless of the religious affiliation of their parents or guardians. The two institutions have "interlocking directorates" to some extent. These institutions are being operated now substantially as one organization, under the direction of the Rev. K. O. Crosby, and will continue to be operated as a unit for at least two years, and so long thereafter as the director is a clergyman of the Church appointed by the Bishop of Chicago. The internal management and direction of the Chicago Homes, by the terms of its trust, must be under a clergyman of the Church; the Newsboys and Bootblacks' Association operating the Lawrence Avenue Home is under no religious restriction.

The Chicago Homes for Boys retains its own organization and property on West Adams street, Chicago, and Camp Hardy, Michigan; likewise the trustees of the Lawrence Avenue Home retain their own organization and property. Mr. Hardy has offered \$20,000 towards the expense of erecting new buildings for the Chicago Homes for Boys, which the trustees of the latter have undertaken. The director of the two institutions will live at the Lawrence Avenue Home, where the younger boys are to be, but will have supervision over both. Should the two institutions cease at any time after two years to be operated as a unit under a clergyman of the Church, the Chicago Homes for Boys will continue their work in the new West Adams street buildings, and at Camp Hardy, as heretofore. The Bishop of the diocese, who holds title to the West Adams street property, has given his cordial approval to the coördination and coöperation of these two institutions, and it is hoped that the contributions of money, food, and clothing, which heretofore have been given to the Chicago Homes, will be continued for their greater usefulness.

Over four hundred men were present at an "All Aurora Get-together" banquet held in Yeoman Hall, Aurora, on the evening of January 6th. The Rev. Frank E. Brandt, rector of Trinity Church, was the toastmaster. The banquet ushered in a new era of union, coöperation, and harmony which were the keynotes of the address made by the toastmaster.

**Banquet
in Aurora**

Nearly one hundred men from the parishes within the Fox River valley, including also the parishes at Elmhurst and Wheaton which compose the recently organized Fox River Valley Church Club, held their mid-winter meeting in Batavia on the evening of January 7th, as the guests of Calvary parish (Rev. Canon H. G. Moore, rector). The speaker of the evening was Bishop Anderson, who made a strong appeal that each Churchman should "count one" in his parish and community. Mr. George F. Arvedson, senior warden of St. James' Church, Dundee, is the president of the club. An invitation was accepted to hold the May meeting in St. James' parish, Dundee.

The men's club of Christ Church, Chicago (Rev. C. H. Young, rector), held a large and interesting meeting on Tuesday evening, January 12th. Ex-Governor Deneen was the guest, and gave an address on Illinois.

The annual meeting of the board of trustees of Waterman Hall was held at the Church Club rooms on Saturday, January 9th. New trustees elected were the Rev. F. R. Godolphin and the Hon. J. H. Vickers, the former taking the place of the Rev. C. E. Duell, D.D., who has left the diocese, and the latter the place of the late Mr. D. B. Lyman, Jr. Mr. Vickers is mayor of Harvard and is a member of the Illinois legislature. Dr. Fleetwood's report shows that the enrolment of pupils is within a few of the capacity of the school. A new heating system has been installed. The trustees authorized the formation of a domestic science department as part of the curriculum.

**Waterman Hall
Trustees Meet**

Mr. Samuel T. Mather of Hyde Park, Chicago, has recently been

CONSECRATION OF BISHOP HULSE

appointed Assistant Secretary of the Interior, and goes this month to Washington to take up his duties as Superintendent of National Parks. Mr. Mather is one of Chicago's successful business men, and has for many years been a communicant of the Church of the Redeemer, Hyde Park. He has long been greatly interested in civic, national, and philanthropic affairs, and was one of the largest contributors to the "House of Social Service" opened during the past year as headquarters of the Stockyards District of the United Charities of Chicago. Mr. Mather has resided in California, and is familiar as a tourist with many of the national parks, which are now placed under his supervision officially. His appointment has aroused much interest among his many circles of friends the country over.

A telling address on "Our Responsibility towards the Colored Work" was made by Mrs. John Henry Hopkins at a largely attended meeting of the local branch of the Woman's Auxiliary at St. James' parish house on the morning of January 8th. Mrs. Hopkins gave the same address at an equally well attended meeting of St. Barnabas' branch of the Woman's Auxiliary during the same week, and also spoke on Miss Sybil Carter and her Indian Lace Workers on the evening of January 6th, at Grace Church, before a meeting of young business women who are being organized as a branch of the Woman's Auxiliary.

St. Mark's Church, Evanston (Rev. Arthur Rogers, D.D., rector), has an enrolment of thirty-eight children and eight helpers in its Junior Auxiliary, a most active branch. Recently, in Christ Church, Harvard (Rev. B. E. Chapman, priest in charge), the Junior Auxiliary has been organized with twenty-eight members, and is doing an excellent work.

The newly organized Young People's Christian Association at the Church of the Epiphany (Rev. H. W. Prince, rector) is most successful. The general motive of this society is to put into the hands of the young people of the church "a definite Christian service which, properly embraced, will develop Christian responsibility, Christian leadership, and helpful social service and activities." Regular meetings are held an hour before the evening service each Sunday in the parish house. These meetings are led by the members themselves, and there has been a good response in the number of leaders. The topic for the season has been: "We are more than conquerors through Him that loved us," and under this head there have been given by the leaders biographical sketches of those who have conquered, including such lives as those of St. Paul, St. Ignatius, St. Augustine, and David Livingstone. The next general topic will be the Gospel for the day. Each leader selects the distinctive teaching of the Sunday's Gospel for his or her topic. So far the society has had the effect of developing just the type of Christian leadership urgently needed among the young people of our Church.

The Evening Service Forum at Grace Church (Rev. W. O. Waters, D.D., rector) meets every Sunday. The attendance both at the evening service and at the Forum has been good and the interest well sustained. The general subject for the month of December was "The Purposes and Work of Labor Organizations." The list of speakers contained such well-known names as George W. Perkins, John Walker, Victor Orlander, and John Fitzpatrick. The testimony of these able labor leaders to the power of the Christian doctrine of brotherhood of man in winning labor's freedom has been noteworthy. "Christianity," declared Mr. Orlander, "is the biggest, mightiest thing that ever came into the world." Among the January subjects various phases of Socialism will be discussed.

A check for \$100, the gift of St. Vincent's acolyte guild for a new credence, was placed on the altar of St. Luke's Church, Evanston, at the midnight service on New Year's Eve. This gift represents the self-sacrificing gifts of the twenty-three boys of the guild, who are doing such splendid work under the leadership of their director, the Rev. Joseph Lyons Meade, curate at St. Luke's. A check for \$3,500 was recently received by the rector of St. Luke's, the Rev. George Craig Stewart, as an anonymous gift to the building fund. This gift was the means of securing another subscription of \$1,300, and with the Christmas offerings for the building fund, brought the total to more than \$5,000.

The Rev. W. E. Gardner, D.D., General Secretary of the G. B. R. E., will spend the week of January 25th-February 2nd in Chicago, meeting and addressing the clergy, the Diocesan Board of Religious Education, the three Sunday school institutes, the Diocesan School and the Fox River Valley Sunday School Institutes. He will also preach in Christ Church.

Since the first Sunday in Advent, Calvary Church (Rev. George Babcock, rector) has had the full choral Eucharist every Sunday at 10:45 A. M. The vestry of Calvary Church have increased the rector's stipend \$300 annually, beginning January 1st.

Information relating to the impending consecration of Dr. Page

(Continued on page 403)

New York Office of The Living Church }
11 West 45th Street }
New York, January 18, 1915 }

NOT in a long time has New York City and vicinity been visited by such a heavy storm of wind and rain as on Tuesday, January 12th, the day appointed for the ordination and consecration of the Rev. Hiram Richard Hulse, Bishop-elect for the missionary district of Cuba.

It was the first episcopal consecration in the Cathedral of St. John the Divine, and hundreds of persons expecting to be present were hindered by the inclement weather. As it was, a great crowd of lay people and a large company of Bishops and other clergy were present at the notable service, about thirteen hundred worshippers in all.

There was a celebration of the Holy Communion at half past seven o'clock, and Morning Prayer was said at half past nine.

The procession was formed in the old Synod Hall. Hymn 249, "O Zion, haste," and hymn 194, "God of our fathers, whose almighty hand," were the processions.

The Bishop of New York read the Communion Office to the Epistle. This was read by the Rt. Rev. Dr. Albion W. Knight, former Bishop of Cuba; the Bishop of Newark read the Holy Gospel. Bishop Guerry of South Carolina preached the sermon.

In his sermon, Bishop Guerry treated of the general subject, "The Church and the Nation." He showed the value of the principle of nationalism in Churches, and coördinated it happily with the Catholicity of the Church. "The One Body of Christ," he said, "is not a fixed and stereotyped institution which can be made to operate in all lands and in all ages in exactly the same way. In China and Japan to-day we are lending our support to the organization and establishment of Christian Churches which we hope in time will become independent and self-governing bodies."

Referring to the history of the English Church, he said the Reformation was not primarily a protest against errors in doctrine or abuses in ritual, but rather a demand for national rule and a protest against foreign invasion of that rule. A national Church must be self-governing. To such an extent was this realized in our own Church, that the House of Bishops had, in 1910, declined to participate in the invitation of the Lambeth Conference to form a "Central Consultative Body" over which the Archbishop of Canterbury should preside. "Let us be," he said, "American Churchmen; not English, not Roman, but American. This does not mean that we should seek to be American Churchmen in order to avoid being Anglican or Roman; but only in order that we might perform our part in coöperation with other national Churches in becoming a Universal Church. No nationalism deserves to be called 'Higher' which does not include the good of the whole; and no loyalty to one's own Church is worthy of the name which unfits us for entering into proper relationship and fellowship with other Churches and other nations. Whether in the United States or in England or on the Continent, may no one ever mistake us for anything else but what we really are, AMERICAN CHURCHMEN, and proud to represent a Church with such a history and, with God's blessing resting upon her, with such a future."

Proceeding from this point, he took up the relation of the Church to Democracy. "This," he said, "is the age of the democratic idea. The remedy for the evils of democracy lies in more democracy." He criticised the House of Bishops for refusing to open their doors to the public as an undemocratic decision. He asked that the principle of democracy be more fully recognized in the Book of Common Prayer, where, he felt, we "still find the earmarks of its aristocratic origin and of the established Church and that it reflects the teachings and spirit of a time that is alien to our own." He asked for "a greater flexibility in the use of our services in localities where the people are unaccustomed to the Church's ways, and where, as in the mill villages of my own diocese, many of the people can neither read nor write. If our aim is to be the Church of God to all people, then we must present the Church to the people in such a way that it will appeal to all people."

As an indication of what he meant, he spoke of an incident that, he said, "is now taking place in the French army, on the firing line in northern France. What could be more democratic or unconventional than the present method of celebrating the Mass for French troops in line of battle, where, as we are told, the officiating priest, clad in his soldier's uniform, with but a single ecclesiastical vestment, offers the sacrifice of the Mass and administers the Bread of Life to the men in the trenches? Can you wonder that there has been a remarkable revival of religion in France in response to such methods, and to the spirit of patriotism and self-sacrifice of which the soldier-priests of France have set us such splendid examples? May we not learn a lesson of adaptability from them, and of a willingness to meet new and extraordinary conditions which the Church is called upon to face in this country?"

He applied the same principle to education. The Church must

be friendly to the public school system of this country. That system is not irreligious, though it cannot teach definite religion of itself. The Church college and the parochial school have their place in the religious and educational life of the Church and of the nation, but it is a place that does not invade the place of the public school.

The Church must also study the social question. "I do not pretend," he said, "to understand all that is involved in the so-called Socialistic Platform. But the point I wish to make clear is that no Church, and no body of religious leaders calling themselves Americans, can any longer afford to ignore this great, world-wide movement or to be ignorant of its underlying principles. Our duty is to study it with sympathy and insight, and to endeavor to understand it, in order that we might save it from being what it too often is, a movement divorced from Christianity. This is our opportunity for spiritual leadership to great masses of American working-men. The leading exponents of Socialism in this country tell us that what the movement lacks is that emotional fervor and that uncalculating devotion to an ideal which the Church alone can give. Every great cause, as has been said, must have back of it and within it the uplifting power of a great passion. In a word, the opportunity is presented to us in this country of allying Socialism with Christianity. This can be done first by accepting and recognizing all that is true and of permanent value in Socialism, and secondly by showing, as I think we can show, that the ideals and aims of a true Christian Socialism are included in Christ's great conception of a Kingdom of God on earth. What therefore men vainly strive to realize outside of the Christian Church, is in reality to be found within it. But this can only be true when the Church rises to the full measure of her divine mission to the world, and we have come to believe in that social conception of salvation which Christ sets forth in terms of the fulfilled and established Kingdom of God.

"The time has come when we must set ourselves in earnest to the supreme task of establishing the Kingdom of God; a Kingdom not definitely postponed to some 'far off, divine event,' but a Kingdom here and now; a Kingdom in which the individual is to be saved, not apart from other individuals or apart from his environment, but one in which it has become increasingly clear that in order to save the whole man—body, mind, and soul—we must redeem the environment in which he lives; that nothing that in any way concerns the welfare of any child of God can be said to be foreign to the Church's great mission or lie outside of the scope of Christ's all-redeeming love.

"All that makes for civic righteousness, for social betterment, for industrial freedom, for the spirit of Brotherhood and peace amongst men, is somehow included in that all-embracing, all-comprehending Gospel of Christ, which is the great power of God unto salvation to every one that believeth."

The Bishops Suffragan of New York and Pennsylvania, Dr. Burch and Dr. Garland, were the presenters. The Rev. Dr. Lucien M. Robinson read the Mandate from the Presiding Bishop; the Rev. Norman Van Pelt Levis, the Certificate of Election; the Rev. Dr. Harry G. Limric of Cuba, the Canonical Testimonial from the Bishops; the Rev. Dr. George F. Nelson, the Evidence of Ordinations; Mr. John W. Wood, the Consent of Standing Committees. The consecrators were Bishop Greer, Bishop Lines, and Bishop Knight. The attending presbyters were the Rev. Dr. Harry P. Nichols and the Rev. Dr. William H. Pott. Dean Grosvenor was the Deputy Registrar of the General Convention.

At the offertory Parker's anthem, "In heavenly love abiding," was sung with fine effect by the full vested choir of the Cathedral.

After the service the officiating Bishops and clergy were entertained at luncheon in the Bishop's House.

Bishop Hulse was presented with a number of gifts by clerical associates and friends, and many messages were sent to him.

The Bishop of Cuba was the afternoon preacher at the

Cathedral of St. John the Divine on the Sunday after his consecration. The Rev. Romaine S. Mansfield and the Church people of Suffern, N. Y., will tender a reception to the Bishop of Cuba on Tuesday, January 26th. The Bishop resided in this parish for some time after he became Archdeacon of Orange.

"YE SHALL BE WITNESSES"

BY ZOAR

IN the wondrous last moments our Lord spent on earth with His disciples, He laid upon them a glorious, though difficult task, with His parting words: "Ye shall be witnesses unto Me." Truly they fulfilled it to the uttermost in following Him step by step in the path He had trodden before them: self-renunciation, work for others, suffering, crowned by martyrdom. Faithful witnesses they—yea, even unto death! But—what of us their followers? Are we faithful? We might even ask: Are we witnesses at all? Does the world know we are Christians?

Does our daily life bear the heavenly stamp of our discipleship? Are others attracted by the treasure we possess, or have we buried our talent in the earth and hidden our light under a bushel?

Sometimes an unexpected answer to these searching questions comes to us: some one reminds us of some action or words of ours years ago, which, we discover, had a lasting influence in their life, helped mould their character. Well may we thank God if our witness were true!

Talking the other day with a dear girl whom some years ago it was the writer's blessed privilege to help in her search for truth, we happened to mention a fine, strong character with whom we both had been in contact. What was my surprise to hear the bitter exclamation: "No one ever did me so much harm as she did!" The shock was great, for although I could not agree with the sectarian views of the person in question, I admired her immensely for her intense sincerity and honesty, and yet—in spite of those sterling qualities, she had, by suggesting doubts, almost wrecked the faith of this young girl, who now remembers her only as one who tried to rob her of her faith. How sad it was to hear

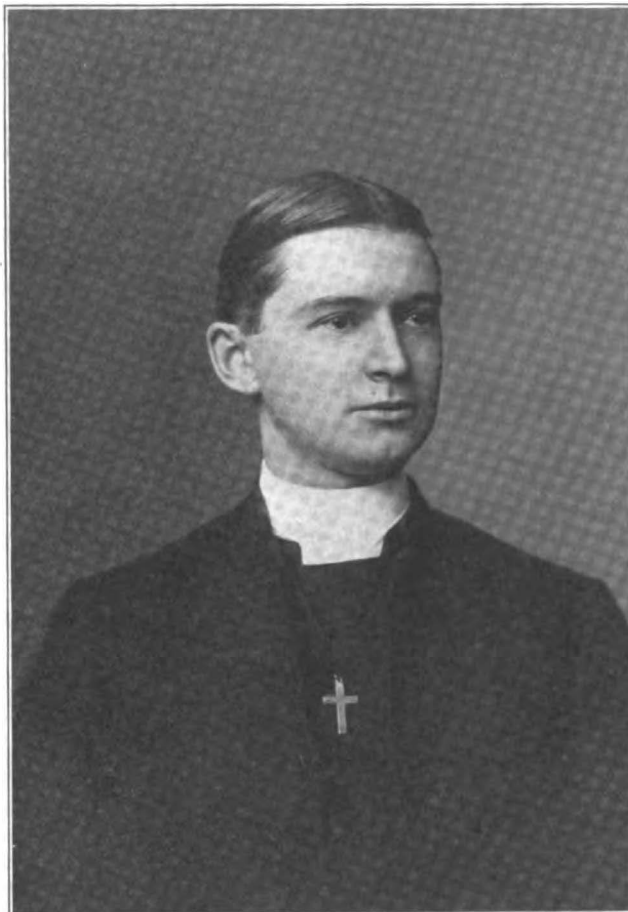
this, how utterly unexpected this voice from the past, telling of unconscious harm done, for surely such had not been her intention. "If it had not been for your timely help and example," added my young friend, "I should not be in the Church to-day!"

Ah! praise be to God who has called us from darkness into His marvellous light; praised be His holy Name when He grants us the privilege of being a witness for Him, and the joy to know we have helped another soul. Let us rejoice indeed that we were found true witnesses, but—lest pride finds place in our heart—let us also remember the countless times we were found in the enemy's camp, doing his work, destroying instead of building, uprooting instead of planting. "Lest we forget!" And then, surely, there shall be no room for aught but a thankful, sincere, humble love; love eager to "redeem the time"; love eager to be found a faithful witness even unto death.

EXPANSION OF WORK FOR HOMELESS BOYS IN CHICAGO
(Continued from page 402)

to be Bishop of Spokane is given on another page. An informal reception in honor of the Bishop of Spokane and Mrs. Page will be given at St. Paul's parish house on Saturday, January 30th, from 4 to 7 o'clock.

Miss Johnstone, the superintendent of the Training School for Nurses of St. Luke's Hospital, has been seriously ill at the hospital since Christmas. She is reported as being slightly better to-day.



RT. REV. H. R. HULSE
Missionary Bishop of Cuba

"This American Church"

By the Rev. KENNETH RIPLEY FORBES

HERE are in the American Church many large cities where the former residents of non-English speaking countries are numbered by hundreds of thousands, and a multitude of smaller cities and towns where the foreign population is very considerable.

The presence of these people in our midst is no new phenomenon. It is one that has presented both a social and a religious problem for very many years. The social end of the problem has been grappled with a certain degree of effectiveness in nearly all the communities where the foreign element is a considerable factor in the population. Municipal night-schools, social settlements, Y. M. C. A. classes, etc., have been some of the means that the various communities have used in making a beginning at assimilating this vast mass of foreign-speaking immigrants. The essential nature of the task is well recognized by all—to make Americans of them. "Americans in Process" is Robert Woods' descriptive phrase, and we may hope that it is in a measure true, though there is room for doubt. It is safe at any rate to venture this assertion of our brethren from other climes—that if they are to become genuine Americans they must have, not merely our American political ideals and methods interpreted and made real to them, not merely our social and industrial standards set before them and made a part of their working life—for good or evil—but also the ideals of personal religion which represent the very best that organized Christianity in America possesses, must, in some way, become of the warp and woof of their life.

Now we American Churchmen really love to amuse ourselves and tickle the ears of inquirers as to the "hope that is in us," ecclesiastically, by asserting that this Protestant Episcopal Church in the United States of America is a veritable national church, in embryo, that our destiny is a manifest one, that we are, or may be, truly the "Church of the Reconciliation." It is a shining ideal, certainly. But whether the actual working out of this ideal be what William James called a "live option" or a dead one depends wholly on what evidence we can produce, here and there, that we really see the fundamental problems involved and are taking *some* constructive steps towards their solution. One of these basic factors is, of course, in the very nature of the case, the part we are to play in the organic reuniting of the Body of Christ—Faith and Order Conferences, questions of coöperation, competition, federation, etc. But a much more immediate, pressing and vital factor is this of the religious assimilation of the alien immigrant. The part we take in this, and the way we take it, is, by all odds, the clearest indication and judgment of whether "this American Church" is a sarcasm or a definition.

Now the religious affiliations of these foreign-speaking peoples are, for the most part, of two sorts—either the Roman Catholic Church or else one of the various national Catholic Churches—Russian, Greek, Armenian, etc. Very many of these people are being ministered to religiously by the Church of their baptism; but very many others, of many nationalities, are either definitely alienated from that Church, are totally indifferent to it, or are so placed that their native Church cannot reach them because she has no American mission anywhere near. It is these two latter classes, of course, that are the direct concern of any branch of the Catholic Church that makes claim to be a representative American Church. Are we "it"? Yes—in theory. In some dioceses, yes, in practice, too, to some degree. But this Church as a whole can hardly make such answer yet. There are various reasons why we have not yet grappled with the problem systematically. The increase and shifting of foreign populations has been both extensive and bewilderingly swift. It was no easy or speedy matter to determine what proportion was definitely alienated from the Church of their baptism. Unlike most of the Protestant bodies, we felt the strongest obligation not to proselytize among these people—either from Rome or from the Eastern Churches. Here and there, to be sure, we have made sporadic attempts for a time to reach and minister to the unshepherded thousands. But meanwhile other Christian bodies—notably the Methodists—have gone at this thing extensively and in earnest. They have preached the Gospel, baptized the children, married the

young people, buried the dead. They have already made some definite contribution to the religious assimilation of the alien immigrant. But even in the best of their work there has been a vital lack that has prevented them from getting much beyond the fringe of these masses of people. Instinctively, the people themselves feel a lack. They have been brought up as Catholics for generations. They know—or rather feel—the difference between a Catholic Church and a Protestant sect. Catholic worship and the simple fundamentals of Catholic teaching they demand, consciously or unconsciously. For people of this training and lineage and atmosphere, we have what they are longing for and feeling after, and in some few quarters of the Church we are giving it to them already. And where it is given, our Church is able to get far beyond the fringe of the people's religious life.

For the Church as a whole the time has already come when we must begin to deal vigorously and constructively with what is both a problem and a privilege. It is a responsibility laid not only upon the diocesan authorities but upon the clergy and laity alike of every parish and mission where the alien immigrant is present in force.

But whenever this matter of our responsibility for distinctly religious work with the foreigners in our midst is urged upon people of caution and foresight, the following pressing difficulties are sure to be presented, and with much pertinency:

The difficulty of getting native priests, or even lay workers; the lamentable scarcity of American clergy who are fitted to handle this sort of work; the complications that would arise respecting our relations with other Churches and societies, if once we entered upon this work in a far-reaching, thorough-going way.

Every one of these considerations and others akin to them present real problems. Certain phases of the work they will undoubtedly complicate. But what I am concerned to point out here is that no one of them, nor all of them put together, forms a capital or fundamental objection or difficulty. I make no claim either to the knowledge or experience of an expert in such a matter as this. I speak simply from the basis of considerable observation and some study of the situation as it affects our relation to the Italian immigrant in our midst.

Take the Italian, then, as a fairly typical example of what confronts us: Given an Italian community of from 5,000 to 8,000 people—of which there are very many—you will find perhaps two-thirds of the grown-ups from 25 years old and upwards unable to speak English to any extent. You will also find from 3,000 to 6,000 children and young people in the same community who can speak English as well as any of us. A majority of the families of the region are loyal, in considerable measure, to the Roman Catholic Church. A large and influential minority are definitely alienated from her, passively indifferent to her, or unable to come within the sphere of her influence, if there happens to be no organized Italian parish in the community. Many of those that are positively hostile to the Church of their native land are headed for or already arrived at the port of infidelity.

Here, then, is the material that is our Church's responsibility, in hundreds of cities and towns: *thousands of children and young people speaking English well, and as a matter of course, growing up with the "almighty dollar" as the very highest ideal of which they are cognizant in any practical way.* And, in the face of this fact, are we to reiterate our complaints and objections that we can't get native priests to teach and preach to these English-speaking—and every day more nearly *English-thinking*—foreigners? If we have any idea at all of doing our work for the future, is there anything so immensely important as taking these children *to-day*, religiously ignorant and totally unshepherded as they are, and teaching them the fundamentals of the religion of Jesus Christ and the meaning and purpose of His Catholic Church in the world into which they have been called to live, in such prolific numbers? To put the problem in its crudest—and perhaps cruelest—form, it is comparatively unimportant, so far as the future of this Church and nation goes, for us to deal with the middle-aged householders who do not speak English and who never will,

by any chance, become Americans in more than name. But it is of immense importance, both for religion and for politics, that we centre all our most vigorous missionary energies upon the children and young people of these same households and build up with them and for them a religious home in a Church that may be, some day, both American and Catholic.

I venture to make this statement: There is not a single parish or mission in the Church which happens to be located adjacent to some such foreign colony, where really effective work could not be begun at any moment, by the most modest support in money and counsel from the diocese. Payment for some preliminary canvass; possible payment of small stipends for one or two teachers for a Sunday school—merely to assure in greater measure their regularity. Even the average parish priest, busy as he is, could find both time and energy to supervise such a little school on Sundays, provided only he was certain of such regular teachers. Of course, this would be but a small beginning; and into what lines it might develop, it is really not essential to speculate.

One other point is of very real importance for the future of any such work among foreigners, if we propose to get the maximum of spiritual results out of our efforts. Something has got to happen to the curricula of our theological schools. Just how much of modern language study is wise and practicable here is perhaps an open question. But that some clear and definite study of modern and contemporary history as it relates to the native lands of this country's immigrants is necessary, ought to be an axiom. Something of the history, geography, and literature of Italy, Poland, Portugal, Spain, etc., should receive systematic treatment, at least as an elective, in seminary courses. Where a seminary has some working agreement with a near-by university, the problem involved is that much simpler and its solution should be very greatly hastened. The background that such study would give to the priest for his work among the foreign-born and their children is, I believe, of much greater practical value than any linguistic accomplishments which he might possess. The real digesting, for instance, of such a book as Dr. Thayer's *Life and Letters of Cavour* or of Trevelyan's *Garibaldi* is a more important bit of preparation for work with Italian young people than the mastering of the most excellent Italian grammar.

Along these general lines, both of preparation and of actual work, it seems to me, lies the duty of this Church to the immigrant population of the nation to-day.

GOD'S MAKING NEW

BY S. ALICE RANLETT

THE hillside pasture was fair in autumn beauty; the young maples were flying their gold and crimson banners among the green spires of small firs and pines; the low blueberry bushes had long ago yielded their juicy violet fruit and their frost-touched leaves made a gay carpet of rose and maroon, and the fern fronds had turned forest green to lemon, ivory, and pearly white. Some careless person dropped a burning match and the tiny flame, swept by the breeze and fed by the sunshine-dried and tinder-like sweet northern jungle, blazed swiftly into a conflagration, rolling in fiery billows through the rose and ivory undergrowth and shooting its red tongues to the tops of the evergreens and maples. The lovely pasture was reduced to a sorrowful black desolation, ashes, cinders, charred tree trunks, and skeleton branches.

Then winter came and mercifully spread over the ruins a glittering white snow blanket. In the spring, great Nature whispered to her faithful servants, and melting snow and gentle rain trickled deep into the ground and sunshine brooded warm and life-arousing over the pasture. Winds and birds brought plant seeds, and other seeds and roots lay safe in the soil below the coals and ashes and soon slender spears of green began to pierce the blackness and little new ferns and blueberry-bushes spread their verdure over the desolated ground, delicate wild flowers starred the growing tangle and blazing fireweed burned with its blossom-flame. The hillside pasture was restored to beauty!

Great Nature, who is God's handmaid, was able to work the miracle. To desolated and sin-blackened souls and peoples also, if they are ready to accept His gifts, God is able to give by His power and love perfect salvation from the old desolation and new life of blessedness.

TO WILLIAM FARRAR WEEKS

LATE BISHOP COADJUTOR OF VERMONT

The highest gift of God and man was thine,
As thou didst rise to wield a Bishop's power
In fairest land ere giv'n as earthly dower,
Where shepherd's care and love of flock combine.
Strong men stood by to greet thee from the vine
Embowerèd porches 'mong the hills. A shower
Of children's laughter waited each glad hour,
'Mid vales and heights and groves of stately pine.
What longing in thy heart there was to serve
Those lives lived out in mountain paths, we know
So well! What hope to build for souls unborn!
Though now is stilled all earthly force and nerve
For service thou would'st do, for us the glow
Of mem'ry comes; for thee, Eternal Morn.

JOHN GRIXSTON CURRIER.

NAPOLEON BARROWS, D.D., AN APPRECIATION

BY THE REV. WALKER GWYNNE, D.D.

THE life of a Christian gentleman who lives on through ninety unsullied years, and has spent sixty-two of these years as a devoted priest of the Church, is worthy of more than a mere record of dates, and ecclesiastical cures, and honors.

Dr. Barrows had not yet reached his "three score and ten" when it became my privilege to be his near neighbor, and to be admitted at once to his intimate friendship. In his old Hobart College days, in the peaceful and charming American Geneva by Seneca Lake, he had been a fellow-student, and became the life-long friend, of William Paret, afterwards Bishop of Maryland. He was then a lawyer admitted to the bar of New York. Four years later he was a student for holy orders under the first Bishop of Western New York, William Heathcote De Lancey.



THE LATE REV. N. BARROWS, D.D.

Amid such surroundings Napoleon Barrows did not fail to bear deeply the tone and impress of this early atmosphere of scholarship, personal dignity, and refinement. Ordained in 1852, his first years were spent in faithful and fruitful service, for the most part, in semi-rural parishes in his own diocese, in Pennsylvania, and in New Jersey, where new rectories and church buildings testified to his practical wisdom as well as to his earnest, spiritual labors. His later years were spent in still more rural communities within the suburban limits of New York City, amid the beautiful surroundings of Huntington, Long Island, and of Short Hills, New Jersey. His whole life as a priest suggests, in fact, the image of a smooth-flowing river through a peaceful valley, whose bordering lands it fertilizes and brightens by its waters and its reflected sunshine. He could say with the Psalmist, as few of our American clergy can say amid the bustle and stir of our modern life, "The lot is fallen unto me in a fair ground; yea, I have a godly heritage," while, at the same time, the goodness thereof was largely the result and reflection of his own quiet and persistent work, and, best of all, of his gentle yet forceful life as a devoted pastor.

Dr. Barrows was, in the good old phrase, a scholar and a gentleman, a man of dignified presence and gracious manner, with that deep sense of humor which is especially the saving grace of parsons, and the great lubricant in their dealings with "all sorts and conditions of men"; a well read and loyal Churchman withal, an Anglican Catholic of the best type of Pusey and Liddon, and Morgan Dix. His many and interesting letters after his retirement to the happy home of his son, and amid the beautiful surroundings of De Veaux College and Niagara, showed him keenly alive to the very end in every intellectual and religious movement in the Church and in the world. A true friend, a genial companion, not only respected but beloved by all who knew him, Dr. Barrows was best of all a devout and faithful servant of our Lord. The fitting close of such a life, in the words of his devoted daughter, came "peacefully and painlessly," like a sunset "sinking down in its tranquillity." His end was peace, as his life had been.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

SICKNESS INSURANCE

THE question of sickness insurance was discussed at length at the Philadelphia meeting of the American Association for Labor Legislation. Nine provisional principles for compulsory sickness insurance for wage-workers were adopted. They are as follows:

1. To be effective, sickness insurance should be compulsory, on the basis of joint contributions of employer and employe and the public.

2. The compulsory insurance should include all wage-workers earning less than a given annual sum, where employed with sufficient regularity to make it practicable to compute and collect assessments. Casual and home workers should, as far as practicable, be included within the plan and scope of the compulsory system.

3. There should be a voluntary supplementary system for groups of persons (wage-workers and others) who, for practical reasons, are kept out of the compulsory system.

4. Sickness insurance should provide for a specified period only, provisionally set at twenty-six weeks (one-half a year), but a system of invalidity insurance should be combined with sickness insurance, so that all disability due to disease will be taken care of in one law, although the funds should be separate.

5. Sickness insurance on the compulsory plan should be carried by mutual local funds, jointly managed by employers and employes, under public supervision. In large cities such locals may be organized by trades, with a federated bureau for the medical relief. Establishment of funds and existing mutual sick funds may be permitted to carry the insurance, where their existence does not injure the local funds, but they must be under strict government supervision.

6. Invalidity insurance should be carried by funds covering a larger geographical area, comprising the districts of a number of local sickness insurance funds. The administration of the invalidity fund should be intimately associated with that of the local sickness funds and on a representative basis.

7. Both sickness and invalidity insurance should include medical service, supplies, necessary nursing, and hospital care. Such provision should be thoroughly adequate, but its organization may be left to the local societies, under strict governmental control.

8. Cash benefits should be provided for both invalidity and sickness insurance for the insured or his dependents during such disability.

9. It is highly desirable that prevention may be emphasized, so that the introduction of a compulsory sickness and invalidity insurance system shall lead to a campaign of health conservation similar to the safety movement resulting from workmen's compensation.

THE LITERACY TEST

I have nowhere found the matter of the opposition to the literacy test more concisely stated than in a letter from the Hon. Charles J. Bonaparte, in which he says:

"I am strongly opposed to the 'literacy' test: it shuts out people whom we want to let in, and lets in people whom we want to shut out. My own opinion is, that the only restrictions which there should be imposed on immigration ought to be based on consideration of health, reputation, morals, previous legal and orderly behavior, and freedom from the taint of anarchistic, communistic, socialistic, and other subversive doctrines. Illiterate peasants who are also religious, moral, and orderly are, in my opinion, desirable immigrants; agitators and people who live by their wits generally do know how to read and write, and would be less dangerous and noxious to society if they didn't. These are my sentiments."

VOCATIONAL ADVICE FOR GIRLS

A social worker at the University of Pennsylvania Hospital writes that almost no attempt is made by any agency in Philadelphia to help a girl to enter any occupation except housework, "though it has been demonstrated again and again that many of them are entirely unfit for this work both by training and personal preference. Our department cared for about forty of these girls during the past year. They were referred to us chiefly from the gynecological dispensary. Until some one agency in the city takes this question as its particular responsibility, we must continue to help individual girls as they come to us."

A SIGNIFICANT development in city planning has been the movement in New York City to impose proper restrictions as to the height of buildings and their arrangement on building plots. Emphasis is to be laid on this movement, not so much because it is a step in the right direction, as for the reason that the opposition to the plan has been much less than expected, indicating that the people in New York and in the country generally are beginning to realize that the long cherished right of the individual to use his property as he pleases must be subordinated to the larger public interest. This is a lesson which Americans have been somewhat slow to learn, and it is a principle which seems to me fundamental in city planning.

THE JANUARY number of the *American Federationist* contains a very interesting and suggestive review of the Philadelphia meeting of the American Federation of Labor from the pen of the president. Those who want to know just what labor men have in mind and what they are doing to improve their condition will find it most profitable to read this review. There is one thing about the Federation worthy of comment and imitation; every proposition that is made is referred to a proper committee and is made the subject of a report. In other words, there is no "pickling committee" as is the case in some legislative bodies.

THE CONSUMER'S LEAGUE of Maryland is advocating Thursday as the weekly pay-day as a part of its campaign to secure early closing on Saturday. In the judgment of the early closing committee, the Saturday pay-day is regarded as the most deleterious influence against the possibility of closing the stores at a reasonable hour. In the estimate of one of the ladies of the committee, out of the 1,626 establishments in which women are employed, 1,301 are accustomed to pay their employees on Saturday, which necessitates shopping and marketing on Saturday night.

MISS HARRIETTE A. KAISER, who for so many years was the effective secretary of C. A. I. L., has contributed to the *Spirit of Missions* a striking article on "Women to the Rescue," in which she describes the splendid work which Dr. Annie S. Daniel has done in New York City, largely in coöperation with C. A. I. L. The story is so arranged as to be useful as a lesson for mission and for church classes.

A UNIFORM workmen's compensation law which would provide a payment of from fifty to ninety per cent. of their wages in case of occupational accidents or diseases, and which would be administered by state commissions rather than by the courts, was urged before the recent meeting of the American Association for Labor Legislation in Philadelphia.

AS A RESULT of the organized effort of the United States Steel Corporation to prevent accidents, it is estimated that 11,074 men were saved from serious injury in seven years. This is certainly a striking illustration of "an ounce of prevention is worth a pound of cure."

TUCSON, ARIZONA, is the latest American city to adopt the commission-manager plan of government. Tucson, which disputes with Santa Fe the right to rank as the second oldest town in the United States, is the leading city of the Union's newest state.

THE JOINT COMMISSION ON SOCIAL SERVICE has in course of preparation a Social Service service book which will contain a form of service, the litany that was used at the General Convention, and a selected list of Social Service hymns.

THE EDITOR of this Department will be very glad to learn of the extent to which the idea of converting the Sunday evening service into a forum for the discussion of social questions has been adopted and with what success.



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 letters shall be published.

THE CLERGY PENSION SCHEME

To the Editor of *The Living Church*:

THE criticism of Dean Bell of Fond du Lac, on the "sliding scale" of awards in the new pension scheme, will, I think, find an echo in the hearts of many.

There can be no doubt that the framers of the plan are proposing what they deem a just procedure. To many of us it appears quite the opposite. It appears to lack the sanction of kindness or justice or even reason, in the minds of many of those affected.

Mr. Benjamin Kidd, in his book on *Social Evolution* (p. 72), commenting on a sliding scale in a system of awards, in the light of reason says:

"As the teaching of reason undoubtedly is that none of us is responsible for his abilities or for the want of them, so in reason all should share alike. Their welfare in the present existence is just as important to the ungifted as to the gifted, and any regulation that the former should fare worse than the latter must be ultimately, however we may obscure it, a rule of brute force pure and simple."
WM. B. HAMILTON.

Medford, Oregon.

To the Editor of *The Living Church*:

FEAR Dr. Nichols' letter, in your issue of January 16th, will do little indeed to reassure those who, like myself, wholly sympathise with the position of Archbishop Dodshon. The sentiment "that there should be no distinction in treatment of our clergy" in the matter of pensions, is approved as "commendable and highly to be respected," and is then pronounced impossible. Why?

It may indeed be impossible to raise from the parochial contributions some particular flat pension rate, arbitrarily fixed as adequate. But it is pronounced possible to fix a minimum of \$600 for all, and over and above that, such a sum as would, with it, be equivalent in all cases to the salary that would ordinarily be paid on retirement, if exceeding the \$600. What we desire to contend for is that these further sums that are available should also be divided equally, in order that the general pension should be less inadequate. The method proposed of collecting the sums available for pensions is admirable. Parishes that can afford to pay high salaries, and therefore presumably to attract gifted clergy, and enjoy that privilege, are bidden to contribute more to the General Fund than parishes which have difficulty in paying even a living wage. It is the proposed method of distribution which is at fault.

It is suggested that laymen will have no other plan; that parishes would not contribute the larger sum, unless their own particular minister were to receive a larger pension. Is this so? I do not believe that our richer laymen, or parishes, would refuse thus to bear the burden of the weak—that "law of Christ"—if they were strictly challenged. Will any difficulty lie with the clergy themselves who have been in receipt of the higher salaries?

While, as hitherto, it was left to each parish to provide a retiring salary for its aged clergy, it was inevitable that there should be inequality. Now that the Church is being invited to deal corporately with a most urgent and elementary duty, it becomes possible to correct this evil.

The word "business-like" has a strange, and sadly misleading, fascination. It is forgotten that the nature of the business on hand completely alters the principles that should be adopted. At the Massachusetts convention the pension scheme was lauded as applicable, and a model, to any business concern in the country. But it does not follow that what is business-like for the employees of the steel corporation, or a National Civil Service, is business-like for the servants of the Church. In the one case men enter the corporation to obtain a living. In the sacred ministry men enter to give themselves. In the corporation the rewards are to the successful, the pushing, the ambitious, the brilliant. Men earn their salaries. This is what has spurred them on, and they earn their reward in a comfortable pension. Is this the ideal which the Church desires officially to set before its postulants? Should not the Church delight to honor sacrifice rather than success, humility, not self-assertion, faithfulness rather than brilliancy?

The pension scheme, under the shelter of the word "business-like," is cold and hard. Those who have earned most in their ministry shall have most when they retire, regardless of what they may have saved. Those who have labored on with but enough, and sometimes not enough without sacrifice, to keep themselves and their families out of debt, shall have the struggle on to the bitter end. It penalizes sacrifice. It penalizes the priest who refuses the human

call to a larger sphere and a larger salary, because his heart is open to the divine call of poverty, labor, and the few sheep in the wilderness.

This is not "business-like" for the Church of our Lord Jesus Christ. It is a principle of the world, not of the Kingdom of Heaven.

Let us have a scheme of contribution indeed, which shall go as far as the spiritual life in our parishes will permit; and in its calculations, let the rules of arithmetic be observed. But in the distribution, let us conduct our business by the law of Christ, and let us lift our parishes out of a selfish parochialism. If the formal parochial contributions are inadequate (and it is well open to argument that under no just scheme could they be adequate), let us leave room gladly for the divine spirit of charity in individuals, who have this world's goods, and let us invoke it. It is the elimination of this grace, which is unbusiness-like in our planning for spiritual things.

A pension scheme too must be a spiritual thing, designed to help forward the spiritual life of the Church—else we need it not.

H. P. BULL, S.S.J.E.

Mission House, Bowdoin Street, Boston.

[CONDENSED]

To the Editor of *The Living Church*:

SELDOM intrude myself into the columns of the Church papers, but Archdeacon Dodshon's letter in a recent issue is a trumpet call that finds an answering echo in me, as I hope it will in many others.

It may seem a thing of temerity to call into question the Christian righteousness of a scheme proposed by a sober commission of the General Convention, but I can't help that. The only thing I can remember about that report on clerical pensions is the same thing that rouses the Archdeacon—the fact that (in a general way at least—I have not the report now) the pensions are proposed to be proportioned to the size of the "salary" received by the clergyman during his years of service to the Church.

Words fail me when I try to express the feelings of mingled sorrow, pity, and wrath that such a proposition rouses in me. It is a sad and pitiable spectacle to see a committee of Christian men judging as the world judgeth, and reckoning the value of a sacrificed life in a scale of dollars and cents founded upon the scale of wages paid by the world.

Would this commission line up the old and wornout clergy and say unto them: "Jones? Judging by the amount of money that was doled out to you by a poverty stricken board of (diocesan) missions and grudgingly supplemented by a few indifferent or poor souls in the field, it seems to us that you could not have been worth much to the Church. Here—take your old age pittance, based upon your poverty in youth, and depart in peace, warmed, fed and clothed by the thought of what ought to have been—or might have been had you served the world." "The Rev. Dr. Smith, D.D.; LL.D.? Ah, yes! Five thousand a year, with a fine church, parish house, and steam heated rectory. Quite so! You must indeed—judging by the liberality of your rich and stylish congregation—have been a valuable servant of Christ! Please allow us to do the best we can to continue you in that state of comfort, if not of luxury, which your large income made possible (if not actual) to you in your well-known city parish."

Is this what shall be said to the aged clergy when they stand before the judgment seat of this commission? Then may God comfort His poor in His own way, for His Church gives unto him that hath, and from him that hath not she does indeed refrain from taking away the little that he hath, but rewards his penury in proportion thereto!

Archdeacon Dodshon says that the head of the commission says this is the only scheme the laity of the Church will support. I don't believe it; but if it is true, then may God pity the laity as well as the clergy who have made them what they are! I believe that the laity of this Church will reject this scheme with scorn once its naked ugliness is laid before them. They may occasionally forget themselves and "kow-tow" to the rich priest and despise the poor missionary or the country parson in his worn clothes—and have we not seen the clergy do similar things?—but I am inclined to think that the parable of Dives and Lazarus still appeals to the common people. This vision of real values may occasionally be clouded by the glamor of high position and the things of this world; but from what I have seen of them, I will trust them in their sober moments

to make a more just estimate of the deserts of their aged ministers than that which has been proposed by this reverend commission.
Santa Cruz, Cal., January 12th. E. H. MCCOLLISTER.

To the Editor of *The Living Church*:

TRUST I may be pardoned for venturing to reply to the letters of Archdeacon Dodshon and Dean Bell, stigmatizing the proposed clergy pension system as unchristian, unjust, and damnable—at least by inference. On the contrary, it seems to me that the proposed system is the only one that has ever been presented to the Church that has carried conviction with it.

"The social ethics of the Incarnate Son of God" will best be served, not by sentimentalism, but by the scientific application of means to end. Attractive as the theory of flat pension is, it is impractical, and an impractical system might truly be characterized as unchristian and damnable. Experience has made it clear that flat pensions are subsistence pensions only, providing only for a few hundred dollars annually. But a subsistence pension is not compatible with the dignity of the Church. The flat pension is unjust because it bears no relation to the amount of contribution.

If the pension is not to be of subsistence merely, but a stipend, to be received by the pensioner as a right rather than a charity, is the stipend radically different from the stipend received during the period of actual service? Desirable as it might seem, as a fact we have a wide variety of stipends among the Clergy of the Church, and any pension system which flies in the face of this fact is foredoomed to failure. There is also a wide variety in the length of the term of service, and the pension system must take account of this also. Nor would I for a moment allow that it is desirable that the clergy receive a flat stipend during the years of service. Nothing could be more unjust. The clergyman in the large city parish has expenses which do not compare in any degree with those of the priest in the small town, to mention no other of a score of considerations.

The amount of a flat pension could not be fixed with actuarial certainty. We should be continually re-scaling the amount, with disastrous results. I have become convinced that the size of an income is not nearly so important as the certainty of it. True, we might make the dangerous assumption—in the face of the truth—that each clergyman receives an equal stipend. But the result would be to throw the burden of up-keep where it least belongs, as the wealthier parishes would have less to carry in proportion to their means, and the poorer parishes, more. We cannot wink at the fact that ultimately it is the parish that is to pay the pension. Burdening the weak with the load of the strong is not, I believe, in the programme of modern social ethics—whether Christian or otherwise. May I not recommend that those of the clergy and laity for whom the Archdeacon and the Dean have spoken, and who are uneasy about the proposed system, secure a copy of the reports of the Joint Commission on the support of the clergy, and make a careful study thereof?

I venture to write, first because, being a priest on a small salary and likely to continue so through life, I can free myself from the charge of grinding my own axe; and secondly, because it is high time that a scientific system of pensions be put in force, and I deeply regret the delay that may be caused by a feeling such as animated the letters of the Archdeacon and the Dean.

Faithfully yours,

Salem, Ore., January 11th.

ROBERT S. GILL.

CLUB FACILITIES IN LONDON

To the Editor of *The Living Church*:

ASK your courtesy to bring to the notice of your readers, a subject that should be of interest.

In the spring of 1913 steps were taken in London for the organization of the Church Imperial Club, to embrace both the clergy and laity of the Anglo-Catholic Church, the organizing committee having as its chairman the Rev. Montague Fowler, rector of All Hallows-on-the-Wall, London Wall, E. C., formerly domestic chaplain to the late Archbishop Benson. The organization was duly accomplished and by the following August a membership of 328 had been secured. In May, 1914, the club was installed in permanent quarters of ample size having every well organized club accommodation at 5 Artillery Mansions, 75 Victoria St., Westminster, S. W., in the immediate vicinity of and most convenient to the Church House. These quarters were newly decorated, lighted by electricity, and suitably furnished, and an efficient staff of servants engaged. The first annual report issued September 28, 1914, gives 578 as the aggregate then of its patrons and members, in which appear the names of five Archbishops, the Primus of Scotland, the Metropolitan of India, the Presiding Bishop of the United States, and 73 Bishops, among whom are the Bishops of Central New York, Georgia, Minnesota, Nebraska, and many dignitaries and clergymen, as well as laymen of all ranks, officers of the forces, etc., from every part of the British empire. The organization has now become firmly established both socially and financially. Membership is confined to communicants of the Church. The cuisine is excellent, the menu liberal, and the tariff reasonable.

The bedrooms are most comfortable. Both clergymen and laymen will find the quarters and atmosphere congenial for transient sojourn. There is everything to make it attractive to the refined.

A year ago, owing to its progress, English ladies of position moved to form a similar club for Churchwomen which was established under the title "The Church Imperial Ladies' Club," and same patronage, ladies being represented in its management, with attractive quarters at 167 Victoria, S. W. Already more than 500 ladies have become members.

Foreign members have no entrance fee in either club, the annual subscription to such being but a guinea (about \$5.25), and in view of the benefits presented and the advantage of closer relations between those of the Church, I trust this statement may secure attention. Applications for membership for gentlemen should be addressed to George E. Wilton, Esq., Sec'y, C. Imp. Club, 75 Victoria St., E. W.; and for ladies to its resident secretary, Miss Rachael E. Bullock, 167 Victoria St., S. W. GEO. WISTAR KIRKE.

Flatbush, L. I., New Year's Eve.

USE OF THE PROPER PSALMS

To the Editor of *The Living Church*:

IN churches where the Holy Communion is the mid-day service on "first Sundays," twenty-one psalms are habitually neglected unless one of three out of the "Twenty Selections" is used.

When the Proper Psalms for certain days are not used, and as on the Feast of the Transfiguration, All Saints, First Sunday in Advent, and Epiphany as examples, by reason of the service of Holy Communion being used, would it not be at least edifying and suggestive of the teaching power of the Psalms, were permission given to use the Proper Psalms on the Sunday following the special day? Take the magnificent Advent psalms: why bury their teaching by neglect and not use them with the full congregation on the second Lord's Day in Advent in place of the chance fitness of the psalms for the day of the month? A psalm as truly as a lesson needs the proper setting in the Church year to bring out its richest meaning. Why not use the eighth, fifteenth, and twenty-first on the Sunday after Ascension Day, if on the day they were either not used or used with a small number; and in giving them out say, in effect, "The proper psalms for this morning, or for the Ascension-tide, are," etc.? This recalls the wandering mind to the season and makes the service of more meaning to the people and helps them to see the teaching and the unity of the service. S. WOLCOTT LINSLEY.

THE EXPORT OF MUNITIONS OF WAR

To the Editor of *The Living Church*:

IS the prohibition of exports of war materials for the belligerents the simple thing that it appears to be?

1. The ground upon which it is urged is debatable. War is not to be condemned without qualification. For instance: If a nation's life is threatened by an aggressive, unscrupulous neighbor, it is not unrighteous but virtuous in that nation to take up arms in self-defense. In the present struggle the neutrality of Belgium has, without question, been violated, and her very existence is threatened at this moment. Munitions of war that aid her in her fight for life, from whatever source they may come, are not "tainted."

2. American business interests had no part in bringing on the European war and their wishes will not prolong it. The effect of it, however, we felt at once, in unusual federal taxes, higher prices, and lessened chances for employment. This condition will be only relieved, not compensated for, by such business as the war creates. To cut off that relief would impose heavy hardships upon all our people, especially the wage earners. Interest in this phase of the matter may, then, spring not only from business cupidity but from worthy humanitarian considerations.

3. *Ex post facto* laws are prohibited; the rules of the game should prevail till the end of the game. England has seemed to desire to modify the rules bearing upon neutral commerce to suit better her personal purposes. But our government has protested, holding her to recognized practice. So should we hold to the recognized usage in regard to the supply of war materials. This has as much international law behind it as has any trade relationship in times of peace. And it is not a private but an international matter. Perhaps it should be reformed. But the present is not the time for that. And the present is a very excellent time for the strict observance on our part of all international obligations.

4. And let us remember that there is among us a good deal of that thing which we call human nature. There is, naturally, in our mixed population, a division of sympathies. The nearer normal all our activities may be kept, the less shall we be disturbed by the outbreak of racial prejudice. But if, in our discussions or legislation, we go out of our way to take an unusual and confessedly debatable position involving our relations with the warring nations, we shall arouse passions in them and among ourselves that might easily pass beyond control.

This would hardly advance the cause of peace.

Faithfully yours,

Denver, January 6, 1915.

HENRY WATSON RUFFNER.

PROHIBITION AND THE CHURCH

To the Editor of *The Living Church*:

MAY I have space for a final word (so far as I am concerned) in the controversy between Mr. Zeigler and myself on this subject?

Obviously we reason from different view points. From my point of view, the end of Gospel preaching is the establishment of the Kingdom of God, the ideal human society, the brotherhood of man, throughout the world. Consequently it is the duty of the Church to preach everything that she believes will help to bring about that end—Prohibition, if she is so persuaded.

Once again, Prohibition is emphatically a moral question, as having moral results, proposed for that reason only. Finally, from my point of view, the normal way for the Church to influence the State is by simply preaching the Gospel, viz., of the Kingdom, calling upon men, individually and socially, to repent of all things which hinder the coming of the Kingdom.

C. C. KEMP.

OUR NEWER IMMIGRANTS

To the Editor of *The Living Church*:

GOING on a Sunday morning into one of our churches ministering to the decreasing "Old New England" population, and standing in the heart of a people three-fourths of whom are foreign born or of foreign parentage, the question of responsibility for the "stranger within thy gates" comes forcibly to mind. Our inelastic, chaste offices of the Prayer Book for Lord's Day worship speak, in their traditional form and habit of rendition, of a small area of Europe. Since they were framed, the center of population coming to us crossed the Strait of Dover and traveled on till it has crossed southeast much of the way over the Continent.

Looking to the east of Rome, we see a Church which has retained the poetry of worship in sympathy with the souls of its members without adopting innovations from Italy. It ministers to its people and in immense numbers. Northward in Russia its churches are thronged with men, while Americans too often seek to worship by proxy. One writer speaks of the Greek Orthodox Church as illustrating "arrested development." Granted, to a degree. But here is a proposition. Our English population is diminishing in America. Are we large enough of heart to open our doors effectually to minister to those who naturally expect the Episcopal Church to be their friend? It is a long step from the marble of Athens to the tenements of a mill town. It is a far cry from the sunny Pyraeus and the grape-bearing fields of the East to the intense life and factory regulations of America. These men, many of them lads in truth, thousands without wives or mothers here, make a great sacrifice, a vast compromise in their mode of living in their daily round of duties. With almost pathetic loyalty to their home-land, they treasure colored pictures of royal and ecclesiastical processions abroad.

Let us not require such a compromise as shall be impossible. Can we not, in all loyalty to the Church of which we are members, make some compromise, not of principle, but of traditions? They are here, they are coming; thirty thousand Greeks alone came to one New England state in a single year. They are rising from ditch-digging. They will fill places of importance. They possess the blood of artists, builders, poets, orators, artificers. They for many centuries have had and loved the aesthetic in worship, nor did it lead them to subjection to the Papacy.

Is the part of statesmen, soul-lovers, Churchmen, to seek to meet them, to plan compromises of our traditions at times and in ways to enable us to guide them in the formation of their new citizenship?

S. W. LINSLEY.

Webster, Mass., Jan. 15th.

REVISION OF THE BURIAL OFFICE

To the Editor of *The Living Church*:

IN all the various suggestions which are being made at the present time looking toward an enrichment of the Prayer Book, I do not remember to have seen any which deal with the office for the "Burial of the Dead." Yet to me, at least, it does seem as though this office is in sore need of revision and enrichment.

The psalms used fall far short of expressing both Christian comfort and Christian hope. "When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment." Here is clearly expressed the ancient popular belief that sickness was a proof of God's displeasure. Surely in this day we do not believe that to be always a fact. Occasionally it most certainly is, but would we of the clergy say of the majority of those for whom we read this office that they sinned and were therefore made sick and died? Again: "I am a stranger with Thee, and a sojourner, as all my fathers were." True, we are temporary tenants placed by God on His earth and can therefore plead for His favor, even as the presence of strangers and sojourners in Canaan was in itself a claim on Israel's hospitality and favor. In that sense these words yield an interpretation which is even now applicable. But when they are read at the burial of some saint who, even then, we believe, is in Paradise with his God,

that interpretation does not stand out and the words sound cold and hopeless. Nor does the context relieve at such a time the harshness of these verses. Nor is the other psalm any more timely in some of its passages. "We consume away in Thy displeasure." "When Thou art angry all our days are gone." Saints of God die when God is neither displeased nor angry.

In place of these psalms, might we not have the 23rd, "The Lord is my Shepherd," which has become the great psalm of Christian comfort, and possibly the 121st, "I will lift up mine eyes unto the hills from whence cometh my help," or the 130th, "Out of the deep have I called unto Thee"?

As to the Lesson: might it not prove an enrichment to omit that portion between verses twenty-nine and thirty-four? Baptism for the dead—who knows exactly what that means? Fighting with beasts at Ephesus—I wonder what that means to most people who hear it read. Then there is the question as to whether the Prayer Book version rightly punctuates here or not, and whether we should not read with the Revised Version: "If the dead rise not, let us eat and drink," etc. Indeed is not this entire passage, from the twenty-ninth through the thirty-fourth verse, one of St. Paul's parentheses, and may we not for the purpose in hand omit it without doing real violence to the text? I, for one, suggest its omission.

And even some of the sentences might be changed. For instance: "Man that is born of a woman . . . is full of misery." To one in Job's state all men might so seem. Yet I am sure that, giving the passage its face interpretation, these words are said over many an one whose days on earth have not been miserable nor, taking the Revised Version reading, particularly troubled.

In view, therefore, of what to me seem present defects in the office, I am emboldened to suggest that in any attempt to enrich the Prayer Book, the Burial Office be not slighted.

And if only we could have in the Prayer Book an office for the burial of children! As it is now, some of us, feeling the Prayer Book to be hopelessly inadequate for use at the burial of a child, have to look elsewhere or build up such a service for ourselves.

Arlington, Mass.

CHARLES TABER HALL.

"WANTED—A NEW SEMINARY"

To the Editor of *The Living Church*:

I WONDER that it does not seem to have occurred to your recent correspondents under the above caption, that possibly a personal investigation of some of the seminaries already in existence, of which they have no adequate knowledge, might seem to supply the "great need." At least some of us are of the opinion that real religion is quite compatible with real learning. Doubtless some students get a larger proportion of one than of the other. Indeed the source of supply varies in different professors. But it does seem that at least one out of our dozen theological seminaries ought to be found sufficiently specializing in vital piety to avoid the necessity of starting another one for that specific purpose.

We would like to see the proposed curriculum, list of text books, and names of the faculty.

WM. C. DE WITT,

Dean of the *Western Theological Seminary*.

Chicago, January 15, 1915.

To the Editor of *The Living Church*:

I HAVE read the articles which have appeared in the columns of *THE LIVING CHURCH* written within the past fortnight under "Wanted—A New Seminary."

The criticism of our theological seminaries, and upon theological training in general, is unjust and unfair.

In the *Bulletin of the General Theological Seminary*, issued last November, the Dean writes: "The General Seminary is growing with the times, methods are changing, we are bending our best efforts to produce more effective accomplishment both academic and spiritual—amidst voices which from time to time urge ambitious scholastic experiment, we must remember that the prime task of the Seminary is to train efficient parish priests."

That, I take it, is the essential work of our seminaries—to train men to be "efficient parish priests." Furthermore, I honestly believe that our Church seminaries are exerting their best efforts to do this. But I often wonder how many of my fellows, the clergy, realize the difficult problem facing our seminaries to-day. Those of us who have been fortunate enough to keep in close touch with the present life and work of theological education, must feel, with Dean Robbins, that it is no easy task to train men who enter our seminaries, "who differ widely both in capacity and academic preparation." The seminary sets the highest ideals of scholastic and spiritual attainment before its students, and without question it should receive the undivided support and encouragement of the whole Church. Inevitably our theological schools must more and more offer facilities for academic and theological training; but along with this, I am thoroughly convinced, they are offering manifold opportunities and increased advantages for organic growth of that "inner life," which Dr. James has so refreshingly presented in his recent paper.

The issue, therefore, is not one of theology, but one of personality. I purposely waive the question of academic or theological

preparation. That is another matter quite distinct, and should be left to trained men. I want here rather to emphasize the importance of individual and personal religious duty. The source of weakness which the esteemed rector of St. Paul's, Englewood, so forcibly presented was this: "the lack of friendship with God, in particular the lack of prayer and Bible reading, among us who are set apart to be men of God." In this connection, we need no new seminary. Our most vital need is a larger realization, and a keener appreciation, of those daily opportunities, which come to all of us, for the strengthening and developing of a holy interior life. Renewed Consecration, Self-Renunciation, higher ways of Devotion, should be the ideal of parish priest and seminarian alike.

If our source of weakness is lack of devotion, and we have crowded out prayer, whose fault is it? Again, if the spiritual growth of our parish or parochial organization is not what it should be, is it not often because we, as priest and pastor, have signally failed to implore God's Holy Spirit to help us lead, teach, and direct, and to become to us the inspiring power of our lives?

Dear brother priest, think of yourself, when you read this!
Very sincerely yours,
HENRY SMART.
St. Stephen's Rectory, New Hartford, N. Y., January 15th.

To the Editor of *The Living Church*:

THE contention of Prof. Gesner in his recent letter to THE LIVING CHURCH that we need a "new kind of theological seminary," namely, one which may ignore critical problems in its preoccupation with the spiritual life of the students, is, it seems to me, not a good one. It is impossible for the clergy to be too learned or too well versed in the modern criticism of the Bible and in modern psychology and philosophy as those disciplines relate to theology and ethics, to religion and morality. The main positions of the critics sooner or later get to the people through popular lectures, magazine articles, and books; and the parish priest should know what is going on in the critical world even if he does not agree with the various positions advanced. On the other hand, it is true that modern criticism is on the verge of bankruptcy unless it can show more and more the bearings of its findings on morals and religion. This fact Prof. Smith brings out very clearly in his recent Yale lectures on *Social Idealism and the Changing Theology*. He says for example (p. xvi f.): "It would be a calamity if the piety of the churches and the learning of the schools were to become so alienated from each other that the organized institutions of religion were willing to forego the scientific criticism and guidance which scholarship can furnish, and if the work of the scholars were to find no direct outlet into the religious activities of our day." And his book is largely an exposition of the influence of the apocalyptic element in the New Testament upon social service. Under present conditions a good deal of the work of the theological school must consist in showing the practical implications of academic criticism; and a good deal of quiet, analytic critical work has a tremendous bearing upon the accurate presentation of the religion of Jesus Christ.

WILLIAM PHILIP DOWNES.

Trinity Rectory, Bristol, Conn., January 16th.

To the Editor of *The Living Church*:

I WAS profoundly interested in the letter in a recent issue regarding the necessity for a new seminary, from my friend and neighbor, the Rev. Professor Gesner. The letter in to-day's issue on the same subject, from the Rev. J. G. Ward, increases my interest in the matter discussed, and prompts me to add what I think is a necessary word thereto.

I wish to bear my testimony to the fact that the Berkeley Divinity School, in which Professor Gesner is a member of the faculty, is, in my opinion, just such a seminary as both previous writers regard as desirable. My opinion is based on the fact that as a student in Berkeley, and as rector of one of the Middletown parishes, I have seen and known all the members of eight classes in Berkeley, including the men now studying there. This knowledge has been intensified in the cases of certain men because they have come to me to make their confessions.

I know that many men, out of these eight classes, have come to Berkeley very greatly unsettled in their opinions. Some, even, have come from other schools of religious learning in a condition of muddle which must have taxed the skill of the Dean and faculty to clarify. Most of the men in these eight classes have had opinions about the Christian religion and about the Church of God which very greatly needed the wholesome life of practical devotion and the sound scholarship which prevails at Berkeley for correctives. Indeed, some of them seem to have had very curious preliminary training indeed.

I believe, however, that I cannot rightly be contradicted when I say that the men who have gone out from Berkeley during the period which I have mentioned, and which includes several years before Professor Gesner's connection with the faculty was established, have gone out into the work of the sacred ministry as well prepared as their individual capacities have allowed. I do not know anyone in this period who went out in an unsettled condition, unless I except the case of one man on whom, to the regret of all

his friends, this splendid school seemed to make but little impression; and this man came to Berkeley saturated with ideas gleaned in a large university and from a year at what I suppose to be the most radical seminary in America (undenominational). This exception is really not a case in point, however, because to my positive knowledge this man did learn *something* at Berkeley which (however slightly) modified his ideas.

It is possible to get from Professor Gesner's letter the idea that he criticises Berkeley along with our present seminaries. I do not think, however, that he can mean this, and I imagine that he would corroborate what I am writing if asked, and that he refrained from excepting Berkeley, when he wrote his letter for THE LIVING CHURCH, because he himself is a member of its faculty. Surely this must be the case, because the department in Berkeley which would be expected to do most for the settling of a man's doubts is the very one of which Professor Gesner is in charge—Christian Evidences and Pastoral Theology.

I am not in a position to know how just may be Professor Gesner's and Fr. Ward's opinion that our seminaries unsettle men in the faith. Doubtless they would not say so unless they had grounds for this opinion. But I do know that this criticism does not apply to Berkeley, and I think that it ought to be made plain to your readers that it does not.

A student coming to Berkeley gets into an atmosphere of devotional life at once. He has the closest possible contact with the conspicuous scholarship of its Dean and the learning of its well-rounded faculty. He is never "forced." He is led. He has his questions answered, his doubts settled. He finds the problems of the day and those of faith and those raised by attacks upon the faith, squarely met. He meets with constructive criticism of the soundest type. He is in an atmosphere of traditional learning and godliness. The centre of the school life is in the chapel. I do not believe that a normal man can come to Berkeley and go out "unsettled," and if an abnormal man managed to get in, he would not be allowed to stay very long.

I want to say by way of conclusion that my letter is prompted by no mere sense of loyalty to my school. It is based on the solid foundation of experience and fact. The men concerned are those best qualified to speak on this subject, and I think it is important enough to call out letters from recent graduates of Berkeley, who can give their evidence directly. An expression from recent Berkeley men I should regard not only as a duty to Berkeley, but as a duty to be performed in defense of truth.

Very sincerely yours, in our Lord, Christ,

HENRY S. WHITEHEAD,
Rector of *Christ Church*,

January 15th.

Middletown, Conn.

THE OLD TESTAMENT

"Holy men of God spake as they were moved by the Holy Ghost"
(II. St. Peter 1:21).

We know them now, these "holy men" of old
Who "spake as they were moved"; the harp well played
By God's good Spirit was no harp of gold,
But human life by human passion swayed.

"Men," surely that, but "holy men," that too—
God's champions, knights of many a sacred quest,
Pilgrims and pioneers, sages who knew
The world's soft lure, but found God's friendship best.

Who spake as they were moved; no puppet dance—
God's Spirit never fetters heart or will—
No whispered oracle or Python trance;
But whole, free men, rejoicing to fulfil

God's purpose in their lives, and then to tell
Their tale of task and vision. So from each
Comes song or prophecy or parable,
Their heart's true record in the heart's own speech.

Happy who read! Though in the forest thick
The way may lie, on many a guardian tree
The blaze gleams white. And each with pulses quick
Cries, "Holy men have left it there for me."

(Rev.) HOLLY WILBERFORCE WELLS.

WHAT WE CAN do is a small thing; but we can will and aspire to great things. Thus, if a man cannot be great, he can yet be good in will; and what he, with his whole heart and mind, love and desire, wills to be, that without doubt he most truly is. It is little we can bring to pass; but our will and desire may be large. Nay, they may grow till they lose themselves in the infinite abyss of God. And if ye cannot be as entirely His as ye fain would be, be His as much as ye may attain unto; but, whatever ye are, be that truly and entirely; and what ye cannot be, that be contented not to be, in a sincere spirit of resignation, for God's sake and in Him. So shall ye peradventure possess more of God in lacking than in having.—*John Tauler*.



SOCIAL PROBLEMS

Safeguards for City Youth at Work and Play: By Louise de Koven Bowen. New York: Macmillan Co. \$1.50 net.

No impression without expression, William James tells us somewhere, is dead fruit. Judging from this admirable volume, Mrs. Bowen feels the same way. For years she has felt the call of the poor and the outcast and more particularly those who are in especial danger. She has given freely of her time and means and energy to provide adequate protection for the latter, and in this book she gives the results of her intelligent work and her ripened experience. It gives what Jane Addams in her preface calls "a graphic description of the sordid and careless conditions under which thousands of young people live and of the valiant effort of a small group of citizens to enlist public agencies, state, county, and city, to provide at least a minimum of protection." The impression it makes upon the mind of Miss Addams is "that the huge commercial cities of our day should exhibit so little concern for the morale of the next generation," although this is not surprising when one realizes that cities containing millions of people are, after all, "so new a thing upon the face of the earth that they are not yet equipped with such fundamentals as park squares and efficient transportation." During the last few years, however, as Mrs. Bowen points out in her opening chapter, there have been great changes all over the world among educators and philanthropists in regard to children, and the emphasis has gradually, but none the less surely, been shifted from punishment to prevention, and from prevention to vital welfare.

Mrs. Bowen discusses civic protection in recreation, legal protection in industry, legal protection for dependents, legal safeguards for all the dependent, protection against illegal discrimination, and the need of further protection. All of these important and pressing problems receive suggestive and helpful treatment at the hands of one who, as the president of the Juvenile Protective Association of Chicago, is adequately informed in regard to these questions, many of which have come directly within the range of her own observation and experience.

Public dance halls connected with bars are most dangerous to the morals of young men and women, in the opinion of Mrs. Bowen. She declares that "The recreation of thousands of young people has been commercialized, and as a result hundreds of young women annually are started on the road to ruin. The saloonkeepers and dance-hall owners have only one end in view—profit. Boys and girls fresh from school are plied with alcohol and with suggestions of vice, until dancing ceases to be recreation and becomes flagrant immorality."

Mrs. Bowen's volume is considered particularly timely, in view of the new municipal dance halls in Chicago to which reference has already been made in these columns.

Professor Patten, in his *Basis of Civilization*, said that "we have been trying to suppress vices when we should have been releasing virtues"; and likewise Mrs. Bowen believes that out of the streets and congested centers will be born parks and playgrounds; out of the five-cent theatre will be evolved one that will educate as well as entertain; and from the disreputable dance halls will come a decent place of amusement where boys and girls can meet together to enjoy clean, wholesome pleasure.

Mrs. Bowen, who is as well known as a Churchwoman as she is as a social worker, believes that "a stricter marriage law for Illinois, demanding a health certificate with every marriage license and allowing a period of ten days at least to elapse between issuing of the license and performing of the ceremony, is a crying necessity. Such a law would soon take away the work of the various courts."

Mrs. Bowen also wants to see effective legislation to curb the infant mortality. A school for persistently truant girls is a necessity, she declares. She suggests that visiting teachers be employed to go to homes of children as interpreters between parents and children, discovering the home conditions that might produce abnormal conditions in the pupil.

Other improvements advised are: Better regulation regarding messenger boy service; consolidation of the three state employment bureaus; regulation regarding money loaning; protection of immigrant girls, for whom government responsibility ceases when they leave Ellis Island; raising of the age of consent to eighteen years; prohibition of night work for women; adequate provision for the treatment of inebriation by the establishment of hospital and farm colonies so arranged that every patient will receive proper treatment and proper care.

Altogether we have in this volume a substantial contribution to a sound social program, and one which may be pondered and followed with profit.

CLINTON ROGERS WOODRUFF.

BIBLICAL

The New Testament: A New Translation. By James Moffatt, D.D., D.Litt. New York: George H. Doran Co. Price \$1.50.

Dr. Moffatt in this work has endeavored, on the one hand, to avoid the all-too-familiar language of the standard versions by using modern English. On the other, he has striven to avoid the extreme colloquialisms that mark such a production as the *Twentieth Century New Testament*. Further, he has striven to bring his translation fully abreast of the latest scholarship by basing it on the most recent Greek text (von Soden's) which he has supplemented by adopting various readings that have met with recent favor.

On the whole, the work has been well performed and Dr. Moffatt's thorough scholarship and excellence of taste need no commendation. But the work is none the less uneven, for his translation bears a fairly uniform character which, while excellent as representing certain portions of the New Testament, is by no means so adequate as a rendering of others. It is at its best in the Pauline Epistles. Here the translation can be praised without qualification. It is always a translation and never a paraphrase, and yet, so carefully have the words been chosen, the rendering really adds a new and very excellent commentary to our list of "standards." *E. g.*, Romans 8: 12: "Well then, my brothers, we owe a duty—but it is not to the flesh!"; 14: 1: "Welcome a man of weak faith, but not for the purpose of passing judgment on his scruples"; II. Cor. 1: 13: "you don't have to read between the lines of my letters; you can understand them"; etc. Many a reader will find that difficulties of passages that always seemed obscure will be swept away by this translation.

Elsewhere the work is not so wholly satisfactory. The dignity of the rhetorical language of Hebrews has been diminished and the dazzling splendor of Revelation has been dulled: "Let anyone who has an ear listen to what the Spirit says to the churches," is an instance of what can be done by striving to be "different." The Synoptic Gospels on the whole are adequate, but nothing more, with an occasional shock to the reader, as in St. Matthew 26: 22: "Lord, surely it is not me" (!). Still, some of the Sermon on the Mount is distinctly good, as St. Matthew 5: 22: "Murder not; whoever murders must come up for sentence; whoever maligns his brother must come before the Sanhedrin; whoever curses his brother must go to the fire of Gehenna."

The supreme test of the translator, the Fourth Gospel, shows great exegetical labor and often touches real heights (chapter 17 is very well done), but the level is not thoroughly sustained and there is no excuse for such a rendering as "Do you want your health restored?" in 5: 7, or, "Well, this is astonishing!" in 9: 30.

In one regard the striving for a fresh translation cannot be commended at all, and that is in the coining of new forms for the proper names: "Nazaret" and "Capharnahum" are instances of pedantry. And many of the new readings adopted have no place in a popular work, for their authenticity is often more than dubious. *E. g.*, I. St. Peter 3: 19 (a wild guess), St. Luke 11: 40, St. John 6: 65, Acts 5: 17, etc. And the numerous rearrangements of "displaced" sections (especially in St. John) are at least as likely to be wrong as right. The reader should be warned not to trust too much in the footnotes.

The vexatious question of theological bias, moreover, will not down, and the present reviewer is unable to convince himself that a more or less conscious "Arianizing" tendency has not been at work. The omission of "Lord" in Acts 9: 5 is a small matter, but "reflecting God's bright glory and stamped with God's own character" does not adequately reproduce Hebrews 1: 3. Granting the Western reading in St. Luke 3: 22: "I have become thy father" is not the same as "I have begotten thee." After the numerous departures from von Soden that occur, a note to the effect that von Soden himself adopted the Sinaitic Syriac rendering in St. Matthew 1: 16 only with great hesitation would have been very much in place. And in St. John 1: 18, *μονογενὴς θεὸς* simply does not mean "the divine one, the only Son."

BURTON SCOTT EASTON.

TRACT ON THE CHURCH

A LITTLE TRACTATE on the Church just issued is entitled *Episcopal Church Merits, A Primer of Information*, by the Rev. T. Tracy Walsh, Yorkville, S. C. The writer is one who came into the Church from outside, after examining the Churchly position, and thus is able to present the matter to others in the light in which he saw it for himself. The tract will be a useful one as an introduction to the subject. [Church Literature Press, 2 Bible House, New York. Price 5 cts each.]

SUNDAY SCHOOL WORK

REV. CHARLES SMITH LEWIS, EDITOR

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

THE Sunday school committee of the diocese of Fond du Lac has prepared a summary of its questionnaire on the schools in that diocese which is a very interesting paper. The object of the investigation shows that the committee—will it soon be called the board of education, or will it hold to the older and simpler name?—starts aright. They want to find out the actual condition of the schools in the diocese before they can attempt to assist in raising the standard of efficiency.

There are apparently 48 cures in the diocese, varying from the larger parishes of about 600 communicants to the smaller ones of not 50. These reports cover 30 schools and 34 cures. The others are "in most cases vacant." This is the first item of interest, that so many as four out of 34 cures have no Sunday schools. We wonder whether this is because there are other means used in them to instruct the children or because there is no one who will take it upon himself to do so.

The proportion of children to communicants is smaller than that of the country at large, which is due no doubt to local conditions; but the average of attendance is decidedly good. Out of the total of 1,619 children, the average Sunday attendance is 1,238, or 76 per cent. When we consider the cold northern winters and the distances that must be involved, the average is highly commendable.

The section devoted to the teaching force shows another item that is very unusual. While there are 20 schools that have no men teachers in them, there are—as far as one can judge—six with only men; for there are that number that have no women teachers. Seven schools with one, five with two, and two with over five men each, is not a bad showing.

The proportion of schools having Bible classes is small. Why do we fail so lamentably here? Is it because we, as a Church, do not take enough interest in Holy Scripture, as individuals, to make the study of it, in classes, a serious part of our adult life? Or is it rather that we do not develop this part of the adult activity of our people, and so leave them the prey to misdirected or false instruction in the record of God's revelation? The reading of the Bible in the services will not wholly take the place of careful study, and private personal study will not wholly make up for the advantage of class work under a competent leader. Perhaps this is the real secret. We have not well trained leaders.

WHEN WE TURN to the sections on text books and the methods used, we find the disease common to the rest of the Church equally prevalent in this diocese. There is no sort of unanimity. Nine schools follow the catechetical method, fifteen the source method; seven either do not reply or do not do anything in the matter. The catechetical schools are all, with the exception of that at the Oneida Indian Reservation, smaller schools. The average of children to the communicant is the same in each group, due largely to the fact that in one school the percentage is very much above par. It is distressing to see how diversified the text books are. Leaflets, lesson papers, jostle the New York Sunday School Commission books and the Blakeslee Lessons in a revised form. Half a dozen places use home-made books, and eight have nothing to say. The Blakeslee group represents the largest number of children; the New York Commission the largest number of schools; but all of these are quite small from the average to each.

A little over a third of the schools have special children's services, in some cases children's Eucharists, in others some other service. Two have Sunday school choirs, two home departments, and four font rolls. Fifteen of the schools are wholly or partially graded and nineteen are not. More than half of the schools have no teachers' meetings nor training classes, and but ten are eager for definite help in improving the schools.

We have attempted but to summarize this instructive bulletin, and look forward with eagerness to future numbers. It

is such painstaking studies of local conditions as this that point the way to real progress for the future. It is a matter of congratulation to the diocese of Fond du Lac that it has a committee such as Dean Bell and his comrades, Mr. Smith and Mr. Gibson, to perfect this work.

The most suggestive point of the bulletin we have left to the end, for it is the promise of the future. The "Immediate Needs," we are told, to be taken up in future bulletins for this committee, are:

1. A Sunday school Standard for Fond du Lac.
2. A suggested Curriculum (source method) for a school of twenty to fifty children.
3. A Method of Rural Sunday school extension.
4. How to establish a Font Roll.
5. Methods of developing Parental Responsibility.
6. The necessity of the Man Teacher.
7. Suggestions for developing the Adult Bible Class.

THE DECEMBER number of *Religious Education* is well worth the careful reading of those interested in advanced work. We can but call attention to certain articles, while advising those who wish to study them further to secure a copy of the magazine, which is published by the Religious Education Association at 332 South Michigan avenue, Chicago.

The earlier part of the number deals with collegiate questions. Among the articles is one by Dr. Bradner on The Churches and Collegiate Biblical Instruction, which aims to set forth what the Church would want her students to get from the study of the Bible in college. Professor Athearn, whose recent book, *The Church School*, is highly commended in the issue, writes a searching article on The Training of Religious Workers. It is a fearless setting forth of the slim and indifferent character of much that passes under this heading, especially along the lines of the First Standard Course of the International Sunday School Association. It makes one pause to find that while secular extension and correspondence courses call for ten pages of work for an hour's study, the average of the students of these First Standard Text Books is one page an hour. Then we discover the superficiality of the text books themselves. For instance, in one book "two lines covers the amount given to the book of Judges, and the whole problem of adolescence is summed up in fourteen lines." It is refreshing to be told that it takes time to digest what one studies, and that to attempt to force upon people the bits of information given on these several subjects and condensed into such small compass must result in disaster. Is it not like attempting to live upon condensed and concentrated food? It would as surely produce mental indigestion. The article, which is really a report of a committee, closes with a very thorough and careful syllabus of what ought to be expected. We call the special attention of those who are working at teacher training work to this article.

Professor Coe of Union Seminary, New York, presents a searching series of questions for "Constructive Observation Work in Sunday Schools." It covers every thing that could be thought of. It is worse than the worst tax examiner's inquisition. The old Visitation Questions were slight, compared with it. And yet it must set one to thinking. It is in two sections covering, one the school in session, the other its organization and management. To give but an example of the searching character of these questions:

"Now give your estimate with reasons of each detail in the execution of this plan. Thus: How was the review handled, and what was accomplished thereby? Was a real 'point of contact' with the new lesson established? Was the method of presenting the new lesson adapted to these pupils? Was the story well told, and why do you think so? Did the teacher utilize contributions that the scholars were able to make as through home study or through present reflection? etc., etc." Ten pages of such intimate questioning leave little room to escape the detection of flaws.

We call attention to but one more of these articles in addition to noting the interesting summary of current literature. Professor Hartshorne, also of Union Seminary, in an interesting article on Best Results from Graded Lessons, Getting Results in Modern Sunday Schools through Graded Lessons, discusses the question, "How shall we use the available graded material so as to get from it the

best possible results?" First he minds us of what has been done, and gives the experience of individual men. One tells us that the home work is increasing, improving immensely. Another writes that the attendance of the teachers has become almost perfect. "They don't dare stay away." "The spirit of the class work is better and the pupils far more attentive." Regularity and numbers had increased since Christmas in another school in the east side of New York.

He gives three catchy phrases about which he groups his advice to teachers. Learn how to teach; *i. e.*, keep learning, get what he calls a professional consciousness. Then he says: Teach how to learn; *i. e.*, show the pupils how to do their part of the work. (This, by the bye, is very seldom insisted upon.) Finally, he writes: Unite instruction with training in the subject taught.

It is well worth while sometimes to stop and see what others whose outlook perhaps is very different from ours, think about this matter of training children. With much of it we have nothing in common. With other things we ought to share at least a common ground. But whether we agree or disagree, we can many times be clarified in our own thinking by reading a series of papers such as these in the December issue of *Religious Education*.

THE PATHFINDER

BY ROLAND RINGWALT

AS "the father of his country" one great American will always be known; less dignified but hardly less popular is "Old Hickory," and a Jefferson's birthday address is sure to bring in "the sage of Monticello." Not far behind these titles is Webster's designation, "the expounder of the Constitution," and the second Adams will long be "the old man eloquent." Then comes a gap. There are young persons who never heard Clay called "the mill-boy of the Slashes," or Benton nicknamed "Old Bullion." It is probable that the best known and most enduring name since Jackson's death is "The Pathfinder."

The glamor that once hung around Fremont did not last. He came forward when he had youth, good looks, talent, and magnetism; he married a woman of brilliant mind and daring ambition; he owed a great deal to the influence of his father-in-law; he was picturesque and progressive. Many an Abolitionist regarded him as a martyr to the cause of freedom, a band of restless Germans deemed him the greatest leader in the Union. A high school boy of to-day cannot believe that there was ever a possibility of Fremont deposing Lincoln and seizing the government. Very likely the boy's incredulity is just; still there were at one time many who hoped that he would, and perhaps a larger number who feared that he might. Fremont was so bold, so impulsive, that he might do almost anything; old men who recalled Burr's western movements and Miranda's dreams were uneasy as to the wandering knight's plans. In time Fremont's political bubble came to an inglorious burst, his military reputation faded. Cold-blooded critics dare to say that with Thomas H. Benton for his father-in-law and Kit Carson as his guide he stole a great deal of thunder. Nevertheless it is probable that everybody who looks up his name in any encyclopedia knows that he was called "the Pathfinder."

Surely the title is an interesting one, and it was not understood. Perhaps Fremont was over-rated, still how few could lay claim to a small fraction of his geographical knowledge! How little the early statesmen or even the statesmen of the Mexican war days knew about this republic. Look at the first ten Presidents, and what would their combined knowledge of the lands beyond the Mississippi amount to in comparison with Fremont's? His admirers looked on him as a sort of Columbus in the saddle.

Washington was a Virginia surveyor and planter, who had military experience of New England, Pennsylvania, and New Jersey. John Adams' diary shows that he considered a journey from Boston to Philadelphia as one of the events of his life. Jefferson's years of scientific research bore fruit in a book with the modest title of *Notes on the State of Virginia*. Madison was a Virginia gentleman, who had studied at Princeton. Monroe had reminiscences of Paris, but was not an explorer. The second Adams, though he knew a great deal about Europe, was not a man of the plains and mountains. Jackson of Tennessee was an Indian fighter; he had marched along the Gulf and defended the Mississippi, his service in Florida had given some idea of the Spaniards to the far West. After him came Martin Van Buren, a New Yorker, who had been over to England, but had not at that time seen the West. After his presi-

dential days he went so far out West as to Illinois, and his Democratic friends deemed the trip incomplete without the aid of a Whig lawyer named Abraham Lincoln. Harrison of Tippecanoe and Tyler of Virginia make up the ten.

Let us suppose that all of these, save Washington, who died too soon, read Lewis and Clarke's reports; even then their Western knowledge was meagre. The Louisiana purchase was denounced by the Federal party. Thousands of worthy citizens looked on it as a mere land-grabbing job, and lived out their days rather proud than otherwise of not knowing anything about the new territories. Many Democrats who favored the purchase did so because it pleased France and provoked England—extensive settlement was not in their minds. Of our men of letters who, save Irving, had any first hand knowledge of the far off lands? Be it noted that Irving came in for mild censure as the agent of a land boom for the Astors. The success of Richardson's book, *Beyond the Mississippi*, is due in a measure to its readable style, but in greater degree to the lack of good reading on the subject.

Yet the admission of state after state made other Western territories look forward to statehood. There were New Englanders who liked Ohio, Virginians and Carolinians who liked Tennessee and Missouri. If, in 1800, Adams of Massachusetts was defeated by Jefferson of Virginia, in 1848 the winner was Taylor of Louisiana and the loser was Cass of Michigan, both of whom confirmed Bishop Berkeley's statement that "westward the course of empire wends its way." Next came the news that men were flocking to California—some going by ship round the Horn, some crossing Panama and moving upward, some traversing the plains with the risk of drought and the tomahawk ever before them.

The West grew less mysterious, and fainter grew the laughter at Benton's speeches for a railroad out to the Pacific. Gold mines allured many, and dreams of new states to be loomed forth as real estate men and politicians talked over their plans. Lincoln's heart ached because the Taylor administration did not make him commissioner of the land office, and he thought of going out to Oregon. In a short time the stage was ready for a bold, enterprising leader. The death of John Quincy Adams had not been followed by the rise of a congressional fighter of equal readiness and ferocity. Webster, Clay, and Calhoun died within a brief period. Sumner was academic rather than popular, Seward was unavailable, the Free Soilers had defeated their own party but had not done much more. All at once the foes of slavery found a new man, the Pathfinder.

It had been said that New Englanders and middle state men knew nothing of the South and merely railed at the planters. Fremont was a man who had been in the Mexican war, he had actual knowledge of the regions almost sub-tropic, he was the son-in-law of the great Benton, he was in the van of the movement out toward the western sea. If in the land of the blind the one-eyed is king, assuredly Fremont had roamed in the land none of the old statesmen had entered. He had sweltered under the glaring sun and shivered in the cold nights, he had wrapped himself in bear skins and wakened from bad dreams to feel if his scalp was in its place. Buchanan had the knowledge of a Pennsylvania law office, of Washington, and of diplomatic life abroad, his strong party carried him through, but the fervor and romance of the campaign were on Fremont's side. Boys who had cheered for a candidate because he had worn coonskin and slept in a log cabin, were frantic in the cause of a pioneer.

Men have won high office because of victories in the field, they have ruled senates by parliamentary skill, they have sat in cabinets because of legal or economic knowledge. Fremont owed his nomination to his far Western rides and surveys. He was a pathfinder and the name has lasted. If ghosts visit libraries the shade of Fremont may hover over the pages of Francis Parkman's *Oregon Trail* and Theodore Roosevelt's *Hunting Trips of a Ranchman*, of Mark Twain, Bret Harte, and Joaquin Miller.

IT IS IMPOSSIBLE for that man to despair who remembers that his Helper is omnipotent; and can do whatsoever He pleases. Let us rest there awhile,—He can, if He please: and He is infinitely loving, willing enough; and He is infinitely wise, choosing better for us than we can do for ourselves. God invites and cherishes the hopes of men by all the variety of His providence. He that believes does not make haste, but waits patiently, till the times of refreshment come, and dares trust God for the morrow, and is no more solicitous for the next year than he is for that which is past.—*Jeremy Taylor*.

Church Kalendar



- Jan. 3—Second Sunday after Christmas.
 " 6—Wednesday. The Epiphany.
 " 10—First Sunday after Epiphany.
 " 17—Second Sunday after Epiphany.
 " 24—Third Sunday after Epiphany.
 " 25—Monday. Conversion of St. Paul.
 " 31—Septuagesima Sunday.

KALENDAR OF COMING EVENTS

- Jan. 25—Consecration of Dean Matthews as Bishop of New Jersey, at Burlington, N. J.
 " 26—California Diocesan Convention. Newark Special Diocesan Convention.
 " 27—Diocesan Conference at Middletown, Conn.
 Feb. 1-3—Annual Diocesan Sunday School Institute, Charleston, S. C.
 " 14—Centennial of Anglo-American Peace.
 Mch. 3-7—Convention of Religious Education Association at Buffalo.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
 Miss O. D. Clark.
 Rev. J. W. Chapman.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.
 Miss S. H. Higgins.

SHANGHAI

Dr. W. H. Jefferys.

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia.

WORK AMONG THE MOUNTAIN PEOPLE

Rev. W. B. Allen, of the District of Asheville (available in the North after February 1st).

WORK AMONG THE NEGROES

Rev. and Mrs. A. B. Hunter of St. Augustine's, Raleigh (available in the North during February and March).

Unless otherwise indicated, appointments with all the foregoing missionaries should be made through

MR. JOHN W. WOOD,
 281 Fourth Avenue,
 New York City.

Personal Mention

THE REV. ERIC L. ANDREWS, who has established a community at Abishari, Japan, spent a week in Seattle, speaking at the churches and raising funds for new equipment for his work, which is carried on upon the lines of the Franciscan monks. His father is the Bishop of the diocese.

THE REV. C. H. BEAULIEU is at present and permanently located at Le Sueur, Minn.

THE REV. ELLIS BISHOP, rector of Grace Church, Amherst, Mass., is spending the winter in the South. Rev. John F. Nichols is in charge of the parish.

THE REV. JOHN C. BLACK, for almost ten years rector of St. John's Church, Corsicana, Texas, has become associated with Dean Harry T. Moore in the work of St. Matthew's Cathedral and is now in residence at 1513 Grand avenue, Dallas, Texas.

THE REV. WALLACE HERBERT BLAKE of the diocese of Colorado has accepted a call to Holy Trinity Church, Benton Harbor, Mich., and will assume the rectorship early in February.

THE REV. ROBERT M. BOTTING, who has been for the past four years priest in charge of the mission of St. Mary the Virgin, Cawker City, Kansas, has been transferred to St. Cornelius

Church, Dodge City, Kansas, with care of the missions at Kinsley and Garden City. He assumes charge of his new field on Septuagesima.

THE REV. C. WILLIAM BOYD, who has been in charge of the Church of Our Saviour, and also of the colored mission of St. Paul's, both of Rock Hill, S. C., has accepted a call to St. Helena's, Beaufort, S. C., following the late beloved Rev. T. W. Clift.

THE REV. T. G. BROWN has severed his connection with St. Philip's Church, San Antonio, Texas, and leaves this week for Jamaica.

THE REV. ARTHUR T. CORNWELL, rector of St. Paul's Church, Radcliffboro, S. C., has accepted a call to St. James' Church, Eufaula, Ala., subject to the Bishop's approval. The Rev. William Way, rector of Grace Church, has consented to fill the temporary vacancy at St. Paul's, the change being made about February 1st.

THE VEN. E. THOMAS DEMBY, Archdeacon of the Colored Work of Tennessee, should hereafter be addressed at Hoffman-St. Mary's Industrial Institute, Keeling, Tenn.

THE ADDRESS OF REV. A. W. S. GARDEN has been changed to 135 Biering avenue, San Antonio, Texas.

THE REV. H. H. GOWEN, formerly rector of Trinity, Seattle, actively engaged in the University of Washington, has been added to the clergy of St. Clement's Church, Seattle, where the Rev. A. P. S. Hyde, in deacon's orders, is minister in charge. This will provide complete opportunities for celebrations of the Holy Communion.

THE REV. EUGENE A. HEIM, rector of St. Mark's Church, New Milford, and Grace Church, Great Bend, in the diocese of Bethlehem, has received and accepted a call to St. Mark's Church, Dunmore, in the same diocese.

THE REV. JOHN HEWITT of the diocese of Harrisburg has accepted a call to St. Mark's Church, Coldwater, Mich.

THE REV. FRANCIS OWEN JONES of Newport, Oregon, has been appointed missionary at Tillamook in the same state and will begin his new work soon.

THE REV. F. P. KEICHER on January 1st resigned charge of the work at Ardmore, Okla., and accepted charge of St. James' Church, Manitowoc, Wis.

THE REV. W. O. KINSOLVING, curate of the chapel of the Intercession, New York, has been appointed and elected Dean and rector of St. Paul's Cathedral, Oklahoma City. He will enter on his duties about February 10th.

THE REV. J. W. LIVINGSTON, assistant at Emmanuel Church, Memphis, Tenn., has been put in full charge of that work.

THE ADDRESS OF THE REV. W. DONALD McLEAN, rector of the Church of the Mediator, Chicago, is 10932 Armida avenue. All communications for the Knights of St. Paul should be addressed to that number.

THE REV. A. H. MARSDEN has removed from Enid, Okla., and is from January 1st, rector of Trinity Church, Trinidad, Colorado.

THE REV. LEWIS G. MORRIS, D.D., rector of All Saints' Church, Worcester, has been elected secretary of the Standing Committee of the diocese of Western Massachusetts. His address is 13 Ashland street, Worcester, Mass.

THE REV. PERCY T. OLTON, for eleven years rector of Zion Church, Greene, N. Y., in the diocese of Central New York, has accepted a call to Christ Church, Towanda, Pa., in the diocese of Bethlehem. He will begin work in his new field on Ash Wednesday.

EXPECTING to enroll at Columbia University for a course of training in social work, the Rev. C. W. ROBINSON has resigned as rector of St. Paul's Church, Oregon City, Oregon.

THE REV. E. V. SHAYLER, rector of St. Mark's Church, Seattle, celebrated his fifth anniversary the last Sunday of 1914. Bishop Kenor preached the sermon and paid special tribute to the work accomplished and being accomplished.

THE REV. FRANK W. STERRETT was elected rector of St. Stephen's Church, Wilkes-Barre, Pa., on January 11, 1915, to fill the vacancy caused by the death of the Rev. Dr. Henry L. Jones. Mr. Sterrett has accepted the call.

THE REV. R. C. TALBOT has resigned as rector of St. Philip's Church, Joplin, and assumed charge of Trinity Church, Marshall, Mo.

THE REV. JOHN W. TORKINGTON, rector of Christ Church, Milton, Pa., has accepted a call to St. Paul's Church, Wellshoro. He enters upon his new work Sunday, January 17th.

THE REV. CHARLES NOYES TYNDELL was instituted into the rectorship of Christ Church, Williamsport, Pa., on Sunday morning, January 10th, by the Bishop of the diocese.

MARRIED

BATES-HAYES.—On January 12, 1915, at St. Peter's Church, Morristown, N. J., by the Rev. Philemon Sturgis, GLADYS ELIZABETH, only daughter of Mr. and Mrs. Arthur H. HAYES of Convent, N. J., and granddaughter of the late Rev. Robert Morris Merritt, S.T.D., of Morristown, N. J., and Henry Hayes of Newark, N. J., to RICHARD MORTIMER BATES, JR., of Birmingham, Ala.

SMITH-OSBORNE.—At St. Paul's Church-on-the-Hill, St. Paul, Minn., Tuesday, January 12, 1915, by Rev. Edward L. Roland, rector, assisted by Rev. John Wright, D.D., rector emeritus, ROWENA DEKOVEN, daughter of Mr. and Mrs. Frank O. OSBORNE, to Mr. LEWIS SMITH. At home after February 1st, at Rumford, Maine.

DIED

ANDERSON.—At Farmington, Ill., on December 12, 1914, ELIZABETH ANDERSON, of heart disease. Burial at Jubilee, Ill.

COGSWELL.—At his residence in Cambridge, Mass., December 22, 1914, EDWARD RUSSELL COGSWELL, warden emeritus of St. Peter's Church, in the seventy-fourth year of his age.

DONKLE.—At Crown Cottage, Anniston, Ala., December 7, 1914, JANE, widow of Isaac DONKLE, and eldest daughter of the late James and Jennifer Noble, aged 86 years.

"For . . . the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

MULCAHEY.—On Tuesday, December 29, 1914, at his home in Holly Springs, Miss., after a short illness with pneumonia, Mr. JAMES CHARLES MULCAHEY, a devoted member of the Church, to which he gave a life of faithful service. The burial office was said in Christ Church, of which he had been a warden for many years, and the interment was in Hill Crest Cemetery.

YATES.—Entered into rest in Omaha, Neb., Saturday evening, January 9, 1915, HENRY WHITEFIELD YATES, in the seventy-eighth year of his age.

MEMORIALS

TIMOTHY COOKSON BRADLEY

WHEREAS, God, in his wise providence, has taken to himself the soul of our well beloved fellow worker, TIMOTHY COOKSON BRADLEY;

WHEREAS, Mr. Bradley was for twenty-five years senior warden of St. Mark's Church, Kansas City, Mo.,

Be it Resolved, That the rector and vestry place on record their appreciation of his untiring interest in the parish, and his continual activity in its work and attendance at its services; and also we wish to express our deepest love and sympathy for those who are deprived of his personal love and care. Signed:

THE REV. L. A. C. PITCAITHLY, Rector.
 MR. IRVING H. HILLS.
 MR. IVOR CALEB.
 MR. CLARENCE R. HALL.
 MR. WILLIAM B. BLAND.
 MR. KYLE W. LEED.
 MR. ROBERT SUTHERLAND.

Vestrymen.

REV. JOHN A. DOORIS

At a recent meeting, the St. Louis clericus passed the following resolutions:

"Resolved, That in the death of REV. JOHN A. DOORIS, rector of St. Andrew's Church, St. Louis, we have lost from our midst a dear brother who for many years has set us an example of devotion, energy and humility in the service of his Master. 'He was a good man, full of the Holy Ghost.'

Resolved, That this tribute to his worth be entered upon the records of the clericus as a testimonial of our high appreciation of his qualities as a priest and as a citizen, who loved his fellowmen and was loved by them."

REV. JOS. H. HARVEY, Secretary.

THE REV. JAMES HAUGHTON

At a special meeting of the Altar Society of the Church of the Redeemer, Bryn Mawr, Pa., on Tuesday, January 5, 1915, the following resolution was unanimously adopted:

"This organization desires to place on record some sense of its appreciation of the character and interest of our former rector, the REV. JAMES HAUGHTON.

"During the many years of his rectorship, his devotional life was an inspiration to the members of our society. To him there was reality in the exhortation to 'worship the Lord in the beauty of holiness.' He regarded all service in the sanctuary in the highest terms, and was

therefore particularly interested in the labors of those who were privileged to serve in any capacity about the altar.

"Deeply sensible of our personal loss, we still rejoice in the confidence that his passing marks but the translation from a world of imperfect service to one of perfect service and beauty. As his body was borne to its last rest on the shoulders of his spiritual sons, we could take up the notes of the 'Distant triumph song' and hope, in the words of our rector, 'by following his example to add to his joy.'"

(Signed) ANNE MOORE BOWEN, *President*.
SIDNEY HAMPTON ROGERS, *Secretary*.

REV. THEODORE MYERS RILEY, D.D.

The Faculty of the General Theological Seminary have learned with deep regret of the decease of the Rev. THEODORE MYERS RILEY, D.D., sometime Adjunct Professor of Pastoral Theology therein, and at the time of his death *rector emeritus* of Christ Church, Hudson, in the diocese of Albany.

The Rev. Dr. Riley was an alumnus of the General Theological Seminary, and was always lovingly devoted to its welfare. He was ordered deacon in the year of his graduation, and priest in 1866 by Bishop Horatio Potter. He officiated as a deacon in St. George's Church, Newburgh, N. Y., and was in his priesthood successively rector of All Saints' Church, Navesink Highlands, N. J.; of St. Paul's Church, Winona, Minn.; of St. Clement's Church, Philadelphia, Pa., and of Holy Trinity Church, Minneapolis, Minn., after which he was Professor of Ecclesiastical History at Nashotah, Wis., from 1882 to 1893.

Dr. Riley served the General Theological Seminary as Adjunct Professor of Pastoral Theology from 1894 to 1902, and during that period was altogether faithful and efficient in the discharge of his duties which included, in addition to the strictly professorial work, certain personal relations with the students which greatly endeared him to many, and were of beneficial influence upon all. He was profoundly interested in his work, and very happy in it; and in his retirement from it experienced sincere sorrow. From 1902 to 1905 he was rector of St. Mary's Church, Mohagan, N. Y.; and in 1905 entered upon the rectorate of Christ Church, Hudson, which he held until, on account of advancing years and falling health, he was made *rector emeritus*. His life was mostly devoted to the practical work of his calling, and the only publications which he left, so far as is known, were an appreciative sketch of Charles George Gordon and his biography of the late Dean Hoffman. This last indeed was in itself an important contribution to literature, and in it he highly distinguished himself, while worthily perpetuating the memory of the great and useful man of whom he wrote.

The fact that Dr. Riley remained unmarried perhaps tended to the wider expansion of his affections among friends, who highly appreciated his many attractive and lovable traits. He always was eminently the priest; but with his hearty love of others, his extensive reading and refinement of culture, his delicate sense of humor and the inexhaustible fund of anecdote where-with he was wont to apply it, he was one of the most charming of associates. It is sad to think of the comparative loneliness of the last days of one so congenially companionable; but surely the faith to which his life had been so constantly devoted must have enabled him to share the sustaining conviction of his Divine Master who, though all had forsaken Him, could not be alone, since the Father was with Him. And in their kindly commemoration of their departed friend, the faculty are glad to think of him as at rest in that gracious and unfailing support.

Dated, New York, January 7, 1915.

Signed: WILLIAM J. SEABURY,
CHARLES N. SHEPARD.

WALTER CASSELS NOE

[Extracts from the minutes of the vestry of Grace Church, Madison, Wis., January 7, 1915.]

In recognition of the devoted character and long and faithful service of Mr. Walter C. Noe, late warden of the parish, the following appreciation, prepared by the Hon. J. B. Winslow, and presented by the rector, was incorporated in the minutes and it was further ordered that a copy of the same be transmitted to Mrs. Noe.

Born at Norfolk, Va., May 19, 1852. Elected vestryman of Grace Church, March 30, 1891. Elected junior warden, April 3, 1893. Elected senior warden, March 29, 1910. Died, December 19, 1914.

On the 19th day of December, 1914, as the evening shadows darkened and the winter night drew on, the spirit of WALTER CASSELS NOE, servant of God and long a warden of this parish, passed to its eternal rest.

Inadequate as words are, and must ever be, to express the deepest feelings of the human heart, the vestry of Grace Church still feel that they would signally fail in their duty if they did not at this time make truthful and enduring

record of the Christian virtues and unwearied devotion of him who has thus passed from the clamor of the Church militant to the peace of the Church expectant.

To say of any man that he was a devoted Christian, that "he dealt justly, loved mercy, and walked humbly with his God" is much. Yet more, much more, may truthfully be said of our deceased brother. He had devotion indeed and unflinching faith, but to these he added an unwearied energy and a willingness to spend and be spent for the cause of Christ as rare as it was beautiful. It is not too much to say of him that among the laity he was for very many years the chiefest pillar of the parish, nay, that he labored more abundantly than they all.

Business cares and responsibilities of no ordinary magnitude rested on his tired shoulders and bravely he carried them, but never were they allowed to crowd from his heart or his thought the things that pertain to the Kingdom of God. No responsibility appalled him, no labor was too great if the welfare of the parish demanded that he undertake it.

Who among us can ever forget his devoted labors in behalf of the choir of this church? Truly he was its father from its very earliest days. With him this was a labor of love, an opportunity to do work for Christ, a means of bringing into the household of faith young men and boys who otherwise would have wandered afar. Year after year he kept up his labor in this field, year after year new boys came under his remarkable influence, and year after year he returned rejoicing at eventide, "bringing his sheaves with him." Many men there are to-day leading useful and honorable lives who can and do bear willing testimony to the blessed influence which his labors with them when they were boys in the choir have exerted upon their whole lives.

But this, though much, was by no means all. No activity of the parish lacked his aid and sympathy, no work intended to advance the welfare of the Church of God asked for his help in vain. The needs and burdens of the parish were his constant care. Its successful advance materially as well as spiritually was ever present to his heart. It will be long indeed before this parish will have another who can and will take up his work and prosecute it with that intelligent, self-sacrificing and consecrated efficiency which was the distinguishing characteristic of his life.

Involuntarily we shall look for the familiar form at our council board, in the rectory, the guild hall, the church, and before the altar of God, but we shall look in vain; all that will be left to us will be the picture of him which will ever be present in memory's inmost shrine. And yet not all, thank God, not all! The promises of God are sure and by them we know that death is swallowed up in victory. The weary hand is at rest, the active brain released from earthly cares, but the loyal son of the Church still lives. "Grant him rest, O Lord, and may light perpetual shine upon him."

RETREAT

A PRE-LENTEN Retreat for women will be given at Holy Name Convent, 419 Clinton street, Brooklyn, N. Y., beginning with Vespers at 6 P. M., on Friday, February 5th, and closing on Sunday morning, February 7th. Conductor, Rev. Father Duffy, S.D.C. Those wishing to make the retreat will kindly apply to the MOTHER SUPERIOR.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

WANTED

POSITIONS OFFERED—CLERICAL

A YOUNG unmarried clergyman as assistant at St. Thomas' Church, New Haven, Conn. Applicant must be musical, and adapted to work in the Sunday school and among young people. Address RECTOR, 64 Grove street, New Haven, Conn.

POSITIONS WANTED—CLERICAL

THE REV. DR. CYRUS TOWNSEND BRADY is open to engagement as *locum tenens*, special preacher, or lecturer, the last either on religious topics in course or on secular subjects. He would be especially glad to accept Lenten duty. Address, Park Hill, Yonkers, N. Y.

CANADIAN PRIEST, eighteen years experience, desires parish in United States. Satisfactory reasons for leaving present charge. Good preacher, extempore, and visitor. Address A4, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN desires rectorship. Good reasons for change from present work. Correspondence with vestries is desired. Address "CLERICUS," care LIVING CHURCH, Milwaukee, Wis.

RECTOR of a parish of 400 communicants desires change, reasons good. Varied experience. LOYAL CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

WORK WANTED anywhere West by young priest. Preacher, visitor, musical. "WEST," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Two teachers, college or normal graduates, of some teaching experience, unmarried preferred, at once, or for September, 1915. For terms address Rev. McVEIGH HARRISON, O.H.C., St. Andrew's School, Sewanee, Tenn.

POSITIONS WANTED—MISCELLANEOUS

EDUCATED, EFFICIENT MAN desires position as companion-nurse to invalid gentleman. Long experience in Connecticut, New York, Pennsylvania, Virginia, North Carolina, and State of Washington. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Virginia.

ORGANIST—B.A. Keble College, Oxford. English Cathedral trained. Successful with boy and mixed choirs. Lately from leading Maine resort. 28. Excellent recitalist. Desires change to large centre. Salary \$1,000. Modern organ essential. Apply "ORGANIST," Church of the Redeemer, Paterson, N. J.

HOUSEKEEPER OR SEMPSTRESS. A Churchwoman (Canadian) experienced in institution work desires a position in a school or institution. A good pianist. Can give highest references. Moderate salary. Address Miss BARBER, 172 Davis avenue, West Brighton, Staten Island.

EDUCATED LADY, middle-aged, experienced in institutional work, desires position as matron or directing housekeeper in school, orphanage, hospital, or private household. "JANUARY," care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY, a thoroughly experienced stenographer, desires position, New York. Well educated. Best references. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS. Recent work in Episcopal churches: Four manuals, St. Clement's, Philadelphia; three manuals, St. Stephen's, Sewickley, Pa.; Trinity, St. Augustine, Fla.; Trinity, Chicago; Trinity, New Orleans, La.; two manuals, Emmanuel chapel, Baltimore, Md.; St. Clement's, Wilkes-Barre, Pa.; All Saints', Norristown, Pa.; Panama Exposition organ, 150 stops, now being erected in its permanent auditorium, San Francisco. Information from AUSTIN ORGAN Co., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

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

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City Office. Holy Cross House, 300 East Fourth street, New York City.

CHURCH PIPE ORGANS.—For sale, 3 good genuine pipe Church organs. They can be seen and tested; descriptions furnished. A. B. DE COURCY & Co., Organ builders, No. 634 Harrison avenue, Boston, Mass.

POST CARDS of Cathedrals, Churches, Abbeys and Missions in the United States and foreign countries. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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.

UNLEAVENED BREAD—INCENSE

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

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

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

SAIN'T MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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

EPISCOPAL CLERICAL REGISTRY

RECTORSHIPS, Assistantships, and Missions vacant. Clergymen wanting parishes please write 147 East Fifteenth street, New York.

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CHURCHES furnished with dependable organists. No supply charges. Write 147 East Fifteenth street, New York.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. **MOWBRAYS, Margaret street, London W. (and at Oxford), England.**

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

HEALTH RESORTS

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

PSYCHO-THERAPY

GRADUATE DOCTOR of Mechano- and Psycho-Therapy, with trained nurse in attendance, solicits treatment and care of nervous and chronic cases. Finest climate and environment. Address **Dr. R. E. CAMPBELL, Box 412, De Funiak Springs, Florida.**

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RIGHT REV. ARTHUR S. LLOYD, D.D., President.
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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 BOARD OF MISSIONS

Is the Church's executive body for carrying on its missionary work.

The Church is aided in 38 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

\$1,600,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

MISCELLANEOUS.

MOTHERS AND BABIES. Wanted—Families in the country, within one hundred miles of New York City, willing to take a mother with a child as mother's helper, or general houseworker, at reasonable wages. **MOTHERS' AND BABIES' COMMITTEE, State Charities Aid Association, Room 708, 105 East 22nd street, New York.**

PUBLICATIONS

THERE is no book better for Confirmation and Lent Study Classes than "The Making of a Churchman"—35 cts. postpaid. Address orders, **Rev. E. V. SHAYLER, St. Mark's Church, Seattle.**

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 55, 281 Fourth Avenue, New York.

APPEALS

WE CANNOT CEASE

\$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least \$30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of \$120 per year. This is \$30,000 per quarter, \$120 per year can be paid: \$10 per month; \$30 per quarter; \$60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE,

Treasurer.

Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 85,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 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.

UTILITY DEPARTMENT ORGANIZED

SUBSCRIBERS and their friends desiring to buy, sell, or exchange merchandise of any description are at liberty to list their wants with the Information Bureau of THE LIVING CHURCH, 19 South La Salle street, Chicago.

Inquiries for articles will be listed in our

files under proper headings, and when similar goods are offered and sought they will be brought together.

This is a new, free service, offered to patrons of THE LIVING CHURCH, and includes not only personal property but Church Vestments, Furnishings, etc.

NEW BOOKS FROM MOWBRAY

The following new books published by Mowbrays have just come to hand after a slow passage from England:

The Joy of Redemption. By Fr. Longridge of the Community of the Resurrection. The contents consists of four papers:—The Benedictus, The Joy of Feast and Fast, The Joy of the Christian's Life, The Joy of Nature. Price 80 cts.; Postage 5 to 10 cts.

Unity and Holiness. Sermons and Addresses on the Church, the Ministry, and the Sacraments. By M. Cyril Bickersteth, of the Community of the Resurrection. Price \$1.00; Postage 10 to 15 cts.

False Gods. By Dr. Percy Dearmer. Price \$1.40; Postage 10 to 15 cts.

Visions of the Unseen. A Chapter in the Communion of Saints. By the Rev. H. J. T. Bennetts, M.A. Price \$1.00; Postage 8 to 12 cts. This book is the first attempt at a consideration of Christian Legends of Communion with the spirit world in the light of modern psychical research.

Everyman's Book of Saints. By C. P. S. Clarke, M.A., with 30 illustrations. Price \$1.40; Postage 12 to 15 cts.

That Land and This. Illustrated edition. By Gertrude Hallis. 6 illustrations in color. Price \$1.00; Postage 8 to 12 cts. This handsome edition will be more popular than ever.

Thoughts on the Anima Christi. Price 15 cts; Postage 2 cts. A devotional booklet, prettily bound in white.

In the Country of the Story. By J. A. Staunton Batty. A story for young children. Price 80 cts.; Postage 8 to 12 cts.

Saxon and Norman and Dane. By Clarice M. Cresswell. 8 illustrations in colors by the author. Price \$1.00; Postage 8 to 15 cts.

PUBLISHED IN THE UNITED STATES BY
THE YOUNG CHURCHMAN COMPANY,
MILWAUKEE, WIS.

NEW MISSION HYMNAL

The enlarged Mission Hymnal has been published by authority given the committee by General Convention. The enlargement consists of adding twenty-three new hymns, mostly for Sunday school use. The price has not been changed, but remains at

\$25.00 per hundred for edition with music, cloth bound.

\$10.00 per hundred, for words only, limp cloth cover.

[Any quantity over 10 copies at the same rate.]

35 cents for single copies.

OLD EDITION

We have several hundred copies of the Old Edition on hand, which we will sell, as long as stock lasts, at the rate of \$15.00 per hundred for the edition with music, and \$7.00 per hundred for words only. This is a bargain. We supply either edition in any quantity desired. Address **THE YOUNG CHURCHMAN Co., Milwaukee, Wis.**

BIBLE AND PRAYER BOOK CATALOGUE

WE HAVE just printed a new catalogue, listing Bibles, Prayer Books, Hymnals, and also combination sets of Prayers and Hymnals. There are listed also the Bibles which contain the Apocrypha, thus making a complete Bible, as most Bibles published lack this portion. The Prayer Book and Bible (complete), bound in one volume, will also be found listed. The "Name Panel" series of single Prayer Books and of Prayers and Hymnals in combination will be found a feature in the catalogue. We will be pleased to send a catalogue to all enquirers. Address **The Young Churchman Co., Milwaukee, Wis.**

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 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

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

THE LIVING CHURCH

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

NEW YORK:

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

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

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Jacobs' Book Store, 1210 Walnut St.
 John Wansmaker.
 Broad Street Railway Station.
 Strawbridge & Clothier.
 M. M. Gets, 1405 Columbus Ave.
 A. J. Neier, Chelton Ave. and Chew St.

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Wm. Ballantyne & Sons, 1409 F St., N. W.
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 Otto Ulbrich, 386 Main St.

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

BOSTON PUBLIC LIBRARY. Boston, Mass.

The Book of Common Prayer and Books Connected with Its Origin and Growth. Catalogue of the Collection of Josiah Henry Benton, LL.D. Second Edition. Prepared by William Muss-Arnolt, B.D., Ph.D.

LONGMANS, GREEN & CO. New York.

Port Royal and Other Stories. By the Rev. H. T. Morgan, M.A. Edited by E. C. M. Together with a Biographical Sketch by the Rev. R. J. Mackay, Rector of St. Martin's Church, Edinburgh, and a "Postscript" by the Rev. E. F. Russell of St. Alban's, Holborn. With a Portrait. Price \$1.20 net.

STUDENT VOLUNTEER MOVEMENT. New York.

The Present World Situation. With Special Reference to the Demands made upon the Christian Church in Relation to Non-Christian Lands. By John R. Mott. Price \$1.00 net.

HOUGHTON MIFFLIN CO. Boston.

Open-Air Politics. By "Junius Jay." Price \$1.25 net.

PAMPHLETS

FROM THE AUTHOR.

A Sermon on "The Crusades Ancient and Modern." Preached on Easter Day, 1914, in the Parish Church, Enfield, North Carolina. By the Rector, Rev. Albert New, M.A., at the Knight Templars Annual Easter Service. Price 5 cents.

YEAR BOOKS

FROM THE AUTHOR.

The Year Book of Trinity Church in the City of Boston. 1914.

BOOKLETS

FROM THE AUTHOR.

The River of Thought and Other Verses. By Wythe Leigh Kinsolving.

HOUGHTON MIFFLIN CO. Boston.

Problems of Conduct. By Durant Drake, Ph.D.

A. M. BOOKERMAN. 230 La Salle St. Chicago.

Love's Alchemy. By Mary Christine Bookerman. Second Edition.

THE CHURCH AT WORK

NATIONAL GUILD OF ACOLYTES

FINAL STEPS are being taken for the organization of a national Guild of Acolytes, in response to a constantly increasing demand for such a society. The organization is to date from January 24th, the day of St. Vincent, and will take as its name "The Order of St. Vincent."

At a general meeting held in the Church of the Advent, Boston, on October 12th last, after notice to all known parochial societies, a committee was constituted to establish a form and to initiate the guild. This committee has finished its preliminary work.

The purpose of the order is to promote brotherhood among those servers who desire closer affiliation and are willing to observe a few simple rules governing their spiritual life. It is felt that the inspiration which will come from the realization that they are members of a nation-wide organization will so dignify their office as to insure greater devotion to their duties, a more loyal obedience to their ecclesiastical superiors, and result in a more holy life.

It is not desired in any way to supersede or interfere with any existing guilds; nor to attempt to make uniform methods of serving; nor to try to bring about uniformity of ceremonial; but simply to bind together for their spiritual betterment and for the good of the Church, those who serve at God's altars and assist His priests.

It is intended that the order be essentially a laymen's organization, and while it is hoped that many parochial guilds will join as a body, it is also hoped that many individuals in parishes not having guilds will feel that membership in this order will help them in their spiritual life. Since no "movements," nor "advances," nor "reforms" are contemplated, it will be unnecessary to have a pon-

derous central organization. However, as a check against mistakes, there will be clerical representatives in the central body.

The members of the committee are: The Rev. Messrs. Charles E. McCoy (Bristol, R. I.) and Kenneth R. Forbes (East Boston, Mass.); Messrs. Arthur M. Crane (Roselle Park, N. J.), Thomas C. Henningsen (New York City), Francis H. Kent (Germantown, Pa.), Charles H. Westcott (Providence, R. I.), and Robert T. Walker (Cambridge, Mass.).

A copy of the articles and rules and application for membership may be obtained by sending to the secretary of the committee, Robert T. Walker, 5 Acacia street, Cambridge, Mass.

CLERGY PENSION AND RELIEF

NEGOTIATIONS have been under way for sometime between the General Clergy Relief Fund and the Church Pension Fund for a merger of the two corporations according to the legislation of the last General Convention providing that the Church should work toward the unification of all of the agencies for clergy relief or pensions into one pension system. On Friday, January 8th, committees representing the General Clergy Relief Fund and the Church Pension Fund met at the Church Missions House in New York. The Bishop of New York, president of the General Clergy Relief Fund, was elected chairman of the joint session of the two committees, and after long discussion, it was unanimously resolved to report to the respective boards of trustees that upon the Church Pension Fund being ready to go into operation, the General Clergy Relief Fund should be merged with it.

The committee on the Church Pension Fund of the diocese of Rhode Island held a meeting on Saturday, January 2nd, at the

office of Mr. Rathbone Gardner, in Providence. After full discussion, the committee unanimously resolved to report to the next diocesan convention, that the diocese of Rhode Island should enter the system of the Church Pension Fund.

BISHOP GAILOR AT LELAND STANFORD UNIVERSITY

THE BISHOP OF TENNESSEE has been tendered for the second time an election as University preacher and lecturer at Leland Stanford University, California, and will go into residence there for a period of six weeks following January 24th.

UNVEILING OF A MEMORIAL TABLET

A LARGE number of the parishioners of St. John's Church, Richmond, Va., assembled to witness the unveiling of a tablet on January 4th, in memory of Robert A. Goodwin, D.D., who was rector of the parish for over twenty years. There were present in the chancel Bishops Gibson and Brown and of the clergy of the diocese the Rev. E. L. Goodwin, D.D., of Ashland, Rev. H. B. Lee, D.D., of Charlottesville, and Rev. C. B. Bryan, D.D.; and the Rev. Messrs. F. G. Ribble of Petersburg, and H. W. Sublett, rector of the parish. The Rev. Dr. Lee, a classmate of Dr. Goodwin's at the Virginia Theological Seminary, made an interesting memorial address, alluding to Dr. Goodwin's influence for good while in the seminary and his successful work in the ministry. After the address Bishop Gibson made a few fitting remarks preceding the benediction of the tablet. The tablet, which is in harmony with its purpose and position, has the following legend: "To the Glory of God and in memory of Robert Archer Goodwin, D.D. A Minister of the Lord Jesus

Christ, A Faithful Preacher of the Gospel, A Devoted Pastor of His Flock, Instant in Service, Wise in Counsel, Pure in Heart, The Beloved Rector of This Church, September 15th, 1893-February 4th, 1914, This Tablet is erected by His Grateful People. 1914."

HUNGARIAN CHAPEL BLESSED

THE NEW CHAPEL for Trinity (Hungarian) mission at South Bend, Ind., was blessed by the Bishop of Michigan City on Christmas eve. The Bishop was assisted in the service by the Rev. B. F. P. Ivins of Howe School. The festival was observed on its social side after the service in the rented parish hall, where Christmas gifts were given out. The mission has a mixed vested choir of eighteen, and also eight acolytes. Several of the hymns of the Church have been trans-

Seymour of Springfield. After work in several places as assistant, he became curate in 1886 at St. Mark's, Philadelphia, the rector being the Rev. Isaac Lea Nicholson, D.D., afterward Bishop of Milwaukee, and the friendship between Mr. Sanborn and Bishop Nicholson continued until the death of the latter. When Bishop Nicholson resigned St. Mark's Church to become Bishop of Milwaukee, Mr. Sanborn became rector of St. John's, Newark, N. J. He was an active member of the Clerical Union of Philadelphia and contributed several papers to the published volumes of that organization. In 1901 he was placed in charge of All Saints' Cathedral, Milwaukee, Bishop Nicholson at the time acting as Dean. He was vicar of St. Mark's Church, Oconto, Wis., in the diocese of Fond du Lac, 1904-1907, and canon in charge of the Cathedral at Fond du Lac, 1907-1913.



TRINITY (HUNGARIAN) CHURCH, SOUTH BEND, IND.

lated into Hungarian for use in the services. The chapel will seat one hundred and fifty, and it is necessary to have the Sunday services in two shifts in order to accommodate the people. In addition to the large number of Hungarians, there are Polish, Italian, and French showing interest in the work, and the missionary, the Rev. Victor von Kubinyi, gives services in each of these languages upon application.

FUNERAL OF REV. THOMAS DOWELL PHILLIPPS

THE FUNERAL SERVICES of the Rev. Thomas Dowell Phillips were held in St. John's Church, Oakland, Father Spencer reading the service. The pall-bearers were the Rev. Clifton Macon, the Rev. Harold Kelley, the Rev. Wm. Wheeler, the Rev. Marden Wilson, the Rev. Alex. Allen, and the Rev. F. A. Martyr. The body has been placed in a vault at Oakland and will be brought to Chicago for burial in Graceland cemetery in the spring.

DEATH OF REV. F. A. SANBORN

THERE DIED on Wednesday, January 13th, at Munising, Mich., in the diocese of Marquette, the Rev. Frank Albion Sanborn, priest in charge of the mission at that place. Mr. Sanborn was a graduate of St. Stephen's College, 1879, and of the General Theological Seminary, 1882. He was ordained deacon in 1880, and priest in 1882, by the late Bishop

His health had been gradually failing, and for the past thirteen months his illness had grown upon him. He has, however, acted as priest in charge during those months of the little mission at Munising, Mich., where he died, as stated.

Mr. Sanborn was a classical and theological scholar, and translated the Epistles of St. Cyril for Dr. Percival's notable volume on *The Seven Ecumenical Councils*.

The body was taken to Nashotah for burial, a requiem Eucharist being first offered at the Bishop's oratory in Milwaukee, the widow being present. Bishop Webb, assisted by Dean Larrabee and the Rev. B. T. Rogers, D.D., of Fond du Lac, officiated at the interment.

TWIN CITY ACOLYTES TO ORGANIZE

ON TUESDAY evening, February 2nd, the Feast of the Purification of the Blessed Virgin Mary, the acolytes of all the parishes of St. Paul and Minneapolis will hold a united service at St. Paul's-on-the-Hill, St. Paul. It is the plan of the Twin City clergy to form an acolytes' guild, and if possible a diocesan guild of acolytes. The society will include all altar servers and crucifers.

Solemn Evensong will be sung at 8 P. M. There will be a solemn procession, the choir, the acolytes, crucifers, thurifers, and the clergy taking part. The Rev. G. M. Foxwell, rector of Gethsemane Church, Minneapolis, will preach the sermon. All the priests of

the diocese are invited to be present and take part in the service. The offering taken will be devoted to the work of the acolytes.

The president of St. Barnabas' Guild of Acolytes should be addressed at 421 Dayton avenue, St. Paul, Minn.

THE MEMORIAL TO DR. KINSOLVING

IN THE ACCOUNT of the erection of an altar at Houston, Va., to the memory of the late Rev. Ovid A. Kinsolving, D.D., printed in THE LIVING CHURCH of January 9th, there were enumerated three "distinguished sons" of the late Dr. Kinsolving who participated in the service at the dedication of the altar. There should have been added to these the eldest son, Charles J. Kinsolving, and also the Rev. Wythe Leigh Kinsolving, rector of Trinity Church, Winchester, Tenn. Nearby in the churchyard adjoining lies the body of William Leigh Kinsolving, second son of Dr. Kinsolving, who had dedicated his life to the priesthood and whose body lies beside that of his father.

A pair of altar vases will shortly be added to this memorial, the gift of the widow of Dr. Kinsolving.

DEATH OF HENRY W. YATES

ANOTHER lay deputy to the last General Convention has passed to his rest, in the person of Henry W. Yates, deputy from Nebraska. Mr. Yates was connected with Trinity Cathedral, Omaha, and for forty-eight years had served on its vestry, being during thirty-seven of those years senior warden. He died early in January.

DOCUMENTS VINDICATE THE FAITH OF THE CHURCH

THE REV. E. S. BUCHANAN, an English scholar and student of ancient texts, addressed the St. Louis clericus January 11th, concerning his researches in ancient New Testament documents.

Mr. Buchanan has devoted seventeen years to that study, and his remarks were most interesting. He said that all the ancient documents, forty-eight out of the fifty now in existence he himself having studied, support the orthodox faith of the Church, as for instance the doctrine of the Virgin Birth, and that readings in the Revised Version of the New Testament which seemed to cast doubt on these doctrines as held by the Church, were not supported by the ancient documents.

DEATH OF REV. GIDEON D. POND

THE REV. GIDEON D. POND, who until a few months ago had been rector of St. Mark's Church, Bridgewater, Conn., died at his home in Bridgewater on January 10th, aged 77 years. He was born at Washington, Conn., in 1838, and was ordered deacon in 1887. Prior to his coming to St. Mark's, Bridgewater, where he served ten years, he had been assistant minister in Trinity Church, Mt. Vernon, N. Y., and in St. Peter's Church, Westchester, N. Y. The funeral was held in St. James' Church, Winsted, on Wednesday, January 13th. The Rev. Mr. Pond leaves a widow and a daughter.

IMPROVEMENT OF BISHOP GRISWOLD

THE MANY friends of Bishop Griswold will be glad to learn that the recent operation for removal of a stone from the kidney was completely successful. The operation was performed at St. Barnabas', the local Church hospital in Salina. Due to the wonderful recuperative powers of the Bishop, he is already on the way to convalescence with no appearance of complications of any kind, and will shortly return to the Bishop's House in

Salina. He has been the recipient of many kind messages and flowers during his illness, for which he is grateful.

DEATH OF REV. A. A. MURCH

THE REV. ARTEMUS ALLEBTON MURCH, for the past five years rector of Trinity Church, Warsaw, N. Y., died at the rectory at midnight on Tuesday, January 12th, from neuralgia of the heart. The Rev. Mr. Murch was born in Plymouth, Maine, sixty-seven years ago, and was graduated from Yale in 1872. He was chaplain of Warsaw lodge, No. 549, A. F. and A. M., and also a member of Wyoming chapter, No. 181, R. A. M. He is survived by two sisters and one brother. The funeral was held from the church on Friday.

ORDER FOR CONSECRATION OF BISHOP-ELECT OF SPOKANE

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Herman Page, D.D., Bishop-elect of the missionary district of Spokane, as follows:

Time: Thursday, January 28, 1915.

Place: St. Paul's Church, Chicago, Ill.

Consecrators: The Presiding Bishop, Bishop Wells, the Bishop of Chicago.

Presenters: The Bishop of Indianapolis, Bishop Toll.

Preacher: The Bishop of Massachusetts.

Attending Presbyters: Rev. E. S. Rousmaniere, D.D., Rev. G. W. Laidlaw.

Master of Ceremonies: Rev. Luther Pardee.

FORMER BAPTIST MINISTERS STUDY FOR ORDERS

AT THE PRESENT TIME there are in the diocese of Kansas three former Baptist ministers studying for holy orders. One of these, Harley H. Marriott, was ordained to the diaconate a few weeks ago. The others are still preparing for that ordination. Of the latter, Louis T. Hardin is acting as a catechist at St. Paul's, Marysville, and Malcolm Taylor is a postulant and officiating at Iola as a catechist.

MEMORIALS AND GIFTS

THE ACTIVE Junior Auxiliary of All Saints' Church, Orange, N. J., has recently installed a complete and modern electric lighting system in the parish chapel. A receipted bill was presented to the rector, wardens, and vestry at the completion of the work.

A BRASS altar cross has been placed in St. Mark's chapel, Hacklebirnie, a mission of St. Mark's Church, Mauch Chunk (the Rev. Walter Coe Roberts, rector), in memory of the late John T. Stockett, who for many years served as superintendent of the Hacklebirnie Sunday school. The cross was given by members of Mr. Stockett's family.

ON SUNDAY, December 20th, the Rev. W. W. Jennings, rector of the American Church of the Ascension, Munich, Bavaria, dedicated two stained glass windows erected by Mrs. Thomas Williams of Philadelphia in memory of her husband, Thomas Williams, and her son, Charles Bade Williams, M.D. The windows are of simple design, planned to harmonize with one placed over the altar two years ago, and they were executed by Carl de Bouche, Bavarian court glass painter.

ONCE AGAIN has De Veaux College, Niagara Falls (Rev. William Stanley Barrows, headmaster), been the beneficiary of a generous gift from Mr. Charles Kennedy of Buffalo, N. Y., a graduate of that school. This time the gift is \$2,000. By a further gift of \$1,500 Mr. Kennedy intends to bring the

total to \$7,500, which amount will support a scholarship for a foundationer. Mr. Kennedy's generosity is prompted by his gratitude for his education, gained when he himself was a foundationer.

THE ENDOWMENT of St. Michael's parish, Geneseo, N. Y. (Rev. J. W. D. Cooper, rector), has been materially increased during the past month. A bond held by the church, having depreciated nearly eighty per cent., was brought up to its face value of \$1,000 by the generous action of Mr. J. W. Wadsworth, Sr., who also added another \$1,000 to the fund. After this gift came a similar sum of \$1,000 from Mrs. N. W. Rogers, who, although living at present in France, still maintains her interest in her former parish. The endowment fund is thus brought to \$17,000.

THE PARISH HOUSE of the Church of the Reconciliation, Webster, Mass. (Rev. S. Wolcott Linsley, rector), built in memory of James Howe Slater by his sisters, has been raised, enlarged, and improved, in memory of Mrs. Katharine Slater Brown, by the surviving sisters, and was formally reopened January 7th. The service was taken by the Very Rev. Walton S. Danker, Dean of Worcester convocation, and the rector, assisted by the choir of twenty-five men and boys. The architect, Herbert W. Congdon, A.M., of the firm of H. M. Congdon & Sons, New York, was also present. The heating, lighting, new seating, plumbing, and painting are provided by the parish at large. The total outlay for improvements is about \$10,000. The plant contains an assembly hall with stage, four class rooms, choir room, kitchen, parlor, pantry, storage rooms, play room, shower bath, etc. The boiler in the church cellar is of the unit type, and it may be enlarged in the future to heat church and rectory.

BETHLEHEM

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

Archdeaconry Meeting at Allentown—Woman's Auxiliary at Reading

THE WINTER session of the archdeaconry of Reading was held at Allentown, Monday and Tuesday, January 11th and 12th. The opening service was held at Grace Church (the Rev. Robert H. Kline, rector), on Monday evening, and the next day's events were held at the chapel of the Mediator (the Rev. Robert Nott Merriman, missionary in charge). The Rev. A. A. Bresee, vicar of All Saints' Church, Leighton, was re-elected Archdeacon; and the Rev. H. E. A. Durell was re-elected secretary and treasurer. The Very Rev. W. M. Groton, Dean of the Philadelphia Divinity School, conducted a quiet hour, basing his instructive and inspiring meditations upon the idea of "The Atonement." Luncheon was served by the ladies of the Church of the Mediator. The next meeting of the archdeaconry will be held at Trinity Church, Lansford (the Rev. James B. May, rector), on May 3rd and 4th.

THE CHRISTMAS offering of Christ Church, Reading (the Rev. Frederick Alexander Mac Millen, rector), for the General Clergy Relief Fund, amounted to \$636.54.

THE WOMAN'S AUXILIARY of the archdeaconry of Reading met on Thursday, January 14th, at St. Mary's Church, Reading (the Rev. Harvey P. Walter, rector). At 10:00 A. M. there was a missionary service with an address by Bishop Talbot, followed by a celebration of the Holy Communion. Luncheon was served at one o'clock. At 2:00 P. M. Miss Helen Boyes of Pottsville led a discussion of the subject, "Lenten Plans for Auxiliary Work." At three o'clock there was an address by the Rt. Rev. Lemuel H. Wells, Bishop of Spokane.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Annual Service for Acolytes—Diocesan Conference in Middletown

THE ANNUAL service for acolytes will be held at Christ Church, New Haven, on the Feast of St. Vincent, January 22nd, at 7:30 P. M. The Rev. Father C. N. Field of the Society of St. John the Evangelist, Boston, will be the preacher. There are normally more than two hundred acolytes and priests in the solemn procession at this annual service.

THE FULL programme for the diocesan conference for clergy and laity at Middletown, January 27th, has been published. Professor William Bailey of Yale University will speak on work in prisons and jails. The Rev. Augustine Elmendorf of Newark, N. J., will speak on "The Church and State agencies for Dependent People." The Rev. A. P. Greenleaf will discuss "Our Relation to the Church's various Educational Agencies." The Rev. J. C. Linsley, Rev. George L. Paine, and Dr. Charles D. Alton will speak on "Work among Foreigners." The Rev. Dr. E. de F. Miel and Mr. Burton Mansfield will lead in a discussion of the missionary situation in Connecticut. In addition to the above general meetings there will be sectional conferences on various diocesan matters, such as apportionments, Sunday school work, Brotherhood of St. Andrew, and work among boys and young men. It is confidently expected that this will be a largely attended and helpful conference and one that will bring results.

EAST CAROLINA

THOMAS CAMPBELL DARST, D.D., Bishop

Diocese-Wide Every Member Canvass Soon to be Made

NEXT TO the interest felt in the newly consecrated Bishop, who is to begin a series of visitations in two or three weeks, the item of most interest throughout the diocese is the plan to have an every member canvass for a weekly offering for missions, on the Fifth Sunday in Lent, in every parish and mission in the diocese. This plan, now diocese-wide in its scope, had its beginning last summer, soon after the successful campaign conducted in the city of Wilmington, and has been steadily pressed since then. A strong forward movement team, representing all parts of the diocese, has been organized, and that team is now in the very midst of a campaign that is to continue steadily for a month or more, over the major portion of the diocese. The Woman's Auxiliary is doing a full part in this effort to further the cause of missions, and the diocesan organization of the Auxiliary has appointed a traveling secretary to visit the Auxiliaries and guilds, especially in the places the regular forward movement team does not reach. Earnest effort will be made to have every congregation adopt the duplex envelope, and to secure from every communicant a weekly offering for missions.

HARRISBURG

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

Memorials and Other Improvements at Williamsport

ST. MARY'S CHURCH, Williamsport, has been much improved lately by a change in the main entrance—from the side to the front of the building. Four memorial windows have been located and several more have been ordered and will be in place by Easter or shortly after.

IOWA

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

Mr. Clarence M. Cochrane Appointed Diocesan Treasurer—\$50,000 Bequest for Church Hospital

To FILL the place of the late Stephen P. Bawden, whose death caused a vacancy in the treasurership of the diocese, Clarence M. Cochrane of Trinity Cathedral, Davenport, has been appointed to the position. Mr. Cochrane is well known throughout the diocese as a most successful business man who has devoted his talent to the ministration of Church finances, especially in the Cathedral parish, where he has long been the efficient treasurer. No better appointment could have been made than this for the important position as treasurer of the diocese.

A TEN DAYS' missions is announced to be given at the Church of St. Mary the Virgin (colored) at Keokuk, beginning on the Feast of the Purification, February 2nd. The Rev. John A. Williams, rector of the Church of St. Philip the Deacon of Omaha, will conduct the mission.

IN A WILL drawn twenty-seven years ago by Mrs. Agnes Norval French, a wealthy pioneer of Davenport who died two weeks since, \$50,000 is bequeathed for the founding of a Church hospital. As St. Luke's Hospital under the management of the Church was founded after the will was drawn, it is believed that the legacy will go into building an addition to this institution. The legacy will not be available for some years, as a clause gives the income on the fund to Mrs. Ellen Cook Whittaker during her lifetime. Preparations had been made to divide the estate among the heirs when the will was discovered.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

A Strenuous Sunday

A PRIEST of the Church is seldom required to perform the marriage ceremony three times in a single day, but this is what the Rev. Dr. Fenn of Wichita, Kan., had to do on the Sunday after Epiphany, besides conducting five other services. In addition to his parish and mission work, Dr. Fenn has charge of the Syrian colony of the city, numbering about seventy-five souls. He has ministered to them, without any remuneration whatever for ten years, and in time of trouble, illness, and death they always call for him. With the kindly help of the Bishop of Liverpool, England, he has been able to unite families that had been kept apart by the rigid enforcement of the United States immigration laws.

MILWAUKEE

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

Church Club Meets in Milwaukee—Deaths of Mr. Walter C. Noe and Mr. Chas. E. Sammond

THE CHURCH CLUB of Milwaukee met at the City Club rooms on the evening of Wednesday, January 13th, for its annual meeting, when the principal address was given by Mr. George K. Gibson, president of the Wisconsin Valley Church Club in the diocese of Fond du Lac. Much enthusiasm was aroused by Mr. Gibson's stirring address on the subject of Lay Work in the Church. Mr. Gibson has himself given a month this winter to his Bishop in visiting various churches in the diocese of Fond du Lac that needed inspiration. Mr. Franklin H. Spencer, field secretary of the Brotherhood of St. Andrew, was another speaker, on the subject, "Men's Work for Men." At the election of officers, the newly chosen president was A. W. Myers, M.D., with H. J. W. Meyer as vice-president,

Herbert S. Inbusch as secretary, and C. G. Hinsdale as treasurer.

THE DEATH of the senior warden of Grace Church, Madison, Mr. Walter C. Noe, occurred at his home in that city on December 19th. Mr. Noe's connection with the parish as an officer began in 1891, when he was elected as vestryman, and continued as vestryman, junior warden, and finally senior warden, until the time of his death. He was born at Norfolk, Va., in 1852, and was an interested and useful Churchman, both in the parish and beyond.

THE DEATH of Charles E. Sammond occurred suddenly on Monday night, January 11th, at his home in Milwaukee. Mr. Sammond had been an active Churchman in St. Paul's parish, where for a number of years he was a member of the vestry, and in earlier years was an enthusiastic member of the Brotherhood of St. Andrew, and had been director of two chapters. He was vice-president of the Church Club of Milwaukee at the time of his death.

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NEVADA

GEORGE COOLIDGE HUNTING, D.D., Miss. Bp.

The Bishop's First Visitations

THE FIRST visitation of Bishop Hunting after his consecration was on December 20th to St. Bartholomew's mission, Ely (Rev. Jos. W. Gunn, missionary in charge). The present mission work was started here by Bishop Hunting eight years ago, when Ely was a booming camp. It was his last charge in Nevada before being elected secretary of the Eighth Department. The property consists of a concrete church and a rectory, both well furnished, and valued at \$22,000. The Sunday school has doubled in this mission during the past two years. On the occasion of this visit of the Bishop, the Bishop's committee decided to refund the debt of \$2,000 at a lower rate of interest. Continuing on his visitation, the Bishop finds work in excellent condition in most of the missions. At Winnemucca the erection of a rectory will shortly be commenced at a cost of \$2,000, of which \$500 is already in hand. There is a frame church at this point. The priest to be placed at Winnemucca will also have charge of St. Andrew's mission, Battle Mountain.

NEWARK

EDWIN S. LINES, D.D., Bishop

Service of St. Osmund's Confraternity—Vespers at Grace Church, Newark—Accident Victims Recovering

FOLLOWING THE custom of many years, St. Osmund's Confraternity of the House of Prayer, Newark, will have a special service on the Feast of the Purification, Tuesday evening, February 2nd. Father Huntington, O.H.C., will preach the sermon.

AFTER HOLDING Sunday night services for many years, certainly more than thirty-five, the rector and vestrymen of Grace Church, Newark, have decided to substitute a vesper service at 4 o'clock on Sunday afternoons. This is the only parish in Newark now providing such services at this hour.

THE REV. D. STUART HAMILTON, Mrs. Hamilton, Mrs. Merriam, and the chauffeur have recovered sufficiently from their injuries, received some weeks ago in an automobile accident, to be removed from the Hackensack Hospital to their homes in Paterson.

NEW JERSEY

Reception Planned for New Diocesan—Clergyman Proves Himself Real Diplomat

TRINITY CHURCH, Elizabeth (Rev. W. S. Baer, rector), assisted by St. John's, Christ, Grace, and St. Luke's Church, Roselle, will tender Bishop-elect Matthews a reception and dinner on Tuesday, the 26th, the day after his consecration to the episcopate of New Jersey, in the parish house of Trinity Church. The demand for tickets to the dinner has been so large that it is thought that the large armory will be used for the occasion. The Bishop will preside at the convocation which meets in Elizabeth the day after his consecration.

THE NEW YORK papers are commenting on the admirable way in which the Rev. Otis A. Glazebrook, D.D., rector emeritus of St. John's Church, Elizabeth, is filling the post of United States consul to Jerusalem. The cables from London give him much credit for rescuing a party of British subjects from the hands of the Turks. The Rev. Dr. Glazebrook was appointed to his present post by President Wilson about one year ago. Since the great upheaval in Europe last summer, praises of the clergyman's diplomacy have been received from several sources.

OHIO

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

Churchman Honored—Improvements at St. Peter's, Lakewood—Institute for Woman's Auxiliary

MR. SAMUEL MATHER, senior warden of Trinity Cathedral, Cleveland, and lay deputy to the General Conventions of the Church since 1892, has been appointed by the mayor member of a commission on work for the unemployed of the city, and has contributed \$10,000 towards a fund being raised for the benefit of men and women out of employment.

IMPROVEMENTS upon the church building of St. Peter's mission, Lakewood (Rev. Edwin L. Williams, minister in charge), are now being finished at an expenditure of \$1,800. The main entrance at the corner of the building has been closed and a window substituted therefor, and an entirely new approach, consisting of vestibule twenty by fourteen feet, erected immediately in the front. A new steam heating plant has been installed, and four rooms, one thirty by sixty feet for general parish purposes, together with toilet rooms, will be opened in the basement. This mission, which possesses ample ground of great value and is developing into one of the strongest of the Cleveland suburban congregations, owes its origin to the late Rev. W. Rix Attwood, in 1906, who, supported and encouraged by his Bishop, gave to it the kind of self-denying service, faith, and vision that are elemental in every Christian hero and saint. He died largely from the effects of overwork in October, 1910.

UNDER THE auspices of the Ohio branch of the Woman's Auxiliary, Miss Lindley and Miss Tillotson, secretaries of the Auxiliary from the Church Missions House, New York, held a three days' institute for conference, study, and spiritual help at Trinity Cathed-

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: Caused By Coffee

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

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"People do not really appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of coffee would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned. Yours for health."

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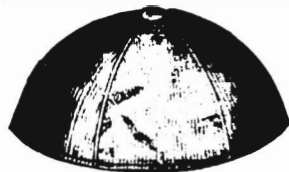
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By LILLA B. N. WESTON. With Preface by the Very Rev. SELDEN PEABODY DELANY, D.D., Dean of All Saints' Cathedral, Milwaukee. Price \$2.00 net; by mail \$2.20.

This is a practical guide in needle work for guilds and others who desire to make the vestments of the Church. It is a large quarto volume, the size enabling the patterns for the vestments to be drawn on a fairly large scale. There are also half-tone illustrations to depict the vestments as completed and their use, the frontispiece being an illustration of the Bishop of London vested in cope and mitre. How elaborate is the work may be shown from the fact that there are 60 diagrams or patterns and 12 half-tone illustrations. The book is an exceedingly practical one for needle work guilds and for individuals who have occasion to work upon the vestments of the Church.

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dral, Cleveland, Tuesday, Wednesday, and Thursday, January 12th, 13th, and 14th. At the opening session Tuesday addresses of welcome were made by the Dean of the Cathedral, Dr. Abbott, and Mrs. H. P. Knapp, president of the Auxiliary of the diocese. A quiet hour followed, conducted by Canon Cooke of Cleveland. There were celebrations of the Holy Communion Wednesday and Thursday mornings, several daily sessions for Bible study and conferences on practical subjects of great value, and luncheon in the parish house at noon. Miss Lindley surpassed her reputation as an inspirational teacher of the Bible, and the institute throughout was of high order. On Wednesday evening in Cathedral hall, under the direction of Miss Margaret Swain of St. James' parish, Painesville, the young people of the Cathedral presented with beautiful and reverent effect, to a large audience, "The Great Trail," a mystery play in which the Church seasons are impersonated.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop
New Church Building in Seattle—Meeting of the Woman's Auxiliary

CHRIST CHURCH parish, Seattle, has an attractive new church building capable of seating 250 persons. It was opened with a special service at midnight Christmas Eve.

THE UNITED meeting of the Seattle branches of the Woman's Auxiliary was held at St. Mark's Church, upon the Feast of the Epiphany. After a corporate communion at which the Bishop was celebrant and the Rev. C. W. Holmes preacher, the session was continued with luncheon and programme through the afternoon. The Bishop, the rector, the Rev. E. V. Shayler, and Fr. Andrews made addresses.

THERE ARE MORE clergymen at work in this diocese, and more churches served, than at any previous time in the history of the diocese.

OREGON

W. T. SUMNER, D.D., Bishop
Clergyman Composes Hymn Music

A BEAUTIFUL Christmas hymn entitled "The Christ Child and the Star," which was written by the Rt. Rev. Cameron Mann, Bishop of Southern Florida, has been set to music by the Rev. C. B. Runnalls, rector of the Church of the Good Samaritan at Corvallis, and published by the Boston Music Co.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop
Clericus Elects Officers—Sunday School Institute in Charleston

AT A MEETING of the Charleston clericus, January 14th, the Rev. Dr. John Kershaw, rector of St. Michael's Church, was elected Dean of the clericus, and the Rev. James M. Stoney, rector of Christ Church, was re-elected secretary.

THE ANNUAL diocesan Sunday school institute will be held in Grace Church, Charleston, February 1st to 3rd. Some of the officers of the General Board of Religious Education are to be in attendance.

SOUTHERN OHIO

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

Proposed Federal Legislation on Marriage and Divorce—Lenten Speakers in Cincinnati

A PASTORAL LETTER was read in the churches of the diocese on Sunday, January 10th, urging the congregations to use their influence in support of two bills before congress. The first of these is Senate Joint Resolution No. 154, authorizing the Federal Census Bureau to collect and publish all the data

relating to marriage and divorce from 1907 to 1913, inclusive, and annually thereafter. The other is House Joint Resolution No. 110, calling on congress to submit to the several state legislatures an amendment to the Federal Constitution giving congress power to legislate on all questions of marriage and divorce and to provide penalties for violation of such laws. This is in response to the appeal sent out by the three California Bishops acting for the international commission on marriage and divorce. It is estimated that out of every three marriages in Cincinnati one ends in divorce.

A PROMINENT member of the Church has agreed to provide the salary for an executive secretary for the Cincinnati Federation of Churches.

THE YOUNG MEN'S CLUB of St. Luke's, Cincinnati, at its annual supper recently, entertained as the guest of honor the Rev. Ewald Haun, rector of St. George's, Grand Crossing, Chicago, formerly rector of the parish.

THE LENTEN SPEAKERS at the noon-day theatre services in Cincinnati have been announced as follows: First three days, the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the diocese; first week, Rev. Herbert Parrish of Baltimore; second week, Rev. Percy Silver, chaplain of West Point Military Academy; third week, Rev. Howard Melish of Brooklyn; fourth week, the Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan; fifth week, the Rt. Rev. Wm. F. Faber, D.D., Bishop Coadjutor of Montana; Holy Week, the Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop of the Church. Last year nearly 20,000 persons attended these services, the average daily attendance almost reaching 600.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop
Incorporators of Hospital Hold Annual Meeting—"Billy" Sunday Visits Capital

THE ANNUAL meeting of the incorporators of the Episcopal Eye, Ear, and Throat Hospital occurred in St. Margaret's parish hall, Thursday, January 14th, at 8 P. M. The reports showed that the hospital is doing a wonderful and much needed work for the city and suburbs. Large numbers of poor persons are treated free of charge, less than one-fifth being Churchmen. Despite decrease in contributions due to general financial and business stringency in the country during the past year, accomplishments vast in scope and praiseworthy in nature were shown by reports. The following were elected governors to serve until 1918: Rev. Charles E. Buck, rector of Rock Creek parish; Dr. Henry D. Fry; Henry P. Blair, president of the school board of the district; George R. Stetson; Rev. James H. W. Blake, rector of Christ Church, Georgetown, D. C.; Dr. William H.

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Fox; Melville Church, and C. H. Sinclair. The following were elected governors to fill existing vacancies: Clarence F. Norment, vice Dr. A. F. A. King, deceased; Dr. Sterling Ruffin, vice Rev. Richard P. Williams, Archdeacon, resigned; William Waller, vice Rear Admiral Charles Herbert Stockton, U. S. N., retired, resigned; and William B. Trott, vice William H. Singleton, deceased. The following incorporators were elected: D. J. Williams, Mrs. David M. Lea, H. L. Rust, Dr. Arthur Matthewson, Dr. Sterling Ruffin, Dr. John W. Burke, Rev. George Washington Van Fossen, and Morris Hacker. The Rev. Charles E. Buck, S.T.D., vice-president of the hospital, presided in the absence of Bishop Harding, the president.

"BILLY" SUNDAY will spend Monday, January 18th, in Washington, making an address in the large convention hall which seats 6,000 people. Over 20,000 applications for seats have been made.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop
Parsons' Club Meeting at Worcester

THE WORCESTER County Parsons' Club, an organization of the Church clergymen of Worcester and vicinity, held their annual meeting at the Commonwealth Club, Worcester, January 11th, and elected the following officers: President, Rev. Seth Wolcott Linsley; vice-president, Rev. Donald Kent Johnson; secretary-treasurer, Rev. Kinsley Blodgett. The Rev. Dr. John G. Bacchus of Brooklyn gave his Church Congress paper on "Permanent Elements in the Moral Teaching of Christ."

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Joint Meeting of Women's Societies in Kalamazoo

ON FRIDAY, January 8th, all the women's societies in the parish of St. Luke's, Kalamazoo, met under the auspices of the Woman's Auxiliary. The Rev. and Mrs. F. Roudenbush read papers on "An Afternoon in the Philippines." It is proposed to hold similar meetings monthly.

THE MASONS in Manistee were addressed on St. John's Day by the Rev. Dr. Wilkinson, rector of Holy Trinity Church.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop
Clericus Meets in Independence

A VERY generally attended meeting of the clericus was held on the first Monday of the month with the Rev. J. V. Plunkett, rector of Trinity Church, Independence. The Rev. R. H. Mize, rector of St. Paul's Church, Kansas City, Kan., led in a discussion of the need for more men in the ministry. The Rev. Anson Phelps Stokes, secretary of Yale University, preached at St. Paul's Church (Rev. J. D. Ritchey, D.D., rector), on the morning of the Second Sunday after Christmas. While he was in the city he was entertained by Bishop and Mrs. Partridge.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
New Church at Avon—Lenten Preachers in Rochester

A NEW CHURCH is under construction at Avon (Rev. Arthur O. Sykes, in charge). It is a concrete building of Gothic design and, with the furnishings, will cost about \$18,000. It is hoped to have it completed by the early summer.

THE ROCHESTER clerical association has arranged the following list of Lenten preachers for the noon-day services at St. Luke's: Ash Wednesday, the Bishop of the diocese;

February 19th to 22nd, Rt. Rev. Frederick F. Johnson, D.D., Bishop Coadjutor of Missouri; February 22nd to 27th, Rt. Rev. Edward Bidwell, D.D., Lord Bishop of Kingston, Ont.; March 1st to 3rd, Rev. Lyman P. Powell, D.D., of Hobart College; March 4th to 6th, Rt. Rev. N. S. Thomas, Bishop of Wyoming; March 8th to 10th, Rev. Romilly F. Humphreys of Baltimore; March 11th and 12th, Rev. W. R. Breed, D.D., of Cleveland; March 15th to 17th, Rev. Milo H. Gates, D.D., of New York; March 18th and 19th, Rev. Charles Fiske, D.D., of Baltimore; March 20th to 22nd, Rt. Rev. Arthur S. Lloyd, D.D.; March 23rd to 25th, Rev. A. B. Kinsolving, D.D., of Baltimore.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. T. CAPERS, Bp. Coadj.

Mission in San Antonio Conducted by Archdeacon Webber—Memorials—Mission Activities

HANDSOME OAK pews have recently been placed in St. Philip's Church, Uvalde, also a new font and hymn board, the gift of the ladies' guild. In the absence of a rector acceptable services have been maintained by the lay reader, Mr. J. V. Cosby. Mr. Cosby has reorganized and trained the vested choir so effectively that the music will now compare favorably with that of any place in the diocese.

A VERY handsome solid silver Communion service has been presented to St. Andrew's Church, Seguin, by the children of the Sunday school, in memory of the late Henry Y. Le Gette, for twenty-five years superintendent. Mr. Le Gette was born in South Carolina in 1835 and was baptized by the Rev. Ellison Capers, father of our own Coadjutor Bishop. For nearly half a century his life has been a mighty influence for good, and an example of devoted Churchmanship that has made itself felt throughout the diocese. In addition to the above memorial the children of St. Andrew's Sunday school made a Christmas offering of \$42.15 for diocesan missions.

LAST WEEK the diocesan secretary made an automobile trip to the towns along the International & Great Northern Railway between Laredo and San Antonio. Through the faithful efforts of the Rev. A. S. Carver, rector of Pearsall, new missions have been established at Dilley and Devine with a splendid prospect of future development. A new mission has also been undertaken at Hondo, on the Southern Pacific Railway. The congregation has been organized, and steps will soon be taken for the building of a church.

THE REV. PERCY WEBBER of Boston has been conducting a two weeks' mission in San Antonio at Christ Church and St. Mark's. A great deal of interest has been manifested in the services, and much good will no doubt follow. When his work in San Antonio is finished, Archdeacon Webber will hold missions at Seguin and Cuero.

THE SECOND synod of the Province of the Southwest will be held in San Antonio, January 19th, 20th, and 21st.

MR. TOM RIDOUT, son of the rector of Christ Church, San Antonio, met with a painful but not serious accident in being thrown from his motorcycle on Monday, the 11th inst.

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CANADA

News of the Various Dioceses

Diocese of Toronto

THERE WAS a large attendance in St. George's Church, Toronto, January 4th, when a memorial service was held for the late Rev. G. L. Ingles, one of the curates of the church, who was at the time of his death serving as chaplain to the Queen's Own Rifles in the First Canadian Contingent, stationed on Salisbury Plain, England. He was a son of the Ven. Archdeacon Ingles of Simcoe, and was only ordered priest last year. A large number of the city clergy were present at the memorial service. The Bishop gave the address.—THE CONSULTATIVE COMMITTEE of the missionary society of the Church in Canada met in Toronto January 4th and the executive committee on the following day.—THE LIFE members of the diocesan board of the Woman's Auxiliary have decided that the money given by them for the coming year shall be sent to the universities' mission in Central Africa, to Honan, and to Kangra, India.

Diocese of Montreal

BISHOP FARTHING preached in the Convocation Hall of Toronto University, January 10th. The Festival of the Epiphany was the sixth anniversary of the Bishop's consecration to the see of Montreal.—THE REV. HENRY BRITTEN has begun his work as curate to the rector of St. John the Evangelist, the Rev. A. French.—DURING THE absence of the rector of the Church of St. James the Apostle, the Rev. A. P. Shatford, with the Second Canadian Contingent, his place will be taken as *locum tenens* by the Rev. Canon Kittson, late rector of the Cathedral, Ottawa.—THE ANNUAL meeting of the deanery of Iberville was held at Ormstown, January 12th.—THE WOMEN of the congregation of Christ Church, River Desert, have presented a Bishop's chair to the church.

Diocese of Niagara

THE REV. W. G. DAVIS, rector of Stoney Creek, has been appointed honorary Canon of Christ Church Cathedral, Hamilton, by Bishop Clark. The Bishop appointed the first Sunday in the year as a day of humble intercession on behalf of those engaged in the present war. The day was observed throughout the diocese.

Diocese of Moosonee

ST. LUKE'S Mission Church, Hunta, is nearly finished and will be reopened by Bishop Anderson shortly. The Bishop recently held an ordination at Porquis Junction.

Diocese of Calgary

THE INDIAN school on the Blood Reserve is making steady improvement. An Indian boy choir, fully vested, has been established, also a cadet corps.—CANON STOCKTON is appealing for funds to remove the hospital on the Blackfoot Reserve to the same site as the missionary's residence, where it would be of much more use than in its present location.

Diocese of Saskatchewan

THERE ARE now six branches composed of Indian women connected with the Woman's Auxiliary of the diocese. One branch gave \$60 to the diocesan thankoffering and \$140 towards their new church.—GREAT RESULTS are looked for from the new Indian school at The Pas. The Woman's Auxiliary has done much to equip it.—AT A RECENT meeting of the Auxiliary members at the residence of the Bishop and Mrs. Newnham, Prince Albert, the question of forming a deanery for the district of Prince Albert was discussed, and organized. Seven branches were represented. Miss Halson, secretary to the General Board, was visiting Prince Albert and gave an interesting address on the work of the Auxiliary.

Jacobs' Lesson Leaflets

BASED UPON

THE STANDARD CURRICULUM

SET FORTH BY THE

General Board of Religious Education

The Joint Diocesan System of Sunday School Lessons is based upon the Standard Curriculum set forth by the General Board of Religious Education, and the *Jacobs' Lesson Leaflets*, both Uniform and Subject-Graded conform to this schedule. The different leaflets published are:

Uniform Series

THE CHURCH QUARTERLY LESSON LEAFLET, (For Older Scholars)
Edited by Rev. Elmer E. Lofstrom

THE CHURCH ILLUSTRATED LESSON LEAFLET, (For Younger Scholars)
Edited by Rev. L. N. Caley, B.D.

Subject Graded Series

THE CHURCH QUARTERLY LESSON LEAFLET, (Senior Department)
Edited by Rev. Elmer E. Lofstrom

THE CHURCH ILLUSTRATED LESSON LEAFLET,
(Senior Department—Younger Scholars)
Edited by Rev. L. N. Caley, B.D.

THE CHURCH JUNIOR LESSON LEAFLET, (Junior Department)
Edited by Rev. W. Herbert Burk

THE CHURCH ILLUSTRATED LESSON CARD, (Primary Department)
Edited by Mrs. L. N. Caley

As some Sunday Schools prefer to teach the same lesson in each class, the Joint Diocesan Lesson Committee prepares the Uniform Series of Lessons; and as other Sunday Schools prefer to grade the classes, the Joint Diocesan Committee prepares the Subject-Graded Series of Lessons, with separate subjects of lessons for the Primary, Junior, Senior, and Bible Class Departments. The Uniform Series of Lessons and the Subject-Graded Series of Lessons, Senior Department, are usually the same. The following suggestions as to the use of the Jacobs' Lesson Leaflets in connection with these two series of lessons will be of service:

THE CHURCH QUARTERLY LESSON LEAFLET may be used for older scholars in the Uniform Series and the Senior Department, Subject-Graded Series, for the reason that the same schedule of lessons has been adopted for both.

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THE CHURCH JUNIOR LESSON LEAFLET is prepared specially for the Junior Department in the Subject-Graded Series only.

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If you have divided your school into grades, we suggest that you use the "Church Quarterly Lesson Leaflet" for older scholars, or what is usually termed the Senior Department. You may at the same time, if you wish, use the "Church Illustrated Lesson Leaflet" which is prepared on the same schedule, for the younger scholars in the Senior Department.

For the Junior Department, use the "Church Junior Lesson Leaflet," and for the Primary Department use the Church Illustrated Lesson Card.

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